

# THE SAINTS'

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 1

## EDITORIAL

### Happy New Year, Readers

*The Herald Editors* wish our readers a Happy New Year, with abounding peace and prosperity.

It is our hope and determination to make the *Herald* better than ever, and in reaching this determination we do it in appreciation of the fine support which has been given us by our readers. On this support we are still depending.

So we enter the New Year with hope and courage. Happy New Year, readers!

FREDERICK M. SMITH,  
*For the Editorial Staff.*

### New Year Greetings to the Saints

As we enter upon the year 1930 there doubtless come to every Latter Day Saint, besides the usual New Year meditations, additional thoughts which cluster about our own history; for 1930 marks the completion of one hundred years of progress. And very naturally there is, consciously or unconsciously, an effort made to evaluate the progress made in relation to our objectives.

On the whole, we have reasons to be proud of our record, and the progress made is pleasing. Yet when we envisage the work still to be done, we see that our objectives challenge us to greater effort than ever before.

The Presidency extends to the whole church membership wishes for a prosperous and happy New Year. This means wishing that the opportunity for service will present itself to every member to work for the church and its advancement, for no happiness is greater than that which comes from service.

I can not but feel that before us lies our greatest opportunity as a church. Let us move into that field with promptness and stout hearts, each determined to do his best for God and his church.

A happy and prosperous New Year to all Saints.

FREDERICK M. SMITH,  
*For the Presidency.*

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### "Know Your Own Church"

#### *Historical Programs for Branches*

The centennial year of church organization is to be celebrated by the general church in a fitting way at the General Conference. Why should not the local churches, as well, celebrate? Why not extend the celebration through the year? Especial attention might thus be given to a review of our church history and a reevaluation of our doctrines and ideals.

It is suggested that the branches devote one evening each month, possibly during the last week of each month, to a historical program. This program may be rendered either on Sunday night, or during the week, as thought best.

It is our intention to print each month a program outline that may be helpful to local branch officers in making out their programs. Our outline may be amplified or curtailed or changed. It will be merely suggestive.

It is intended that each month there shall appear in *Vision* a short play under the general heading of "Conversations." These "Conversations," deal with prominent events in church history, and may be made a part of the historical program each month. It is suggested that branch officers interest their young people in the work of producing these programs; and that all be encouraged to study church history during the year to fill in the gaps necessarily left between the programs as published. "Know your own church," is a good slogan.

#### *Program Outline for January*

Hymn: "My God, how wonderful Thou art."

Invocation.

Music.

Reading: Doctrine and Covenants, section 11.

Ten-minute paper: Biography of Joseph Smith the Prophet.

Hymn: "We thank Thee, O God, for a Prophet."

Rendition of the play: "The birth of the Prophet." (For the text to this play, or "Conversation," see *Vision* for January.) Short sermon or address: "The Nineteenth Century Prophet. The place and work of Joseph Smith in the Restoration Movement."

Hymn: "Doxology."

Benediction.

Local churches equipped with projectors may obtain slides to use with their historical addresses and papers from month to month if they will make their needs known in advance to the Graphic Arts Department. Address C. Ed. Miller, Auditorium, Independence, Missouri.

We are sure that if the programs suggested are consistently carried out from month to month in the various branches, great good will result. Interest your young people in this endeavor. Urge the older members to review their church history with the aid of these meetings. Give the programs a missionary impetus, as well; invite your neighbors out to get acquainted with our church history and message. Know your own church. Help others to know your church.

ELBERT A. SMITH.

### Elder Wellington D. Ellis's Death

In the news columns of the *Herald* for December 11, page 1514, is a short account of the passing of another of the honored aged ministers of the church, Wellington D. Ellis. Brother Ellis was a native of Canada, born at Beauford October 12, 1858. Elder J. J. Cornish baptized him at Reed City, Michigan, September 15, 1893, and on August 15, 1894, ordained him an elder, in which office he was very active, soon becoming a missionary for the church under General Conference appointment. On April 19, 1900, he was ordained to the office of seventy by Heman C. Smith, and in this office he continued to do missionary work until 1923, when he was placed upon the honor roll of superannuated ministers. His death occurred on November 23, 1929, and he was buried at South Boardman, Michigan. By his death the church loses another devoted character and officer.

### Work Begins on Centennial Pageant

The White Masque Players have in hand the production of the 1930 Centennial Pageant. This organization feels the responsibility it has assumed, and finds it necessary to commence now to select the cast of more than one thousand characters.

In the news columns will be found a terse write-up of the pageant, from which one gathers the impression that if he lives near enough to Independence and can spare any time to help in its production, he should volunteer his service. The best way to do this is to obtain one of the cards being used by the White Masque Players (you may address a request

(Continued on page 24.)

# MINISTERIAL PROBLEMS

## The Discouraged Minister

In the *Christian Century* for November 27, 1929, Frank Fitt quotes Doctor C. B. McAfee as follows:

"If anything can be done to put new assurance in the hearts of ministers of the gospel, clearing from their voices the note of pessimism, steadying them in the swirl of new knowledge and supposed knowledge, until they front the world every Sunday with a great thrill of the coming conquest of the Master whom they preach, that would be a great service. . . . There can be no mistaking a sense of bewilderment among many brethren, a loss of footing which shows in many ways. . . . Nor can there be any mistaking the restlessness of the ministry and the shortening of the pastoral term. Once in a while one hears of a pastorate that continued too long, but it is distressing to observe how brief are the pastorates in most localities. In addition, many pastors would welcome an opportunity to remove, long before one comes. . . ."

In his comments on this statement, Reverend Fitt presents some stimulating and helpful suggestions, such suggestions that we are justified in quoting at some length as follows:

"It goes without saying that such a mood is a most subtle danger to the church. When a minister is torn asunder in his inner life by misgivings, hesitation, bewilderment, and a sense of defeat, the elements that make for his purposeful service are lowered below the level of effectiveness. If that unhappy mood continues for any length of time it will not fail to transfer itself to the congregation to which he ministers. Anything, therefore, which can contribute to the restoration of steadiness within the ministry will contribute also to the larger circle served by that ministry.

"It should be recognized that this mood of unrest and dissatisfaction is not characteristic of the ministry alone. It is felt among all ranks and professions. It is the inevitable product of the chaotic condition of a time in which many people are questioning the validity of all our customs and institutions. If some ministers are restless and unhappy at their task, there are business men, professors, school-teachers, and housewives restless and unhappy also. If any minister doubts this, let him preach some Sunday morning on the longing for escape as expressed in Psalms 55: 6. He will be surprised at the number of his hearers, men and women, including some whom he supposed to be entirely free from this particular longing, who will assure him that he has preached directly to their

own need. Those ministers who question their usefulness in their locality to the degree of enervating morbidity have been overcome by a mood which is found everywhere. Their hope lies in the fact that the quick sensitiveness which has led them into their dissatisfaction can be the weapon of their deliverance in a new phase of personal power.

"In the huge majority of instances the prevalent ministerial unrest is based upon two mistaken assumptions. The first assumption is that the minister's happiness in his work depends upon its locality and not upon his own state of mind. The minister in the rural charge envies his brother who labors in the great city. The minister in the great city refers to the easy time of his more fortunate brother whose pastorate lies in the well-to-do suburban area. The minister in the East longs for a parish in the Middle West. The middle westerner sighs for a field beside the Pacific breezes and under the sunny skies of California. And the brother in California sometimes gives convincing evidence that even California's climate can not banish his own unhappiness. Any minister who is so placed that he is likely to receive the intimate, private appeals of his brethren can bear witness of this mistaken assumption which would be amusing were it not pathetic. Except in the rarest instances, a minister's satisfaction in his task does not depend upon the locality of his parish. To be sure, parishes vary greatly in their externals, but the people of any parish are fundamentally alike in the need of their souls. If a minister can dispense spiritual sustenance in the slums he can do it, although the task will be more difficult, among the wealthy. If he can express the gospel effectively in the city he can also express it in the small town. A minister's usefulness does not depend upon his environment. It depends upon his spiritual experience and expression, his resourcefulness, his courage, all those inner elements of personality which mold his mind and heart as a Christian leader.

"The second mistaken assumption of the restless minister is that he must be freed from the discipline and difficulty which appear to handicap him hopelessly in his present charge. If he could be disentangled from the particular burden that characterizes his parish, all would go well with him. His blunder consists in his failure to recognize that every parish has its set of problems and that a man's adequacy in the ministry is judged by his ability to deal with these problems. Let us admit that, in exceptional cases, there are churches in which certain lay officials are so constituted that the most effective ministry would be nullified. Granting this sort of exception, we can lay it down as a general law that if a minister chafes himself

# OFFICIAL

## The Week of Prayer

By the time that this appears every branch in the church should have been notified by its district president of the day or days upon which the members of the branch are requested to occupy the hour assigned to their district in the week of prayer. Any branch president who has not yet received this information should get in touch with his district president immediately.

We are hoping that in addition to participation in the local prayer services the Saints throughout the world will keep in mind the prayer meetings which are being held in other branches of the church and will frequently join their friends at distant points in moments of meditation and petition.

To enable the Saints to sense the continuity of this circle of prayer, our church statistician, Elder Carroll L. Olson, has prepared a table which will be found on pages 4 and 5.

May the Lord breathe the spirit of prayer, of testimony, and of unity upon his people.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

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into a condition of unrest in one field the chances are that he will do so in any field, and that if he tackles his problem boldly in one place he will do likewise in another. The real crux of the situation is not the nature of the local difficulty, but the nature of the man who faces the difficulty. It may defeat him or he may defeat it. . . .

"It is not the minister's place of work that matters. It is his attitude. There are exceptional ministers who have spent a lifetime of service at one post, growing steadily and creatively into old age, the radius of their influence widening every decade. There are ministers who have achieved this power as they moved from one pastorate to another. In both instances the same principle was at work, a joyous determination to meet their task in all its phases, unpleasant as well as pleasant, wherever it happened to be, pleading no excuses, expressing no longing for escape, asking for no preferment of position, submitting only to the will of God as found in the mystical experience in which heart, mind, and soul seem to unite. Thus they were freed from unrest and pessimism, for the miseries of introspective self-pity had vanished before the absorbing demand of their spiritual vision."

(Permission to use this article was kindly granted by *The Christian Century*.)

**SCHEDULE FOR THE INTERNATIONAL WEEK OF PRAYER, STARTING AT INDEPENDENCE, MISSOURI, on Sunday, January 5, 1930, at 8.00 a. m., and lasting until Sunday, January 12, 1930, at 9.00 p. m.**

**SCHEDULE FOR SUNDAY, JANUARY 5**

Time at Independence, hour beginning at:	Places to observe this hour:	Local time at such places; hour beginning at:
8.00 a. m.	Zion and her Stakes	8.00 a. m. Central Time
9.00 a. m.	England, Midland District	2.00 p. m. London Time
10.00 a. m.	Southern Saskatchewan District	8.00 a. m. Mountain Time
	State of Montana	8.00 a. m. Pacific Time
	Seattle and British Columbia District	
	Spokane District	
	States of Maine, Massachusetts, New Jersey, Connecticut, Rhode Island, New York, Maryland, Delaware, Virginia, the eastern half of Pennsylvania, the Carolinas, Georgia, and the peninsula of Florida	11.00 a. m. Eastern Time
11.00 a. m.	States of Wisconsin, Michigan, Indiana, and the western half of the State of Ohio	11.00 a. m. Central Time
12.00 noon	Northern Saskatchewan District	11.00 a. m. Mountain Time
	Alberta District	
1.00 p. m.	Idaho District, Portland District, and the State of Oregon	11.00 a. m. Pacific Time
	Germany	8.00 p. m. Berlin Time
2.00 p. m.	England, Northern District	8.00 p. m. London Time
3.00 p. m.	The territory of the Southeastern Mission, including Alabama, the Florida District, Mississippi, Kentucky, Tennessee, Louisiana, Arkansas, and Texas, and in addition, Oklahoma, South Dakota, Nebraska, and Kansas, with that part of the Spring River District in Missouri	
4.00 p. m.	Western Colorado District, Utah, Arizona, and New Mexico	3.00 p. m. Central Time
5.00 p. m.	Northern California District	3.00 p. m. Mountain Time
6.00 p. m.	West Virginia, western half of Pennsylvania, and the eastern half of Ohio (which includes the West Virginia District, the Pittsburgh District, the Kirtland District, the Wheeling District, and the eastern half of the Southern Ohio District)	3.00 p. m. Pacific Time
	Nova Scotia	
7.00 p. m.	The province of Ontario, Canada, (including the Toronto District, the Chatham District, the London District, and the Owen Sound District)	7.00 p. m. Eastern Time
8.00 p. m.	The Province of Manitoba, Canada, and the States of North Dakota, Minnesota, Illinois, and Iowa and Missouri outside the Stakes and not including the Spring River District	8.00 p. m. Atlantic Time
9.00 p. m.	Eastern Colorado District, the State of Wyoming, and the western part of Nebraska	8.00 p. m. Eastern Time
10.00 p. m.	Southern California District	8.00 p. m. Central Time
11.00 p. m.	Society Islands Mission	8.00 p. m. Mountain Time
12.00 midnight	Hawaiian Mission	8.00 p. m. Pacific Time
		7.00 p. m. Society Islands Time
		7.30 p. m. Honolulu Time
	<b>Schedule for week-days, Monday to Saturday, January 6 to 11, inclusive</b>	
1.00 a. m.	Palestine Mission	9.30 a. m. Jerusalem Time
2.00 a. m.	Holland Mission	8.20 a. m. Amsterdam Time
	Norway	8.40 a. m. Oslo, Norway, Time
3.00 a. m.	Australia and New Zealand	7.00 p. m. Melbourne Time
4.00 a. m.	Australia and New Zealand	8.00 p. m. Melbourne Time
5.00 a. m.	Wales and Southern England District	11.00 a. m. London Time
6.00 a. m.	Zion and her Stakes	6.00 a. m. Central Time
7.00 a. m.	Northern Saskatchewan and Alberta, Canada, Districts	6.00 a. m. Mountain Time
8.00 a. m.	England, Midland District	2.00 p. m. London Time
9.00 a. m.	All States on the east coast from Maine to Florida, including all the State of New York, the eastern half of Pennsylvania, and the peninsula of Florida	
10.00 a. m.	States of Wisconsin, Michigan, Indiana, and western half of Ohio	10.00 a. m. Eastern Time
11.00 a. m.	The Southern Saskatchewan District and the State of Montana	10.00 a. m. Central Time
12.00 noon	Seattle and British Columbia District, Spokane District, Portland District, Idaho District, and State of Oregon	10.00 a. m. Mountain Time
1.00 p. m.	Germany and Poland	10.00 a. m. Pacific Time
2.00 p. m.	England, Northern District	8.00 p. m. Berlin Time
3.00 p. m.	States of the Southeastern Mission, including Alabama, western part of Florida, Mississippi, Louisiana, Arkansas, Texas, and in addition, Oklahoma, Nebraska, South Dakota, and Kansas, with part of Missouri included in the Spring River District	8.00 p. m. London Time
4.00 p. m.	Western Colorado District, Utah, Arizona, and New Mexico	3.00 p. m. Central Time
5.00 p. m.	Northern California District	3.00 p. m. Mountain Time
6.00 p. m.	Kirtland, Pittsburgh, Wheeling, West Virginia, and the eastern half of the Southern Ohio Districts (included in the western part of Pennsylvania, the eastern part of Ohio, and the State of West Virginia)	3.00 p. m. Pacific Time
7.00 p. m.	The Province of Ontario, Canada, including the Toronto, Chatham, London, and Owen Sound Districts	7.00 p. m. Eastern Time
8.00 p. m.	Province of Manitoba, Canada, and States of North Dakota, Minnesota, Illinois, and those parts of Iowa and Missouri outside the Stakes, and outside the Spring River District	8.00 p. m. Eastern Time
9.00 p. m.	Eastern Colorado District and the State of Wyoming and the western part of Nebraska	8.00 p. m. Central Time
10.00 p. m.	Southern California District	8.00 p. m. Mountain Time
11.00 p. m.	Society Islands Mission	8.00 p. m. Pacific Time
12.00 midnight	Hawaiian Mission	7.00 p. m. Society Islands Time
		7.30 p. m. Honolulu Time

SCHEDULE FOR SUNDAY, JANUARY 12, 1930

Time at Independence, hour beginning at:	Places to observe this hour:	Local time at such places; hour beginning at:
1.00 a. m.	Palestine	9.30 a. m. Jerusalem Time
2.00 a. m.	Holland	8.20 a. m. Amsterdam Time
	Denmark	8.40 a. m. Oslo, Norway, Time
3.00 a. m.	Australia and New Zealand	7.00 p. m. Melbourne Time
4.00 a. m.	Australia and New Zealand	8.00 p. m. Melbourne Time
5.00 a. m.	England, Southern District	11.00 a. m. London Time
6.00 a. m.	Zion and her Stakes	6.00 a. m. Central Time
7.00 a. m.	Province of Ontario, Canada, including the districts of Toronto, Chatham, London, and Owen Sound	8.00 a. m. Eastern Time
8.00 a. m.	Zion	8.00 a. m. Central Time
	England, Midland District	2.00 p. m. London Time
9.00 a. m.	Southern Saskatchewan District, Eastern Colorado District, and State of Montana	8.00 a. m. Mountain Time
10.00 a. m.	Seattle and British Columbia District, and Spokane District	8.00 a. m. Pacific Time
	The Atlantic Coast States from Maine to Florida, including all the State of New York, the eastern half of Pennsylvania, and the Florida peninsula	11.00 a. m. Eastern Time
11.00 a. m.	States of Wisconsin, Michigan, Indiana, and the western half of Ohio.	11.00 a. m. Central Time
12.00 noon	Northern Saskatchewan and Alberta Districts	11.00 a. m. Mountain Time
1.00 p. m.	Idaho and Portland Districts, with all the State of Oregon	11.00 a. m. Pacific Time
	Germany	8.00 p. m. Berlin Time
2.00 p. m.	England, Northern District	8.00 p. m. London Time
3.00 p. m.	The Southeastern Mission, including States of Alabama, western part of Florida, Mississippi, Kentucky, Tennessee, Arkansas, Louisiana, and Texas, and in addition, South Dakota, Oklahoma, Kansas, and Nebraska, with the part of Missouri contained in the Spring River District	3.00 p. m. Central Time
4.00 p. m.	Western Colorado District, Utah, Arizona, and New Mexico	3.00 p. m. Mountain Time
5.00 p. m.	The Northern California District	3.00 p. m. Pacific Time
6.00 p. m.	Western half of Pennsylvania, eastern half of Ohio, and the State of West Virginia (including the Kirtland, Pittsburgh, Wheeling, and West Virginia Districts)	7.00 p. m. Eastern Time
	Nova Scotia, Canada	8.00 p. m. Atlantic Time
7.00 p. m.	Province of Ontario, Canada (including the Toronto, Chatham, London, and Owen Sound Districts)	8.00 p. m. Eastern Time
8.00 p. m.	Zion and her Stakes, Manitoba, Canada, and States of North Dakota, Minnesota, Illinois, Iowa, and Missouri (except the part contained in the Spring River District)	8.00 p. m. Central Time

# WORLD'S AFFAIRS

## Where Our Taxes Go

The *Literary Digest* for December 28 carries an article stating that seventy-two cents of every dollar of taxes goes for wars, either past or future. The tax-burdened public should remember this when they listen to the talk of jingoists and big navy advocates.

Increasing taxes are a real problem. They make it a heavy burden for the small wage earner to own his home. The ownership of a home involves nearly as much expense as the renting of one of equal quality. The voters of the future face two great problems: the reduction of graft and corruption and the reduction of checking of mounting tax rates. War is one of the most expensive of modern luxuries, and it is one that we can not afford. Any organization that insures world peace, or tends to eliminate war, should have a large measure of support.

L. L.

## Senator Grundy of Pennsylvania

Joseph R. Grundy was, until recently, a professional lobbyist, and has spent something like twenty years as the paid servant of the manufacturing in-

terests of Pennsylvania. He has done much to influence legislation, and, unlike many persons of his profession, he is not ashamed. He believes in his trade and in the high tariffs that his clients wish.

After Vare was denied a seat in the Senate by that occasionally conscientious body, Governor Fisher, of Pennsylvania, promptly appointed Grundy to fill the place. The two men are different in many respects; there is little choice between them. We say nothing against these men save that we disapprove of their methods and disagree with some of their ideas.

A clamor was raised in the Senate to reject Grundy, but it failed and he entered.

There is an important principle involved. The Senate has assumed the right not only to dictate to the State of Pennsylvania as to its representatives, but has, by this action, virtually tried to make itself a self-perpetuating body, which was never intended by the Constitution. The senators have no right, as we understand it, to exclude properly selected representatives. They are not a self-perpetuating body. The Senate really has no right, so far as the State is concerned, to determine what is a proper selection of representatives, so long as the State Government is functioning.

It is good that the move to prevent the seating of Grundy failed. It is too bad that the move to refuse Vare did not also fail.

L. L.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### In Remembrance of Me

By U. W. Greene

(A radio sermon.)

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took *bread*: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: *this do ye*, as oft as ye drink it, *in remembrance of me*. For as often as ye eat this bread, and drink this cup, . . . of the Lord, unworthily, [ye] shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.—1 Corinthians 11: 23-31.

Paul was not present with the apostles when the Lord's supper was instituted, but received his knowledge of it by revelation from Jesus himself; and as he communicates his knowledge to them, we see that it does not vary in any way from the record given by the other apostles. In fact, he makes his message plainer.

The Lord Jesus instituted this sacrament, hence it admits of no change by any man. It was the very night in which he was betrayed, just before he entered on his sufferings, which are commemorated therein. Jesus took *bread*, and when he had given thanks and blessed it (Matthew 26: 26), he broke the bread and said, "Take eat: this is my body, which is broken for you; this do in remembrance of me." In like manner he took the cup when he had supped, saying, "This cup is the new testament in my blood: this do ye as oft as ye drink of it, in remembrance of me."

It is here called bread many times; even after the prayer of blessing, it is called bread and symbolizes the body of the Lord, "broken for you," by his sufferings and death. It conveys no thought of transubstantiation; that is an absurdity, not warranted by the language of any of the apostles.

In the same manner he took the cup and said, "This do ye, as oft as ye drink it, in remembrance of me." This language shows plainly that the drinking of the wine was a part of this holy feast. Matthew says that Jesus had them all drink of it. (Matthew 26: 27.)

The things signified by these emblems are Christ's body—his broken body, his shed blood, and

all the benefits that come from his death. It is the new covenant in his blood. All the precious promises found in the gospel are confirmed to his faithful children by his Holy Spirit. Our partaking is a necessary step to receiving and enjoying the Spirit; it is to continue till the Lord comes the second time. A disciple who refuses to go to the Lord's table, or who neglects it, is disobeying his command. If we have been worldly minded, if we have committed acts of sin, it is necessary to repent and forsake the sin, make confession to God, seek in this way his forgiveness, and then renew our covenant made in the waters of baptism, by partaking of the sacrament, thus witnessing to God and before his church that we will keep his commandments and that we remember him. Jesus said: "If ye love me, keep my commandments." How can we expect to enjoy his blessings if we willfully neglect to do that which he enjoins upon us.

Some people murmur and feel that they are not used right if they meet adversity or ill health continues with them, yet they persistently neglect to do his commandments.

Jesus commanded that we search the Scriptures, yet multitudes read everything published under the sun, no matter how rotten, but have not time for the word of God.

Jesus said, "Watch and pray." Instead of watching against sin and iniquity, they go around looking for chances to do wrong. Instead of daily communion with God, they never try to pray. What is more interesting than to see man, woman, or little child at prayer? What is more beautiful than the family altar? Yet how sadly it is neglected. The same Lord also said: "This do in remembrance of me." We *must* come to the Lord; have faith in him as our Savior; have faith in his promises; have faith that there is spiritual power and blessing in coming to the table of the Lord, in his own appointed way. There can be no blessing without faith. We should not partake thoughtlessly and irreverently, but after introspection.

Paul advised, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Corinthians 13: 4.

Self-examination is a good thing. We spend too much time in examining others; their dress; their habits; their pastimes; their home life, or lack of it; their religious life; until gossip takes the place of wholesome conversation. We should remove the beam from our own eyes, permit the searchlight of God's Spirit to search our own hearts and remove therefrom everything contrary to the higher life revealed in the gospel of Jesus, and then we can

discern the Lord's body. There are two ways of interpreting his statements:

1. His sacrificial work which we are to bear in mind: "He made him to be sin for us who knew no sin" (2 Corinthians 5: 21); "he bore our sins in his own body on the tree" (1 Peter 2: 24); "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29); by "whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1: 11). These are some of the statements in the word as to the redemption of Christ. His death was our life. He died that we might live. So it is well to remember his suffering and death, as we come to the table of the Lord.

Thy body, broken for my sake,  
My bread from heaven shall be.  
Thy testamental cup I take  
And thus remember thee.

When to the cross I turn my eyes  
And rest on Calvary,  
O Lamb of God, my Sacrifice,  
I must remember thee.

Remember thee and all thy pains,  
And all thy love to me;  
Yea, while a breath, a pulse remains,  
Will I remember thee.

The other position is this, that if we partake of the sacrament correctly we must discern in the church of Jesus Christ, his body. It is written that according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. . . . and hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fullness of him that filleth all in all.—*Ephesians 1: 19-23*.

In writing to the saints in Colosse, Paul declares that we should give

thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: . . . And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it please the Father that in him should all fullness dwell.—*Colossians 1:12-19*.

Again:

And not holding the Head, [Christ] from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.—*Colossians 2:19*.

And unto the saints at Rome he wrote that we, being many, are one body in Christ, and every one members, one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.—*Romans 5:8*.

And unto the saints in Corinth he said:

the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.—*1 Corinthians 12:12-14*.

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—*1 Corinthians 12: 27, 28*.

By these texts we learn they refer to Christ and his church, which are *one*, the one body. All the members are baptized into the same body; and they are made to drink of the same Spirit: we become members of his body, his church. The outward signs of membership are: Repentance, and baptism for the remission of our sins, and confirmation for the reception of the Holy Spirit; and all drinking into one Spirit which internally renovates us and makes us truly members of *this* body, *his* church. The taking of the Lord's supper assists us in maintaining our union with Christ, its object being if we discern the Lord's body, "that we may always have his Spirit to be with us." *The church*; the collective body of those who have done the will of God, by accepting Jesus Christ as their Savior and the gospel message of life and salvation which he revealed for the redemption of mankind. Some of the distinctive organic features of the Church of Jesus Christ, as mentioned by the apostles, are as follows:

Wherefore he saith, When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—*Ephesians 4: 8-14*.

These officers as placed in the church by the Lord himself for the preaching of the gospel and the edifying of the church, together with the gifts and blessings of the Holy Ghost as enjoyed by the faithful ones, are the distinctive features of the church as left on earth by our Lord and Savior, Jesus Christ. Paul declared that "a dispensation of the gospel was committed unto him." (1 Corinthians 9:17.) Hence our care in showing what it was, what was required of men, what they received from the Lord, that enabled them to discern in the church the *Lord's body*. Truly the making of a covenant with the Lord is a serious thing, bringing rich blessings to those who keep it, in this

life; and in the world to come, *eternal life*. On the other hand, those who violate their covenant can not escape misery and guilt, for to all searching, the Spirit of God reveals it in many ways: Men lose their interest in the church work; they stop praying, and as a result lose contact with God; they no longer are found taking part in the prayer meetings; they are more often found joyriding than listening to the preached word. Overt acts of sin impel them still further from God; and they are greatly troubled if present where the Spirit of the Lord is manifested.

Peter declared that

if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.—2 Peter 2:20, 21.

In this way it seems that the apostle was driving home a lesson unto those who had need to know that it would be better to refrain from partaking of the sacrament than to eat and drink of it unworthily, thus bringing themselves under divine condemnation. The Lord's supper should be a feast of solemn thanksgiving, that *we* are worthy and entitled to the great blessing and comfort of the Holy Spirit. True, while we think of his death, we also think that he is alive for evermore and has prepared a place for us, that where he is, there we shall be also; and that he offers to us eternal life, of which the Holy Spirit poured upon us is the sure testimony. If his Spirit dwell in us, we shall be raised from the dead by its power. It is the germ of eternal life dwelling in us. The Lord's supper is called in the Greek, the *Eucharist*; that is, the thanksgiving. We give thanks to God, as did Jesus, when he introduced the service; among other things for the spiritual help afforded us in overcoming our sins. God promises us help, and we, receiving his promise, sup together in a covenant of eternal friendship. We bow before him and accept his love, relying on his mercy. Everyone leaves the Lord's table strengthened, determined to lead a holier life. To those who are listening in this morning, who have never learned to love the Lord Jesus, permit me to say, *Get right with God*, by obeying the blessed gospel; then you can meet with his children in obedience to the commandment, "This do in remembrance of me."

And to those who once have made a covenant to serve and obey him, but have partially failed, who have become sick at heart and discouraged, try again, dear brother; pray to God, make confession to him, then renew your covenant by partaking of

the emblems and feel the thrilling touch of the Spirit once more.

And to those who are his children, but live far from the association of Saints, and to others who feel their unworthiness and so have never partaken of these sacred emblems, remember Jesus commanded, "This do in remembrance of me."

It will bring you joy and peace. It will increase your spiritual life. It will add to your faith in his church. Your *hope* will grow stronger, and the memory of our Lord's death and victory over the grave will inspire you with greater confidence in the ultimate triumph of his work.

## The Evolution of the Hymn Tune

By Louise Hills Lewis

The power of music is something basic and universally stimulating to all forms of life. Music appears to satisfy some innate vibrational hunger of the organism as a whole, and seems to have the power to revitalize every living thing which may possess the sense of hearing. It stimulates the body of the savage more powerfully than that of the civilized man. Youth is more easily stirred to action than is old age. The more mature and civilized people become, the less physically demonstrative and the more psychically impressionable they are to the raptures of music. So we can see the importance of teaching people, particularly the young, the appreciation of good and uplifting music and the demoralizing influence of poor music. Walter Damrosch says that jazz excites the nerves without feeding either the head or the heart; and that a monotony or monopoly of jazz threatens to vitiate the musical instincts.

The most psychic and immaterial of the arts, music above all other arts can mirror our feelings and emotions. David Eric Berg says, "Music voices man's noblest ideals and highest aspirations, his deepest feelings and unutterable longings. It expresses his yearnings toward the Infinite, the Absolute, and Source of All. Words can not describe the Creator, a statue or a painting can not portray him, but a great symphony or a noble requiem can express our attitude of mind, the state of our feelings and emotions toward him."

Religion is also psychic, immaterial, and intangible to a large extent; a groping after things unseen, a striving toward the unknown. Gounod, in speaking of the spiritualizing influence of music, said, "It gives a foretaste of the immateriality of the future life." Music seems to establish a communication between the soul of man and his God. To attain a well-balanced, fully developed character and per-



sonality, the refining influence of music, if not indispensable, is at any rate immensely valuable. What more natural than that music and religion should be associated together, having a common interest and a common goal.

Instinctively this has been done by all people. The religious ceremonies of savages are attended by music and dancing. The North American Indians have a well-developed ritual of singing and dancing for the observance of their festivals; and their music shows a fine sense of effect and of what is suitable to the occasion. Eleven centuries before the Christian era, the Chinese had invented an elaborate philosophy of music which was associated with their religious rites. The Hindus composed hymns and music adapted to every individual and social act, and music constituted an essential element in their religious ritual.

The chorus is the true voice of the people. It can, as no other medium, voice the sorrows and joys of humanity. The chorus is the voice of the multitude and is unmatched in its power to communicate the feelings of the crowd. The Oratorio, the Passion, the Mass, the Cantata, and other choral forms have been devised to utilize the dramatic powers of the chorus. These have been seized upon by the great composers, from Palestrina, Bach, and Handel to the latest modern, to voice their profoundest feelings and conceptions of religion, of human existence and salvation, of life and death. When we examine the records of ancient civilized nations, we discover such a passionate devotion to chorus singing that we must conclude that it satisfied a powerful and innate craving for self-expression by the people, and that their leaders recognized its immense value for unifying racial and national consciousness.

After the passage of the Red Sea, Moses, deeply schooled in the subtle art of government and leadership, fittingly dramatized the events by means of a colossal pantomime, in which the whole tribe took part. A selected male chorus, led by Moses, was answered by a chorus of women under the leadership of Miriam, while a grand chorus of the people thundered out the refrains of jubilation, accompanied by a huge band of instrument players. Schubert has written a beautiful setting of this scene in a cantata, "Miriam's Song of Triumph."

The Hebrew records show a prodigal and impressive use of music for religious, ceremonial, and social purposes as well. They invested their fervent religious rites with great pomp and magnificence, using trained musicians. A royal chapel, provided with a trained chorus of men and women, was attached to Solomon's court. The building of his new temple is said to have demanded an increase of the singers and players to four thousand, and Josephus

tells us that its completion was celebrated with unparalleled opulence and grandeur. "Their greatest artistic expression was their lyrics of religion, and they sang them with a will," says J. B. Reeves in his book, *The Hymn as Literature*. "Their hymn singing could be heard twelve miles away." "Their collection of psalms, begun in their early recorded life, enjoy today an enormous popular favor, even translated into modern languages, and they have been a powerful influence in forming the tastes and ideals of the western nations." Heine has said that in the book of Psalms are collected the "sunrise and sunset, birth and death, promise and fulfillment—the whole drama of humanity." In the New Testament the words *psalm* and *hymn* seem to have been used almost interchangeably. "The distinction in our use of the words seems to have been made arbitrarily and much later," says Reeves. Hebrew song is distinguished from that of all other nations in that it was employed almost exclusively in the worship of Jehovah. The poetry of other nations covers a wide range of subjects, but not so the poetry of Israel. It seems to have been regarded as almost sacred in itself, and therefore might not be prostituted to unworthy uses. For this reason, because its aim was so high, and guided by divine inspiration, the poetry of the Hebrews attained a rank incomparable beyond that of any other people.

In the progress of Hebrew history, song was added to song until a rich and varied repertoire was gathered, which succeeding generations have found inexhaustible. They undoubtedly developed a high form of antiphonal choral singing, perhaps the original inspiration of ancient church music. (The antiphonal form was the responsive or alternating form.)

When Israel was taken captive into Babylon, the reputation of their melodies excited the interest of their captors, who urged them to sing for them the songs of Zion. But the request was declined. For a long generation their harps were left unstrung and their songs unsung. But upon their return from captivity, both the composition and the practice of sacred song were resumed.

The history of Jewish religious and synagogue music may be divided into three major periods: (1) that of the great temple of Jerusalem, of which we have already spoken; (2) the period of wandering and scattering, when as a mark of mourning the services were reduced to the minimum of simplicity and barrenness, which characterized the music of the old synagogue; and (3) the ritual of the modern reformed synagogue. The chant, or ornamented speech song, has been the musical form in all these periods. Whole families have devoted themselves to the music of the sanctuary, and the traditions of

the ancient intonations have been jealously transmitted from one generation to another.

Whereas the chant is the foundation of Jewish music, it does not constitute the sole musical resources of the ritual. From the chant was evolved more tuneful and elaborate melodies sung by the cantor with the simple harmonic support of the male choir. For years it was impossible to use women's voices, as the men were seated apart from the women, so the soprano parts were intrusted to the boys. The singing was a *cappella*, as no musical instruments were allowed in the synagogue. But in the modern synagogue, after a severe contest, the organ was installed, women were allowed in the congregation, and a modern choir was created. The ancient chants and prayers have been cast into rhythmic form, and the musical service thoroughly reorganized. Sufficient work has already been done by gifted composers to assure the modern synagogue a superb body of sacred music from which to arrange beautiful and impressive services.

In the time of Christ and for some time after his death, songs of Jewish origin were used by the church. But soon the church became possessed of songs of its own, distinctly Christian.

The Greeks developed an elaborate system of modes, using the Dorian music as that best suited to state ceremonials and religious worship, and teaching this method to the youth. The choral chant was the favorite musical form of the Greeks, and they developed the art of singing independent themes simultaneously, which would give them a claim to having used in a rudimentary form the art of counterpoint. The Græco-Russian Church was the eastern counterpart of the Roman Catholic Church. Saint John of Damascus was the first significant reformer and systematizer of the vocal music of the church, and numerous hymns and psalms composed by him are still in use. After his death, progress in composition of church music was slow until the latter part of the eighteenth century, when Dimitri Bortniansky became music director of the Imperial Choir, which he brought to a high state of efficiency by radical reforms. Later these choirs were broken up, and it was not until the capital of Russia was moved to Saint Petersburg that the Imperial Chapel was organized. The singers were selected from among the peasants of the Ukraine, greatly famed for their beautiful voices. Adolph Adam, the French composer, says:

"Church music is superior to any other kind of music in Russia, because it alone is typical and not an imitation of other nations, at any rate as far as the execution is concerned.

"The Greek rite allows of no kind of instrument in the church, and a visit to any of the Græco-Rus-

sian churches will afford impressive examples of their amazing *a cappella* style of singing. But what gives the performances a sense of peculiar strangeness is the character of the bass voices, which extend from low A, three lines beneath the bass stave, to middle C, and produce an incredible effect by doubling the ordinary basses at the interval of an octave below them. Those having double basses always remain chorus singers. Their voices if heard separately would be intolerably heavy, but heard in the mass, the effect is admirable." This was noticeable in the Russian Symphonic Choir which visited this country.

The Romans made no contributions to the progress of choral music. In fact, they degraded the art. But while Rome was rapidly developing into a brutal, remorseless empire, a small band of zealots called Christians were meeting secretly in catacombs, squalid huts, and dark cellars. They were people living in highly civilized communities, they possessed their traditions, arts, and knowledge, and whatever elements were deemed valuable were utilized in the organization of the Christian church. Choral music was used to help build up the membership of the new church, but so many elaborate ornamentations and distracting embellishments were added that the church was called upon to curb the exuberance of the musicians in religious worship.

In 314 A. D., Pope Sylvester founded the famous singing school, which led to the organization of the oldest choral society in the world, the Sistine Chapel. From then on until the early seventeenth century, the church exercised a dominating influence on the growth of musical art.

In 590 A. D., Pope Gregory the Great labored to purify the musical service of trumpery and frivolity and ordained a ritual for Rome which was later called the Gregorian chant. The Greek, or Eastern Church, played an important part in the transmission of some of the major elements to the music of the Western Church. From the enormous mass of hymns poured forth by the early Greek hymn writers, a great number were adopted by the Western Church, and they form the backbone of the whole complex ritualistic structure.

In Italy, also, all musical instruments were excluded from church service; but they were permitted entrance in England, France, and Germany. From the ancient clumsy organ is supposed to have originated the idea of simultaneous parts, which developed into the art of organum, or plural melody. Arthur Mees, in *Choirs and Choral Music*, says "To one singer it occurred that he might sustain a lower tone as a basis to his companions' melody; another found that he could accompany his associates at the distance of a fourth or fifth; while a

third one, still more venturesome, dared to proceed in a direction contrary to that taken by his companion who followed the course of a familiar tune. Thus step by step the resources of singing in several parts were discovered. Then came the days of the discant, when every voice tried to go in the opposite direction from every other voice.

During the first part of the fifteenth century a powerful creative ferment was commencing to work in the principal countries of Europe. In England, Dunstable was developing counterpoint and the art of composition. He cast aside organum rules and discant rules and attempted to compose music that sounded well. Many others in France and Germany worked along these lines.

The period of the unaccompanied contrapuntal chorus founded on the model system of the Middle Ages, extends from 1100 to 1600 A. D. The sixteenth century has been called the Golden Age of Music, for it marked the high water mark of the centuries of effort of churchmen and musicians in the development of music of the model type, culminating in the exquisite productions of the English, French, Spanish, and Italian madrigalists, and the sublime works of Palestrina, Lasso, and the Gabriellis.

Palestrina, the illustrious Italian, is called the Savior of church music. His works are all polyphonic (which means that they consist of two or more independently treated parts) and are very numerous. He was the father of the choral tune, and hymn-tunes adapted from his motets and masses are sung today. The Sistine Chapel performs many of his works, among them the *Stabat Mater*.

Lasso was the greatest of the Netherlands composers, and after Palestrina, the foremost composer of the sixteenth century.

Andrea Gabrieli was a prolific composer and teacher. He wrote many sacred songs. His nephew and pupil was also a composer of note and stood at the head of the Venetian School. He composed fine choruses for two and three choirs. The noted Schütz was one of his pupils. By the end of the sixteenth century choral art in the Catholic Church had reached a high state of perfection. Centuries of accumulated traditions and skill applied to the careful training of choral singers from childhood up, had produced performers of eminent ability. When a body of such musicians performed in the great cathedrals under the direction of such men as Lasso and Palestrina, the effects must have been extremely beautiful and compelling.

It was the medievalist's discovery of the laws of harmony implicit in counterpoint which made possible the appearance of the second great school of

church music, the magnificent *a cappella* choral music. Musicians of the highest rank labored to supply the demand of the great cathedrals for this music. The production of *a cappella* choruses with four to eight constituent voices delighted the marveling audiences.

Psalms and hymns are not new in religious worship, but the particular form of the psalms and hymns now in use originated with the Reformation. The musical service of the Lutheran Church is peculiarly representative of the individualistic spirit that fomented the schism and animated the organization of the Reformed Church. Whereas the Catholic Church reduced the musical participation of the congregation to the minimum and for centuries based its whole musical fabric upon the priestly Gregorian chant, the music of the Reformed Church was founded on the congregational hymn, which became the especial medium of religious expression in public worship. Again, the hymn was not in Latin, a dead language, but in the vernacular of the people. During the early struggle of the church to attain recognition and indeed to maintain its very existence, the hymn served as a kind of battle cry and marching song of faith. The placing of the choral song within the lips of the people had a great religious and moral influence. It had also its great effect on art, shown in the productions of the North German musicians ever since the first days of the Reformation. The hymnody of North Germany has, for artistic treatment, a strong advantage which is unpossessed by England, in that for the most part the same verses are associated with the same tunes, so that whenever the text or the music is heard, either prompts recollection of the other; whereas in England, tunes were always, and are now, often, composed to metres and not to poems. Any tune in a given metre is available for every poem in the same, and hence there are various tunes to one poem and various poems to one tune.

With the Reformation we come to a most important era in the development of hymnody, and chiefly through the indomitable faith, the untiring labor, and the prophetic foresight of the great Martin Luther. Some one has said of him, "He gave to the people in their own tongue, the Bible, the Catechism, and also the Hymn book, so that God might speak directly to them in his word and that they might directly answer him in their songs."

Luther was the greatest of the German hymnists. While he did not write so many hymns himself—working rather for quality than quantity—he did amass, select, adapt, and create tunes, poems, hymns, and folk songs, and published the *Wittenberg Sacred Song Book* in 1524. In the publication of his hymn books, Luther enlisted the cooperation

of a number of his friends, and some of their productions became as popular as his own. Luther's greatest hymn is his "*Ein feste Burg ist unser Gott*" (*A strong Fortress is our God*), both the words and music of which were his own. Twelve others are thought to have been written by him; and as we have said, he wrote or arranged the words of many other chorals. These chorals had a very desirable effect in popularizing good music in Germany. Justus Jonas gave special attention to the versification of the psalms, selecting for his purpose those which had special application to the trying times in which he lived.

Paul Eber's music was more tender and consoling, and he wrote a number of songs for the dying. These hymns were the support of the Protestants during the trials of the "Thirty Year War." Johann Crüger was the composer of a large number of hymn tunes. Hans Leo Hassler, Johann Walther, Ludwig Senfl, Georg Rhau, Luke Osiander, Johannes Eccard, and Michael Prætorius are some of the more talented composers who labored to improve the German choral. Paul Gerhardt, next to Luther, is the greatest of all German hymn writers. The German hymn received at Gerhardt's hands a refinement which had hitherto been lacking. A host of other writers and composers might be mentioned. These great men of the Reformation were undoubtedly inspired for the work they accomplished; and their hymns, conceived during a time of great stress and trouble, have lived through the centuries and still carry a strong appeal to the highest emotions of all God-loving and music-loving people.

The German hymns outnumber those in any other language. The Germans are a music-loving people and not only enjoy listening, but enjoy singing themselves. Manifold as are their hymns, knowledge of the choral tunes is included in the earliest schooling of every Lutheran and every Calvinist in Germany, which thus enables all to take part in performances of the tunes, and hence expressly the definition of *choral*, which means, pertaining to a chorus.

The word *choral* is the noun and has reference to the hymn tune of the early German Protestant Church, or one similar in style. Mendelssohn's Oratorio *Saint Paul* makes use of a number of these chorals. These tunes are a simple, harmonized composition, generally with slow and stately rhythm, constructed upon the old Gregorian models, fitted to sacred words, and written purely for the voice, to be sung unaccompanied. Originally the chorals sung by the congregation were not harmonized, but soon the choir was trained to sing the accompanying parts in the strict contrapuntal style of the day. The custom of giving the melody to the tenor was also modified, because it proved confusing to the

congregation, and instead, the melody was intrusted to the soprano and the harmony was placed below. Soon also the rhythmic impulse inherent in secular songs, founded on dance music, asserted itself, and thus was broken the old bondage of plain song. Gradually, also, the subjective, emotional spirit of the secular songs and the newly composed music invaded the choral, and we find a reformation in church music had taken place. Luther's "*Ein feste Burg*" is a good example of this.

In 1600, however, the organ supplanted the choir in accompanying the unison song of the people. A vast flood of hymns continued to be written and published, even during and succeeding the ghastly Thirty Years War, which, leaving both parties exhausted, almost extinguished the virile, heroic spirit of the Lutherans. Then the enervating influence of the artificial operatic aria crept in, which displaced the vigorous hymns with pretty languishing melodies, closely imitating the artificial strains of the fashionable world; and even to this day this debilitating influence lingers.

However, the influence of the Italian aria was not altogether pernicious, for out of the combination of the secular material, these more buoyant and light-hearted elements which had been absorbed into the church service, and the sturdy German chorals, evolved the glorious works of Johann Sebastian Bach: that supreme and lofty genius. His career was avowedly a lifelong consecration to the perfection of German church music.

As Dante and Palestrina devoted their efforts to the glorification of the Catholic Church, so Bach dedicated the full force of his mighty and prolific genius to the service of the Reformed Church. In his music we observe the rugged individuality and love of personal freedom that characterized the spirit of the Reformed Church; combined, too, with that same probity of character, unswerving faith, and deep humility.

Of his numerous sacred oratorios, cantatas, and similar choral works, we name the so-called Christmas oratorio, the Passion music to the words of Saint John, and that infinitely grander, to the gospel of Saint Matthew, and also his Mass in B Minor, one of the greatest masterpieces of all times. Another cantata is constructed on Luther's Grand Chorale, "*Ein feste Burg*." His is the last word on contrapuntal art; his church cantatas are unparalleled; his Passions are of monumental attainment; and his choral preludes reach their final perfection at his hands. He built many of his famous works upon the sturdy German chorals, many of which were adaptations of the folk songs.

During the eighteenth and nineteenth centuries all Europe was dazzled by the immense musical

achievements of the German composers. Berg says, "One after the other, Titans appeared and disappeared only to be followed by others: Bach, Haydn, Mozart, Beethoven, Schubert, Schumann, Wagner, Brahms, Strauss—the procession seems endless. Students and musicians flocked to the great German conservatories to learn the divine secret of kindling the creative fervor of composition. But though they assiduously studied and mastered form and technique, their compositions were insipid and colorless copies of German music." Finally they discovered that the stuff of music lay at their very doors in the form of folk songs, and now we have music of every nation, distinctly national.

With the exception of Purcell and the naturalized Handel, the Church of England can not boast of such renowned composers as those of the Catholic and Lutheran Churches. Reverend Breed says, "Most of the best tunes in common use today are from English composers, but we must go back to Germany for their origin. The Lutheran Reformation was the fountain from which flowed the main stream of song, though it has been greatly enriched by the tributaries, which, taking their rise in the same sources, had flowed on for a time in separate channels."

Nevertheless the English music has maintained a uniformity and continuity of excellence that entitles it to high esteem. The break between King Henry VIII of England and the Pope resulted in the suppression of the great English monasteries and practically destroyed the principal musical schools of that country. This dealt a fearful blow to ecclesiastical music. However, Christopher Tye, Thomas Tallis, Robert Whyte, and others labored faithfully to supply the music for the cathedral services; and England has developed a high state of choral culture. Bodies of amateurs can be called together from almost any part of the British Empire, who are competent to sing without rehearsal, often from memory, the famous oratorios of Handel, Haydn, and Mendelssohn. One significant figure emerged during the second half of the seventeenth century, that of Henry Purcell, a musician and composer of real genius. His church music comprises a great number of anthems and a celebrated work called the "*Te Deum and Jubilate in D.*"

Handel, though born in Germany, later moved to England. He wrote many operas, but later turned his attention to the oratorio, the best known of these being the *Messiah*. Much of his music has been used as the basis for hymn tunes. So, also, many of our hymn tunes are taken from the music of Haydn, Mozart, Beethoven, Mendelssohn, Liszt, Gounod, Rubinstein, Verdi, Brahms, and others.

The first psalm book with tunes was published in

England in 1562, and was known as the *Psalms of Sternhold and Hopkins with the apt notes to sing them withal*. The music was simple and severe, written in one part only, but it served the English Protestants for one hundred and thirty-four years. The French also took an important part in hymn writing, and the psalms of the Marmot-Beza collection were set to old French tunes as early as 1552. In 1565 a collection of hymn tunes was published in Paris by Goudimel, who was a renowned church composer. "*Old Hundred*," an arrangement of a Gregorian chant, appears in this collection, set to the 134th psalm. It was afterward used in the Anglo-Genevan Psalter, united to the 100th psalm, with which it has been associated ever since.

Later came a division in English church music. The Anglicans clung to the old forms and followed Catholic precedents, while the Puritans disowned them all and struck out upon new paths. The hymn tune suffered and was long delayed. Then came Thomas Tallis, who arranged many of the old plain song chants for part singing. He was the father of the English harmonized chant. His best work for posterity was his hymn tunes written in four parts. "*Old Hundred*," and Tallis's "*Evening Hymn*" are the oldest representatives of two different styles of hymn tunes; the one of massive dignity and the other of flowing freedom.

The old tunes were psalm tunes, the new ones were hymn tunes. The modification of the old syllabic tune commenced soon after Watts published his hymns, and was in full career during the life of Charles Wesley.

The Puritans clung to a severe form of worship both in England and in America, and seemed to have an aversion to artistic music, using only the old metrical psalms and each member of the congregation singing the tune his own way, resulting in an earsplitting ensemble. But about one hundred years later, singing schools and choirs began to spring into existence. Then, like a sunburst on a gloomy landscape, came the Wesleyan movement, and at the same time the hymn lyrics of Doctor Isaac Watts, the Wesleys, and a host of others. The music improved markedly in quality, dignity, and expressiveness. Certain of the longer and more elaborate hymns, written by such men as Dykes, Barnby, Smart, Sullivan, Monk, and Hopkins, for the Episcopal Church, were taken over and used by this new sect. Although most of the best hymn tunes now in use were not the product of Methodism, yet Methodism did more to promote them than any other religious movement except the Lutheran Reformation in Germany. The ruggedness of the old hymn tunes has been softened and the new tunes are more flowing and melodious.

Many of the composers we have just mentioned were contemporaries of Mason. Lowell Mason was an outstanding figure of this time and may be called the founder of the Modern School. He was the successful creator of a style in which the dignity of the old psalm tune is modified and beautified by the color of the period which followed them, but all with the most worshipful intent. He was largely self taught, but became president of the Handel and Haydn Society of Boston, helped establish the Boston Academy of Music, and later received the title of Doctor of Music from the New York University. More than seventy hymn tunes of which he was the author may be found in modern collections. As has been said, he broke away from current forms, supplied the corrective of many abuses, and started upon a path in which others, following his leadership, soon achieved the best results.

He and his contemporaries established a certain form of hymn tune music in which all that is best in sacred song is reverently cherished and employed; in which the blemishes of the experimental stage are removed; in which all needful variety is introduced; and in which the very best in art is made to serve the highest in religion, so that the demands of the most cultivated musician and those of the most devout worshiper are alike supplied.

A hymn poem must be lyrical. This means that it is improved by being set to music. If not, it is not a lyric. There must be indeed an interaction between the words and music that is harmonious and reciprocal. The tune must help the hymn and the hymn must be a help to the tune. It has been said that more converts have been made through hymns than through any other means. If this be true, a hymn must be expressive of religious aspiration, petition, confession, communion, or praise, and (as Reeves says) a song devoted to the fellowship of souls and the worship of God. A good hymn combines in quite remarkable effect the straightest simplicity, clarity, dignity, and melody, rich ideas about the basic matters of life and death, with strong emotion under sure control. Augustine defines a hymn as "praise to God with song," and another writer calls hymn singing "a devotional approach to God in our emotions," which of course applies to both the words and music.

There are many interesting and fascinating books of hymn stories woven about the hymn lyrics, giving the background of the author's life, his spiritual experiences, his conflicts, his sufferings, his victories, sometimes a startling incident, sometimes a soul crisis, sometimes a season of exaltation—these things are woven into the thought and feeling of a great hymn, and undoubtedly give to them a power which they exert upon the hearts of men. These

are well worth the reading. But our subject deals with the chorals, or hymn tunes, rather than the poems, or hymn lyrics.

The term *gospel songs* is applied to a certain class of sacred lyrics, chiefly of an evangelistic character, composed for use in popular gatherings. This song was born in England during the Moody and Sankey campaign. They had been using Phillips book, *Hallowed Songs*, supplemented by such original pieces as Mr. Sankey supplied. The demand became so great for the publication of these original pieces, that a pamphlet of sixteen pages, entitled *Sacred Songs and Solos*, was printed in 1873. From time to time additions were made, until finally their combined contents were printed in a single book. Later Major Whittle, a friend and lieutenant of Mr. Moody, and a musician by the name of P. P. Bliss, issued for Americans a book similar to the English book and entitled *Gospel Songs* (later changed to *Gospel Hymns*). It was immensely popular and was surpassed in circulation only by *Hymns Ancient and Modern*.

There has been a good deal of discussion as to the effect of these songs, some contending that they are vitiating the tastes and corrupting the manners of worshipping congregations; and some insisting as strenuously that they have been mightily influential in promoting true praise and positive devotion.

Humphreys says: "The character of piety they cultivate is somewhat superficial, not to say hysterical; but it can not be denied that they stir the heart of the common throng. No doubt the participants are moved by profound and genuine feeling, yet we are unable to approve the introduction of such melodies into church services." Curwen says, "After the musician has vented his spleen upon the degenerate psalmody, an important fact remains: music in worship is a *means*, not an *end*, and we are bound to consider how far these tunes serve their end in mission work, which, after all, has not musical training for its object so much as the kindling of the divine spark in the hearts of the worshipers. Without doubt these songs touch the common throng; they match the words to which they are sung and carry them."

Professor Dickinson says it is not profitable for the church to keep its spiritual culture out of harmony with the higher intellectual movements of the age; and thinks the revival hymn is inadequate to the larger task of spiritual development. It might be said they are *gospel songs* but not *gospel hymns*. The name should never have been changed. Many of them are beautiful and effective, but they are no more hymns than a drama is a sermon. A hymn is one thing; a sacred song another. A true hymn is worship; a sacred song is not. The better hymn

tunes introduce a fundamental harmony with every beat; they move with stately steps and majestic strength; but the lower parts of these gospel tunes are little more than an accompaniment to the soprano. However, congregational singing has been improved by the singing of these songs; and an interacting sympathy between choir and congregation has been established. If the same interest were taken in the proper rendering of our solid church tunes, their great and manifest superiority to the *Gospel Songs* would quickly appear.

At the present time there is a demand for hymns peculiarly fitting to our day and beliefs. We have spoken of the composers of the Reformation; now it might be well to mention a few of the Restoration. Mr. John Gresty, of Australia, has written an oratorio, *The Course of Time*, in which is incorporated a beautiful arrangement of Luther's grand chorale, "*Ein feste Burg.*" Arthur H. Mills has written many beautiful hymn tunes which have won a place in our hearts today, among them the ones set to the words of "*With thankful hearts we meet, O Lord,*" and, "*How gentle God's commands.*" Audentia Anderson's music to the words of the "*Old, old path*" has seemed particularly appealing to the people. The many hymn tunes of Mark H. Forscutt, W. W. Phelps, H. R. Mills, John L. Morgan, and others are a rich contribution to our church music.

The hymn tunes of such men as Goss, Woodbury, Bradford, Marsh, Holbrook, Bradbury, Holden, Hastings, and others have given us the material for our present hymn book. With Berg, we say, "Who can question the dignity, value, and indispensability of music to the human race, society, and the church? Music in its mystic, indefinable action seems to make the mood of prayer more active, deeper, stronger, more satisfying than it would be if shut within the soul and deprived of this means of deliverance. The separate personalities are dissolved in the general tide of rapture, and the common sentiment is enhanced by the consciousness of sympathy between mind and mind."

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## NEWS AND LETTERS

### Graceland Chats

#### Graceland Basket Ball Season Opens

Graceland's basket ball season opened Saturday, December 14, with Conception, on the local's floor.

Coach Gilbert's inexperienced team upset the advanced plays and held Conception to a 31 to 32 score.

The game was closely fought and was anybody's game until the final whistle. Graceland's team played as a unit and no one was outstanding.

Graceland has a heavy schedule this year, and the inexperienced team has a great deal of hard work before it if it is to have a successful season. JOHN TURNER.

#### Niketes Girls Win the Debate

The Niketes girls after defeating the Kapforeans in the preliminary debates entered the finals and won over the Pleiades girls with a unanimous vote of the judges. The question under discussion was, "*Resolved, that the jury system should be abolished.*"

The debate was of a high standard, both teams doing efficient and admirable work. The debaters seemed to be equal in polemic skill, and their arguments were equally well organized. At the end of the constructive speeches, neither team seemed to have the advantage.

During the rebuttals, when the important issues were stressed and the plans of both the affirmative and negative were attacked by the opponents of each, one seemed to be persuaded first to one side and then to the other. Not until the last speaker of the affirmative had spoken in her rebuttal was the debate won.

The Niketes' debaters were Edith Van Alstin, Delma Bass, and Aleta Jensen. The Pleiades were Eva Wallace, Harriett Jordan, and Elma Barth.

WILLIAM E. COLLINS.

#### "Acacia" Staff Pushing Early Work

Graceland's annual, *The Acacia*, for 1930 is well under way. The individual pictures for the class sections have already gone to the engraver. Gertrude Laird, the editor, has the general outlay planned, and work is progressing. With the aid of her competent art editor, Pauline Siegfried, they should have an attractive book. "Macky" Spinnett is using all of his initiative in collecting appropriate snapshots for the various activities. The staff is planning to have the book ready for distribution at the General Conference in April so that all of the friends of Graceland may have this opportunity of seeing the inside light of their college. Nothing portrays the real life at Graceland better than the *Acacia*. All of the business houses of Lamoni and a number of alumni and friends out of town have been solicited for advertising in this book. Everywhere the response has been pleasing. Without the financial aid from these outside sources a book of superb quality, as has been edited in late years, could not be published. We are grateful for all of the cooperation which we have. Other members of the staff are: Max White, assistant editor; James Gardner, feature editor; Olive Winegar, associate editor; Margaret Christensen, typist; Albert Fisher, assistant business manager; and Dick Anderson, business manager.

#### Christmas Vacation Prospects

At Graceland Friday afternoon, December 20, began the annual pilgrimages home for the Christmas holidays. Right merrily rattled the aged Fords down the college hill; eagerly, group after group boarded the train; gayly began the "hikers" their journeys, alone or otherwise. And sadly, oh, how sadly, we of the Christmas vacation family watched them go!

We soon got over that feeling of homesickness, however,

and what a busy time we had moving into Marietta! The dormitory began to look quite homelike with all the temporary decorations. With Mother Brook there to see that we have plenty to eat—really, things won't go so bad after all.

With Nell's and Uncle Roy's wedding to start things off, the Christmas parties to come, ice-skating, fudge parties, taffy pulls, and the traditional Rook games, we have lots to look forward to. Call it "sour grapes" if you like, but we who have to stay don't envy the others so much.

MARGARET WILLIAMS.

#### *Caroling in the New Dormitory*

Half past ten. Lights out for the night in the new dormitory. All were ready to jump into those soft beds—when listen! Up the stairway floated ethereal-sounding voices. Christmas carols—"It came upon the midnight clear," "Silent Night," and "O little town of Bethlehem."—the voices came nearer. Up the stairs they came, two by two, girls who had been at Graceland previous years, each one in her prettiest night attire carrying a lighted red candle. First to the north corridor they went, then turned their footsteps toward the south hall on the second floor. This procedure was repeated on the third floor in the same heart-warming solemnity. The girls who were being serenaded hovered in the shadows of their doorways, deeply touched by the thoughtful consideration of their upper classmen. Many eyes were misty, and some girls sobbed openly as they returned to their rooms. The new dormitory has begun its career with one of the prettiest rituals ever used to interpret Christmastide cheer. It is sincerely hoped and expected that this will become a tradition in the halls of the new dormitory, to be carried out each year with the same good will and depth of feeling.

VIRGINIA WEBBE.

#### *The New Dormitory Occupied*

At last the \$135,000 girls' dormitory at Graceland has been completed, and the girls have moved in. What a contrast after living in the old dorms. How lovely it is to walk on hardwood floors when we have been walking on cement all these months.

Each room has a beautiful walnut study table, chest of drawers, a mirror, two straight back chairs, one armchair, and oh, what fun it is to swing out the folding beds each night! An electro-cabinet occupies the space above the lavatory, and the height of modern appliances is obtained by the individual light on either side with a switch and curling iron plug beneath. The rooms are complete to the nth degree.

We girls from Bide-a-Wee especially can appreciate the incinerators in the halls, for now we don't have to run across the campus on warm, cold, windy, or rainy days to empty trash.

There are two baths on each floor, and a linen room—oh, yes, and a service room. In this there are ironing boards and two big sinks in which to wash clothes. This room is also the location of all our so-called "feeds." Fun? I'd say!

And last, but far from least, is the reception room. We knew the dormitory was wonderful, just from reports, but never did we expect such as we saw when in we first walked. Seven overstuffed divans, numerous overstuffed and otherwise chairs, tables, lamps, big "squashy" rugs, and an enormous English fireplace. Won't we have fun when we zip the yule logs in and hear the flames crackle and watch them flicker up the big chimney? The boys are envious of us, and we don't blame them at all.

All in all, the dormitory is the realization of the beginning of a Greater Graceland, and we girls have Mr. Carmichael to thank for his untiring efforts in making this the greatest time of our life.

EUDOTIA STOKES.

#### *The Pre-Christmas Program*

The spirit and the significance of Christmastide were shown in the pre-Christmas service at the Brick Church last Sunday night.

After the choir had taken its place during the organ processional, the congregation, led by Uncle Roy, read the story of the Nativity. Following this, the choir sang "While all things lay in quiet silence," forming a beautiful setting for the prayer that followed. The response to the prayer was Stainer's "Sevenfold amen," sung by the A Cappella Chorus. The Athenian Male Quartet, composed of Roderick May, Arthur Oakman, Robert Crawford, and Delmar Goode, sang the "Lord's Prayer," in which Arthur Oakman sang the baritone solo.

Brother Prall gave a short account of the first Christmas. He divided the history of the world into two chapters—before and after the birth of Christ.

Mrs. Gertrude White Walden and Arthur Oakman sang Christmas solos, after which Brother Prall told of the spirit of Christmas, which is the spirit of Christ. An appropriate anthem followed in which the A Cappella Chorus sang "Hymn of praise," by Tschaiakowsky.

The climax of the service lay in the closing Christmas hymns sung by the A Cappella Chorus. As the congregation was leaving, the choir sang "Holy Night" to make the program even more impressive.

RODERICK MAY.

## Des Moines, Iowa

717 East Twelfth Street

December 20.—The Home and Service Group held its November meeting in the lower auditorium of the church. Luncheon was served at 6.30, after which a fine program was given. The theme of the evening, "The lifting power of gratitude," was presented by Elder V. L. Deskin.

The Iyoypta Temple Builders put on a vaudeville November 21 and 22 which netted them the sum of more than seventy-five dollars. Proceeds will go to the building fund.

Pastor C. B. Hartshorn spent Thanksgiving in Independence. Sister Hartshorn was able to return home with him on Saturday. She has been greatly missed from church services, and we are pleased to have her worship with us once more.

The prayer service Thanksgiving morning at 7.30 was well attended. Elder H. Castings and C. E. McDonald had charge. A good spirit prevailed.

November 16 at nine o'clock in the evening occurred the marriage of Miss Ann Maitland, daughter of Sister Carrie E. Maitland, and Mr. Leonard Koehler, son of Bishop and Sister J. A. Koehler, of Independence, Missouri. Preceding the ceremony Lloyd Mussell sang "At dawning" and Miss Ardith Kirkwood sang "I love you truly." The wedding march was played by Mrs. Geneva Calder. Miss Rein Cowel attended the bride as maid of honor, and the bridesmaids were Miss Vivian Castings, of Graceland College, and Miss Vivian Raschke, of Independence; Addison Brown and Lee Mussell were ushers; and James Maitland, brother of the bride, was best man. Little Jean Marie Finch and Helen Griffin were flower girls. The bride is a graduate of East High School and has been employed as secretary to the president of the White Eagle Oil Company, of Kansas City, for the past two years. The bridegroom is a graduate of the Kansas Agricultural College. The couple will live on a farm near Independence, Missouri.

Home-coming day, December 1, was marked by good attendance for the severe weather. Elder Wilber Prall, president of Lamoni Stake, was speaker of the day. At the eleven o'clock hour he took his hearers back to two home-comings, one at the brick mansion at Fayette, New York, where the six men met who organized the church, the other at Kirtland Temple, where there was such a wonderful outpouring of the Holy Spirit. He told of some of the trials of early-day Saints and their unwavering faith, especially that of Emma Smith. The great task of the church today, he thinks, is to increase the faith of each and every mem-



ber. At the evening service his theme was, "Seek ye first to build up the kingdom of God."

The sacramental service at 2.30 in the afternoon was a season of rejoicing. Our hearts were made glad to hear many of the young take part. We feel this is largely due to the efforts of Brother V. L. Deskin, who has had charge of the junior church for the past two years. By his faithful and devoted service he has endeared himself to every junior. He recently resigned, and his place is ably filled by Brother Norman Anderson, who has already won the hearts of the children. Sisters Gladys Barr and Bertha Deskin have given valuable assistance to this work.

Pastor C. B. Hartshorn has recently given us two fine discourses, illustrating with stereopticon slides; one on the subject, "Is Christian industrialism practical?" showing scenes in and around Independence; the other on "Church history," the pictures covering scenes enacted during the past century.

The chicken dinner and bazaar held at the I. O. O. F. Hall December 11, by the Home and Service Group, was a success. An amount of more than one hundred dollars was cleared.

## Institutes in Eastern Colorado District

Two successful institutes have been held in this district during the year 1929. The first was in April at La Junta. President F. M. McDowell and Elder O. A. McDowell were teachers. Because of the success of this institute, it was arranged to have the second one.

The last one of the year began Thanksgiving Day, November 28, at La Junta with a big family dinner. All the southern branches were invited, and delegations came from all over this part of the State. Just prior to the dinner an impressive ceremony took place, the burning of the La Junta church mortgage. This was another cause for rejoicing. The local membership had been struggling along under this handicap, until a year ago they made a determined effort to cancel this indebtedness, and did. The spirit of love and thanksgiving was enjoyed by all. It was a family reunion of Saints.

The next day the balance of the teaching department arrived, bringing the total up to three: President F. M. McDowell, Bishop Albert Carmichael, and Apostle E. J. Gleazer. These were assisted by Elders O. A. McDowell and E. B. Hull. For three days class work was had, interspersed with music and recreational features.

At the close of the institute the team divided, holding two-night institutes at Colorado Springs, Fort Collins, and Wray, Elder Ward A. Hougas joining Bishop Carmichael at Wray, and Elder Winegar going with the team to Fort Collins. After these two-night stands, the entire team returned to Denver, where the institute for the central section was to begin the evening of December 6. For two days and one night the members greeted the teachers morning, afternoon, and evening in class work and lectures. The institute was a great success in more ways than one. The teachers specialized on religious education and stewardships. Already we see results of the work of the brothers. A number of stewardship requests are going to the First Presidency from members of the district, and others are making out inventories and paying tithing.

The officers and members of the district appreciate the sacrifices the team had to make, to come into this State at this time, and we trust the impressions made, the problems solved, and the new vision of the work received by those that attended the institutes will repay the workers for their endeavors.

Along with the class work where institutes were held, the local churches provided meals, recreational features, music, etc. Two dramas were given by La Junta and Denver members. The success of the two institutes held at La Junta was the result of the untiring efforts of Elder O. A. McDowell and his corps of assistants. Many that came to

this institute had to travel over one hundred miles, and returned to their branches over slippery roads during a snow-storm. When one considers the effort some people have to make to get an education in spiritual things, it seems there must be some force that draws them. At any rate all went home happy, saying that they would not have missed the institute for anything.

## Wells, Michigan

December 25.—Wells Branch has lost one of its faithful members. Brother William H. Walker passed to his reward at his home in Gladstone, the cause of his demise being leakage of the heart. He was a retired lumber scaler, who had made Gladstone his home for seventeen years. He was a member of the Modern Maccabees Lodge of Gladstone. The news was wired to Sister Walker who, shortly before, had undergone an operation at Ann Arbor. She arrived home in charge of a nurse in time for the funeral, which was had on Sunday. Sister Walker and those dear to the deceased have the sympathy of the Saints. Our brother will not soon be forgotten, because of the influence he had upon those about him. His sufferings he bore without complaint, and he was a man who took no part in strife or contention. The crowd which attended, the beautiful flowers, and the gentle spirit felt by the writer while imparting words of comfort to the living, gave evidence that our brother was much loved and that God was with us. The subject of the funeral sermon was "The hope of the righteous," recognition being given the efforts and interest of all in the hour of trial and trouble. In this sermon nonmembers were given understanding of the mission of the gospel, and members were given renewed courage.

As we approach the close of the old year and 1930 is near at hand, our earnest wishes are that all who are working for Zion will be heartened and greatly blessed. Let us all give our best in every part of God's work that Zion may be.

A. M. BOOMER.

## Fargo, North Dakota

Bungalow Church 1423 First Avenue, South

December 15.—The annual business meeting was held December 12, Elder C. J. Smith in charge. The following officers were elected: Pastor, Elder Thomas Leitch; branch clerk, Courtney Rotzien; superintendent of Sunday school, Sister J. F. Rotzien; superintendent of Department of Women, Sister R. H. Freeman; superintendent of Recreation and Expression, Sister R. T. Walker; auditor, Sister Emily Couey; branch solicitor, Sister Bernice Brown.

Elder C. J. Smith visits the branch occasionally and brings with him a message of encouragement and inspiration which increases faith and zeal in the work. He encouraged the members to avoid the spirit of speculation and gather to Zion, to make our services a real spiritual revival for each one. Restoration, he maintains, is a vital factor of the church. God has restored his gifts and blessings; shall we hear him and apply his word to our lives? Elder Smith left for his home in Sioux City, Iowa, December 16 to spend Christmas.

Elder William Sparling, of Minot, was a welcome visitor December 8. He preached in the evening, reading for his text the revelation to Newel Knight in Doctrine and Covenants. He spoke of early experiences in the church, and encouraged the Saints to keep the faith.

Elder Thomas Leitch and Elder C. J. Smith spent Sunday with Saints at Straubville, North Dakota, December 15, holding services.

Brother Leitch preached to Fargo Saints November 24 from the second epistle of John, the ninth, tenth, and eleventh verses. His text was, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

The Department of Women held another food sale De-

ember 7 and netted \$18.50. The women aim to soon finish the subject, *Problems of Industrial Zion*, by Elder Koehler and feel they have learned many useful things from this study.

Two Halloween parties were held at the church, one for the younger children, and one for the young people and adults. Games were played, refreshments served, and a jolly time enjoyed.

The Sunday school gave a short Thanksgiving program Sunday, November 24, and the children brought treats for the surprise baskets which were given by the children to some of the poor and sick in the neighborhood Wednesday evening before Thanksgiving.

A Thanksgiving prayer service was held Thanksgiving morning at ten o'clock, Elder Thomas Leitch, pastor, in charge. The theme was, *What I have to be thankful for*. A good spirit was enjoyed.

A College Day program was given Sunday evening, November 24, consisting of college songs, speeches, and readings.

Let us remember that men and women of enthusiasm are those who move the world. Let us work together throughout the new year.

## Duluth, Minnesota

December 24.—J. P. Fetting, teacher of Sandusky, Michigan, and member of Cash Branch, assisted Elder Samuel Case at the morning service October 27.

The Department of Recreation and Expression gave a Halloween party the evening of November 1.

November 3 members were asked by the pastor to come to service fasting and praying for all who have asked an interest in the prayers of the Saints, the sick and afflicted and those who are downcast and discouraged.

A ready response was given during the Sacrifice Period, one hundred and nine dollars being turned into the solicitor's hands.

Elder Blair Jensen, pastor of Minneapolis Branch, broke the bread of life in Duluth Sunday morning, November 10. Elder Wesley Elvin spoke to the priesthood in the afternoon.

The Women's Department gave its annual chicken supper November 12 in the basement of the church. It was very successful, netting the women one hundred and fifty-three dollars and fifty cents, fancy work forty-two dollars.

Elder Lester Whiting, district president, of Clitherall, Minnesota, was the speaker morning and evening November 17. Always his sermons are appreciated, and encourage us to go forward.

The annual business meeting was held the evening of November 18 in charge of Elder Lester Whiting. Elder A. C. Bundy was reelected branch president; Sunday school superintendent, Robert Zuelsdorf; superintendent Department of Recreation and Expression, Roy C. Tourville; superintendent Women's Department, Sister Mollie Feathers; treasurer and solicitor, P. G. Schnuckle; secretary, publicity agent, historian, and librarian, W. C. Stauty; musical director, Sister Eva Tourville. J. E. Walters was elected teacher of the branch. P. G. Schnuckle and R. C. Zuelsdorf were sustained to succeed themselves as corporation trustees; auditors, J. E. Walters, R. C. Tourville, and R. C. Zuelsdorf. Elder Sam Case was recommended by the pastor as counselor and sustained by vote. The following resolution was presented by A. C. Bundy, pastor: "Resolved that two assistants be elected to serve with Elder P. G. Schnuckle, treasurer, as committee of three with pastor as *ex officio* member, with full power to weigh and act in all financial matters pertaining to collecting and distributing under one hundred dollars; in matters over one hundred dollars disbursement to refer their decisions back to branch for action." This resolution carried. J. E. Walters and Sam Case were elected as members of the finance committee.

The evening of College Day, November 24, an appropriate program was given. The song, "Onward Christian soldiers," was sung by the congregation, and there was a special song, "Sons of Graceland." A. C. Bundy, pastor, clearly stated the purpose of College Day, and a prayer dedicating the purpose of the day and this particular program to the service of God was offered by J. E. Walters, of Carlton, Minnesota. "Graceland's expanding skyline" was read by A. C. Bundy, and the song, "Forward, Old Gold and Blue," preceded five-minute talks by R. C. Zuelsdorf and Sister Susie Craven, of Two Harbors, Minnesota. The address was by Pastor Bundy, and "Graceland forever" was sung. Offering was then taken up, and a short prayer dedicated it to the purpose for which it was given. The service was dismissed by J. E. Walters.

After prayer service November 27, the night before Thanksgiving, fire broke out in the church from an overheated furnace and damaged the edifice to the amount of more than two thousand dollars. This accident was very grievous to the members after the time, effort, and money spent in remodeling and redecorating preparatory to the dedication service. We were expecting President Smith to be with us for the occasion. The Women's Department had worked zealously that the debt might be wiped out and the building be put in proper shape. The real loss can not be estimated in dollars and cents. We are now going ahead in the work of repairing the damage, installing a pipe furnace in place of the pipeless, remodeling the pulpit platform, replacing the ceiling, and replastering the walls.

Services have since been held in homes except those of the Departments of Recreation and Expression and Sunday School which have been discontinued for a time. A hall is now being rented near the Tourist Hotel on Central Avenue. All services are to be held there until the church building is again in proper shape for meeting. Elders Sam Case and A. C. Bundy are working each day that this may soon be accomplished.

Elder Sam Case was at Ashland, Wisconsin, the week-end of December 21 and 22. He preached and held a communion service at the home of Brother and Sister William Dennis, baptizing the son of Brother and Sister Josiah Perrin, of Bayfield, Wisconsin, in a font in the basement of the home of Brother Dennis. The candidate is a fine lad of seventeen years. This baptism completes our quota of fifteen, but we are not yet satisfied.

## Dahinda, Illinois

Members of Dahinda Branch were glad to have Elder E. R. Davis stop here the evening of December 14 to show picture slides illustrating events of church history. It is a great privilege for those who have no other way of knowing what the church is doing to see the picture story of the institution's growth.

The annual business meeting December 15 passed off peacefully, District President E. R. Davis being present. Practically all the officers were reelected. Though we are few, we enjoy the Spirit of God and keep the gospel work going as best we can.

Since last Dahinda was heard from, Bishop C. J. Hunt has been here. He never forgets to stop and visit with the Saints whenever he is near, and his timely advice is much appreciated.

Elder Amos T. Higdon has as yet not been here, but we are hoping he may be able to come in the near future. We read with pleasure of his good work in the district.

Sister Anna Dawson was married November 27 to Dale Poppett, of Galesburg. The best wishes of the Saints and friends are extended to her. She will live in Galesburg.

The Christmas program was given Christmas Eve. Though the exercises were short, they were impressive, and all did well in their parts.

Audrey West, of Dahinda, is now in Chicago employed

as a nurse. She has finished her training and is eligible for work of this kind. Sister Audrey is an agreeable and efficient young woman.

Sister Della Dawson was elected branch correspondent to the *Herald* for the year.

## Lamoni Stake

### Lamoni

A pre-Christmas service was held at the Brick Church Sunday evening, December 15, on account of the closing of Graceland College December 20 for the Christmas vacation when most of the students planned to be away from Lamoni. The musical program was furnished by the Lamoni Graceland Oratorio Society and the A Cappella Chorus. From the opening number, a piano voluntary played by Miss Rae Lysinger, to the postlude hymn, "*Silent Night*," by the choir, the program was excellent, calculated to inspire the audience with the sacredness of the Christmas season and at the same time emphasize the joy which comes with the correct understanding of the true meaning of this season. Stake President W. E. Prall in his sermonet divided his talk into two parts. The first told the story of the birth of Christ and its influence upon the world in his time, and the second set forth the true spirit of Christmas, the beauty of which, manifested first as the Christmas spirit, causes us to think of others and prompts us to make them happy, and second an ability which helps us to forgive and forget the unpleasant incidents of the past and to retain only pleasant memories. He suggested that in the modern world the great majority of people in their search for the Christmas spirit are unable to get past the department stores and the Christmas trees, back to the lonely hills of Judea, there to learn the true spirit of Christmas.

Sunday, December 22, the Christmas spirit pervaded the air at the Brick Church at morning and evening services. The program at the morning service was furnished by the children of the church school. It was in reality a typical meeting of the primary church except that the numbers given were appropriate to the season. The children took their parts in exercises, songs, and drills remarkably well and showed careful and consistent training. Roy A. Cheville, of the stake presidency, preached the sermonet, talking to the children in terms which they understood and appreciated. He told of the first birthday party which he remembered attending—of the circus in the attic, the doughnuts, taffy, and apples served as refreshments, etc., and of the birthday party which he attended more recently, making the comparisons. Then he told the children of a boy who lived two thousand years ago who had birthdays and of how "he grew in wisdom and in stature and in favor with God and man." Brother Cheville had prepared four candles for this birthday party, each representing one of the things to be remembered from this passage of scripture, and upon the elaboration of each a candle was lighted by some little boy or girl.

The evening program was furnished by the young people of the church school. Christmas hymns were sung by the congregation, a solo by Arthur Oakman, and "*O little town of Bethlehem*" and "*While shepherds watched*" by a small chorus from the high school department. The invocation was by Apostle J. F. Garver. A reading, "*The littlest orphan and the Christ Baby*," by Sister Virgil Sheppard, and an instrumental trio played by J. H. Anthony, Lois Garver, and Helen Anthony, were followed by the one-act play, "*Why the chimes rang*." A cathedral window appeared in the background of the stage setting, before which the priest received the rare gifts of the rich; and as they passed by, each gift was received and with prayer laid upon the altar (all in pantomime), as an individual choir sang Christmas hymns. Following the arrival of the child with the perfect gift (a penny given in faith and humility) late, because he had remained to care for an unfortunate woman

who had come to his home sick from cold, hunger, and exposure, the beautiful chimes rang, while all bowed in awe. During the closing scene the audience caught a new vision of faith and humility. Sister M. E. Mortimore directed the play. A committee of Vera Kline, Irma Ballantyne, and Vesta Stevenson planned and directed the morning and the evening programs.

### Member of Stake Presidency Married

The marriage of Sister Nell Weldon, daughter of Brother and Sister George Weldon, of Lafayette, California, to Elder Roy A. Cheville, of Lamoni, was solemnized Monday afternoon, December 23, at 3.30 in the Brick Church. An altar in the center of the rostrum was banked with ferns and lighted with yellow and white candles. Preceding the ceremony Arthur Oakman, of England, sang "*Oh, promise me*," by Reginald DeKoven, and "*Ah, sweet mystery of life*," by Victor Herbert. A quartet composed of Mr. and Mrs. Evan Walden, Rae Lysinger, and Arthur Oakman sang "*Now the day is over*," "*Believe me if all those endearing young charms*," and a prayer response. They were accompanied by Verna Schaar. The Wedding March from "*Lohengrin*" was played by Miss Mabel Carlile at the piano and Evan Fry at the organ. Mendelssohn's wedding march was used at the close of the ceremony. The bride entered on the arm of her brother, L. D. Weldon, of Iowa City. The bride's sister, Miss Rae Weldon, of Oakland, California, acted as maid of honor. Bridesmaids were Miss Ruby Weldon and Miss Beatrice Gates. The bridegroom was attended by his brother, Fred Cheville, of Rhodes, Iowa; Frank Parsons, of Lamoni; and Leslie Flowers, of Independence, Missouri. Hillard Cox and Richard Anderson acted as ushers. Stake President W. E. Prall officiated, using the single-ring ceremony.

Following the ceremony, a reception was held in the lower rooms of the Brick Church, after which the bridal party and musicians were entertained at a three-course dinner which was served by Mrs. W. E. Prall at their home at six o'clock.

Brother and Sister Cheville are spending a short honeymoon in Chicago, after which they will make a visit at the home of his parents, near Rhodes, Iowa. They will be at home in Lamoni after January 6.

### Christmas Wedding

A pretty Christmas wedding occurred at the home of Brother and Sister A. McPeck when their daughter, Mildred, became the bride of Dennis M. Midgorden. Preceding the ceremony, Helen Midgorden, twelve-year-old daughter of Brother and Sister L. J. Midgorden, sang "*At dawn-ing*." Following this Miss Thelma Lane played the wedding march to the strains of which the bride and groom unattended took their places beneath an arch in the living room. Stake President W. E. Prall officiated and used the single-ring ceremony. Following the ceremony a tray luncheon was served to about fifty relatives and close friends.

### Christmas Caroling

Christmas Eve two groups of carol singers, one from the high school, directed by Sister Thelma Lane, and another from the Lamoni Graceland Oratorio Society, directed by Sister Mabel Carlile, made a tour of the town singing Christmas carols to those who on account of increasing years or illness were unable to leave their homes. Fifteen of these homes were visited by the two groups of singers, and in each instance they were received with deep appreciation. On the night following Christmas, Sister Carlile took another chorus from the Oratorio Society and went to the homes of conference appointees and sang for them and their families as an evidence of their appreciation of the work of these men and the sacrifice and cooperation of their families. Lamoni is the home of ten of the families of men under conference appointment, and each of these homes was visited by the chorus.

## Independence

### Stone Church

The worship service preceding the Sunday school class session Sunday morning proved unusually helpful and interesting for the intermediate and adult departments of the school which meet in the main assembly room of the Stone Church. President F. M. McDowell spoke most earnestly on the theme, "What is your shopping list for 1930?" Everyone will have opportunity, he declared, to choose between the few straws which the muckrake can bring together and the beauties of the crown—the low way and the high way of life. Excellent attention was accorded him by the young people.

The important thing for us today is the building of our own temples, making them fit places in which God can dwell, stated Pastor John F. Sheehy in his Sunday morning sermon, for only when our own temples are clean and in them dwells the Holy Spirit will we be able to build Zion. No matter where we are, he continued, we should so live that our lives are pleasing and acceptable to God. We should cherish the sincerity and determination which characterized the Saints of early days. We have accepted the heritage they have passed on to us and are largely the result of their teachings and efforts.

The Stone Church Choir sang the anthem "The earth is the Lord's," the soprano solo being sung by Sister J. Glenn Fairbanks, Paul N. Craig directing, Robert Miller at the organ. Elder W. Wallace Smith was in charge of the service, Bishop B. J. Scott assisting.

"Christmas in Scandinavia" was the theme of Missionary E. Y. Hunker, who addressed the young people's church at the eleven o'clock hour. All were well entertained by the account of the quaint yuletide customs of the people of those northern countries.

The congregation of children and teachers of the junior department at the Campus feel they were richly blessed the last two Sundays of the year. First Apostle R. S. Budd spoke on giving selfishly and unselfishly. His was a sermon long to be remembered. Then Elder R. V. Hopkins talked on "The stewardship of prayer" and brought from experiences in his own boyhood stories of helpfulness and instruction. The return of both speakers is heartily wished for. Music and readings from the children helped to make the services enjoyable.

Sunday evening Apostle E. J. Gleazer chose for the text of his sermon to the Stone Church congregation "Save yourselves from this untoward generation," emphasizing three points: We must save ourselves; we must be saved together; and we must do it now. Our salvation depends upon our part in the work, he asserted. We must prepare to do what God requires of us before we can expect to inherit celestial glory. Salvation is not inherited; we must earn it by joint effort. In saving ourselves we bring honor to Christ.

Special music for the service was furnished by the Wahdemna Male Quartet. Congregational singing was led by John F. Sheehy. Elder H. G. Barto was in charge of the service, assisted by J. E. Kelsey.

### Among the People in Zion

"The light bearer," a Christmas pageant of the bringing of the Book of Mormon by the white man to the red man, was given by the young people's class of Englewood congregation, taught by Brother Perry L. Hiles, to the senior church school Sunday morning, December 22, in the Auditorium. The dramatic production, directed by two members of the White Masque Players, proved very attractive to the large group of young people who appreciated the help of the members from Englewood.

The Wahdemna Choral Club has been very much occupied during the Christmas holidays, welcoming home former members who have been in other cities at school or in business. The members met for a Christmas entertainment

and tree Sunday afternoon, December 22, and last Sunday held rehearsal in the afternoon, because New Year's Eve fell on regular rehearsal night. The club rooms in Paul Craig's studio, corner of Bowen Avenue and Lexington Street, have with the help of a large, lighted Christmas tree, assumed a holiday appearance.

A Christmas play was presented to the Saints of the Stone Church District on Christmas Eve by members of the intermediate, junior, and primary departments, directed by Sister Elizabeth Cutler Jenkins, and Irving Jenkins, assisted by officers of the departments and members of the White Masque Players. Scenes of the angel's visit to Mary, the shepherds on the hillside, the streets of Bethlehem, and the visits of the shepherds, kings, wise men, and others to pay homage to the Infant Jesus were beautifully portrayed. Music by instrumental soloists and members of the Stone Church Choir pleasingly enhanced the production, which was enjoyed by a large number of the children's relatives and friends.

The brief worship service for the young people December 18 was in charge of Elder W. Wallace Smith. "Peace" was the theme of the meeting, and Elder R. V. Hopkins was present to give the worshipers a helpful talk. They are glad to see their friend back again and able to give them many encouraging ideas and thoughts.

Recent speakers to the Y. P. R. Class which meets each Sunday evening at six o'clock, have been Bishop A. Carmichael and Apostle J. F. Curtis. They talked on themes included in the course the class is taking, "Know your own church." Apostle J. F. Garver will lecture to the class every Sunday evening in January.

Bishop Albert Carmichael is in the Independence Sanitarium with a severe infection in his toe.

Sister T. A. Beck underwent a major operation at the Sanitarium last week and is reported to be getting along well.

Last Saturday two of the nurses in training at the Sanitarium were injured in an automobile accident. Miss Ardys Eckhart, who suffered severe injury, is in the Sanitarium.

### Liberty Street

Sunday morning, December 22, a combined junior and adult service was held. The Christmas theme was followed in a beautifully impressive story, "Why the chimes rang," told by Sister S. A. Thiel and in the talk made by Glenn Davis. Dorothy Peek sang a Christmas number.

Dickens' "Christmas carol" was the play given by the Liberty Street young people as their Christmas contribution the evening of December 22. The merits of the production were seemingly anticipated if one is to judge by the completely filled church which greeted the first rise of the curtain. The dramatic abilities of several young people were discovered in the rendition of the play. The cast included thirty-two characters and was directed by Doris Blake.

The last Sunday of the year "Our personal inventories" was the theme followed in the junior service.

At the eleven o'clock hour Elder J. T. Bozarth was the speaker, and in the evening Liberty Street Saints were happy to hear Apostle J. A. Gillen.

Officers elected at the recent branch election are: Pastor, F. A. Cool; associate pastors, Glenn Davis, Harry Blake, and Chester Young.

### Enoch Hill

December 18 occurred the business meeting to complete the official roster of the branch. Elder John Blackmore was in charge. The following officers were chosen to support Pastor O. W. Sarratt: assistant pastor, R. E. Whitsett; superintendent of church school, Charles Warren. Brother Warren was sustained as head of the music department; Joe Martin as superintendent of the church in the home; E. H. McKean as publicity agent. Special prayers by Brothers Martin, Warren, and Whitsett followed the business, and Brother Blackmore talked from a chart outline of the

church school. The meeting was dismissed by W. H. Brewer, former pastor.

Sister Sarratt, wife of the pastor, underwent an operation for appendicitis December 24 at the Sanitarium, and though for a time her condition was very serious we are glad to report that she is improving. The members will happily welcome her back home.

Christmas brought its share of activities and joy to Enoch Hill. Sunday morning during the church school service the beginners and primaries from downstairs came up to give a program of recitations, songs, and dialogs which was much appreciated. In the evening the choir, directed by Charles Warren, sang the cantata, "The coming of Christ," the Temple Builders, led by Nellie Kramer, assisting.

Monday afternoon the children were given a party at the church, and in the evening an old-fashioned Christmas entertainment was had for the members of the beginner and primary departments in the lower auditorium. The visit of Santa Claus brought happiness to all.

"The open door" was the theme of Apostle Clyde F. Ellis, speaker at the session of the church school Sunday morning. In the evening President Floyd M. McDowell spoke on making choices in the new year.

#### East Independence

The last Sabbath of 1929 is history. Again we face a new year, this time the momentous 1930 to which we have long looked forward.

Brother Frank McDonald preached an enthusiastic sermon the morning of December 22. The world will fail until it establishes itself upon the bedrock of truth proclaimed by the Messiah, he declared.

At the evening hour came the Christmas entertainment, everyone ready to do his part. The little ones fairly bursting with importance bowed, smiled, and played Santa Claus, boys and girls from other lands, fairies with gauzy wings, and little pages, while gentle Mary looked on and rocked the Baby Jesus and Joseph stood silently by. The wonderful star shone its brightest, and the shepherds and wise men brought their gifts and paid homage. The Rainbow Class gave its gift of song, and everyone was happy to pay tribute to the Christ Child.

Elder W. B. Paul preached to this congregation Sunday morning, December 29, on the text from John 3: 16, and told us that fallen man could not have returned to his original high position except God had shown his great love for him and given his plan of salvation.

In the evening the members were happy to listen to a fervent sermon by Patriarch W. A. McDowell, who expounded the scriptures with old-time missionary zeal, calling his hearers' attention to many prophecies which have been fulfilled and many yet to come to pass.

## Players Needed for the Centennial Pageant

Nearly one thousand players and staff members will be needed for the production of the pageant which is to be given in the Auditorium. Every person within driving distance of Independence and Kansas City who is able to participate should respond to the call for help. The pageant, *Fulfillment*, by Sister Alice Burgess, is a wonderful work, and deserves the best possible production. It will be an honor to those who help to make it a success.

On January 12 it is planned to have members of the White Masque in many of the churches of Independence to recruit actors. If anyone is missed, he or she should get in touch with the White Masque in Independence, or with Brother Mesley in Kansas City.

The *White Masque Players*, the church dramatic society of Independence, has an honorable record of distinguished achievements. Though it is not a large organization, it has accomplished much good in educational as well as in dramatic effort. To the production of the pageant it brings a

staff of experienced and consecrated people who are capable of guiding this difficult production to success. But they can not do it without the united efforts of all who can and will help. Many types and many individual acting parts need to be filled. Merely selecting the cast is an enormous task. It is hoped that large numbers of people will offer their services.

The Executive Committee has just recently made its report. Plans for the stage sets and for the costumes are under way. Sets of the Gordon Craig type are to be used. The plans will fit the Auditorium admirably. No effort is being spared in the way of research to make the best use of resources. Costumes are studied historically, and art sketches of them are being made. The number of workers who are giving endless amounts of time can not all be mentioned here.

The pageant needs helpers. It will probably be the finest spectacle that has ever been staged by church people. Will you help? Will you volunteer?

Turn in your name, or better, get one of the cards for the description of candidates for the cast, fill it out carefully, and you will contribute to making the pageant a success.

## Dallas Branch and Fort Worth Mission

*Dallas and Third Avenues, Dallas, Texas*

Saints of Dallas and Fort Worth are striving to move onward. In Dallas we are handicapped somewhat, because the priests have work which hinders them from visiting to any considerable extent. We hope this condition may soon be remedied. Prospects are encouraging for 1930.

Brother J. A. Wyninger is active in Fort Worth, having the able assistance of our former pastor, H. H. Davenport. Brother Davenport lives much nearer Fort Worth than Dallas; however he finds it possible to help out in Dallas upon occasions. He resigned as pastor of Dallas Branch at the business meeting, held October 7, feeling that he lives too far to be as active as one in that office should be. Elder W. R. Standifer was elected pastor for the remainder of the year.

The time for Religio meeting was changed from Sunday evening at six o'clock to Friday evening at eight o'clock.

Rally day was held October 6. A large crowd attended the communion service, and after the prayer of dismissal they spread dinner on long tables at the church. Brother R. F. Moore was the speaker in the evening.

October 13 and 14 Brother C. W. Tischer, district president, of Houston, was here and preached two splendid sermons.

Team Number One of the church building fund held its Halloween party at Brother and Sister Herbert C. Bleil's home Halloween night for the benefit of the fund. All were in masquerade. Mrs. F. W. Hancock won the prize offered for costume and make-up.

Team Number Two of the building fund held a rummage sale October 26. The members find these sales profitable.

Elder A. M. Baker, missionary to Texas, held a good series of meetings from October 29 to November 10. He gave a timely talk to the children at the close of the Sunday school hour November 10.

Not long ago Sister Ida M. Nicoll suffered injury in a fall down a short flight of stairs. Both her ankles were broken.

An appropriate program for Thanksgiving and College Day was held on College Day by the Sunday school.

The Religio sponsored a party at the home of the assistant president, Sister W. E. Evrett. A large number enjoyed the games and music, after which the young women served refreshments. This party occurred Thanksgiving night.

The Women's Department find doughnut sales very helpful in raising its part on the church building fund.

December 8 Brother and Sister William R. Fasig, formerly

of Dallas, now of Independence, Missouri, arrived by auto. These stand-bys in church work were given a hearty welcome.

December 22 the annual Christmas tree was had. The program was successfully presented by the Sunday school, after which candy was provided for the children. The gifts Santa had left were then distributed to the members.

Monday night, December 23, we met in regular quarterly business meeting, electing officers for the new year. Most of the officers for the year 1929 were reelected by unanimous vote.

## Oshoto, Wyoming

December 21.—Apostle J. F. Curtis has been here the past week and has organized us into a branch, ordaining Brother Fred Cousins to the office of elder and Brother Horace Hartshorn to the office of priest. The name of this branch is Oshoto Wyoming Branch, and the officers are as follows: President, Fred Cousins, Moorcroft, Wyoming; priest, Horace Hartshorn, Stroner, Wyoming; secretary, Sister Audrey Stubbart, Oshoto, Wyoming; treasurer, Sister Rosabelle Gray, Oshoto; chorister, Sister Lena Nitcy, Oshoto; and bishop's agent, F. V. Cole, Oshoto.

We held all-day meeting and a basket dinner at the Little Missouri Schoolhouse December 15. A good crowd was present, and the sermons contributed to a splendid day. Five children were blessed.

Elder Curtis preached two nights at Stroner, two nights at New Haven, two nights at the Fred Cousins Schoolhouse, and two nights and Sunday at the Little Missouri Schoolhouse. Attendance was very good considering the cold, the temperature being much below zero the last four or five nights.

We are hopeful, now that we are a branch, that the church will see fit to send us an elder at least once a year, and that we may be able to have church services frequently. We ask the prayers of the members that we may let our light shine to the extent that we may be a help to the church and that our branch may grow in numbers.

## Lancaster, Ohio

Saints in this branch were made sad by the death of Sister Pearl Friesner's infant son December 16. Elder William P. Vickroy was called December 10 and 11 to administer to the baby, and it rested well until death claimed it. The doctor said it could not have been resting better the day before it died. The mother is a member of the church; and the father, though a nonmember, is a man of great faith in God and the church. In the presence of about eighteen nonmembers Brother Vickroy administered to and blessed the babe. December 18 he preached the funeral sermon at the house, and Brother S. E. Dickson at the church, the same people attending both services.

December 22 the telephone in the home of Brother Vickroy rang, and the sad news came over the wire of the passing of Brother Wasem. Many mourn his loss, for he was a good Saint. Many times he told Brother Vickroy that he never heard a sermon of the gospel until he was about seventy years of age. However, he was glad at that age to obey the gospel. He was a man who had believed the Bible all his life but could find no one teaching it as he thought it should be taught. When he heard his first gospel sermon, he at once said that it was the gospel of Christ, and soon he was baptized. He was a good Saint and many times told his best friends what he would like to do for the church, but his age was against him. Wherever he went he told the beautiful story of the gospel. He delighted in nothing more than to tell the gospel story to the world yet unacquainted with the gospel.

The Saints have had no place in which to meet for about two months, and the lack of meetings has been discouraging, but we trust in God and know that this is his church. We are hoping that the Saints of Lancaster will in the near future have a church home or some place in which to gather to worship the Lord.

It is the writer's greatest desire to be of service to the people of God and to help build up Zion, and his prayer is that the Saints may live in such a way that God will be pleased to bless his people.

We are thankful for the church papers from which comes good news from the members. God has wonderfully blessed us, and we are well again and at work. It is our prayer that God will bless his church and people in the last days and that Zion may arise and shine.

WILLIAM P. VICKROY.

## In His Name

By George S. Lincoln

We as a people rejoice in the fact that we are numbered in the Church of Jesus Christ. But I often wonder how many of us realize the glory attached to that name. Think of it! It is the only "name under heaven, given among men, whereby we must be saved." The salvation of all mankind depends upon accepting that name. What is there about it which makes it so important? It is a name that is *above* "every name that is named, not only in this world, but also in that which is to come." There never will be a greater name known than the name *Jesus Christ*.

Paul says: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The family in heaven consists of those who have been saved through the name of Jesus, through obedience to his gospel, through entering into his church, and thus taking upon themselves his name. And those on earth in the same church are part of the same family—who have taken upon themselves his name, and are members of the church of Jesus Christ.

There is only one true church, and all the members of that church, or family, in heaven or on earth, are named in his name, *Jesus Christ*. In Philippians 2:9 we read of Jesus: "God has highly exalted him, and given him a name which is *above every name*: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Jesus is so important and his name so great that in time to come, *every knee* must bow to it. There will be no exception. It is the only name to which we can look for salvation, now and hereafter. Paul tells us in his first chapter to the Hebrews that Jesus was "appointed heir of all things"; "And when he had by himself purged our sins, sat down on the right hand of the majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent *name* than they." View it as you may, there is no grander, no more excellent name anywhere, even among the angels. It is the most glorious name in the celestial kingdom of heaven. How could his church be called by any other name?

We also read that he is the "head of the church, which is his body." And again, "for his body's sake, which is the church." His body of worshippers is his church, and he is the head of that body. What is the name of that body? Jesus Christ. And what is the name of that church? The Church of Jesus Christ.

Peter, on the Day of Pentecost, told all the people gathered there to "repent and be baptized, everyone of you *in the name of Jesus Christ* for the remission of sins." Why be baptized? Because that is the only way to come into his body, the church, as we read, "As many of you as have been baptized into Christ, have put on Christ"; and, "If any man be in Christ, he is a new creature." He is a son of

God by adoption. For Christ came "that we might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of his Son into your hearts. . . . and if a son, then an heir of God through Christ."

The saints at Rome were told: "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirits, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ."

Again, God planned that all who would obey the gospel should receive "the adoption of children by Jesus Christ." Paul told the members of the church at Ephesus, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." They by adoption through baptism, became members of the family of God, of his household.

John says, "Now are we the sons of God. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." They were of the family, of the household, and were sons by adoption. They were members of the church of Jesus Christ. They belonged to the kingdom of God, and were joint heirs with Christ in all the blessings of the kingdom. In consideration of all this is it any wonder that we teach, as Jesus did, that "Except a man be born of water and of the spirit, he can not enter into the kingdom of God"? All who desire to become members of his church and family must be baptized, and take upon themselves his name and become sons of God by adoption. There is no other way, and no other name by which we must be saved.

## Bremerton, Washington

The first two weeks in October Elder A. C. Martin, district missionary, held meetings here. The crowd was small each evening, but those who came out heard wonderful sermons.

Since the branch was organized last September, we have exceeded our quota, and good seed has been sown which we hope will bear fruit in earnest workers.

One Friday evening some of the Saints ferried over to Manette to the home of our aged Brother and Sister Richmond, where prayer meeting was held. Several of the neighbors were there, and all felt spiritually blessed. Through the efforts and faithfulness of these good people we believe it is time to open up the work in this place. Brother Bacher, branch president, plans to hold prayer meeting there twice a month.

Another Friday evening some of the Saints journeyed to Port Orchard to have prayer service at the home of Brother and Sister Gosset. It is about nine miles by road to this place, so it is not expedient to do definite work there at present.

The Sunday school is growing slowly. There is just now considerable sickness among the children, but we hope they will be back in school before many days.

In October Sisters Jones, Richard, and Lundeen gave a Halloween party for the juniors. If noise constituted a good time, they surely had it. These three sisters are working on the Christmas program.

The Women's Department is working steadily trying to do its share of branch work. In this department there are more nonmembers than members. These seem to enjoy the work and occasionally come out to church. October 16 the department had a progressive luncheon. Sister Emma McDole, superintendent of the Department of Women of this district, came over and gave a splendid talk on *My job*.

A new family has moved in to swell the number in this small group, Brother and Sister Coop, from Portland, Oregon.

# MISCELLANEOUS

## Conference Notices

Eastern Oklahoma district conference will convene at Fanshawe, Oklahoma, February 22 and 23. At this time the district officers will be elected, and delegates to General Conference will be chosen. Members of the Eastern Oklahoma District are especially requested to be present at this time.—*J. J. Jackson, Route 1, Wister, Oklahoma, secretary; C. G. Smallwood, Fanshawe, Oklahoma, district president.*

Northeastern Kansas district conference will convene at Fanning, Kansas, January 11 and 12. Ministerial reports should be mailed at once to District President Dave Little, Burlingame, Kansas; departmental reports should be sent to heads of departments. Delegates to General Conference will be elected at this time. Apostle E. J. Gleazer will be present. Good attendance is hoped for.—*Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas; Dave Little, district president.*

## Our Departed Ones

**McCORMICK.**—Marion M. McCormick was born in Valparaiso, Indiana, May 10, 1853, and departed this life at Studley, Kansas, December 14, 1929. He married Martha A. Shull in 1881, and to them three children were born. The eldest child, a daughter, Mrs. Bessie Edith Wells, passed away in August, 1925. Surviving are one son, John McCormick, of Independence, Missouri; one daughter, Mrs. Oscar Hanson, Studley, Kansas; eight grandchildren; and four great-grandchildren. The deceased was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints October 31, 1921. For the last year his health has been failing, and he took to his bed about December 1. Was administered to December 8 by Elder J. D. Shower, and during the administration was told by the Spirit that his prayers had been heard, that he was accepted by the Father. The funeral sermon was by C. E. Stouber, assisted by M. L. Shoemaker. Interment was in Bow Creek Cemetery.

**CHRISSINGER.**—Olive L. Perry was born March 8, 1850, near Macedonia, Iowa, and when a child eight years old she moved with her parents to Manti, Iowa, where she grew to young womanhood and was married to Charles A. Long, March 19, 1865. To them were born three children: Mrs. Albert Pfander, of Saint Joseph, Missouri; Charles B. Long, of Sidney, Iowa; and Mrs. W. T. Shaw, of Santa Maria, California. Leaving the vicinity of Manti in 1866, she moved to a farm near Shenandoah, Iowa, where she resided until 1893. Her husband preceding her in death, she was again married, this time to Theodore Chrissinger, of Saint Joseph, Missouri, in 1901. He died in 1912. She departed this life December 21, 1929, at the home of her son, Charles B. Long, where she has resided for several years. She is survived by her two daughters and one son, three grandchildren, and three great-grandchildren. She was baptized in the year 1863, and lived a faithful member of the church for sixty-six years. Funeral services were held in the Latter Day Saint church in Shenandoah by R. E. Pratt. Interment was in Rose Hill Cemetery at Shenandoah.

## ARNOLD'S SHOE SERVICE

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Telephone 1437

## Listen

One hundred acres, 65 cultivated; timber; four-room house; bank barn; spring. Two miles to Saints' church, 9 miles to Ava. Price, \$2,500. Terms, \$350 cash, balance easy.

Seven and three fourths acres, all fenced and cultivated. Four-room house, barn, smokehouse; spring. Four miles to Ava, 2 miles to Saints' church. Good place for chickens and fruit. Price, \$775. Terms, \$176 cash, balance \$15 per month.

Forty acres, all fenced; five acres cleared, balance timber. Three springs; no buildings. Fine chicken ranch; good for hogs and cows. Three miles to Ava, 3 miles to Saints' church. Price, \$550. Terms, \$75 cash, then \$15 per month.

Have other farms; list free.

JOSEPH WARD, Ava, Missouri.

# EDITORIAL

## Work Begins on Centennial Pageant

(Continued from page 2.)

to them at Independence, Missouri) for enlisting volunteers, from which they will begin at once to select the large cast. Do not hesitate if you are available. Enlist, and permit this consecrated and experienced society to choose you as a member of the cast of this historic pageant. If they have a place which you can fill, then with devotion and consecration set to work and qualify. Do your part of enlisting at once.

R. J. L.

## Broadcast Schedule, Program News

KMBC, Midland Broadcast Central

16th Floor, Aladdin Hotel

Kansas City, Missouri

Daytime Power, 2,500 Watts      Night Power 1,000 Watts  
Frequency 950 Kilocycles

### LDS Studio Program

Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

#### Sunday morning:

7.00 to 8.00 "Heroes of the Church," Columbia Chain program.  
8.00 to 8.30 Bible Study, U. W. Greene.  
10.00 to 10.30 Community Church, A. B. Phillips.

#### Sunday evening:

3.00 to 4.00 Cathedral Hour, Columbia Chain program.  
6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.  
10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

### Daily Devotional Service

7.30 to 7.45 Morning devotional service (Columbia).  
7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

## "Right"

The appointments are right and the thoughtful administration of our duties renders the occasion one of reverence and sympathy. A service of dignity that wins the approbation of everyone is found here.

### STAHL'S FUNERAL HOME

815 W. Maple Ave. Phone Indep. 36 Independence, Mo.

## Very Desirable Home

Eight-rooms, modern. Barn, chicken house, garage. Fifteen acres; on paved road; 1-4 mile to Blue Ridge Drive, connecting United States Highways 40 and 50; 2 1-2 miles to our Stone Church and Auditorium.

B. J. SCOTT

Battery Bldg.

Independence, Mo.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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Independence, Mo.

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A. CARMICHAEL, *Director*.



# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Independence  
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Volume 77

Independence, Missouri, January 8, 1930

Number 2

## EDITORIAL

### The Circle of Prayer

On Monday morning at six o'clock some 332 people assembled in the Stone Church in Independence for a service of prayer. Considering the time of day, with the exigencies and requirements of routine life in a city, this is a remarkably good attendance, and those who came brought with them a spirit of enthusiasm. It has always seemed to me especially fitting that at times the Saints should gather in the early morning for an hour of devotion and worship.

What an inspiring thought it was to bring to mind that as we entered upon that service, a group of Saints in the district of far-away Wales and Southern England would be bringing to a close a meeting of like character! And it was equally impressive to know that as we in Independence rose from our knees and sang a closing song of praise, there was assembling somewhere in Saskatchewan or Alberta, Canada, another band of people with the love of the Restoration in their hearts—to take up the next arc in the "circle of prayer."

Reports from the South Side Branch on the second early morning prayer service in Independence indicate that an unusually fine meeting was had there at six o'clock Tuesday. Sixty-five persons gathered to worship in prayer and song. The pastor was greatly pleased by the attendance, especially in the face of a sharply cold morning, and praised the devotion of the worshipers.

Thus during each hour of each day in this week of prayer a service of praise and petition will be in progress in some part of the church. Now a group in Palestine is praying, soon a little band in Holland or Norway kneels, then voices are lifted in distant Australia and New Zealand—and so the prayers of our people ascend from all around the earth. In other churches and in other lands the hearts and voices of mankind are lifted to a common Father. It is well that the new year should be thus begun.

May we carry from this season of prayer into

the coming weeks and months the same feeling of devotion and need of divine blessing. As a people thankful for the mercies of a loving Father, may we continue to present to him our needs and our prayers for guidance. Let us keep the circle of prayer unbroken.

L. E. F.

### New Type Face for the "Herald"

For more than a quarter century the *Saints' Herald* has used for its typographical dress the Century Expanded, the most readable and widely used letter of its day. The Herald Publishing House was among the first to procure the Century Expanded, having used it when the office had no composing machines, setting the type by hand from the cases.

The claims made for Century by its designers have proved true, and the Herald Publishing House has worn out considerable foundry type and several fonts of matrices of this style. The matrices used of recent years were becoming badly worn and somewhat troublesome and unsatisfactory. Doubtless they would have been replaced two or three years back if those in charge of the work had been able to satisfy themselves in the choice of a type style which would bid fair to become as useful as the one they wished to discard.

Century Expanded was so easily readable in comparison with others of its day that never have those who selected it wished they had chosen a different type face. It also proved to be very durable, not easily destroyed by careless handling, and sufficiently stylish as to retain its popularity in many quarters up to the present hour.

But progress has been made in the designing of type faces, particularly within the past few years. Ornate faces have been produced which at the same time are quite readable. But the crowning piece of designing, and the one which is sweeping the country because it combines beauty and utility, has just recently been perfected. Early in December the Herald Publishing House purchased a complete outfit of matrices of the new Ideal design, and on January 1 the *Saints' Herald*, and on January 2 *Zion's Ensign* appeared in their new dress.

I am very sure that readers of these publications

whose eyes are not strong and clear of sight will become great admirers of the new dress. And I believe those who look for beauty and dignity in typography will congratulate the management on having procured the present equipment.

The Intertype Corporation, of New York City, have designed and developed this new type face, and they truthfully say of it:

This new type was developed . . . after tests made by teachers, optometrists, and expert typographers. Tests have shown that the average reader can read more Intertype Ideal with less fatigue than any other newspaper type face. . . . The new type appears much larger and clearer and meets the demands for better print without any reduction in the amount of news matter.

The *Herald* uses three sizes of Ideal for its columns, the six point, from which obituary notices, minutes of conferences, and some other matter is printed, being the smallest size. The news is printed from the eight point size, and is readable for aged people, and those of considerably impaired vision. The editorial and articles columns, together with some such departments as official declarations and reviews of books, appear in the ten point size, using the eight point size for the quotations contained in them.

The Board of Publication and the management of the Herald Publishing House are to be commended and congratulated on their choice of the Ideal type face. It has required the outlay of more than six hundred dollars for matrices alone in order to make the change, but the comfort and welfare of the readers of our publications is of great importance, and must be secured.

R. J. L.

### Graceland's Dream Comes True

Since December 14, 1929, all reports from Graceland College have been echoing the "squeals of delight" with which the girls of the school moved into the new dormitory on that day. The "*Graceland chats*" and the *Graceland Record* have been bubbling over with the joyous news—that at last the women of Graceland who live on the Hill have a home all their own! And through the excitement and thrills of moving in, there seems to run the refrain of that once popular song, "*I must be dreaming!*"

For it is just a bit dazzling, just a bit difficult to realize, for those who experienced the pioneer days, as it were, of previous dormitories—Marietta Hall, Patroness Hall, Bide-a-wee. The girls who enroll in Graceland next year for the first time, will indeed comprise a new generation of dormitory occupants. They will never know the frostiness of an early winter morning in the rooms of Patroness, the keen competition for possession of a bathtub in Bide-a-

wee, or the cramped and time-worn walls of the venerated Marietta. But it is doubtful that anyone will pine for the "good old days!"

The new dormitory is a building that would do credit to the campus of any college the size of Graceland and of many larger. As for the interior design and equipment, it is completely up to date, and includes all the furnishings and conveniences of modern college homes for women. The large living room is attractively furnished with soft rugs, overstuffed divans and chairs, settees, tables, and lamps. A large open fireplace completes the picture and gives the last touch to make the room an ideal place for the girls to enjoy their "at home" time, in study, in reading, in "living."

A trip through the building makes one conscious of the pleasure which the girls must take in their new rooms. Each is equipped with a walnut study table, chest of drawers with mirror, two straight-back chairs and an armchair, beds which fold up into the closet, and a sink with hot and cold water. As one of the girls said, "The rooms are complete to the 'nth' degree."

The day of "pages" in the dormitory is now past. In the "good old days," mentioned above, when a fellow went to call on his best girl, she was hailed from her room by the voice of one crying, "Paging Miss Brown!" or the like. Now she will be summoned to the living room by the buzzer in her room, which is sounded from the switchboard at the information desk just inside the front entrance of the building.

Miss Tess Morgan, dean of women, will be in charge of the dormitory. She will occupy the dean's suite, which includes both living quarters and office rooms. When the dormitory is occupied to full capacity, Miss Morgan will have under her direction one hundred and twenty-four girl students, housed in fifty-seven rooms.

The opening of the new dormitory makes way for the use of needed space in other buildings on the campus. The top floor of Briggs Hall, formerly used as Bide-a-wee dormitory, will be partially occupied by the library next year; the remaining rooms being used for classwork, as originally intended.

The location of a permanent commissary and dining room in the new building is a long-looked-for improvement. The commissary has been occupying temporary quarters in the basement of Zimmermann Hall and now relinquishes that space for use as classrooms and by the athletic department. The new dining room is in the north end of the basement floor of the dormitory, is large and well-lighted, and will seat two hundred and seventy-five persons. Adequate facilities are provided for the

kitchen and serving counter on the same floor. The students who take their meals on the Hill will fully appreciate their new dining quarters.

The building will be heated by steam, having its own plant located on the basement level. Care of the building will be in charge of E. E. Weddle, formerly superintendent of buildings and grounds. Evan Walden, of Lamoni, has been added to the college staff of administration, and will supervise the maintenance and repair of buildings and grounds.

The erection of a women's dormitory for Graceland has long been the dream of its leaders, students, and friends. The church, as well as the college, may well take pride in the achievement which has made this dream a splendid reality. Much credit is due N. Ray Carmichael, treasurer and business manager of the college, for his untiring ambition and effort in completing the project.

Graceland thus begins the year 1930 with satisfaction in the addition of this new unit to the group of buildings on the beloved Hill. Just now it is a newcomer, still unclad with the memories and traditions which shall come to it, still a bit strange, a bit awing to its appreciative occupants. But soon it shall take its place with the rest—a building whose walls have become a living, breathing part of Graceland. Another step is taken toward the future, the "Greater Graceland." L. E. F.

### Council Meetings

In assembling in Independence for the session of Joint Council meetings beginning January 8, the members of the First Presidency, Quorum of Twelve, and Presiding Bishopric have this year laid out for themselves a task which it is sincerely hoped will be accomplished. That task is to have appointments made of new and old appointees, division of fields made, and other matters which must be reported to General Conference, ready for report at any moment after the opening session of the conference. These reports in past years have usually come in near the close and sometimes at the very end.

To accomplish the task set, the council members must bring a determination to stick closely to the details surrounding the various problems presented, and to develop the common knowledge of the details concerned which will bring the cooperation necessary. These problems involve a large variety of conditions in fields far flung and of peoples and communities with wide differences of social and industrial habits. To plan our own work with our common goals and objectives in mind to be reached and achieved amidst these varying factors and condi-

tions demands a common wisdom which can be brought into play only by a fine fraternity and the presence of the Spirit of God.

Hence it is encouraging to see the spirit of the men as they come to Independence for these council meetings. Without exception they appear to be lifted up in a hopefulness which springs from happy experiences in their fields and a consciousness that the forces at work are making for distinct progress in the immediate future towards our goals.

With one exception, at this time of writing all members of the council are in Independence, and all seem to be ready for the close application to the task which will assure the end desired being reached. The one absence is due to an emergency which demanded his leaving Independence for a few days, but with the expectancy that he would return early in the session if not at the opening meeting.

May God bless the Joint Council and lend his directing Spirit in power. F. M. S.

### Expansion of Independence Sanitarium

Time has justified the wisdom in the word of the Lord which came to the church in 1906 to build the Sanitarium; a place of refuge and help for the sick and afflicted. There were many at that time who could not see the wisdom of this move. Then it was thought unnecessary, but now it is accepted as an indispensable institution, by members and nonmembers alike.

Thousands have registered at the Sanitarium in search of health and relief from pain and suffering. Almost an unbelievably high percentage of this number have been discharged from the institution gladdened and comforted in heart and spirit, and with skillfully mended and rehabilitated bodies have gone out into the world again to carry their full share of individual responsibility.

The institution has served the church at large, and, of course more particularly the twenty thousand or more Saints in the immediate vicinity of Independence. Those not members of the church have likewise sought health service at the Sanitarium, and their patronage, with that of the members of the church, has at times crowded the Sanitarium beyond its capacity. Time and time again this has occurred, until conditions have reached a stage where relief must be given. Sensing the insistent needs for enlarged quarters to care for the increasing patronage of the Sanitarium, and recognizing the need to keep the institution on a plane where it will meet the inspection of medical associations as an accredited institution, the board of trus-

tees faced a situation which necessarily had to be met promptly.

The Board of Trustees, representing the Independence Sanitarium, which is an incorporated institution, has announced plans for building a new unit which may eventually become the center unit of a sanitarium plant that will be adequate at all times to serve the needs of members of the church and others from Independence and vicinity. The new unit will be built on a part of the five-acre plot already owned by the Sanitarium. It will have a west front on Forest Avenue, about two hundred feet from the present Sanitarium Building, and will parallel Van Horn Road, but sufficiently to the south to insure quietude for the patients.

Plans contemplate a fireproof five-story building, modern in equipment, and will include a sun room for convalescent patients. Special attention will be given to equipment for the nursery and children's playroom, and to the department devoted to maternity cases.

The announcement of plans for the new unit have met a very favorable local response, with the result that already a number have voluntarily stated their intention of helping financially with the new building.

The Saints, and particularly members of the ministry who have at one or more times been patients at the sanitarium, will doubtless be made happy in reading this announcement, that the capacity and service of the sanitarium will be increased, not only to meet insistent demands of its present patronage, but also to offer better service and more modern equipment which will contribute to the health and well-being of those who seek its services.

It is possible that eventually part or all of the old building may be converted into a nurses' home, which is much needed at the present time. This move will afford a much needed relief from the inadequate quarters now used as a home for the staff of nurses.

THE FIRST PRESIDENCY,  
By F. M. SMITH.

### "Journal-Post" Carries Invitation to Centennial Conference

The *Kansas City Journal-Post* for December 31 carried a special magazine section of forty-eight pages known as the Diamond Jubilee Section, celebrating the completing of seventy-five years' continuous publication of the newspaper established as the *Kansas City Enterprise*, but later and for many years known as the *Kansas City Journal*, and since 1928 known as the *Kansas City Journal-Post*.

The Reorganized Church occupies two full pages

## OFFICIAL

### A Project for Youth in Business Management

There is being issued from the presses of the Herald Publishing House a very neat, convenient, and practical accounting or business record book, to be known as the Junior Stewardship Record Book. The book has been prepared jointly by the Presiding Bishopric and the Department of Religious Education, as a most practical means of religious education in thrift, in accounting, in wise and unselfish use of money, and in observing the financial law of the church. Very early the youth of the church should be taught and encouraged to be industrious. They must be encouraged to earn, to spend wisely, to share helpfully with others, and to make some consistent saving. They must be taught to play fair in their partnership with God. They must find satisfaction as they share in the program of the church, to help accomplish its task in the world.

The Record Books are 6 by 8½ inches in size, with pages conveniently ruled and planned for a simple but adequate form of accounting. Careful directions are given for keeping the ordinary accounts of childhood and youth, developing habits and ideals which may be carried into adult life. Several pages are devoted to brief but clear defini-

of this Diamond Jubilee Section with an invitation to attend the Centennial World Conference to open in Independence at the Auditorium Building on April 6, 1930. On these pages it also announces the resuming of work to further complete the audience room of the Auditorium, and the production of *The Course of Time*, the oratorio which is the crowning work of Patriarch John T. Gresty, of Australia, the Centennial Oratorical Contest finals, and other special features.

This two-page spread is illustrated by views of some historic buildings of Independence and some recent public building acquisitions to the city which is the headquarters of the church.

Special invitation is given to the Saints of the branch organizations in all the world, and a list of these organizations in America and in foreign lands occupies about one fourth of the space. The lower center is illuminated by an ensemble view of the Independence Stone Church, the Independence Sanitarium, the Herald Publishing House, and the Institute Building on the Campus, surrounding an airplane view of the Auditorium, taken from the northwest at an elevation of one thousand feet.

R. J. L.

nitions of terms used, and to the underlying principles of good stewardship and business efficiency. A brief form of youth's annual financial statement is included. It is desired that the experiences gained shall help lead the youth of the church to an intelligent, active, and happy participation in the work of the church and to prepare him for efficient adult stewardship.

#### *To Secure the Record Books*

As an investment in the youth of the church, the Presiding Bishopric are having the books prepared in sufficient quantities to supply every boy and girl of our Sunday schools, between the ages of eight and twenty-one years, who will give assurance that the book will be carefully used. Books are to be provided without cost to the boys and girls on the condition that the local Sunday school authorities will cooperate with us in making the project successful. Sample copies are to be mailed to every Sunday school superintendent in the church, with a detailed outline of the plan.

It will then be necessary for the plan to be presented to the boys and girls of the branch to ascertain how many books actually will be used. An adult sponsor should be chosen who can and will give the young folks careful attention and advice in using their money and in keeping their accounts in a businesslike way.

The project will be organized everywhere under the advice and with the cooperation of the bishop, bishop's agent, or solicitor. We shall try to keep in close touch with the movement in every branch through correspondence with those in charge. Immediate action must be had if the books are to be put into use at once and the full value of the year's accounting is to be realized.

For further information address, C. B. Woodstock, The Department of Religious Education, The Auditorium, Independence, Missouri.

#### **Atherton Community Church Building**

The *Herald* for November 20, page 1403, tells of the activity in the Atherton congregation of Saints to build a church and community building. Thus far the skilled and common labor needed for the construction of this building has been donated.

The Atherton group is desirous of getting the building inclosed, so that they can proceed with building operations right on through the winter. If this is to be accomplished, this splendid open weather should be used to advantage. The walls are ready for the carpenters, and any who would like to help construct this church should communicate with D. R. Hughes at Atherton, or with J. A. Koehler or Amos Allen, in Independence.

## Centennial Conference

### *Advance Information*

The General Conference of April 6, 1930, will probably bring together the largest number of Latter Day Saints ever assembled in the history of the Reorganization. The conference will be comprehensive and will include the entire field of activities through which the work of the church is being promoted.

The business sessions will be held in the main audience chamber of the Auditorium each afternoon at 2 p. m. With two exceptions there will be a program in the same room each week night. Two communion services will be held on Sunday morning, April 6. The first one from 8 to 9.45, and the second one from 10.15 to 12. The final contest of the Centennial Oratorical Contest will take place Sunday night, April 6. Two performances of the Centennial Oratorio, *The Course of Time*, will be given Sunday and Monday nights, April 13 and 14, and the Centennial Pageant, *The Fulfillment*, will be given Friday and Saturday nights, April 18 and 19. On week days some thirty-nine class periods have been arranged, between 7.30 and 12 o'clock, in the Auditorium. At the Stone Church on week days there will be two prayer services, two lecture periods, and one preaching service in the morning, and a preaching service each night. Sunday services for the Stone Church will be announced later.

Each institution and department of the church has been asked to provide an exhibit covering the work in its particular field, for which display space has been allotted.

In maturing plans for the Centennial Conference, it has been discovered that the demands for exhibit space by the various institutions and departments of the church are already in excess of the available locations.

Due to this fact, and also for the reason that the conference is to be devoted strictly to religious matters, it has been thought inadvisable to accept any exhibits or displays from private individuals or business concerns, for either exhibition or sale.

The Laurel Club of Independence has been given the task of providing meal service for the conference, and the entire basement of the Auditorium will be used for this purpose, except the space in the center which will be used for some of the larger classes. However, this can be quickly cleared if additional table space is needed.

Readers of the *Herald* are invited to watch this column each week for announcements regarding the plans for the coming Conference.

THE FIRST PRESIDENCY,

By F. M. SMITH.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### What of the New Year?

*A radio sermon by U. W. Greene.*

(Scripture reading, Proverbs 4: 1-27.)

Our subject may properly be called New Years counsel. We have entered upon another year, but in what spirit and with what purpose have we met its dawn? These divisions of time are apt to make lasting impressions upon our minds, and it will be well for us if these impressions are of a useful character, and if their influence is effective and permanent.

I believe the counsel I have just read is calculated to do us good. It emanates from a man rich in worldly wisdom as well as spiritual experience; but the most of us are loath to take advice. It is doubtful whether any method of teaching other than by experience is not time wasted.

Most of us have learned that it is useless to say: "Son, never shift gears crossing a railroad track; you may kill your engine." Son, being a normal boy, *will* shift gears on the track to find out why he should not. After he has been bumped or narrowly missed by a train, he will remark in surprise, "Dad was right, after all."

If you tell a boy not to touch his tongue to iron in cold weather, his desire to try it becomes great. I know it to be true by a never-to-be-forgotten experience. Warn the young boy not to skate on thin ice, and he will hunt the thinnest. Tell a small town girl that she must never make eyes at a traveling man, and she'll be riding in his car that evening. People are not convinced by being told; they want to confirm the tale by experience. Parents and educators know this to be true.

The ten commandments have been in force some 3,500 years; yet most of us have to break six or seven of them before admitting from our experience that Moses knew what he was talking about. Some of us have been permitted to solve a few problems in life, and hope to solve a few more ere we cross the Great Divide.

In the dawning of this glad new year, it certainly would be a laudable ambition for men and women everywhere to resolve to lift politics—municipal, county, state, and national—from the degradation into which they have fallen because of graft, as revealed of late years by Congressional exposure. It should be a noble ambition for any man to be above party trickery, wire pulling, graft, and to make politics clean and a blessing to the world. This can

never be done without deep convictions, without high moral purpose. Principles should be in the saddle, not graft and greed. There should ever be before our eyes the ideal of good government and improved conditions. What the final outcome of present conditions will be, defies the confident prediction of everyone but a prophet. There must be a change for the better, or national and universal disaster will come.

Another question which demands serious consideration by legislators, educators, ministers, and thinking people everywhere, is that of marriage. There is nothing the matter with marriage. It is God ordained. The trouble comes from the people entering the marriage state. Many are defective, lacking the necessary intelligence to live harmoniously in this relationship.

Judge Saboth, of the superior court, Chicago, Illinois, once said:

Divorce is hitting up a more furious pace than ever. Manifold factors, of course, are involved, such as the swiftness and spirit of the age, the emancipation of women, the economic marriage, husband and wife both working, the rabbit hutch flat with furniture tucked in the walls and meals out of a tin can; the growing non-observance of law, and the drift from old teachings; the decrease of parental influence and the alarming tendency to regard marriage as an episode, rather than a sacrament.

Another symptom is the growth of divorces of persons married less than a year—a matter of deep significance, indicating, as it does a growing disposition toward trial marriages. It is causing much alarm.

This condition certainly was described by the Apostle Paul in 2 Timothy 3: 1-8:

This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . without natural affection, truce breakers . . . lovers of pleasure more than lovers of God.

It is evident to all that we are surrounded by a generation of irresponsible, frivolous, pleasure-loving people who are living life at a rate that would seem incredible to the people of a generation ago. Today, everything and everybody is in a hurry; all is bustle and confusion. There is a passionate craving for excitement and amusement, as if pleasure is the beginning and ending of human life! And pleasure today means "jazz." The people living in this world of jazz are very much like the rest of us; they have brain and heart, but are lacking in conception of a life of service—glowing, glorious, heroic service to humanity.

While people live this rapid life of pleasure, there is a steady increase in nervous troubles and in mental breakdowns, due to this tuning-up process and the dazzling consequences. It is sheer stupidity for people, young or old, who have good homes and good reputations to go in for unconventional pleas-

ures, yet many feel they will be slighted and left out of the good times unless they play the game. It takes courage and shows character well developed to refuse to follow an individual or the gang into the foolish and hazardous follies of this age. What will the New Year mean for you?

How can we make the greeting, "Happy New Year," come true? There are many things for which we long which do not always bring us happiness. Many people are out for money and care but little as to how they obtain it. Some men and women are bootleggers; others are "hold-up" men, bank robbers, kidnappers, murderers, fake business men. But money thus obtained does not bring happiness. The fear of detection and punishment for their sin destroys their peace of mind. Every young man and woman should profit by the terrible experience of those boys who occupy the front page in the papers with a tale of their crimes. What have they gained? A thrill of excitement, stolen autos, a few paltry dollars, a dishonored name, shame and sorrow to their loved ones, the loss of liberty, honor, and the certain knowledge that the outraged law will keep its heavy hand upon them and demand its vengeance.

Others are unhappy in their domestic relationship and by their sensual pleasures destroy their homes and the happiness of those to whom they are bound by every tie of nature. Sin is a tyrant—absolutely heartless. Given an inch, he takes a mile. The quest for happiness in the path of sensual pleasure is hopeless. This is the "way that seemeth right unto a man, but the end thereof is death."

There is a heart hunger in all of us which is never satisfied by indulging the body along sinful lines. The soul of man longeth for God as the hart panteth after the water brook. This longing, this thirst is supplied through the gospel of Jesus Christ alone. It brings godliness with contentment. Paul wrote, "*I have learned in whatsoever state I am, therein to be content.*" If we are willing to pay the price, obtain godliness, with contentment, it will indeed be a happy new year to all. "Blessed are the pure in heart, for they shall see God."

During the year that has become history in our country, we have had peace, abundant food supplies, and work for nearly all of our citizens. This has meant general prosperity. Wages were never so high, the style of living so affluent, the clothing so good, the luxuries of life so generally distributed as now. And yet there has been an increase in the violation of law in bootlegging, robberies, murder, crime of every sort. The saddest feature of this is that over 80 per cent of it is committed by people

under twenty-five years of age. Crime is on the increase and the laxity of law enforcement, the ease with which bonds are obtained, the wire-pulling and graft by which criminals are pardoned and turned loose upon the public, constitute a daily menace to law-abiding citizens everywhere.

There is still distress of nations at home and abroad, with perplexity, and great suffering caused by war, hurricanes, unprecedented floods, earthquakes, famine, and the selfish rivalry of commercial conflict. Economic strife is a chief enemy of the brotherhood of nations and of the world. Things are in commotion, and the world should be made better by them. Is it better?

None can be more vitally interested in these changes than the church of Jesus Christ—upon her rests the responsibility and the care of souls. She is seeking to present ideal standards of life to the boys and girls, going into the world of business, only to see them disillusioned by the sordid, selfish, mercenary strife. Nothing will save us from the consequences of this situation but the reorganization of business; and it must be along the lines of the social program of the Lord Jesus Christ, around which must be built the economic institutions of the future; and his followers realize that sacrifice and service are demanded of the business world who produce, buy, and sell, as well as of the men who labor in the ministry.

The Lord counseled his children in the days of the Sweet Singer of Israel:

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.—*Psalm 37: 1-7.*

There are multitudes who transfer their hatred from the sin to the sinner, and who plot the destruction of the present order but doubtless would accomplish nothing more than has been accomplished in Russia. Then rather let us pause and seek for the old paths revealed by Jesus Christ, walk in them, and we *shall* find rest and peace for our souls. "God's way is the right way; God's way is the best way." Let us study the divine economic program and give it a thorough test this coming year. Having done this, we can meet the issues of life courageously—let come what may—health, sickness, prosperity, adversity, death itself—and can say with the poet:

When peace, like a river, attendeth my way,  
 When sorrows like sea billows roll;  
 Whatever my lot, thou hast taught me to say,  
 It is well, it is well with my soul.

Though Satan should buffet, though trials should come,  
 Let this blessed assurance control,  
 That Christ hath regarded my helpless estate,  
 And hath shed his own blood for my soul.

O Lord, haste the day, when my faith shall be sight,  
 The clouds be rolled back like a scroll,  
 The trump shall resound and the Lord shall descend;  
 Even so, it is well with my soul.

Let us enter upon this new year optimistically. There is every prospect of abundant crops, excellent business conditions, plenty of work, and good wages. These conditions make for the prosperity of the country and the happiness of its citizens—the hope for peace at home and abroad. This world seems wonderfully beautiful to most of us. People are traveling and enjoying its beauties as never before, and it is certainly worth while. Let us strip our minds of pride and vanity and the foolishness of our self-importance. Let us control our unruly appetites and our hot tempers, and remember that about one in every hundred of us is entering upon his last year. So it behooves all of us to live up to our highest ideals.

Let us be more patient and forbearing with the members of our families, with our neighbors, with our business associates, and with our brothers and sisters in Christ. Most of the things over which we have quarreled in the past are really of no consequence, and in another generation they will appear trivial. Let us look for the true values in our fellow men and appreciate them now, and not wait to put all our flowers around a pine box and speak our orations above dead ashes.

This year let us try to get a true vision of life and its worth, and give of the best there is in us. Then whatever it may have in store for us, we can say: "It is well with my soul."

Louise F. Tarkington has beautifully expressed my thought for the new year in her poem:

*The Land of Beginning Again*

I wish there were some wonderful place  
 Called the Land of Beginning Again.  
 Where all our mistakes and all our heartaches  
 And all of our poor selfish grief  
 Could be dropped, like a shabby old coat, at the door,  
 And never put on again.

I wish we could come on it all unaware,  
 Like the hunter who finds a lost trail;  
 And I wish that the one whom our blindness had done  
 The greatest injustice of all  
 Could be at the gates, like an old friend, that waits  
 For the comrade he's gladdest to hail.

We would find the things we intended to do  
 But forgot, and remembered—too late;  
 Little praises unspoken, little promises broken,  
 And all of the thousand and one  
 Little duties neglected that might have perfected  
 The day for one less fortunate.

It wouldn't be possible not to be kind  
 In the Land of Beginning Again;  
 And the ones we misjudged and the ones whom we grudged  
 Their moments of victory here  
 Would find in the grasp of our loving handclasp  
 More than penitent lips could explain.

For what had been hardest we'd know had been best,  
 And what had seemed loss would be gain;  
 For there isn't a sting that will not take wing  
 When we've faced it and laughed it away;  
 And I think that the laughter is most what we're after  
 In the Land of Beginning Again.

So I wish that there were some wonderful place,  
 Called the Land of Beginning Again,  
 Where all our mistakes and all our heartaches  
 And all of our poor selfish grief  
 Could be dropped, like a shabby old coat, at the door,  
 And never put on again.

May you all enjoy a happy and prosperous New Year!

## Stewards of God

*By Charles H. Arven*

Certain statements which have appeared in prominent newspapers might lead one to believe that there is something better to be accomplished in the world than the amassing of millions for pleasure. The fact that some of our richest men are gravely considering how best to benefit humanity with their money might be construed by some thinkers as the dawning of a better era.

Certain it is that their millions could be well spent in broadening the restricted environments of the poor, and helping to shape the future of their lives for the better, thus placing humanity on a more equal basis. If this could be accomplished and living conditions bettered, there would be more hope in the hearts of men, less hatred, less envy and jealousy, and far better environments created to encourage men to accept and live a life of spirituality.

Moreover, conditions of the working class could undergo a radical change for the better, and their minds could be made more receptive to spiritual thinking. Low wages and long hours for those who are forced to perform the world's labor, which in many instances contribute a bare existence in the midst of wealth and luxury, never have been and never can be an inspiration to cheerful thoughts and happiness. Bettering the condition of humanity should pay big dividends and leave no sting or



remorse on the conscience. Men who have money to spend for this purpose can, if they use it wisely and justly, become unconsciously, perhaps, stewards of God and workers in his vineyard. There is too much sin and poverty in the world, and millions of dollars spent for pleasure that might well be used to lessen the distress of humanity.

Jesus painted a picture of life that shows the world just how to live it. It may not harmonize with the views of modern theologians, some of whom would have us believe, judging by the stress they lay on the word *he-man*, that Jesus was nearly akin to a roisterer, in spite of the fact that Isaiah says he was a man of sorrows.

That is not the kind of Jesus we have been brought up to believe in. We want the Christ portrayed in the *Bible*: the man of sorrows; the meek and lowly Jesus; the Jesus that little children were not afraid to approach. Indeed, there is too strong a tendency among modern theologians and writers to strip the lowly Nazarene of his meek and loving personality; to show him up a direct opposite from what the world knows of him. But the world long ago formed its opinion of our beloved Master, and the traits of his character, and the opinion is too deeply rooted to be torn out by the imagination of a few egotistical writers. And in spite of their writings, the true character of our meek and lowly Savior will stand out vividly before the eyes of the world forever.

It is a far cry from the days when Jesus advised the rich young man to sell all that he had and give to the poor, yet it seems that after all the long centuries that have gone by his advice still holds good, and that there are rich men today who are heeding the words of the Master, and giving gladly as truth and light reveal to them the better way.

Moreover, it is true that there are deep thinkers today who may or may not be religious, who are seriously considering the stewardship plan, and groping for light as to the best way to apply it for the best interests of mankind. And thus the regeneration goes slowly but surely on. Out of the depths of sin, poverty, and despair, humanity will rise—clean. Truth and right must triumph, and bring victory in the end.

Not of evil is this world created and maintained. Nothing good can be built from evil, for between the two there is constant war. Good creates life and maintains it, but evil destroys life. Good strives for that which is pure and noble, while evil strives to tear down good, and creates nothing but black misery and desolation.

Life was created for a purpose that is made up of the higher ideals. If there were no hope of attaining these ideals, life would hold but little interest

for the thinking man. Perfection is gained only by learning the higher truths and trying to live them in their fullness. Material things are only a side issue, and have no place in our lives except so far as our physical needs are concerned. It is for the better and spiritual things that we must strive. Through them alone can we hope to ascend to a higher plane, for material things like our bodies must soon perish, but the soul will go on till it finds at last that higher plane for which its Maker created it.

So if there is a future life, and we believe there is, we have everything to gain by living the higher ideals, for things that are pure and wholesome need no champion to defend them; they stand clearly revealed of themselves. Should there be no future life, we have lost nothing by clinging to them, for it is better to have lived a clean life than an evil one. No philosopher is needed to demonstrate this truth.

Many men have died martyrs in the interests of humanity, but it has ever been so since the earliest dawn of history. Always has God been able to raise up men to perform his work, when a crisis was impending. The progress of humanity to a state of perfection seems to be long drawn out, and may continue to be till man finds it at last in the rosy dawn of the glorious millennium.

Surely the power of God is working in the hearts of men, urging them to cooperate for the general good, and to bring about a better condition. But humanity is weak. It is hard for man to rise above material things. It has taken long centuries for man to arrive at his present standard of thinking, and the struggle for enlightenment and truth is still going on. Man was not created and placed on earth with a purposeless idea in view, as atheists and infidels seem to think, but with a definite purpose that God has planned and is able to carry out. As yet we are like children in the world's school, but are steadily advancing to higher planes of truth and knowledge; and truth will set man free.

Thus God is raising up men from the various walks of life to be his stewards, lieutenants, and captains. Sending them forth while the harvest is white, to spread his message throughout the world; to gather his people together in bonds of unity and love, that the sheaves may be garnered and ready for that glorious time when his people shall dwell on this earth in perfect peace and plenty.

One of the good and wise sayings of Benjamin Franklin is, "It requires a good strong man to say, 'I was mistaken and I am sorry.' A weak man hesitates and often fails to do the right thing."

## The Priesthood from the Beginning

By J. F. Mintun

One of the most important revelations in explanation of the priesthood from the beginning of man upon the earth is the 83d section of the *Book of Doctrine and Covenants*, from which I quote as follows:

Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.

Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb: for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power.

In this revelation we are given the definite information,

1. That "this is the word of the Lord."
2. That there are those who became "the sons of Moses according to the holy priesthood."

3. That Adam held the high priesthood, and by command of God conferred it on Abel.

4. That Melchisedec, Noah, and Enoch to Abel all received the high priesthood through "the lineage of their fathers."

5. That Esaias received it "under the hand of God"; and also through the blessing of Abraham; and from him through ordinations it was handed down to Moses, through Jethro.

6. That the high priesthood "continueth in the church of God in all generations."

7. That "the greater priesthood ministereth the gospel, and holdeth the mysteries of the kingdom."

8. That "without the ordinances thereof, and the authority of the priesthood, . . . no man can see the face of God, even the Father, and live."

9. That "this Moses plainly taught to the children of Israel in the wilderness"; and

10. That because "they hardened their hearts, . . . he took Moses out of their midst and the holy priesthood also."

The most important of these is

1. That "this is the word of the Lord."
  2. That Adam held the high priesthood, and it was handed down even till Moses.
  3. That this priesthood "continueth in the church of God in all generations."
  4. That "without the ordinances thereof, and the authority of the priesthood, . . . no man can see the face of God, even the Father, and live."
  5. That Moses taught this to the children of Israel in the wilderness.
- It is evident from the fourth fact above presented of the important ones, that "Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel" held the high priesthood, for the Scriptures say "they saw the God of Israel."

While the high priesthood was yet with Moses and the people, he was commanded to "take unto thee Aaron, thy brother, and his sons with him, . . . that he may minister" unto the Lord in "the priest's office, even Aaron, Nadab, and Abihu, Eleazar, and Ithamar." This was before they entered into the wilderness. The martyr, Stephen, in his memorable and last discourse, said that Moses prophesied, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him ye shall hear."

"This is he that was in the church in the wilderness," speaking of Jesus Christ. Since then Christ was in the church in the wilderness, therefore the high priesthood was then in the church, for it "continueth in the church of God in all generations." The law had been given previous to the children of Israel entering into the wilderness, so that he who gave the law, and the law given, were both in exist-

ence; and in this case the high priesthood was being ministered and the law was under its authority, and so it continued to be ministered till after they had passed out of the wilderness, and Moses had been taken from them in Mount Horeb, just before they passed over the River Jordan. The ministration of the gospel and the church did not profit the children of Israel, as the Scriptures state, "not being mixed with faith in them who heard." (Hebrews 4: 2.)

There is another statement in this same section in the *Doctrine and Covenants* which says, in the fourth paragraph:

and the lesser priesthood continueth, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John.

But it says that this John "was ordained by the angel of God at the time he was eight days old unto this power." This must mean that it continued with those of the posterity of Aaron who remained on the Eastern Continent till John. It has no reference to the seed of Joseph, who were by command of God brought to the land of promise, and we shall see that this is so by an examination of the record of the people on the land of promise as contained in the *Book of Mormon*.

Lehi and family, of the tribe of Manasseh, and Ishmael's family, who we believe were of the tribe of Ephraim, were brought to the land of promise. The lineage of Ishmael is not given, and had there been an attempt to give it the Scriptures would have been contradicted, for Ephraim was "mixed with the people" and "their glory shall fly away like a bird, from the birth, and from the womb, and from the conception." (Hosea 7: 8; 9: 11.) According to the prophetic blessing of Moses on the tribe of Joseph, he says, "with *them* shall he push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deuteronomy 33: 13-17.) Jacob's blessing on the head of Ephraim and Manasseh contains this statement, "The angel which redeemed me bless the lads, . . . and let them grow into a multitude in the midst of the earth." This to me is conclusive that *they would be together*, and their work would be together in "the midst of the earth," and that could be found nowhere else than in the land that, going both ways from the land of Egypt, would bring the midst of the earth in the place equal distance from the starting place, which is America. So we conclude that both Ephraim and Manasseh were in the land of promise.

Shall we find the church of God in existence among the people who came here, we must conclude that the high priesthood exists, according to the statement in this 83d section, paragraph 2, which says, "which priesthood continueth in the church of God in all generations."

After Alma had baptized at the "waters of Mormon," "about two hundred and four souls" and they "were filled with the grace of God: . . . And they were called the church of God, or the church of Christ, from that time forward." (Mosiah 9: 38-49.)

Further the history says: "And now Alma was their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach except it were by him from God." (Mosiah 11: 17, 18.) This is taken from the account of Alma concerning himself. (See Mosiah 11, preface.)

After the son of Alma, whose name was Alma, ceased to fight against the church, he became a chosen vessel in the hands of God, and it is said that Mosiah took the plates of brass and all the things which he had kept, and conferred them upon Alma, who was the son of Alma.

Yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, . . . —*Mosiah 13: 2*.

Alma was "the high priest; his father having conferred the office upon him, and had given him charge concerning all the affairs of the church." (Mosiah 13: 63.) Remember that this was the "church of God, or church of Christ."

In the sixth year of the reign of the judges on this land, the people were afflicted, and they believed the judgments of God had been sent upon them.

And they began to establish the church more fully; yea, and many were baptized in the waters of Sidon, and were joined to the church of God; . . . they were baptized by the hand of Alma, who had been consecrated the high priest over the people of the church, by the hand of his father Alma.—*Alma 2: 4, 5*.

In the commencement of the ninth year of the reign of the judges, Alma confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy. (See Alma 2: 28.)

Again in the words of Alma we have this record:

I, Alma, having been consecrated by my father Alma, to be a high priest over the church of God, he having power and authority from God to do these things, . . . —*Alma 3: 3*.

Again the record says:

And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son,

in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

Then follows why they were so ordained, and Alma continues:

Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world: or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end. Thus they become high priests for ever, after the order of the Son, the only begotten of the Father, who is full of grace, equity, and truth. And thus it is. Amen.—*Alma 9: 68-73.*

We further follow what Alma has to say about the priesthood among the people on this continent of the tribe of Joseph:

Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God; . . . And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood for ever. And it was this same Melchisedec to whom Abraham paid tithes: yea; even our father Abraham paid tithes of one tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.—*Alma 10: 1-10.*

Alma further said in giving an account of the angel's appearance to him, and what the angel said:

But behold, the voice said unto me, Arise. And I arose and stood up, and beheld the angel. And he said unto me, If thou wilt of thyself be destroyed, seek no more to destroy the church of God. And it came to pass that I fell to the earth; and it was for the space of three days and three nights, that I could not open my mouth; neither had I the use of my limbs. And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words, If thou wilt be destroyed of thyself, seek no more to destroy the church of God, I was struck with such great fear and amazement, lest perhaps I should be destroyed, that I fell to the earth, and I did hear no more.—*Alma 17: 7-9.*

After Alma had given instruction and a blessing to his sons, the further record says:

And now it came to pass, that the sons of Alma did go forth among the people, to declare the word unto them. And Alma also, himself, could not rest, and he also went forth. Now we shall say no more concerning their preach-

ing, except that they preached the word, and the truth, according to the spirit of prophecy and revelation: and they preached after the holy order of God, by which they were called.—*Alma 20: 1, 2.*

The history further says:

. . . and there was continual peace among them, and exceeding great prosperity in the church, because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon, and his brethren, etc.; yea, and by all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach among the people, etc.—*Alma 21: 185, 186.*

And last of all, Moroni speaks of this holy order of God as follows:

Behold, it was by faith that they of old were called after the holy order of God; wherefore, by faith was the law of Moses given. But in the gift of his Son, hath God prepared a more excellent way, and it is by faith that it hath been fulfilled; for if there be no faith among the children of men, God can do no miracle among them; wherefore he showed not himself until after their faith.—*Ether 5: 11-13.*

Read further concerning Alma and Amulek, the faith of Lehi and Nephi, and of Ammon and his brothers in this connection. (See *Ether 5: 14-16.*)

This establishes beyond a doubt, if we believe in the *Book of Mormon* what Mormon recorded of that which he abridged and what Alma and Moroni had said; which is, that the priesthood after the holy order of God, or the Melchisedec priesthood, was with the tribe of Joseph on this continent, being conferred by the hand of God on Alma, and previously it had been upon Adam and Esaias. Should we yet assume that the Melchisedec priesthood was not with the tribe of Joseph, we place ourselves as those who deny the inspiration found in *Doctrine and Covenants*, section 83, or the inspiration of the *Book of Mormon* in many places. We can not deny the inspiration of the *Doctrine and Covenants*, and we must assuredly accept the *Book of Mormon* and what it says about the priesthood after the holy order of the Son of God being on this continent before Christ came in the flesh. As a church we have declared our belief in both the *Book of Mormon* and the *Book of Doctrine and Covenants*, so we are bound by conclusions growing out of what both have said about the high priesthood being conferred upon Alma, and through him in accord to the callings of God, on others, according to the principle of lineal descent.

To deny that the high priesthood was among the people on this continent, as the *Book of Mormon* claims, is to consent to the erroneous idea that the Levitical priesthood gave to one or more to have authority over the affairs of the church of God, so that no one was given the right to preach or to teach without it was through this one or ones over the church as he received instruction

from God. It would make it necessary to claim that some one in the church under the Levitical priesthood has all the right which has been objected to as being the legitimate right of anyone in the church holding the Melchisedec priesthood, in accord to the revelations given to the church through Joseph Smith as recorded in the *Book of Doctrine and Covenants*.

Under the Levitical priesthood there was but one high priest acting, but under the Melchisedec priesthood according to both the *Book of Mormon* and the revelations of God in the *Doctrine and Covenants*, and practiced by the church organized in 1830, since near its beginning. Among the seed of Joseph on this continent "there were many who were ordained and became high priests of God." (Alma 10: 1.) Alma and his sons, Helaman, Shiblon, and Corianton, were high priests "after the holy order of God," and after the departure of Alma, Helaman, Shiblon, and Corianton "were high priests over the church," and there were other high priests in the church who assisted to "maintain order in the church." (Alma 20: 1, 2; and 21: 34, 73.)

With this order agree the revelations of God in every age when the church of God, or church of Christ has existed, and wherever it existed; and it is so in the church acknowledged of God as his church today, there being three high priests presiding *over the church*, and other high priests in the church assisting them to maintain order. This is one of the strong proofs that the Reorganized Church of Jesus Christ of Latter Day Saints is the rightful church, and they are true believers in the *Book of Mormon*, and that the revelation in the *Doctrine and Covenants* is in agreement with the *Book of Mormon*.

It is universally believed and advocated by nearly all factions of the Latter Day Saints, that the *Bible* and the *Book of Mormon* are in agreement. Since from what has preceded in this article, the *Book of Mormon* and *Doctrine and Covenants* are in agreement in regard to high priesthood being *over the church*, and that this high priesthood "continueth in the church of God in all dispensations," and that no man can see the Lord in the flesh without that priesthood, and live, so must it be an accepted fact that the *Bible* agrees with the *Doctrine and Covenants* in these regards; thus proving that there is an apostolic head *over the church*, with the twelve apostles as stars in the crown *on the head* of the church as it was represented in Revelation 12: 1, before it went into the wilderness, and must be the same when it comes out of the wilderness, when completely organized and perfectly represented.

Thus it is proved to be an undeniable fact that we have the threefold cord of proof—found in the *Bible*, *Book of Mormon*, and *Doctrine and Covenants*; or in other words, the word and work of God in the church on the Eastern Continent, the word and work of God on the Western Continent (both before and after Christ's appearance in the flesh), and the word and work of God in the church in this "the dispensation of the fullness of times" (see Ephesians 1: 10), that the high priesthood is always in and "continueth in the church of God in all generations," and God's ways are straight and do not vary, but his course is one eternal round.

We are happy to be permitted to present the above facts to increase the faith of God's people, and to remove the effects of some of the darkening counsel that has been and is being given, which has destroyed and is destroying some of the faith of God's people in some of the fundamental doctrines governing the church of God whenever it exists—in all dispensations.

## Lord, Give Me Faith

By Bertha Bell Poff

Why should I fear the last day's dawning?

Why should I fear though loud billows roll?

Why should I fear the death angel's coming

When Jesus the Savior has charge of my soul?

O joyous day, O glorious awakening,

When from these fetters my spirit is free.

Then I shall see him, the King in his beauty;

That will be heaven and glory for me.

O for this peace that flows like a river,

Filling my soul with a comfort so sweet;

Lord, I would ask of thee no higher station

Only permit me to bow down at thy feet.

There let me rest while sunshine still lingers,

There let me stay when the storm clouds are low;

Thou wilt be near to comfort, to cheer me,

If through the dark valley you cause me to go.

For I will serve thee though thou wouldst slay me,

And often my heart with anguish is torn,

Yet will I remember thy sufferings and labor,

How the cross to dark Calvary in patience was borne.

So give me a faith that nothing can sever,

God give me a heart that is whiter than snow;

Then if you come at the morn's early dawning,

I will be ready and willing to go.

## Prayer

Pray for my soul. More things are wrought by prayer

Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me night and day.

For what are men better than sheep or goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friends?

For so the whole round earth is every way

Bound by gold chains about the feet of God.

—Alfred Tennyson.

# NEWS AND LETTERS

## Apostle Hanson Writes

(From on board R. M. S. *Berengaria*, December 31.)

My departure for home was taken from Southampton, England, December 24.

Among compensating factors entering into the life of a servant of the Master are kindness, sympathy, and appreciation expressed in words and deeds. Especially is this true in times of loneliness. The compensation lies not merely in being the recipient of such tokens of Christian fellowship, but in beholding the working of the divine mind and spirit in the lives of fellow servants and friends.

All of Christmas Day was spent in bed, owing to a very heavy sea.

The opening of the new brick church at Enfield in the early part of this month was an event bringing joy to all interested in its construction. The building possessing an attractive exterior, with its beautiful interior, colored glass windows, and subdued colors, provides a worshipful atmosphere for all divine services. Elder John A. Judd, president of the branch, has shown real practical progressive leadership in what has been achieved. Where there is unqualified cooperation, well nigh all things are possible in the kingdom of God.

The orchestra and choir, under the skillful guidance of Brother W. T. Goulee, contributed materially to the inspiration of the occasion.

The work of the church the past year in the European field has met with encouraging success in proportion to the labor expended. There is need for definite prayer to God to send more laborers into the harvest field.

We were favored last summer with the visits in London of "Ben" and Audentia Anderson and their daughter Rogene, T. J. Watkins and wife, and Frank Moats and wife and their little boy. My association with those I was permitted to see was joyfully appreciated, and the Saints hold their visits in pleasant memory.

The *Berengaria*, one of the largest and fastest steamers afloat, one day late because of the weather, is majestically plowing through the rough seas. Seven hundred tons of oil are consumed daily in running the engines. The crew numbers about eight hundred. Among the celebrities on board are General Smuts and Rachmaninoff.

We are now nearing New York. This is my happiest day since embarking.

## Des Moines District

December 31.—Missionary work and interest in the district are in a growing condition. Since reunion in August, Elder Kress and I have worked together holding meetings at Metz, Nevada, Perry, and Pershing.

At Nevada we preached three weeks, baptized two, and blessed four children. At this place we were well and kindly cared for in the homes of Brethren Ed Shalley and Bernard Wolf.

October 22 we began preaching in the church in Perry, where Brother E. C. Kibby is pastor, assisted by Brother Mosher. The local editor, Mr. Whitehead, treated us liberally, and we had a daily report of two hundred words on the front page of his paper, *The Perry Chief*.

The support of the Sunday school children was enlisted, and the children brought their parents and friends out to hear the story of Jesus. After four weeks of meetings here we baptized thirteen.

Operations were begun at Pershing December 4, and for a small mining town with bad weather and deep mud I think a record was set for attendance and interest. After

two weeks the mud became stuck fast, and Jack Frost held things together.

On the 19th we went to the mine reservoir for baptismal service. Ice six inches deep covered the pond, but we had a good ax, and we soon learned that ice cuts easier than Australian hardwood. Brother Kress did the baptizing this time, one young man being literally buried in a watery grave. They came out quickly and felt none the worse for the cold.

At the evening service after the confirmation the baby of Brother and Sister Walter Thomas was blessed.

We closed meetings here until after the holidays, when we shall resume services January 5.

December 20 found us headed for Des Moines to attend the district priesthood banquet. A large number of the priesthood of the district met in the basement of the church, and after a well-balanced meal short addresses were given by the missionaries, District President H. Castings, and Apostle Edwards. After Sunday, December 22, spent in preaching at Newton, I came home for Christmas.

We were glad to have with us for Christmas week Elder and Sister Jones, from Australia. Needless to say we were many times in imagination at Tiona in New South Wales, or somewhere round Flinders fishing. We are still fishermen and with the dawn of the new century overhaul our gear, calculate the time of the rise of the tides, and prepare for a long, deep haul; for the kingdom of God is like unto a net cast into the sea which gathereth of every kind of fish." There are better fish in the sea than have ever been caught. Brothers, let us go a-fishing.

ALBERT LOVING.

## Orion, Michigan

We are happy to report that Orion Branch has raised the quota assigned it at the opening of the year. Many have made great sacrifices in order to help in God's great work, but they will be blessed for their effort.

The year has been fraught with many pleasant memories of social gatherings, and we have been much blessed by having several of the officials of the church and some of the district officers visit us.

The first of the year Bishop A. Carmichael arrived to help the branch with its financial difficulties and brought the subject, "*Stewardships*" to us in a very understanding manner. We hope to see this little branch respond to the message by making out inventories and applications for stewardship. The district bishop has also been a great help, meeting with and giving the Saints words of encouragement from time to time.

Apostle D. T. Williams was here for a time and encouraged us. Many others visited us, among them Brother Whitehead, Muskegon, who stayed nearly a week. How we enjoyed hearing him tell of his experiences in the gospel work. His sermons were uplifting and helpful, and he was able to comfort those in sorrow.

We have passed through some sad experiences. Two young mothers have been taken from us by death. Sister Olga Davis, wife of Priest Frank Davis, was called home last June, leaving four children and her husband besides many other relatives and friends to mourn. Her whole life was spent in doing for others, visiting the sick, sending fruit and flowers, helping all. Just one week ago Sister Helen Hall, wife of Branch President Hall, passed away, leaving her companion and five children, as well as many other relatives and friends. Sister Helen was active in all church work, and since the death of Sister Olga had cared for her four children, taking the place of a second mother to them.

The Christmas entertainment under the management of Sister Mona Knight, was a great success. Many songs and recitations from the children were enjoyed, and the young people gave a play, "*The Nativity*." The poem was read by Miss Anice Gonyon, and the birth of the Savior, the arrival

of Mary and Joseph at the inn, the star which led the wise men, the visit of the shepherds—all were portrayed by the young people. Interspersed were beautiful Christmas songs and soft music. On account of bad roads the crowd was smaller than was expected, but those who came were repaid for the effort made.

### Mount Vernon, Illinois

Mount Vernon Saints are striving to keep the gospel banner afloat. The members are endeavoring to work together that the branch may progress.

We were made happy to see a Thanksgiving program given by the junior department, Sister R. L. Fulk in charge.

Sacramental service was greatly enjoyed December 1. After partaking of the emblems the juniors were quietly marched to the lower auditorium for their prayer meeting, which Brother Lewis Deselms reports was a one hundred per cent service.

Annual business meeting was held Monday evening, December 2. Brother O. C. Henson was elected branch president; clerk, John H. Rockett; superintendent Sunday school, Arthur Henson was reelected; superintendent Recreation and Expression, Lewis Deselms reelected; Department of Women, Sister Eva Henson; pianist, Sister Avva Lowery; chorister, L. C. Moore. We were glad to have District President R. L. Fulk present at this meeting.

A splendid Christmas program, directed by Sister Grace Burkett, was rendered.

It saddens us to report that another has passed from among us. Sister Bert Wolfe and her infant died December 26.

We are looking forward to the new year with renewed zeal. We are praying that we with the whole church may make this an outstanding year in the experience of all. Full preparations are under way that we may do our part during Prayer Week, January 5 to 12.

### Hazel Dell Branch

Weston, Iowa

The year of 1929 will without doubt be long remembered by Saints of Hazel Dell Branch. God's blessings have been with us during the year. Crops were bountiful, and the members have many things for which they should be thankful.

Through the generosity of Brother J. A. Hansen, who gave to the church one acre of ground located on one of the principal roads of the country, we now have a church home in a fine spot high on a hill and visible for miles. General church authorities gave us permission to move the old Boomer Church and use what we needed of our old building to raise a house suitable to the needs of the present time. The Boomer Church was moved about three miles south, a basement made of concrete blocks put under it. A furnace was installed, and during the coming year we are going to beautify the building. It cost us quite a sum of money, but the members were willing to help with money and manual labor.

In this connection it will not be amiss to say a word about the sisters who have done their share in raising funds to help pay expenses. They held one social and one bazaar.

Everyone looked forward to November 3, the date of dedication. Apostle J. F. Garver was present all day and preached the dedication sermon, also receiving the deed to the property in behalf of the general church. Through Brother Garver the Spirit spoke, in answer to prayer, to Brother Hunker, assuring him that his work was pleasing unto the Lord.

June 30 was Children's Day. Four girls and four boys went into the waters of baptism led by Brother James C. Jensen, who was ordained a priest last spring.

Annual business meeting was held December 27. J. A. Hansen will be branch president assisted by Hans Andersen and J. C. Jensen. Able leaders were chosen in all departments of church work, so we are looking forward to 1930 with high hopes for a successful year of work. We hope this church will be a light to the community in years to come. It was encouraging to those in charge to see old and young take hold of the work in this branch, for to us it was a great undertaking. For the older members who found it necessary to give up the old church home, surrounded by almost fifty years of traditions and memories, it must have been somewhat difficult, but everyone realized that it was for the betterment of God's kingdom on earth.

The Christmas program by the young people, given December 29, was a fitting climax for the year. Now we are looking forward to 1930 to greater progress and accomplishment. We extend greetings to all the church.

### Iosco Branch

Tawas City, Michigan

December 18.—Attendance is not as large as we should like to see, and there are always discouragements to meet. But in spite of some adversity the faithful few are working, and Iosco Branch carries on.

Brother Marshall McGuire visited this branch for two weeks, arriving here November 24. He preached some good sermons and gave the members many things about which to think.

Good interest and attendance were had on Friday night when we had recreation. About forty young people participated. At the close of the evening, refreshments were served.

We hope that we shall be able to continue the gospel work in this region.

### Tulsa, Oklahoma

We have just cause to rejoice; three more sheep have been gathered into the fold, and all through the consecrated efforts of our district missionary, William Bath. During the three weeks from November 10 to November 30 Brother Bath held a series of protracted meetings, two weeks in Tulsa and one week in Medio Station. He expounded the principles of the gospel in a simple yet forceful manner, gratifying the believer and convincing the unbeliever. Special music throughout the meetings added to the beauty and majesty of the sermons.

The Central Oklahoma district young people's convention was held in Tulsa November 29, 30, and December 1. We were fortunate in securing as speakers Apostle F. Henry Edwards and Elder John Sheehy, pastor of the Stone Church in Independence. "Know your own church" was the theme of the convention. The opening service was prayer meeting Friday morning at 8.30. This was followed by class work and discussion until noon. Class work was resumed from 2.30 to 4.30; then came wholesome fun in the recreation and singing until time to depart for the evening meal. Meals were served near the church every day. There were many Saints from surrounding towns renewing and making true friendships so necessary in the kingdom of God. Apostle Edwards preached the evening sermon, after which all departed for the country, where a huge fire awaited the roasting of wieners.

The fathers and sons banquet climaxed Saturday's program. Elder J. F. Sheehy presided as toastmaster. The toast "Our sons" was given by F. Henry Edwards, and Marshall Martin spoke for the sons with a toast to "Our dads." Songs, jokes, and a menu of delicious food made the banquet one of the happiest social functions ever enjoyed in Tulsa.

December 1 sacramental service came at 8.30 in the morn-

ing. The church was filled to overflowing as one by one the members quietly took their place to renew their covenants with Christ. "Take time to be holy" was the theme of the beautiful meeting.

Sister F. E. Dillon, of Oklahoma City, was in charge of the children's department during the Sunday school hour and taught the tiny tots. Sister R. Levi Skinner taught the junior and intermediate girls, and Sister Dora Cunningham the junior and intermediate boys. Brother Sheehy instructed the grown "children."

At the eleven o'clock hour Apostle Edwards was the speaker, and Brother Sheehy preached the final sermon of the convention.

The young people's convention proved a great success, all feeling invigorated with the spirit of progress in the work. Each sensed more keenly the part he must play and the necessity of playing that part well in order to portray to the world in his life the precious message he has intrusted to his care; the great condition he must by righteous living establish on the earth—Zion.

Along with the many other branches celebrating College Day, we dedicated the morning hour of November 24 with a program in honor of our much-beloved Graceland. The opening number was a piano prelude played by Mary Gouldsmith. Nellie Curtis told the purpose of College Day. Ida Mae Case gave the reading, "Graceland's expanding skyline." Frances Roberta Skinner sang "Graceland," by Vida Smith; Lloyd Stephens told "What it means to be an alumnus of Graceland"; and Mattie Martin gave reasons "Why I have chosen Graceland as my alma mater." A quartet sang several numbers. The entire alumnus group sang "O come, ye sons of Graceland all" and "Graceland forever." A ten-minute sermon on College Day was delivered by Pastor Falice Cunningham. Hale W. Smith gave the history of the architecture of the buildings on the campus and sketched the life of the designer. The response to the offering is sure to make some young person very happy next year. Benediction was offered by Hale W. Smith.

Again the holiday season is here, and for a time we live in retrospect. Again we view the hills, the shepherds, the star and angels, the inn with its lowly manger, the Mother and Babe, and we hear coming softly from somewhere "Peace on earth, good will toward men." Angels have surely uttered again these words, filling our minds with the greatest gift, his life of sacrifice, and all the scenes so full of love and service.

A beautiful Christmas pageant was presented December 22 by members of the Sunday school under the direction of Sister Hazel Cunningham. The program was very effective, and the children deserve much praise in honor of their splendid work.

The Tulsa Choir rendered the cantata, "His Natal Day," by Edward W. Norman, the evening of December 22. As a Christmas gift the choir presented the church with a baby grand piano. This beautiful instrument added much to the success of the rendition.

Iona Goodwin spent the yuletide vacation at home with relatives and friends. Iona is a talented reader and has a beautiful soprano voice. She favored the branch with a recital Thursday night at the church. Her sister, Mrs. Alma Adams, accompanied, and Mattie Martin assisted with piano numbers.

Another college student home for the holidays was Earl Harder, son of Mr. and Mrs. D. O. Harder. Earl is a freshman at University of Oklahoma.

Tulsa High School graduates, numbering over six thousand, formed an alumnus association last year at the annual home-coming. Among those honored as charter officers for the year 1928-1929, was Frances Roberta Skinner, 1928, chosen as assistant secretary. A graduate from the class of 1916 was elected president. The class of 1917 produced the secretary-treasurer; the vice president and assistant treasurer came from the class of 1927. In the election

of officers for 1929-1930, Frances Roberta was chosen to continue in her office.

The year to which we have looked with hope, for which we have prayed in faith and in which we must succeed in action—1930—is here. It holds much for us, but it can give only according to what we as individuals put into it. We hope it will be the greatest year thus far in the history of the church.

## South Bend and Mishawaka Branch

827 Dale Avenue, Mishawaka, Indiana

South Bend and Mishawaka look forward to the new year with hope that it will be only a little while before the Saints will assemble in their new church home. As we review the past year we are glad all things were as well with us as they have been.

The annual election of branch officers was held December 8 and resulted as follows: Branch president, V. L. Coonfare; clerk, Clair Galloway; treasurer, F. E. Myers; chorister, Mrs. C. B. Freeman; pianist, Lillian Freeman; musical director, S. E. Mayes; superintendent Sunday school, F. E. Myers; superintendent Recreation and Expression, Orpha Coonfare; superintendent of the Department of Women, Sister C. B. Freeman; solicitor, Charles Ferry; publicity agent, V. L. Coonfare.

The Christmas entertainment held Christmas Eve will be remembered as a pleasant hour. A good program was given, directed by Sister Lydia Myers, and a splendid treat closed the exercises. The branch took advantage of the occasion to remember Mr. and Mrs. Mayes, musical director and wife, who have been a splendid help to the musical department, with a shower. During the absence of Brother and Sister Mayes their home was robbed of all linen, bedding, etc. Sister Mayes suffered with a slight stroke as a result of the shock of the robbery, but we are grateful that she is recovering.

Sister Margaret Tappan has been suffering with an injured hand. She caught it in an electric clothes wringer.

Economic conditions in this region are critical, but we believe the work of the Lord is onward.

## Ludington, Michigan

106 South Rath Avenue

The Department of Recreation and Expression gave a Halloween party in the basement of the hall. The Temple Builders had previously decorated the room, making it appear quite ghostly.

The Women's Department has been meeting every two weeks. Recently they purchased linens, made them up, and sent to the Sanitarium.

December 15 Brother and Sister John White, Sister Anna White, Mr. William White, and Sister Nellie Tucker, of Muskegon, attended the evening services here. Elder J. L. Randall occupied the pulpit, preaching a fine sermon.

Elder and Sister John Randall, in company with Elder and Sister J. L. Randall, attended the play, "Queen Esther," given at the church in Muskegon December 22. They report an evening well spent. Each member of the cast played his part splendidly.

Sister Ruth Randall entertained the Temple Builders at a Christmas party December 17. Games and radio music were followed by a light lunch.

The annual election of officers took place Christmas night after the midweek prayer service. The following officers take their place the first of the year: Pastor, Elder John Randall; clerk, Sister Minnie Randall; treasurer, Archie Walters; superintendent Department of Recreation and Expression, Elder J. L. Randall; superintendent Department of



Religious Education, Archie Walters; superintendent Women's Department, Sister Blanche Hill; pianist, Sister Mabel B. Foster; chorister, Minnie Randall; music director, Elder J. L. Randall.

District Missionary E. N. Burt, of Traverse City, expects to arrive Saturday, January 4, to begin a series of meetings. We hope much good will be accomplished.

## Kansas City Stake

### Central Church

Christmas activities started with a choir concert Friday evening, December 20. The choir presented several secular numbers including the anthems "Hail, bright abode" from *Tannhauser*, "A Japanese sunset," by Jessie L. Deppen, and "Nobody knows the trouble I've seen," Clarence C. White. A quartet consisting of Lena Wells Jones, Luella Wight, Evan A. Fry, and Fields Jones rendered a number from *Rigoletto*, Brother Fields Jones also sang a baritone solo, "The prologue from *Pagilacci*," by R. Leoncavallo, which was highly appreciated by the attentive audience. A ladies' quartet consisting of Marcene Murphy, Amy Blankenship, Dorothy Eden, and Melva Blankenship contributed two numbers, "Under the silent stars," by C. W. Coombs, and "Star of Glory" which also proved inspiring. The sacred part of the concert consisted of selections from *The Messiah* by Handel, Miss Juanita Hofsess singing the soprano solo, "There were shepherds abiding in the field," etc., followed by the chorus, "Glory to God," "For unto us a Child is born," and the climax of the concert was reached in the rendition of the immortal "Hallelujah" chorus, the audience standing in silent tribute to the birthday of our King.

On Sunday the choir rendered Christmas carols at 9.45, "O come all ye faithful," and "Hark, the herald angels sing," prayer being offered by Bishop C. A. Skinner. Lois Blair gave a splendid reading, "The first Christmas morn," after which Sister Marguerite Johnson Blain sang another of her beautiful soprano solos, "No candle was there, and no fire," by Lehman. She was accompanied at the organ by Hazel Scott. Following this special worship service, the classes gathered in their classrooms and enjoyed the fruits of the Christmas spirit.

Returning from this study, the choir rendered "For unto us a Child is born," from Handel's *Messiah*, and the morning lesson was in the form of a Christmas story by Sister Blanche Edwards Mesley, which proved very interesting to the listening congregation.

The 7.45 service was beautiful. The Christmas decorations had been so arranged that in the center of the back of the rostrum rested an evergreen tree interwoven with beautiful red lights, while on each side were tiers of cathedral candles which, when lighted, presented a spectacular sight. About the front of the altar were ferns, small Christmas trees beautifully decorated with tinsel. Everything about portrayed the wonderful Christmas spirit, the celebration of the birthday of the Savior of the world. The service blended perceptibly with this array of beauty, and the atmosphere in the church was radiant with joy and happiness. Following several numbers by the choir, Brother Cyril E. Wight delivered a splendid discourse in keeping with the theme of the day.

Four Latter Day Saint basket-ball teams, Bennington, Fourth, Chelsea, and Central, formed the Elliott League, to play fifteen rounds of ball at the Humboldt School gymnasium. In the two games already played, Central team met defeat, but the boys are planning to retrieve their lost estate in the games ahead.

Central was glad to welcome the return of Sister Carlotta Babb, who has been confined to her home for the past three months as the result of being struck and injured by an automobile.

Stake Missionary Arthur Koehler recently administered

the ordinance of baptism to four young girls of Central: the Jacob sisters, Nadine Nave, and Margaret Smithy. We are happy to welcome these young women into the ranks of the church.

Growing out of an acute unemployment situation in the membership, the Business Men's Bible Class has formed a company to be known as the "Central Repair Company." Bishop Skinner is the manager, and this company is prepared to accept work in all manner of household repairs, plumbing, painting, carpentry, and paperhanging.

The O. B. K's had their initiatory-sacramental service at eight o'clock New Year's Day.

Tonight there will be held at Central Church the first of a January series of church night study classes. At 7.45 a short devotional service will begin; then three courses will be offered: a course for stake junior workers by Nellie Blackmore; social problems of Zion by M. A. Etzenhouser of the social service bureau; and a course treating Sunday school organization, curriculum, supervision, and training plans for the staff and teachers of the school.

In response to the First Presidency's call for a week of prayer, the loyal support of the members was asked for the six o'clock prayer meeting which occurred this morning.

Next Sunday evening the Wahdemna Choral Club, of Independence, will appear in a sacred concert. This outstanding group of young church singers is directed by Paul N. Craig.

A Sunday evening series on "What do we believe?" will begin January 19.

January 5 activities of the day began with an eight o'clock prayer service. Church school opened at 9.45 and was followed by the service of sacrament. Stake choir rehearsal was had at 3.30 in the afternoon. In the evening Apostle E. J. Gleazer was the speaker.

### Quindaro Church

The roster of branch officers is now complete with the choice of Albert Hallin, church school superintendent, who will be assisted by Sister Dora Halverson; secretary, Gertrude Wilson, assisted by Genevieve Burgoon; junior department superintendent, Sister Higgins; Recreation and Expression superintendent, Frank Murrah, assisted by Don Rayborn; secretary, Eva Jenkins; Women's Department superintendent, Sister Charles Scrivener; solicitors, Clarence Penticuff and H. Swart.

LeAnna Fay, infant daughter of Mr. and Mrs. Walter Burton, was blessed under the hands of Brothers Higgins and Palmer.

A Thanksgiving service was held at nine o'clock Thanksgiving morning, the pastor in charge. "What have I to be thankful for?" was the theme, and a good spirit was felt by the worshipers.

A Christmas program was presented by the junior department in charge of Sister Higgins, and a treat and tree were much enjoyed by the children.

Monday evening preceding Christmas a group of carol singers, directed by Sister Foley, made a tour singing to those who on account of increasing years of sickness are shut-ins. They were received with appreciation.

New Year's Eve at eight o'clock occurred a meeting of the priesthood, departmental heads, church school officers, and teachers to discuss ways and means to make the work for the coming year a success. A program of musical numbers, readings, short talks, and New Year's resolutions followed. Everyone took part in the program, even the children voicing their desire to be better during the new year. At midnight the congregation arose and welcomed the new year with song.

After the close of the lesson period Sunday morning, January 5, a consecration and installation service was conducted for the officers and teachers who are to preside and teach during 1930. There was a vocal solo, "My task," by Emily Foley. The charge to the workers was given by the pastor, and a pledge was given by the officers and teachers to consecrate their lives and talents to the cause of the

Lord. In response the congregation pledged loyal support.

Sacramental service at eleven o'clock was well attended, and a good spirit prevailed. There were more than a score of testimonies borne in a very few minutes.

At the Recreation and Expression session in the evening a program of welcome was tendered Brother Murrah.

Brother R. D. Weaver, missionary to Far West Stake, occupied in the evening, showing the need for the disciples of Christ to be ready to meet experiences similar to those of the Master. As usual the speaker had the undivided attention of the congregation. Otis Swart played as a violin solo "Andante," DeBeroit.

#### Grandview Church

The Christmas spirit prevailed in Grandview all through the month of December. Those in charge of the music directed the singing of Christmas hymns at the different services throughout the month.

The primary department opened the Christmas festivities with a drama, "Christmas," Sunday morning at the eleven o'clock service, directed by Sister D. L. White, primary superintendent. At the close of the service Sister Juno Cook read "The angel and the star," by Ralph Connor.

In the evening the choir sang a cantata, "The world's Redeemer," by Fred Holton. Sister Maude Gilmore Evans was director and accompanist. Their offering was gratefully received by a large and appreciative audience.

On Christmas Eve a play, "The story of a Christmas gift," was given, under the direction of Sister Maude Gilmore Evans and Sister C. D. Jellings. At the close of the play Pastor C. D. Jellings conducted a candle-lighting service, which was beautiful and impressive. Santa Claus made his appearance and distributed a large number of gifts, and a treat to the children.

The choir of Central Church, Kansas City, Missouri, favored Grandview congregation with a program of Christmas music December 29.

A business meeting was held December 30, in charge of Elder C. D. Jellings and Bishop C. A. Skinner. The envelope system was adopted as a better way of meeting church obligations. The following officers were elected to have charge of the work for the new year: Sunday school committee, George Hawkins, Sister Mildred Swearingen, and Sister D. L. White; secretary, Fred Brose; assistant, Thelma Hawkins; treasurer, Irena White; chorister, Sister Alma Warren; pianist, Juno Cook; publicity agent, Anna Mae Gress; Women's Department sewing committee, Sisters O. S. Handley, George Curtis, Etta Oberlag; dinner committee, Sisters Ruby Tucker and Ethel Cookley; recreational committee, Joe Cookley, Harry Hawkins, and Sisters Irena White, Mildred Swearingen, and C. D. Jellings.

Sister Alma Warren, assisted by Sister Mildred Swearingen, entertained the Gleaners Class with a watch party New Year's Eve.

#### Fourth Church

After the early morning prayer and family services December 22, which were feasts for the soul, Bishop F. B. Blair spoke to the young people about Christmas and its significance to the children of God. Behind him towered almost to the ceiling a beautiful tree. The Christmas spirit was enjoyed by all in readings and songs.

At 6.30 o'clock a business session was held. Departmental heads were ratified by unanimous vote. Elder R. W. Farrell, of Independence, occupied at 7.45 on the theme, "Meaning of Christmas." His sermon blended beautifully with the previous sessions of the day. The bright lights that shone within the tree behind him seemed to have been placed there for the purpose of giving a picture of the light that should always shine within us, that we may give light to those who seek after it.

At the family prayer service December 29, Brother Norman Carter led in prayer, after which the song, "Sweet hour of prayer," was sung by some young men. The Spirit truly was there to bless, and when the pastor asked the

congregation to bow their heads in silent prayer for a few moments, the solemnity of the occasion was felt. Then the audience sang, "Sweep over my soul."

At the young people's service at 6.30 o'clock the group enjoyed being entertained by some young people from other groups.

Tuesday evening, December 24, the children had a Christmas entertainment at the church, and all the little tots had a good time.

The local church has entered a contest, and is equally divided in two parts. One side is called the "Reds" and each has a red tag; the other side is the "Blues," each having a blue tag. The side that has the most members attending every service for two weeks, as well as bringing the greatest number of nonmembers with them, will entertain the other side with a supper. Neither side wants to lose this contest, therefore the members are striving to be the ones to "sit down and be served." The result has been that many nonmembers have attended church during the past week.

## Independence

#### Stone Church

The week of prayer and of missionary services at the Stone Church was fittingly introduced by the communion service at the eleven o'clock hour Sunday morning. Pastor John F. Sheehy was in charge and was assisted by Elders H. G. Barto, W. Wallace Smith, G. W. Eastwood, and D. O. Cato. Organ music was played by Robert Miller.

Apostle F. Henry Edwards spoke on the theme, "Who shall separate us from the love of Christ?" What better thing can we do, he said, than to go forward between now and the Centennial Conference in testimony for Christ? Let us carry this testimony and message into the homes of our own people and to others who are in need of ministry.

President Frederick M. Smith was in the stand and spoke concerning the oblation as an opportunity for the Saints to express their love and devotion to the Cause. Later in the meeting President Smith, on behalf of the church in America and the Saints in Zion especially, welcomed Brother and Sister J. H. N. Jones, of Australia, and presented them to the congregation. Brother Jones spoke briefly, after which he was ordained to the office of evangelist by Apostles M. A. McConley and Clyde F. Ellis, in keeping with the action of last General Conference. President Elbert A. Smith offered a special ordination prayer.

Apostle J. F. Curtis spoke at the young people's sacramental meeting downstairs on the theme of the month "Reverence," emphasizing the need for this virtue in the life of every boy and girl. A large per cent of the intermediate department of the church school attended the service and listened to Superintendent Thiel's talk concerning the oblation. Patriarch H. O. Smith assisted in the service, and Sister H. C. Burgess was in charge of the congregational singing.

A count was taken of all who partook of the sacrament of the Lord's supper at the Stone Church, and it was learned that fourteen hundred and sixty-five members had participated in this service.

At the Campus the junior department entered into the new year with an exceptionally good communion hour. Elder William Cowan presided, and the response of the children was marked, there being fifty-six testimonies voicing a universal desire to "do better this year than I did last year."

We must not despise the contribution of a brother but, recognizing its place and worth, give of ourselves that God may be glorified in us even as he was and is glorified in his Son Christ. This was one of the lessons President Frederick M. Smith drew from his scripture reading, John 12, in his Sunday evening sermon "Complete the family circle." Between the two extremes in the field of service—ministra-

tions to the appetites of the body and ceremonies which care for the finer tastes—there is a wide range, there is opportunity for everyone to lose his life in service.

A musical program of merit preceded the sermon. The Stone Church Choir, directed by George Anway, sang "The shadows of the evening hour," by R. Spaulding Stoughton, Edward Brackenbury soloist, and "Jerusalem," by Charles Gounod, Lilly Belle Allen, soloist; also the "Zionitic song," the words of which were written by Adrienne Reynolds, the music by John T. Gresty. There was a tenor solo by Edward Brackenbury, and John F. Sheehy led the congregation in a number of favorite hymns. Robert Miller and George Miller were accompanists. In the stand Elder H. G. Barto was assisted by Apostles J. A. Gillen and Myron A. McConley.

If a man would serve, continued the speaker, he must follow some cause. Alone he can not render the type of service Jesus intended he should. Christ came into the world for a cause; he met the test, he made the supreme sacrifice, and he said, "If any man serve me, let him follow me; and where I am, there shall also my servant be." In the tests of this year, may each Saint have lived so close to the altar of God that in his choice his testimony shall be sealed by the testimony of Christ, may his works bear the fruit of the divine Spirit, may he move forward with the church, doing his part to complete the family circle.

The congregation which crowded the church at an early hour deemed it especially appropriate that President Smith, who has been away from home and has not spoken in the Stone Church for several weeks, should occupy the sacred stand the first Sunday night of the year, at the same time introducing a season of prayer in which the whole church is engaging. Numbers stood throughout the entire service to see the speaker and hear his words.

#### Among the Saints in Zion

Saints of the nine branches in Independence responded in large numbers to the invitation of the pastor to spend New Year's Eve at the Auditorium and there together greet in appropriate manner the entrance of 1930, the centennial year of the church's organization. By half past eight o'clock the lower auditorium was well filled with members, and the program opened with spirited singing by the audience, led by Elder John F. Sheehy. Following the scripture reading and invocation, President F. M. McDowell introduced Apostle F. Henry Edwards, who delivered an address on "The past one hundred years," reviewing the history of the church since its organization in latter days.

During the intermission a concert was given by the Auditorium Band. Refreshments were sold by the Laurel Club.

"Glorious days," a pageant showing the early days of the church, written by Sister Alice C. Burgess, was presented by the White Masque Players under the direction of Sisters Rosamond Smith, Beatrice McNamara, and Louise N. Jennings. The prologue presented Harold Curtis as Father Time, and Florence Burgess as 1930, Ruth Harder and Sarina Smith acting as pages. The cast of characters was as follows:

Scene I, Living room in home of Joseph Smith, jr.; characters, Emma Smith—Rosamond Smith; Joseph Smith—Reginald Smith. Scene II, Organization of the church. The first sacramental service. Characters, Samuel Smith—Elbert Dempsey; David Whitmer—T. A. Beck; Joseph Smith—Reginald Smith; Oliver Cowdery—W. Wallace Smith; Hyrum Smith—Earl F. Hoisington; Peter Whitmer—Howard W. Harder. Scene III, Departure of Missionaries. Characters, Ziba Peterson—Doctor J. A. Harper; Parley P. Pratt—J. A. Holsworth; Oliver Cowdery—W. Wallace Smith; Peter Whitmer—T. A. Beck; Martin Harris—D. S. McNamara; Mrs. Martin—Mrs. E. C. Withee; Newell K. Knight—William Gard; Hyrum Page—Albert Brackenbury; Hyrum's wife—Helen Brackenbury; Page children, Robert Brackenbury, Helen Robertson, Laddie Brackenbury; William Jolly—George Willis; Elizabeth Jolly—Mrs. George

Willis; Thankful Pratt—Mrs. J. A. Holsworth; Orson Pratt—Frank S. Jennings.

Music was directed by Sister Howard Harder, and a string quartet was prominent on the program: Elizabeth Smith, harpist; Irving Jenkins, cellist; and Lillian Green and Frank White, violinists. Costumes were in charge of Aileen Bullard; properties, Jay Weeks and Frank Jennings.

The address of the evening, "The future of the church," was given by President F. M. Smith, who gave in part a sketch of the building plans of the church for the next few years. President Elbert A. Smith offered a prayer of blessing, and the benediction was by President F. M. McDowell. The New Year had come in.

The senior department of the Stone Church Sunday school, which meets each Sunday morning in the lower room of the Auditorium, has many plans for the year. Because additional responsibilities in other fields have compelled some teachers to give up their classes and because others are moving away from Independence, the month of December saw considerable rearrangement of the teaching corps and reorganization of classes. Sister Mansel Williams has taken the class formerly taught by Sister Charles Koehler, and Brother Williams will assist her. Sister Harold Edwards now instructs the class taught last year by Sister J. A. Holsworth. The girls' class taught by Sister O. C. White misses its teacher who has left Independence, but has organized with Olive Curtis as manager. To the number of fifteen the class of Brother Ronald Carmichael is back since its reorganization early in December. Sister Virginia Budd will assist Sister Katie Harder in the superintending of the seniors.

Like their elder brothers and sisters, members of the intermediate department of the Stone Church Sunday school are hopeful of many things for the new year. Into this department three new teachers were welcomed last Sunday, Sister Verna Miller and Brother and Sister Estace Smelser. In the intermediate department there are twenty classes, and the corps of officers and teachers numbers twenty-five.

The Messiah Choir of Independence, which for the past four months has been practicing the oratorio *The Course of Time*, has closed its enrollment at the three hundred and sixty-six mark in order to begin a period of intensive rehearsals. Because the remaining time is limited, members are urged to regularly attend the Sunday afternoon practice. Sunday afternoon Director J. T. Gresty spent considerable time rehearsing all the choruses, the two choirs into which the Messiah Choir has been divided to give the composition, singing together.

A pretty wedding occurred on New Year's Day in the home of an active missionary of the church, Elder S. S. Smith, when his daughter, Mildred Irene, was married to Charles Alvin Thompson, son of Brother and Sister Paul Thompson, of Independence. The ceremony occurred at four o'clock in the afternoon, Elder James M. Terry officiating, the bride's father offering prayer. Immediately after the wedding the couple left for Tulsa, Oklahoma. They will return to Independence February 1.

Sister W. A. McDowell, mother of President F. M. McDowell, entered the Independence Sanitarium New Year's Day. This dear mother in Zion needs all the Sanitarium can give her in loving service.

The Sanitarium staff is happy in the fact that Bishop A. Carmichael is better than when he entered the church institution. The cause of "blood poisoning" which threatened has been effectively checked.

New Year's Day was ushered in with sadness at the Sanitarium by the death of one of the student nurses. The Saturday evening before she had been thrown from an automobile and very seriously injured. Everything that science and loving care could do was brought to her aid, but God saw fit to gather this lovely life unto himself. Ardys Eckhart was from Marion, Iowa. She would have graduated from the School of Nursing this spring. She had always been an outstanding student, efficient and a girl of

lovely personality. She will be sorely missed by officers and teachers in the school as well as by her fellow students. The funeral was held at the Stone Church January 2 at ten o'clock in the morning, Elder John Sheehy preaching the sermon, being assisted by Brother F. M. McDowell. The ceremony of burial was made beautiful and most touching by the fact that she was buried as a graduating nurse, in full uniform with her diploma and hospital pin, a mark of confidence bestowed upon all graduating students. The entire student body honored the departed member of their noble profession by attending in full uniform. The nurses' uniform becomes very dear and symbolical of a life of devotion that a good nurse gives, and it was one of Miss Eckhart's last requests that she be buried in the full uniform of a graduate nurse. The remaining twelve members of the Class of 1930 mourn deeply the passing of this beloved classmate, but in their grief they will find a deeper significance in their service because of her beautiful life. Speaking in behalf of the Sanitarium, Miss Myrtle Grapes, instructor, says, "We feel deeply grateful to the many who were kind and thoughtful during these sad hours."

Sister Sunshine Beck is rapidly recovering from her operation and will soon leave the Sanitarium for her home.

Definite plans for the new Sanitarium, so sorely needed, are afoot. At present the rooms and wards are full, two patients are in the hall, and there are patients wanting private rooms which are not available. The opportunity for service is growing. How shall we meet it?

Saints in the center place were happy last Sunday morning to learn that Apostle Paul M. Hanson had arrived home from his foreign mission. He left Independence last March, and during his stay in Europe visited England, Germany, and Holland, being assisted in the work in those countries by local ministers. He has returned home early this year to participate in the Joint Council of the leading quorums of the church which opened this morning and to attend the Centennial Conference in April. Brother Hanson was joyfully received by fellow members of his quorum and others at a banquet Monday evening at the Auditorium and by the members at the Stone Church following the evening sermon.

Sunday afternoon at four o'clock there occurred the marriage of Miss Lillian Nunamaker, daughter of Sister Mollie Nunamaker, to Robert Ernest Graves, of Decatur, Alabama. Elder John F. Sheehy officiated at the ceremony at the home of the bride's sister, Mrs. Wesley H. Sheppard. Preceding the ceremony Margaret Gard sang "O promise me" and "I love you truly," accompanied at the piano by Mrs. Myra Haferkamp, of Augusta, Missouri, a sister of the bride. The wedding march from "Lohengrin" was played by Ross Moore. The bride was attended by her sister, Mrs. Zula Sheppard, and Mr. Graves was attended by Alma Nunamaker, brother of the bride. Roger Haferkamp was the ring bearer. For several years the bride has been a teacher in the Columbian School in Independence, and as the superintendent of the junior department of the Stone Church Sunday school at the Campus she has functioned faithfully and efficiently. The church in Independence will miss Sister Graves, who accompanies her husband to their home in the South.

Brother George Netter, sr., a resident of Independence for twenty-one years, passed away at his home January 2. Since last July he has been in poor health, but he was confined to his bed only two weeks. Surviving are his wife, Pauline Netter; four daughters: Mrs. R. C. Martin, Grain Valley, Missouri; Mrs. A. T. Martjn, Chicago; Elizabeth and Martha Netter of the home; two sons, Anthony, of the home, and George Netter, jr., of Toledo, Ohio; a sister, Mrs. Wally Rhor, of Chicago; a brother, Toney Netter, Toledo, Ohio; and five grandchildren. The funeral was held at the Stone Church the afternoon of January 4. Interment was in Mound Grove Cemetery.

College students and friends who spent the holidays in Independence have returned to school and to work. Some

were able to remain Sunday to attend the sacramental service.

Quarterly conference in Zion will convene Monday evening, January 13, at eight o'clock at the Stone Church.

#### The Week of Prayer

Independence is in the midst of prayer week. The Saints are praying that the leaders in every field of church activity shall be endowed with wisdom, courage, and power through the benediction of God and the confidence of the members; that the people of God shall be united in mutual faith, in common sacrifice, and in growing spiritual power; that many good men and women and children shall be won to God and the church through the outpouring of the spirit of testimony and conviction; that the Centennial Anniversary shall be a time of church-wide spiritual endowment for the enlightenment, unification, and encouragement of the Saints in preparation for the tasks and triumphs of the Second Century; that many able and consecrated men and women shall join in establishing stewardships and advancing the cause of Zion; that our Father will abundantly bless the many forces which we know not of but which are working to bring to pass His will among men; and that the children of the church shall "grow in wisdom and in stature and in favor with God and man."

Auspiciously begun on Sunday, missionary services are being conducted throughout the week at the Stone Church, the theme being "Complete the family circle." President Frederick M. Smith's sermon Sunday evening opened the series; Apostle J. A. Gillen spoke Monday evening; Apostle J. F. Curtis, Tuesday evening; and tonight Apostle M. A. McConley will address the congregation. Remaining speakers for the week are Apostles J. F. Garver and D. T. Williams. On Sunday, January 12, Apostles R. S. Budd and P. M. Hanson will speak in the Stone Church pulpit.

In observance of the Week of Prayer, early morning prayer services are being held in the various branches. The Saints assembled for worship at half past seven Sunday morning at Gudgey Park; at six o'clock Monday morning at the Stone Church; six o'clock, Tuesday morning, Second Church; this morning, at Englewood. Tomorrow morning the members will worship at Liberty Street Church; Friday morning at Walnut Park; Saturday morning, at Enoch Hill; and on Sunday morning there will be services at East Independence and Spring Branch.

Though on Monday a cold wave arrived in central Missouri, causing the temperature to drop more than twenty degrees in a very short time, the Saints are endeavoring to give the call to prayer and the missionary services strong support.

#### Enoch Hill

"The open door to a closer companionship with Jesus" was the theme of the first communion service of the year at Enoch Hill, and a prelude of the hymns, "How gentle God's command," and "I need thee every hour," created an atmosphere of worship and reverence. Elder R. D. Weaver chose for the central thought of his talk to the Saints, "Walking with Christ," giving special emphasis to the Savior's injunction: "This do in remembrance of me." Associate Pastor R. E. Whitsett and members of the local priesthood were in charge.

Elder J. D. Gault preached the evening sermon to an attentive congregation.

Enoch Hill has suffered severe loss in the death of Elder Victor Rogers, seventy-seven years old, who passed away at his home Thursday morning, January 2. Brother Rogers, a retired farmer, has made this vicinity his home for a number of years and was well known and respected by his neighbors. Faith, loyalty, and sincerity are some of the virtues which made his life attractive and which will cause the church to miss him. Surviving are two daughters, Mrs. Cora Killen, Topeka, Kansas; Mrs. Cassie Stevens, of the home; and one granddaughter, Clarice Stevens, of the home; two sisters, Mrs. Eliza Clancy, Tulsa, Oklahoma; Mrs. Mar-

tha Sterling, Clay Center, Kansas; and one brother, George Rogers, Maxwell City, New Mexico. The funeral was held at the church Sunday afternoon, where the body lay in state from 1.30 to 2.15. Interment was in Mound Grove Cemetery. The funeral sermon was preached by Elder W. D. Brewer, former pastor.

#### Englewood

The last Sunday school service of 1929 was the largest of the year. With increasing interest in all church activities, we feel sure the school will advance.

December 22 Bishop A. Carmichael preached at the eleven o'clock hour, explaining to the congregation the making of a steward and inspiring the members to a stronger determination to keep God's law in its fullness. In the evening Apostle Roy S. Budd's sermon, "*The Christmas spirit*," was ably presented.

The Christmas Eve program was well attended, and all seemed to enjoy themselves.

The young people gave the Christmas pageant, "*The light bearer*," which they previously gave at the Auditorium for the senior department of the Stone Church Sunday school.

The last Sunday of the year Englewood was glad to have for speakers Apostle J. A. Gillen and Elder W. I. Fligg.

For many weeks the beautiful blending of the morning worship, songs, and sermons has been noticeable, making the services more impressive and effective.

The Saints are called to mourn the passing of Sister Millie Clow, wife of Brother Robert Clow, who passed away the first day of the year at the Independence Sanitarium. Her death was the result of a complication of diseases, and she had been in the Sanitarium since November 29. The bereaved are extended sympathy by the branch, and the Saints and friends pray God will send the comforting influence of his Spirit. The funeral occurred Saturday afternoon at Stahl's Funeral Home. Interment was in Mound Grove Cemetery.

The first Sunday of the New Year started with an eight o'clock prayer service, which will be followed by another early prayer service next Sunday. With the opportunity for each to renew his covenant with Christ on the first Sunday of the year and the official call to prayer to continue this week, we are assured of great good being accomplished.

The evening speaker Sunday was Brother Glenn Davis, who talked on "*Faith*," showing that the redemption of Zion depends not alone on belief but also on faith and works.

#### Spring Branch

Few changes were made in the personnel of the officers for 1930 in Spring Branch. Brother J. E. Cleveland will be the Pastor J. C. Mabbott, assistant pastor, and Dorothy Mabbott, chorister. The Sunday school has only one change, a new superintendent, Brother Tankard.

The Sunday school went over the goal set for Christmas offering. Our pledge was one hundred and fifty dollars. The total amount received was more than one hundred and seventy-three dollars.

The Christmas program was enjoyed by all. Santa Claus came at the close with treats for all present.

Elder Amos T. Higdon was the speaker at Spring Branch Sunday, December 29, at both services. His sermons were inspiring and greatly enjoyed by the members.

If we are to judge by attendance at Sunday services, the Saints of Spring Branch endeavored to start 1930 well. Sunday school opened with the new superintendent, Brother Tankard, in charge. No officers were absent and only ten scholars. There were twelve perfect classes. With the exception of one teacher, the primary department attendance was perfect.

Communion service at eleven o'clock was in charge of Pastor J. E. Cleveland assisted by Brothers Bozarth, Koehler, Smith, and Farrow. There was no intermission between Sunday school and church. Songs were sung while those

who had to go home took their departure. A solo, "*Teach me to pray*," was sung by Beulah Stuart Donkawich, and two duet selections were contributed by Gladys Smith and Winnogene Boise, "*Though your sins be as scarlet*" and "*I would be true*."

Attendance at this service was the largest ever had at a service of this kind in Spring Branch, also the oblation was the largest.

Apostle J. F. Curtis was the speaker at the eight o'clock hour, his subject being "*Faith*." The service was well attended.

Brother Peer, father of Elmer and Arthur Peer, died at the home of his daughter, Sister Hartley, of Blue Springs, after a short illness. The funeral was held from Stahl's Funeral Home Tuesday afternoon, January 7.

#### Gudgell Park

Gudgell Park members assembled December 5 and 11 for business meetings, selecting officers to care for the local work during the new year. Those chosen are: Pastor, P. A. Sherman; assistant pastor, C. E. Martin; custodian, O. A. Story; superintendent church school, C. E. Martin; assistant superintendent, John Myers; secretary, Marguerite Sherman; music, Esther Hook; Recreation and Expression, Roy Sherman; bishop's agent, C. E. Martin.

Monday night, December 23, occurred the Christmas program. The church was crowded, and the program proved interesting.

The Religio held on Friday night is doing well. Attendance is good, lessons are interesting, and the programs are varied and entertaining.

December 29 in the morning Brother Ivor Davies delivered a splendid sermon. In the evening Brother Bozarth spoke. Brother Bozarth has been giving a series of gospel sermons on Sunday evening, occupying the last several weeks. We think his efforts here will prove profitable.

The new Sunday school officers took charge Sunday morning. They have many plans for the year and hope to see the department make decided progress.

## Holden Stake

#### Atherton

College Day was observed with an interesting program. C. F. Scarcliff gave a short talk in behalf of Graceland. In the afternoon the branch assembled to witness the ordination of three of our brothers to the office of elder: William H. Ware, D. R. Hughes, and Leonard Koehler. Those who officiated were, Brothers A. E. Allen, J. A. Koehler, C. F. Scarcliff, and F. A. McWethy. In the evening we had the pleasure of listening to F. A. McWethy, of the stake presidency. His theme was "*Finding our place in the church and being true to our trust*."

Wednesday evening a very large representation of the branch met in the capacity of prayer meeting, and a season of thanksgiving and praise was offered our Maker.

Thursday, Thanksgiving Day, was a demonstration of the thankfulness and the unity of purpose which now characterize not only Atherton Branch but all who are interested in building our new church. A number of bricklayers and other workmen donated labor on the church, besides unloading a car of brick, a car of cement, and a car of lumber. While the men were so employed, the women were preparing a feast, and truly it was a feast with enough left over for supper when all met again. A congenial and beautiful spirit prevailed throughout the day. Brother Macrae of the Holden stake presidency was with us, and he donned overalls, as did Brother Frank Ford of the Holden Development Association; also Bishop J. A. Koehler and Pastor A. E. Allen.

On Thanksgiving Day, at the home of Brother and Sister W. P. Mitchell, their daughter, Alice, was united in marriage to James Scott, of Slater, Missouri. They immedi-

ately left by auto for their new home. Brother H. V. Min-ton officiated. We will miss the presence of Alice and "Jimmy" in our services but wish them a long life of happiness together.

December 8 Brother C. V. Hopkins, of Grandview, was present at the morning and evening services. The thoughts of the morning were beneficial to the Saints, causing us to realize that we should strive to labor unitedly. In the evening Brother Hopkins made all thankful for and appreciative of our homes, after telling us of home conditions existing in some States he has recently visited.

Junior service was held the morning of December 15, in charge of Otho Clark. These services are enjoyed by the children as well as the older ones, and are helpful and instructive.

In the evening Brother D. R. Hughes was the speaker.

Grandma Baughman is home from the Sanitarium, slowly improving.

## Far West Stake

### Stewartsville

In this active branch our aged Brother B. J. Dice has carried on faithfully as pastor. In the face of sorrow and difficulty, having lost his companion early in the year, Brother Dice has persevered. He has had the helpful support of the members, and we believe lasting good and advancement have been made. We hope for still greater progress in the year which is ahead.

November 10 the Saints were pleased to have Brother B. J. Constance, of Cameron, present. At the eleven o'clock hour he spoke on "The gathering," saying that perhaps there was no other thing that makes this people so outstanding as the purpose to gather and to build Zion. He spoke of Moses as a leader in the special work of delivering his people from bondage. When they confronted the Red Sea, the Lord said, "Go forward." Are we going forward in the work of helping to realize our ideals?

In the evening an Armistice program was given, Brother Constance making an appropriate address.

The following Friday evening a fathers and sons banquet was given in the church basement under the auspices of the Department of Recreation and Expression. Church colors were seen in the decorations, and a large American Flag was placed at each end of the room, and two small flags at the head of the table where the Boy Scouts were seated with their fathers. Notwithstanding the unfavorable road conditions fifty-nine fathers and sons were seated at one table, a huge bank of chrysanthemums in the center of the room. Leonard Ehlers, toastmaster, helped to make the program a success. At the close of the meal candles of purple and gold were lighted, and all other lights were extinguished. Then the fathers and sons arose, joined hands, and sang "Blest be the tie that binds." The benediction was by Brother D. E. Powell.

November 17 being the third Sunday of the month, regular prayer service was held at the eleven o'clock morning hour. Brothers J. Piepergerdes and J. C. Hidy were in charge of a meeting which proved highly spiritual, inspiring the worshippers to higher ideals and greater service.

At the evening hour our young brother in the priesthood, E. J. Armstrong, gave an interesting sermon on "Baptism."

November 23 the Department of Women served a chicken dinner in the church basement, nearly fifty dollars being realized. This department has been active throughout the year under the efficient and willing leadership of Sister Carrie Lewis.

November 24, College Day, at eleven o'clock in the morning the following program was had: "Onward, Christian soldiers," by the congregation; prayer; "Sons of Graceland," a quartet, Violet and Cleata Hinderks, Willard Hinderks, and Gordon Hidy; talk, "What Graceland means to the

church," Leonard G. Ehlers; "Graceland forever," boys' and girls' chorus; "Graceland's expanding skyline," reading by Madge Head; talk, "What Graceland has done for the church," E. J. Armstrong; "Graceland," a tenor solo, by Willard Hinderks; sermon by Z. J. Lewis. A substantial offering was received. In the evening Pastor Dice spoke.

A beautiful Thanksgiving program was had the evening of November 29 under the auspices of the Department of Recreation and Expression. It was given by the Temple Builders under the leadership of Stella Wood. A good program balance was maintained by two short pageants, "Five kernels of corn" and "Thanksgiving." There were also varied literary and musical numbers. Then all went to the basement for a general good time of games and contests. Pop-corn balls and homemade candy were served.

Communion service for December was in charge of Brothers Piepergerdes and Fred Ehlers. A good degree of the Spirit was felt as covenants were renewed and service to God was pledged anew.

The Wednesday night prayer services are not so well attended as they should be, but the faithful ones who go are ready to give and to receive, and in this way spiritual strength is gained to carry on in our daily life.

At 7.30 December 1 Golden Rule Sunday was observed. The Near East Relief work is finished, and as an outcome we have the Golden Rule Foundation. Sister Madge Head, church chairman, has had the work in charge for the past several years. Gordon Hidy made an appropriate address, and a good offering was taken. We think that we should not only give to our own church but also to other institutions where there is need.

December 8 the branch was much pleased to have Patriarch F. A. Smith, of Independence, come for a week of meetings. He gave some strong and forceful sermons on "Faith," "Repentance," "Coming of Christ," "The church and its purpose," and other subjects. Two especially forceful sermons were "Our present need" and "Charity." Attendance was especially good, even though the weather during the week was rainy and misty and the roads very muddy.

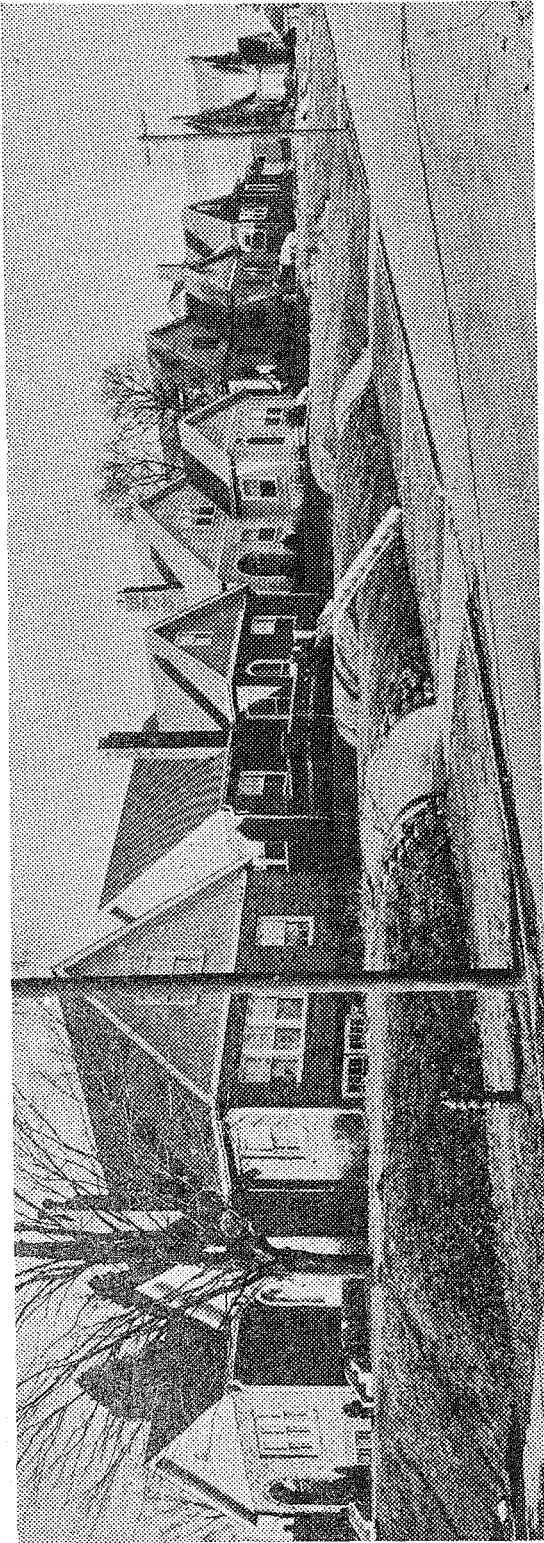
December 11 at eleven o'clock in the morning, Brother Smith was called to preach the funeral sermon of our aged sister, Amelia Hinds, at Maple Grove. Brother J. E. Hovenga was in charge. Sister Hinds's sincere service in life leaves an inspiring memory with those who knew her and must carry on her work. She was one who placed first things first.

The following Sunday Brother Smith was again called upon to preach a funeral sermon, this time the sermon of Brother Charles Householder. Brother Householder was seventy-two years of age. He had been blind since his early manhood. Brother Z. J. Lewis was in charge.

December 22 in the morning Stake President O. Salisbury gave a helpful sermon on "The fool," illustrating his theme with the parables of the ten virgins, the house built upon the rock and upon the sand, the rich man with many flocks and huge crops. He named Job as one able to stand when the test came. At the close of his sermon he gave some interesting and encouraging facts about the annual general church receipts, showing the steady increase of tithes and offerings each year since 1925.

In the evening a beautiful Christmas vesper service was had. The processional and recessional by the choir were impressive, as well as a violin solo, "Largo," by Violet Hinderks, and a tenor solo, "The Star of Bethlehem," by Willard Hinderks. The sermon by Brother Salisbury was "The mission of Christ."

In commemoration of the birth of Christ an entertainment was given at the church on Christmas Eve consisting of two parts. The first half consisted of miscellaneous exercises, readings, and some fine musical numbers, the latter part a Christmas pageant portraying the time and conditions previous to and at the time of the birth of Christ.



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The last scene proved especially impressive, a tableau showing the manger with the Christ Child, Mary kneeling, Joseph standing close by, and an angel hovering near. The double quartet of carolers in robes of white added much to the success of the pageant. Decorations were artistic and emblematic of the occasion.

We were glad to welcome home for the holidays Daisy Black, who is attending Graceland, and she graciously assisted in giving the scripture reading for the pageant.

Brother and Sister A. E. McCord will soon be with us again. For the past two years they have been living in Maysville. Sister McCord is active in all church and community work.

### Broadcast Schedule, Program News

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Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

#### Sunday morning:

- 7.00 to 8.00 "Heroes of the Church," Columbia Chain program.
- 8.00 to 8.30 Bible Study, U. W. Greene.
- 10.00 to 10.30 Community Church, A. B. Phillips.

#### Sunday evening:

- 3.00 to 4.00 Cathedral Hour, Columbia Chain program.
- 6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.
- 10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

#### Daily Devotional Service

- 7.30 to 7.45 Morning devotional service (Columbia).
- 7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

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JOSEPH WARD, Ava, Missouri.

## MISCELLANEOUS

### Graceland Religious Education Alumni Organized

Several years ago in Graceland College, a class in religious education was formed. Quite a number of the younger people of the church, both men and women, took advantage of this opportunity, as they had a desire to give better service to the church.

To date, over one hundred have attended these classes, and many of them have gone out into the world to make a real contribution to the church. Some have gone to foreign countries, and many to our homeland as missionaries.

Two years ago a number of the alumni met during a General Conference and thought it would be well to organize, which was done at that time.

Having received so much from their Graceland experiences, they began wondering what might be done to help others in some definite way, so decided to give a scholarship to some worthy person to attend Graceland.

We trust that the members of Graceland Religious Education Alumni who are scattered throughout the world are planning on coming to the great Centennial Conference in April. We are planning a "get-together" meeting and hope to see a good representation.—*H. E. Winegar, president Graceland Religious Education Alumni, 157 West Cedar Avenue, Denver, Colorado.*

### Conference Notice

The annual conference of Northeastern Nebraska District will be held at Omaha Saturday and Sunday, January 25 and 26. Election of officers and General Conference delegates will take place. We are expecting Apostle E. J. Gleazer to be present.—*H. A. Merchant, district president, Omaha, Nebraska.*

### Our Departed Ones

**SMITH.**—Mary Minerva Wight was born in Bandera, Bandera County, Texas, October 22, 1864. When a child, her parents, Lyman Lehi and Eliza Leyland Wight, moved with the family to southern Missouri. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Joplin, Missouri, April 21, 1878, by Elder C. W. Short. Later the family moved to a farm near Ridgeway, Harrison County, Missouri. On November 3, 1891, she was married to Hugh J. Smith. During their entire married life they resided in Kansas City, Kansas. She passed away at her home December 27, 1929, after a long, lingering illness of nearly two years' duration. Surviving her are her husband, two daughters, one granddaughter, and a sister. Funeral services were held in the Congregational church. Interment in Argentine Cemetery.

**HOUSEHOLDER.**—Charles Franklin Householder was born at Michigan City, Laporte County, Indiana, October 29, 1857. Died December 14, 1929, at his home in Stewartville, Missouri. He married Lydia Phillips January 20, 1879, and to them were born two sons and two daughters. The sons died in infancy, and one daughter died November 14, 1917. His wife preceded him in death November 20, 1927. He leaves one daughter, Mrs. Clara Lyddon, of Stewartville, Missouri, and one brother, of Fort Wayne, Indiana. He joined the Reorganized Church of Jesus Christ of Latter Day Saints, March 16, 1884, and remained faithful to the end. The funeral sermon was by F. A. Smith, services in charge of Z. Lewis. Interment was in Stewartville, Missouri.

### "Right"

The appointments are right and the thoughtful administration of our duties renders the occasion one of reverence and sympathy. A service of dignity that wins the approbation of everyone is found here.

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Independence, Mo.

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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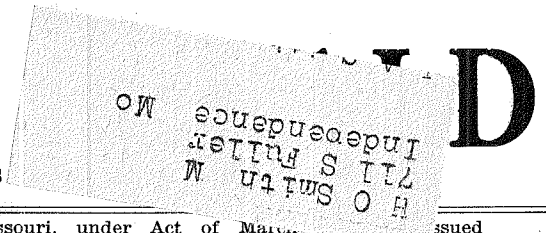
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# THE SAINTS'

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Independence, Missouri, January 15, 1930

Number 3

## EDITORIAL

### A Good Prospect at Minneapolis

Not long since Bishop J. A. Becker visited Minneapolis, and on Sunday morning, January 5, he had an experience which he relates in *Ensign Correspondence* under the caption, "The church of tomorrow."

The class numbers fifteen boys. They are taught by Harvey O'Hara. They are not just perfunctorily "going to Sunday school." They are trying to keep in touch with the church, its general and its special activities. They are doing their part in supporting the local work. Brother Becker says they have by the aid and example of their parents and their teacher caught the spirit of service and of consecration.

The bishop sees here a prospect for recruits to the army of church workers of the future. And there is more, much more than that. These are today church workers—according to their gifts and endowment. They are exercising power by example which is sure to have its effect upon adults of their communion. They are now tithing payers; they are now possessed of the desire to make offering where help is needed; they have the spirit of pioneers and Latter Day Saints.

Should stumbling blocks and offenses come in the path of these boys, they have already an equipment which bids fair to withstand, overcome, or absorb such. They have made a good start; may they go on to development commensurate with the progress of the church and the talents they possess, all of which are not likely discovered by themselves and their spiritual guardians at their early age.

Let no man offend one of these lest the curse of the Master come upon him: "Woe to him by whom the offense cometh."  
R. J. L.

The Herald Publishing House will provide the *Herald* beginning as a daily with April 7 and continuing each day except Sundays until the conference closes. Send in your subscription today. The price is fifty cents.

### What of Your Consecration?

Long before the time of the Psalmist, wise men spoke of the opportunities of childhood, and in the old patriarchal family children were considered supreme blessings. David himself is recorded to have sung as one of the blessings to be given those who feared God: "Thy children like olive plants round about thy table."

The words of Wordsworth, "The child is father of the man," could not have been more true had they been uttered centuries before they were given to the world. The ancients recognized the principle behind the words of the poet. True it is that in the time of Christ people did not gather in committee meetings, in homes, on street corners and discuss in our glib modern terms the elements of heredity, environment, and other factors in the building of habits and attitudes. Nevertheless the forces of heredity, environment, and training were present, and we read that Jesus "grew, waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Fortunate is the church in having many officers, ministers, and teachers who believe

"The childhood shows the man  
As morning shows the day."

Happy are the children who count among their friends and helpers, members of the presiding quorums of the church, men who use this principle as the measuring stick of their work. Only a few days ago a busy apostle, returned home to Independence for a few weeks, was approached and asked to devote the preaching hour of one Sunday morning to a band of intermediate young people, between the ages of twelve and fifteen years. Did he think of the adult service which he is seldom privileged to attend with his family? If he did, it did not cause him to hesitate, and his response assured his questioner that he would be "glad to help." A patriarch who does considerable radio speaking is beloved by the children because, unless he has a previous appointment, he is always willing to appear before them with an "experience" talk or a lantern slide lecture. A member of the First Presidency wins scores of new admirers in the

ranks of the children every time he comes to them with stories of other boys and girls. These men are availing themselves of rare opportunities and are perpetuating their names in the hearts of the children of the church. Truly there are many who are eager to help the boys and girls learn the fine art of living together, and who in so helping are willing to forego temporary comfort and complacency.

What of your consecration, reader? How strongly do you wish to see the church go forward in the second century of its existence? What are you doing for the children of the church? Are you creating for them conditions which will cause them to grow and to wax strong in spirit, being filled with wisdom and the grace of God? or are you turning down opportunity to help? Are you doing your part to train the young members in your own home or to help in the church school? What are you doing, young people between the ages of twenty and thirty? Are you wisely using your time? And, older people, are your attitudes toward life such as to invite the trust and confidence of little children and young people? or are you so busy finding fault and condemning evil that you forget evil must be "overcome with good"?

Upon the shoulders of the children of today rests the responsibility of carrying forward the church of tomorrow. Do you love the church? What of your consecration?  
L. B. M.

### "Let Not Thy Right Hand . . ."

(A parable, with apologies to Safed the Sage.)

In a certain country there dwelt an employer who had in his hire several men, engaged in the performance of a certain measure of toil. And to these men he had promised a standard recompense for their labors. Being worthy hirelings, they labored diligently and well, and at the end of the day the work was finished.

Then came the time of reckoning and of settlement between the employer and his workmen. And lo and behold the employer imparted unto his workmen according to a wage that was a little lower than that which he had promised at the beginning of the day. It was not enough to cause great distress, but the workmen, being human and also not over-rich, murmured against this thing which their employer had done.

Now these men were all followers of the same religious teachings; and the employer was an elder in the congregation of their locality! And they were all therefore brethren in like precious faith.

The elder professed great faith in God and in

(Continued on page 56.)

## MINISTERIAL PROBLEMS

### Do You Agree?

The following is quoted from *Church Management*. It contains a suggestion which is interesting if it is true. We are wondering if the conclusion is in accord with the experience of our ministry. A frank discussion would be appreciated.

#### Look Here for Your Church Losses

"Eighty per cent of the cost of our accounting department is made necessary by twenty per cent of the accounts," a business executive once told me. I imagine that with variations for the line and locality, this is a statement usually true in business. Eighty per cent of the accounts never worry anyone. It is the remaining twenty per cent which must be watched and coaxed to turn business from a financial failure to a success.

Churches will find their membership losses are from about twenty per cent of the enrollment. If this unstable twenty per cent were carefully watched and guarded, the losses could be kept to a minimum. In the average church the minister and his helpers give their attention to the eighty per cent of regulars, and take the losses from the other twenty per cent as a natural course. The leaders of the church ought to devote themselves to the twenty per cent where the losses occur. Spend less time with the saints and help those who are wabbling in the faith.—*Church Management*.

### Reflections of Value to the Minister

The following excerpts from *The Preacher*, by J. H. Jowett, were brought to our attention by Elder F. Henry Edwards. We pass them on, feeling sure they will be read with interest and profit by the men of our ministry.

#### The Master First

We shall be tempted to be flippant in tone, to be careless in speech, and sometimes we may be tripped into actual coarseness and vulgarity. The first necessity to a refined pulpit ministry is reverence, and if we are to be reverent our eyes must be stayed upon "the King in his beauty."

But let me mention a second security which is attained when the service is dominated by some great and exalted end. It will defend the preacher from the peril of ostentatious display. He will have power, but it will not be on exhibition. He will have light, but in the glory he himself will be eclipsed. His ministry will be transparent, not opaque. The vision of his people will not be stayed on him, it will gaze beyond him to the exalted Lord. When I was in Northfield two years ago, I went out early one morning to conduct a camp-meeting away in the woods. The camp dwellers were two or three hundred men from the Water Street Mission in New York. At the beginning of the service, prayer was offered for me, and the prayer opened with this in-

spired supplication: "O Lord, we thank thee for our brother. Now blot him out!" and the prayer continued: "Reveal thy glory to us in such blazing splendor that he shall be forgotten." It was absolutely right, and I trust the prayer was answered. But, gentlemen, if we ourselves are gazing upon the glory of the Lord, we shall be blotted out in our own transparency. If we are seeking the glory of the Lord, there will be about us a purity, and a simplicity, and a singleness of devotion which will minister to the unveiling of the King, and men will "see no man, save Jesus only." Everything in the service will be significant, but nothing will be obtrusive. Everything will meekly fall into place, and will contribute to a reverent and sober setting in which our Lord will be revealed, "full of grace and truth."

### *Brilliance and Ministry*

Brilliance is a dangerous quality. Not that a sluggish intellect is either a symptom of piety or a qualification for spiritual leadership, but the choice is not between brilliance and stupidity. There is a type of mind which one could not with any accuracy define as brilliant, but which possesses other qualities more essential for the task of interpreting, teaching, and exemplifying religion. Other things being equal, that man is the best minister or teacher who thinks as other people think, but better—logically, step by step, rather than by leaps and bounds to unexpected, even if true, conclusions; and by patiently picking his way among data and difficulties rather than impetuously brushing them aside. Brilliant preachers are more likely to evoke admiration than to build solid faith and fruitful repentance. Intelligence, scholarship, intellectual courage and competence, sensitiveness to beauty and moods—all these are useful and even necessary qualities in the ministry. But brilliance is so infrequently found in combination with the more substantial and serviceable qualities that it is often a doubtful blessing and never to be relied upon as the chief means for building the kingdom of God. It is surprising how much of the best work in the world has been done by people of moderate talents with an immoderate devotion to their tasks.

### **Stone Hammers**

What would you think of a carpenter trying to use a stone hammer in these days when steel hammers are so inexpensive? Teachers, officers, and workers in the church who do not subscribe for the *Departments' Journal* are using a stone hammer. Thousands of capable workers attribute their success to the steady use of the *Journal* and its materials.

Do you subscribe for the *Journal*?

Do you recommend it to your friends?

## THE ELDER JOHN HOWARD STORIES

### XXVI. A Bedtime Story

John Howard paced restlessly up and down the room. "What is the matter, this evening?" his wife queried. "You seem so uneasy."

"I can not seem to settle on a subject for tomorrow's sermon," he answered.

"Oh, you will get one. You always do. One will come to you."

"Probably so. You will be telling me that Elijah fed the ravens—and I will be provided for. But I have preached here so often that finding new themes is getting to be old work."

Presently the phone rang. Sister Howard hastened to answer it, and soon returned to the living room. "It is for you," she said smilingly.

"Who is calling me?"

"Go find out. It is one of your friends."

The pastor took his way to the room where the telephone was kept, and soon the wife heard a telephone conversation, always one-sided to the listener, yet often enlightening.

"Hello! Hello! This is John Howard speaking—what? What? Good! Is that you? Well, well, John Garver—I am tickled to hear your voice. No, I am not busy. Sure, come right down."

It was only a short time until Apostle John Garver was seated in the Howard home. "How long will you be here? Will you preach for us tomorrow?" These questions were fired at him in rapid succession.

"Well, now, I'll not be here long at all," was the smiling answer. "No, I can not preach for you tomorrow. I am going out early to another appointment. I just stopped in for a short visit."

"That is too bad," the pastor's wife said. "My husband has been almost tearing his hair out trying to find a subject to preach on."

"That may be a poor place to look for a subject. Perhaps I can give him one before I leave—I have a number of slightly used subjects."

The evening passed quickly. Almost at once they fell to talking about the one big, important thing that had come into their lives: the church and its message. Why should I talk about pebbles when I sit in the shadow of "the rock that is higher than I"? The church, its news, its problems, its advancements, these themes held them enthralled. Now dipping into the past of their mutual experiences, now glancing into the future, now canvassing the present—the hours sped swiftly, until suddenly Elder Garver looked at his watch. "Why, it is almost eleven o'clock," he said. "I had no idea it

was so late. I must go back to my lodgings."

"Why not stay with us tonight?" queried the pastor's wife. "Could we persuade you to stay?"

"Well—now—I might be influenced in that direction, if you would use tact."

"All right; that is settled. I will fix the guest chamber for you. It is cold tonight. Do you sleep in sheets or blankets?"

"I usually do—unless I have eaten a late supper or something like that. Then I lie awake in sheets or blankets."

"You know what I mean. Do you prefer sheets or blankets?"

"Whatever is on the bed."

"Nothing is on the bed—as yet."

"Then make it sheets; but don't go to any extra work. Funny," he added, turning to John Howard, "a man never learns that it is useless to tell a woman not to go to any extra work when she has company."

The two men fell into conversation again. Their talk drifted to past scenes at conference gatherings—legislative action, etc. Elder Garver spread his hands over the warm radiator and smiled reminiscently: "I just happened to think of old Brother John R. Evans," he said. "Do you remember him?"

"I certainly do. He was a fine, wise, dignified old minister. He gave me a lot of valuable advice in a few words."

"He did me, too." The visitor chuckled to himself. "He and I had attended a district conference. That was years ago when I was just starting out and had a lot to learn. The conference had adopted a fine bit of legislation. I do not remember now what it was—but it was very important—or seemed so to me, then. In the evening we sat in the room where we were lodged, and old Brother John R. was sort of hunched up over the fire, warming himself. He was not saying much—he did not need to—I was talking plenty. By and by I said, 'Brother Evans, you remember I introduced that resolution.' Brother Evans did not say a word. He just rubbed his hands together and spread them over the fire. I waited a while; then I said a little louder, 'Brother Evans, you will recall that I introduced that resolution.' Still Brother Evans said nothing. He just sat and rubbed his hands together and held them over the fire. I waited a while longer and again, in a still louder voice, said, 'Brother Evans—I introduced that resolution.' The old man stopped rubbing his hands a moment and looked up at me through his shaggy eyebrows, and said, 'Brother Ga-arver, hit does not greatly matter who introduced the resolution—the himportant thing is that hit was *adopted*.'"

The speaker paused and chuckled again: "That

was all Brother John R. said, but it was plenty. He went back to rubbing his hands over the fire. It was the worst rebuke I ever had; but I needed it, and it did me a lot of good."

"I have my sermon," said Elder Howard. "It does not matter who introduces the resolution, so that it is a good one and is adopted. It does not matter who preaches the sermon, or makes the convert, or baptizes him, or pays the tithing. Paul said, I have planted and Apollos has watered. But who is Paul? It is God that giveth the increase; all working together and forgetting ourselves and trusting God to give the increase."

Elder Garver looked up, with an ironical grin on his face, as of one who betimes gibes at himself as well as others, and replied, "If it turns out to be a good sermon, which is very doubtful, remember that it was *I* who gave you the subject."

Catching his humor, John Howard replied, "Not at all. Your very story stops you from claiming credit. If the sermon falls flat I will announce that you furnished the theme. If it goes over good—why, that will be different. Naturally when one preaches a fine sermon on forgetting self he desires to have full credit."

"Why not call it a funeral sermon?"

"Why so?"

"Well; we have buried the old man with his deeds. Let him lie."

"But suppose he continues to lie about his deeds?"

They were still chuckling when Sister Howard returned to say that the bedroom was ready for its occupant.

"Joking aside," remarked John Howard as they arose, "you have given me a good subject, and if the sermon is any good, as it should be with such a theme, the credit is yours. I thank you."

"Not at all, not at all. If the sermon is good, the credit goes to old Brother John R. Evans. Strange, isn't it? He has been dead for some years, and yet he is to help you preach tomorrow. Surely our deeds do live after us."

"Well, good night."

"Good night."

ELBERT A. SMITH.

Unless our race is love-lifted and star-led, what hope have we that war will ever end, and the slum be cleansed, and mankind attain to a collective life that is just and merciful and full of joy? There is no valid fact against a great-spirited cooperation of nations and races but this—that we have a childish fear and lack a happy, childlike faith in the impossible things, which are alone worth the doing.  
—*Doctor Joseph Fort Newton.*

### The Statistician Reports

The Department of Statistics presents an interesting report again. The church with the close of December had baptized 4,261 people since April 1, 1929. This is 71 per cent of the 6,000 which it had set as a goal.

There remain three months in which to convert and baptize 1,739 if the goal is to be achieved. This is not an impossible accomplishment. For years many have been hesitating at the door of the

church. Some have only needed a kindly, solicitous invitation, for these were not sure they would be welcomed. Others have waited to see if the promise that the gospel would make new men from those who had become old in walks of life which were not commendable, would be fulfilled. Still others need reason or evidence upon a point of doctrine not yet made clear to them.

Have you looked around to find any of these types, or others, and then busied yourself in study as to the best method of approach? R. J. L.

During December, 1929, the following number of reports of the various kinds were received by this department:

Baptisms .....	314	Transfers .....	990
Gains from the Unknown .....	187	Blessings .....	184
Deaths .....	109	Marriages .....	163
Expulsions .....	17	Ordinations .....	43
		Divorces .....	8
		Changes of Name .....	3
		Branches Organized .....	2
		Branches Disorganized .....	1
		License Restored .....	1

With 314 baptisms during December, the total up to date since April 1 is 4,261. This is 71 per cent of the goal of 6,000 which was set nine months ago. The present standing of the church with respect to the goal is shown by the thermometer at the left.

Inasmuch as 83 per cent of the quota should have been obtained by the end of December, the thermometer shows that we are 12 per cent, or about a month and a half, behind the goal for December.

One should not, however, be discouraged by this fact. Already, during the nine-month period more baptisms have been reported than in any of the past eight years. If the church can obtain even 5,500 baptisms, this will be more than any other year in the history of the Reorganization. The year 1921 established the record toward which the church might strive. In that year 5,477 baptisms were recorded.

Another point we wish to emphasize is the importance of seeing that all baptisms are reported promptly to this office. If they are not so reported, they can not be counted. Shortly after the first of the month following that in which the baptism was performed and reported, the individual should receive a baptismal certificate from this office, together with a letter from President Smith. In case anyone does not receive this certificate, please get in touch with the man who performed the baptism, because it is his duty to see that the same is reported.

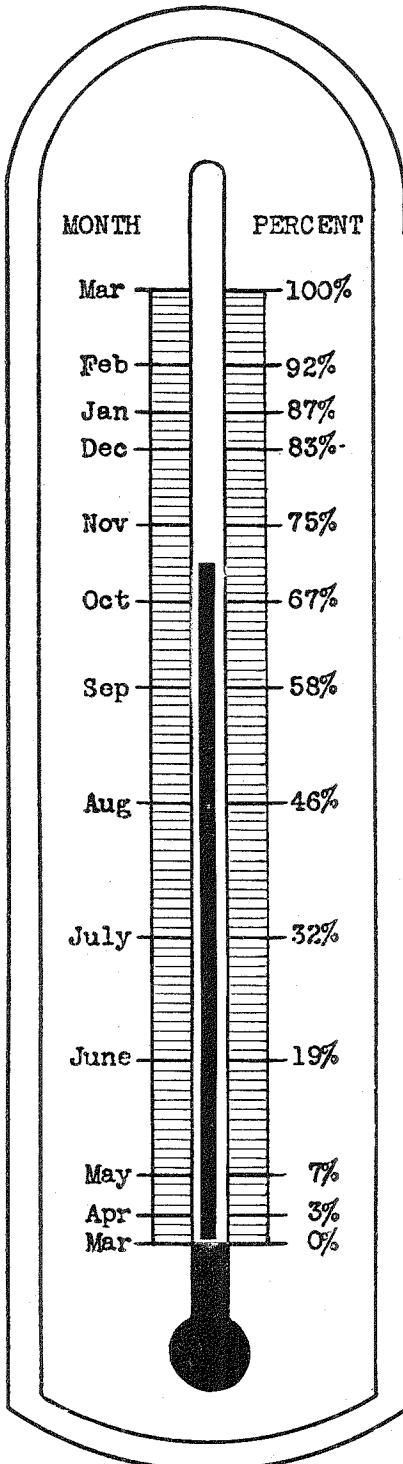
Certain districts and missions deserve honorable mention because of the excellent missionary spirit which is being manifested. Several have already exceeded their quotas, and many more are well on their way to achieve their goals. The Honor Roll for December is as follows:

Society Islands Mission .....	141%	Kansas City Stake .....	78%
Northwestern Ohio District .....	120%	Rock Island District .....	78%
Detroit District .....	113%	Eastern Oklahoma District .....	75%
Southern Nebraska District .....	111%	Southeastern Illinois District .....	74%
Western Montana District .....	103%	Northwestern Iowa District .....	72%
Southern Missouri District .....	95%	Des Moines District .....	70%
Hawaiian Mission .....	87%	Independence .....	70%
Southern Indiana District .....	86%	Eastern Montana District .....	70%
Kentucky and Tennessee District ..	83%	Saint Louis District .....	70%
Spokane District .....	81%		

We wish also to call attention to the large number of names that have been transferred as gains from the Unknown File. The total of 187 is greater than for any other month, with the exception of June, when 206 names were thus transferred. The response to our request for information about persons listed in the *Herald* has been gratifying, and we want to thank all who have helped us in making this project a success. We wish to say, however, that the list has not yet been completed, and the balance thereof will appear in two or three succeeding issues of the *Herald*.

The report on the present total net enrollment of the church will appear in the *Herald* for next week, together with a summary of all the gains and losses during the year 1929.

Yours sincerely,  
THE DEPARTMENT OF STATISTICS,  
By CARROLL L. OLSON.



# WORLD'S AFFAIRS

## A New Kind of Nonsense

One of the most recent and incidentally most superficial attacks on prohibition was made by Representative Schafer, of Wisconsin, in the House of Representatives of the United States. His subject was "*Prohibition versus Christianity*," and he declared that we must choose between the two, that they are "eternal opposites," that "you can not have both." He says that "an unbridgable gulf separates one from the other, with God and Christ standing on one side and the devils on the other." Where do the wets and the Devil come in? One wonders.

To anyone who surveys the situation fairly, Mr. Schafer's arguments are no arguments at all. The philosophy of the Christian religion is at the very heart of such movements as that which finally outlawed the liquor traffic. But for the demand of the Christian religion, that individuals and personalities are eternally worth while and that those things which dwarf and degrade them shall be abolished, such forces as the liquor traffic would still be untrammelled in the earth today.

It will be difficult to convince people who profess Christianity that they must choose between their religion and prohibition, especially in the face of the fact that these same people have been the backbone of the long fight to achieve that prohibition. The gospel of Christ demands that man shall live at his best. Christian people believe that he can not do so and at the same time drink intoxicating liquors, taken either in its individual or its social implications.

There are more people than Mr. Schafer would have us believe who respect the Constitution of the United States, *including* the Eighteenth Amendment—because they helped to put it there!

L. E. F.

## Trouble in India

The actual conditions in India are hardly known to American readers, or, indeed, to readers anywhere. The muzzles of censorship, continuing from the war, still bind the news agencies wherever European nations are concerned. Censorship, however, is hardly ever completely effective, and some of the facts leak through.

India is disappointed. Even Ghandi, with his all but interminable patience, has lost hope. India, through her nationalistic congress, and with the approval of her leaders, had sent an ultimatum to Great Britain, stating that, if measures for either

independence or a dominion status were not forthcoming by December 31, there would be a strong program of non-cooperation which would result in the failure of British rule in India. England delayed. This time the delay may harm rather than help British interests. India seems to mean business.

Lest Americans get to pointing out England's duty, let us remind them of the Philippines. The situations have many similarities.

Sherwood Eddy's article in *The Christian Century* of January 8 gives a good and impartial view of the Indian problem. Written from India, it is based on first-hand information.

L. L.

## The World Bank and World Peace

There have appeared in this column from time to time a number of suggestions to the effect that the internationalizing of finance and the greater industries would serve to enforce peace. These suggestions, based on current news reports, are apparently in the way of at least partial fulfillment.

*The Outlook* for January 8 carries an excellent article on the development and significance of the bank to be known, if the negotiations at the Hague succeed, as the "Bank of International Settlements." We are told that "If the proposed Bank of International Settlement results from their [the delegates'] conference, the greatest force for peace in the history of the world may have been established. Its influence will be incomparably greater than that of the League of Nations." We are told again, in words that express an idea that is now becoming common property, that "War, from the standpoint of the whole world, is very bad for banking, and for commerce and industry." As we suggested before, financial considerations may accomplish for the world what the combined effect of its morals, its ideals, and its humanitarian impulses could not.

Incidentally, it is only fair to give credit to the right parties for the idea of the world bank. Mr. Frank J. Dolan, a citizen of Pittsfield, Massachusetts, residing for the time in France, thought of the plan and, with the help of Colonel E. M. House, sought friends for it among leading European bankers. Repulsed coldly by the British, but winning the approval of Philip Snowden, who was the first to see its possibilities for world peace, Mr. Dolan was openly welcomed by Doctor Schacht of the German Reichsbank. Doctor Schacht immediately proposed complete plans, but the Americans of the Young Committee in Paris had other ideas, and, with the skillful aid of M. de Sanctis, a young Parisian, the present plans were made. They can not be explained here, but if they carry they will probably be explained in the daily press.

L. L.

# OFFICIAL

## Epistle to the Church

*To the Saints throughout the World; Greeting:*

Eight months ago we joined our brethren of the First Presidency in calling upon the Saints everywhere to devote this last year of the first century of our church existence to a church-wide campaign of convincing testimony for Christ. With but three months remaining before the convening of the conference which shall usher in the new century, we come again to renew our petition for your whole-souled cooperation that this great endeavor shall be carried forward to a victorious conclusion.

The year 1830 ushered in a remarkable century, the most significant event of which has been the coming forth of the restored gospel in preparation for the promised return of our Lord. The multiplied evidences of the intervening years have but strengthened the conviction of the Saints that God is indeed moving upon the hearts of men through his church, and during these past months these evidences have been richly augmented in the lives of those who have caught the passion of Christ for the souls of men. Our God is truly the great I AM.

The past months have been months of reaping. More of our young people have faced the facts of spiritual life than in any similar period and have given themselves without reservation to the service of the Master. More mature men and women than in any like period have exchanged their attitude of friendly interest to one of active identification with the Cause of Christ. Many family circles have been completed, and now stand undivided as units of stable spiritual power, and thousands of the Saints share joy beyond words in contemplation of this fact.

But the past months have also been months of sowing. Many, both young and old, are now freshly alert to the great evangel. The missionary passion which has swept the church has taken the gospel into the lives of thousands who had never before felt its winning attraction, and hundreds of these are now on the brink of decision.

In the spirit of this great hour we therefore renew our call to the church in every land. The wonderful achievements of the immediate past, as well as those of earlier years, challenge us to still greater endeavor in order that none of the harvest of our past sowing shall be lost. We have set our goal at six thousand converts in the year which will end at the opening of the Centennial Conference. More than four thousand of these have already been won. We look with confident expectation to the early baptism of many more truly converted followers of Jesus.

Response to this call need in no way detract from desirable emphasis on other phases of our great work. On the contrary, it must mean the enrichment of every service with an added note of universal significance. Something of the Father's undying hunger for the souls of men should shine through every activity of his church.

Nor must this call be permitted to result in lowering the level of spiritual quality of those who join with us. In view of the tremendous tasks which confront us, it is imperative that membership in the church shall mean actual regeneration. Only reborn men and women can build Zion the Beautiful. But the high quality of converts demanded at our hands is not an excuse for abandoning the enterprise but a challenge to prosecute it the more zealously. The Master can still transform men into his likeness. It is our greatest glory that he is eager to do it through us.

Let every member of the church go to the work of these last months with a spiritual zeal which will not be denied. In fasting and prayer, and in the attractive power of lives wholly dedicated to the service of God and men, let us win still others for the Master. To do this is the best possible guarantee of the spiritual endowment which will send us out into the new century with power such as comes from God alone, and which must be ours if we are to build his kingdom.

J. A. GILLEN.

J. F. CURTIS.

PAUL M. HANSON.

MYRON A. MCCONLEY.

CLYDE F. ELLIS.

J. F. GARVER.

D. T. WILLIAMS.

R. S. BUDD.

E. J. GLEAZER.

F. HENRY EDWARDS.

## Music Contest for 1930 Conference

A second music contest is being arranged under the auspices of the Church Music Board. This contest will take place at the 1930 General Conference at Independence, Missouri. Those who heard the last contest know how interesting and worth while it was. Since that time many young people have expressed a regret that they did not enter. It is hoped that music directors in all localities of the church will encourage their talented young people to enroll.

The contest creates enthusiasm for the study of music and spreads the gospel of music through the church. It causes talented young people to meet and learn to respect each other's accomplishments, who find that it is always inspiring to get acquainted with others working for the same ideals. The church music leaders wish to know and encourage our young people to improve their musical talent.

(Continued on page 78.)

# Centennial Conference

## Advance Information

The Centennial Conference, April 6 to 20, will continue over three Sundays. To get the best out of the conference, both delegates and visitors should plan to attend the entire time, as it is exceedingly difficult to single out either week-end, or any one of the three Sundays, or even some of the week-night programs and say that they are more important than other features.

Activity at the Auditorium is noticeably on the increase. Three gangs of workmen are busy bringing the Auditorium to a further stage of completion. A new heating unit is being installed in the boiler room. Two steam coils have been placed near the east wall of the basement, and workmen are now engaged in connecting the conduits with these two units so that heat may be carried to the upper auditorium. Another group of workmen are constructing and raising the swinging scaffolds from which the ceiling will be hung beneath the steel girders that support the dome.

No anvil chorus ever struck more joyous chords of harmony than this group of workmen whose hammers continually resound through the main auditorium room. Those who are interested in the Centennial Conference, and particularly those who have visited the Auditorium, have anxiously looked forward to the time when the ceiling would be hung, and thus add to the acoustic properties of the room. Less than ninety days are available for this work, but the completed job, except for the decorating, has been promised by April 1.

It is undoubtedly fitting that the first session of the conference should duplicate the service at which the church was organized a century ago. Therefore, a communion service has been planned for the opening meeting at 8 to 9.45 Sunday morning, April 6. In view of the anticipated attendance, a second communion service duplicating the first one will follow immediately from 10.15 to 12 o'clock noon. Both of these services will be in charge of the First Presidency. It is likely that young people will desire to attend the first service of the day, and during the second communion service there will be other services provided for them while the other visitors and delegates at the conference participate in the second service.

On Sunday afternoon at 2.30 in the Auditorium there will be a sacred band concert, and at the same hour there will be a priesthood prayer meeting in the Stone Church. A vesper service in the Auditorium has been planned for the hour from 4 to 5 o'clock Sunday afternoon. President Elbert A.

Smith will be in charge. The regular Sunday evening vesper service from 6 to 7 will be broadcast over KMBC from the L. D. S. Studio, and arrangements are being made to relay this service to the Auditorium for those who wish to come early and enjoy the program. At 7.30 Sunday evening the final contest of the Centennial Oratorical Contest will take place. Those who will participate are listed alphabetically as follows:

Olive Curtis, of Independence, representing Region 13.

Flora Delofski, of Rozelle, Australia, representing Region 15.

Howard Elliott, of Saint Louis, representing Region 12.

James Gardner, Graceland College, representing Region 10.

John F. Schofield, of Birmingham, England, representing Region 16.

Frances Skinner, of Tulsa, Oklahoma, representing Region 5.

Other features of the conference will be announced in this column each week, and readers of the *Herald* are invited to read them carefully, so that they may be informed regarding plans for the coming conference.

## "Let not Thy Right Hand . . ."

(Continued from page 50.)

his promises. It is said that he bore great testimony and positive of the truth of "the work." In fact, it was reported that he had said he would die before denying the faith which he had professed. And those who heard him before the congregations affirmed that he was indeed mighty in volume and in vigor for the declaring of "the word." But these things were not done in the places of business; they transpired in the houses of worship, in the realm of spiritual affairs.

This elder hath great regard for the gospel, it may thus be concluded. But the workmen were of a mind that his gospel touched not upon matters of business. And they went away saying, "Never again shall we seek hire of this man, who *was* our brother. For he hath tricked us."

And there came to me the thought, "Of what worth to an employer is the respect and confidence of hard-working men?" What price honor? For this good man hath sold *his* for ninety cents.

L. E. F.

## Remember the Sick in Your Petitions

Several Saints have written for the prayers of the church that they may be healed. Let us, who are strong, remember and pray for those who are in need.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Assurances for 1930

*Radio sermon, January 5, 1930, by M. A. McConley*

I will use as my text the statement of the Master to his disciples of old, "Have faith in God." No better advice than this can be given.

As we enter the New Year, there is a feeling of expectancy and hope for all. What does 1930 hold in store for us?

Manufacturers and merchants are hoping it will be a good year for business. Stockmen are hoping that markets will be good, thus guaranteeing a profitable disposal of their herds. Farmers are hoping for favorable weather conditions, guaranteeing a good yield and that a firm market will be available.

The professional men, especially those who are young, are hoping an opportunity may come to render some outstanding piece of service to their respective communities.

Others, each in his particular line, are hoping the year may bring success. And probably every family has at least some one thing which they hope to acquire—with many it is a new car; with some it is an electric washer, a vacuum cleaner, or some other item of household convenience.

And doubtless every breadwinner in the world hopes that his employment will be secure, to the end that he may supply the physical necessities of his own family.

These desires appear to be both natural and legitimate.

But it is not my intention to attempt to forecast business conditions or to give assurance of coming material prosperity. Suffice it to say, that it would appear that we are facing a period of normal conditions.

However, the biggest things in America today are not of a material nature. The things which will most contribute to your happiness and mine during the coming year, are not to be determined by the stock ticker or the size of the bank balances. These are but incidental to real life, and whether they shall be used for our weal or for our woe will be determined by our spiritual attitude.

The year 1930 comes to us with a record that is clean, in that it is as yet unused. When the year shall have closed and that record has been sealed for eternity, what shall it reveal?

We do not presume to predict the identical happenings of the coming year. But I do say, unequivocally,

that we may definitely decide at the beginning of the year what our policy shall be; that we may decide what the principle shall be that shall govern us; as to what our attitude shall be toward the year's developments. And this decision, if made according to the law of God, shall guarantee to us that 1930 shall be both happy and prosperous. And what better guarantee do we need?

We may confidently expect that the year will bring us times of joy and gladness, and that it will likewise be fraught with periods of difficulty and perplexity, when our souls may be tried to the utmost. But if we shall maintain our integrity before God and man, it naturally follows that all that shall happen shall result in a steady and sure growth of character, making for a bigger and cleaner manhood and womanhood and for a better and happier world.

Every problem solved, every trouble overcome, every difficulty surmounted, if approached with a right attitude, will prove to have been a blessing in disguise and a stepping-stone to our development.

We may rest assured that nature's laws will remain unchanged. They are universal and continuous. The law of compensation will be working. Men will continue to reap what they have sown. Every effect will be the result of a definite cause. And a like cause will continue, under given and specified conditions, to produce a like effect. For the laws of nature are God's laws, and like God are unchangeable. As we understand those laws, to that extent shall we comprehend God. When we have eyes to see, ears to hear, and a mind to understand, we can then join with the Psalmist of old in exclaiming: "The heavens declare the glory of God and the firmament showeth his handiwork."

With Mrs. Browning we can say feelingly:

Earth is crammed with heaven,  
And every common bush afire with God.

As the further truths of science shall be revealed by man's research, we shall find more and more that science and religion are handmaidens.

It is the province of science to explore the field of the physical universe. It is the province of religion to unfold and develop the great truths of the spiritual realm. And as we find that the laws of the physical field are universal and continuous, even so are those of the spiritual world.

Today great spiritual truths challenge our honest and careful and prayerful investigation. The advice of the Master of Men to the disciples of old is still opportune: "Have faith in God." And the promise of knowledge still holds good wherein Christ taught: "He that doeth the will of the Father shall know of the doctrine." After over

twenty-five years in the work of the ministry, I can testify, as a result of my experience and observation, that God is at work in the world today. His promises are sure; his laws are dependable; and when we meet the conditions upon which any certain promise is given, the results are assured, for it is the working of divine law.

We reap what we sow in the physical field; even so, we must assuredly reap what we sow in the spiritual realm. "I am the Lord, I change not," may well be remembered today. "God is not mocked, for whatsoever a man soweth, that shall he also reap."

God sent his Son Jesus Christ into the world that meaning might be given to life; that purpose might be revealed in the physical universe by which man is surrounded; and that following the example of the Christ, the power and majesty of God might be translated into terms of right human relationships.

There was never greater opportunity for this translation of life's efforts into Christian service than now. No other age in the history of the world saw a greater accumulation of wealth represented by material things. No other age ever saw such an assembly of men and women as are today engaged in scientific research. No other age ever saw such an accumulation of the knowledge of the past as is available in our great libraries, and in our schools and universities.

How shall this power be used? Shall it be turned into the development of that which is constructive and helpful, or shall it be used to tear down and destroy? This is a question which we must meet and which demands an answer. And the answer made shall determine America's future, not alone during 1930, but throughout the succeeding years.

In preparing our garden of life for 1930, we ought to obtain the very best seed possible. We want that which shall bring returns of which we may well be proud—that which shall bring happiness to ourselves and to our friends and associates.

We are here, created in the image of our heavenly Father, the crowning work of his divine love. All that we are or ever can become, we are by reason of what he has made possible. It should therefore be self-evident to all thinking men and women that we are stewards for God, and that we must eventually give an account to him for all that we are and all that we have. That we must account for the use of our time, our talents, and our opportunities. Such a conception of our relationship to our Creator and of our responsibilities under that relationship, lends dignity to labor and gives purpose to life.

If we live solely for self and selfish interests, the result will be a more pronounced and fully developed selfishness. And we may rightly expect that

people in return shall deal with us from a selfish standpoint motivated by selfish interests. And our friends will be of that class. If we shall permit petty, trifling, and unimportant things to engross our attention, we shall likewise become petty and trifling, and unable to see or to grasp the big things of life. If we shall sow to the flesh and pander to the carnal appetites, we shall in return become more sensual, and the baser qualities of our natures will become more pronounced. We shall find that the finer sense of our conscience has been dulled and that we are less susceptible to the leadings of the Spirit of God, which always prompts to the higher and nobler and better things of life. And we shall find ourselves associating with and surrounded with that class of people. For the law of affinity is working constantly. Like seeks like. Water always seeks its own level.

If you want to reap the best things in life during 1930, then be sure to plant the right kind of seed. The seeds of righteousness, love, virtue, truth, brotherhood, and charity always bear a crop of good works. The returns are always pleasing and find a ready market.

Determine to make God your partner in life. Stop doing wrong and learn to do right. Make God's church your church, and God's people your people. Regard and observe the Sabbath as a day of rest and of worship. Study the Scriptures daily and seek to become better acquainted with God's law, so that God's ideals shall become your ideals. Maintain touch with God through prayer. Begin the day by pouring out your soul to God in prayer, that you may be guided and protected in your day's activities. At the close of day thank him again for his goodness and love; and as you review the day's activities, when you find mistakes, acknowledge them and try to do better.

Meditate and assimilate and put his law into practice. You will find that it works and is the most practical thing ever presented to mankind. And as the year progresses you will find yourself growing in understanding of life and its purposes, in appreciation of God's goodness and love, and in appreciation of the many noble men and women among our citizenship.

Do not expect to get something for nothing. Thousands of good Americans have been stung by the bee of speculation. Many have been engaged in stock market gambling to their sorrow. Playing the market is dangerous for your pocketbook and is a mighty poor business for Christians to engage in. It is apt to bring, not only financial but also moral and spiritual bankruptcy.

The moral fiber of which real Christians are made is developed by honest industry. Be willing to give

an honest day's work for an honest day's wage. Practice thrift and economy. Live within your means. Avoid the extravagance which is sweeping America off its feet. Do not attempt to live like a millionaire on a wheelbarrow salary.

Temptations will come, but keeping in touch with God brings strength to overcome them. Difficulties may arise, but the wisdom of God is equal to their solution. Obstacles will confront your path, but in God there is wisdom and strength to rise above them.

Friends, many of you have not yet come out on the Lord's side. As you take stock of the past, you may find that you have been following the broad way. You may have been letting yourself take the course of least resistance; have walked with the crowd; have drifted with the human tide.

But following a crooked course makes crooked rivers and crooked men. You have doubtless acquired habits in many ways that are not pleasing to God, and many times may have sinned against God and society. But thanks to God's mercy and love, the door of repentance has not closed, and your days of probation are not ended.

The hand of God is extended to you today in love. The invitation is freely given unto you by Christ, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

Christ has proved his interest in us by the sacrifice he was willing to make on our behalf. Friends, have we appreciated that sacrifice? Have we reciprocated that love? What are we going to do about it?

Could there be a more opportune time than at the beginning of the New Year to come out on the Lord's side? Could there be anything done which would mean more and be more worth while? Could you do anything that would be more conducive to the happiness and welfare of yourself and loved ones? Could you do anything that would be more in harmony with the voice of sanity and reason? My friends, opportunity is knocking at your door. May she not knock in vain.

God's way is the best way because it is the right way. And God's side shall be the winning side, for truth shall triumph, righteousness shall succeed, equity and justice shall prevail. God's way is the straight way. It is the path of duty which leads from where we are to where we ought to be.

Have you the moral courage to make the new start? I believe you have. How many will start today?

If you will write to me, I shall be pleased to try to help you. I will supply you with necessary litera-

ture, which will help you to understand the gospel and make plain what the law of God requires. And I will pray for you. And if you will honestly try to do your part, God will most surely do his. We will consider it a pleasure to care for your inquiries and will arrange for a personal visit by one of our ministry, when possible.

Not only will you find God ready and willing to assist you, but there are many God-fearing men and women in the world who will do their part in helping you, too.

But God plays no favorites. The price of favor with God is obedience to law. Christ can not save us in our sins. He came and lived, and suffered, and died, to save us from our sins, on condition of repentance.

When we shall arise in the majesty of our God-given manhood, and determine to overcome the weakness of the flesh to which we are heir, God's power will supplement ours. When we reach the limit of our endurance, he will supply the added strength to battle for the right.

The voice of God comes echoing down the corridors of time from Pentecost:

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Except ye be born of the water and of the Spirit ye can not enter into the kingdom of heaven.

Let us be honest with ourselves and with God. If we expect to be forgiven of our sins, we must surely come clean and make full restitution as far as possible for the wrongs we have done.

Where men and women will accept Christ's terms, they repent of their sins and are buried with him in baptism, that they may indeed arise to a newness of life. Thousands are rejoicing today because of finding the truth.

But in the last analysis, Christianity is revealed in deeds more than in creeds. The latter are but a means to an end.

The time is here for an actual demonstration of the practical aspects of Christianity as regards group endeavor. Society needs to be organized on a Christian basis, where all relationships are Christian, where all of life's activities shall be permeated and directed by God's Spirit. This is one of the crying needs of our age.

The Reorganized Church of Jesus Christ of Latter Day Saints is attempting this most worth-while task in social reform. There are problems before us which are as yet unsolved. But, friends, we believe it can and will be done. And towards its success we solicit your humble faith and prayers. De-

tails of this work will be gladly furnished to those interested.

And to those Christians who have sought to do their part, this past year in keeping the banner of King Immanuel flying, I wish to say, Continue the good work. May you all be able, by God's grace, to render a more faithful and consecrated service during the coming year.

I will conclude by reading Ecclesiastes 12: 13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

To the extent that we shall do so, I assure you that 1930 shall be both happy and prosperous.

## Six Principles

By Morris F. Laughlin

There are six principles of mathematics: 1, Notation or writing numbers; 2, Numeration, or reading numbers; 3, Addition; 4, Subtraction; 5, Multiplication; and 6, Division.

The above six principles of mathematics are essential and indispensable to the science, as mathematics is an exact science. No mathematician, author, professor, or teacher of that science can discard any one of the six principles of mathematics. We can not eliminate one of these principles and succeed with any of the branches of the science of mathematics or the sciences in which mathematical calculations are involved.

There are six principles of the gospel of the Son of God: 1, Repentance; 2, Faith; 3, Baptisms; 4, Laying on of hands; 5, The resurrection of the dead; and 6, Eternal judgment.

The principles of the doctrine of Jesus the Christ emanated from the divine wisdom of the Creator. The plan of salvation for mankind excludes elimination or augmentation. "The law of the Lord is perfect, converting the soul." It needs neither additions nor subtractions.

We live in an age of distracting and detracting doctrines. Unstable souls are blown about by every wind of false doctrine originating from his satanic majesty, the Devil. The popular churches do not teach or practice the full complement of the principles of the gospel of Christ. They are divided over such doctrines as theosophy, transmigration of souls, Christian Science (so-called), denial of the atonement, agnosticism, spiritism or spiritualism, unitarianism, universalism, modernism, fundamentalism, evolution, theo-evolution, virgin birth of Christ, vicarious atonement, resurrection, inspiration of the Scriptures, the divinity of Jesus the

Christ, and the restoration of the church of Jesus Christ.

1. *Repentance.* Saint Paul says of repentance:

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.—2 *Corinthians* 7: 9, 10.

The burden of the message of John the Baptist was repentance: Repent ye for the kingdom of heaven is at hand. Bring forth therefore fruits meet for repentance. (Matthew 3: 2, 8.)

Saint Mark says that Jesus sent forth the Twelve by two and two; and they went out and preached that men should repent. (Mark 6: 7, 12.)

Then Peter said unto them: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—*Acts* 2: 38.

And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son.—*Book of Mormon*, 2 *Nephi* 13: 14.

O then, my beloved brethren, repent ye, and enter in at the straight gate, and continue in the way which is narrow, until ye shall obtain eternal life.—*Book of Mormon*, *Jacob* 4: 16.

2. *Faith.* Saint Paul defines faith:

Now faith is the assurance of things hoped for, the evidence of things not seen.—*Hebrews* 11: 1, *Inspired Version*.

Saint Jude testifies of the importance of faith:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—*Jude* 3.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—*Romans* 5: 1, 2.

Faith carries with it wonderful power. Jesus said of faith:

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—*Matthew* 17: 20.

3. *Baptisms.* The baptism of the first Adam and his call and ordination to the Melchisedec priesthood:

And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and

thus may all become my sons. Amen.—*Genesis 6: 67-71, Inspired Version.*

#### The baptism of the second Adam:

Wherefore, I would that ye should remember that I have spoken unto you, concerning that prophet which the Lord showed unto me, that should baptize the Lamb of God, which should take away the sin of the world. And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbled himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It showeth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.—*Book of Mormon, 2 Nephi 13: 6-17.*

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.—*Matthew 3: 13-17.*

**4. Laying on of hands.** The imposition of hands is for a fourfold purpose: for the gift of the Holy Spirit, for the blessing of children, for healing the sick, and for ordination to the priesthood; and we might add, for patriarchal blessings.

And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—*Acts 9: 17.*

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.—*Acts 8: 14-17.*

Stephen and his coworkers were ordained to their ministry by the laying on of hands:

Whom they set before the apostles: and when they had prayed, they laid their hands on them.—*Acts 6: 6.*

... now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.—*Doctrine and Covenants 34: 2.*

... Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.—*Doctrine and Covenants 83: 2.*

Jesus blessed little children by the imposition of hands:

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—*Matthew 19: 13-15.*

#### 5. The Resurrection of the Dead.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.—*Mark 16: 9-14.*

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.—*Doctrine and Covenants 85: 4.*

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the Firstborn; they are they into whose hands the Father has given all things: they are they who

are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are God's, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever; these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the Firstborn; these are they whose names are written in heaven, where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.—*Doctrine and Covenants 76: 5.*

#### 6. Eternal judgment.

And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—*Revelation 20: 12.*

And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God. And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which can not pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still. . . . But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world: and their joy shall be full forever.—*Book of Mormon, 2 Nephi 6: 36-38, 42.*

Therefore *not* leaving the principles of the doctrine of

Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And we will go on unto perfection if God permit.—*Hebrews 6: 1-3, Inspired Version.*

### Do You Know Any of These Names?

In the list which follows are the names of persons who have been reported to this office as being "Unknown." It is our conviction that if we could bring these names in contact with the right persons we could locate a large number of them. It may be that in going down the list you may find only one or two persons that you know. However, your knowledge, added to that of another reader of the *Herald*, and everyone making his or her contribution, should result in a large proportion of these persons, who are supposed to be "Unknown," eventually becoming located.

According to our experience with the names beginning with the first four letters of the alphabet, we should be able to locate at least 20 per cent of the names on this list. To do this, however, will require the cooperation of all readers of the *Herald*, and we, therefore, earnestly solicit your support in order that we may be able to properly enroll these names.

If you are unable to give us the individual's present complete address, will you please advise us as to where such information may be obtained? If the individual has since died, will you please give us the approximate date of death? In case a sister has had a change of name by marriage, also give us the full name of her husband, and the date of marriage if possible.

The list which follows contains names on the Unknown continuing the letter "W." In the next issue of the *Herald* this list will be continued.

THE DEPARTMENT OF STATISTICS,

By CARROLL L. OLSON.

#### List of Names on the Unknown Continuing the Letter "W"

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
White, Margaret	1859	1900	Manchester, Texas; Wilburton, Oklahoma.
White, Orla F.	1903	1911	Ribstone, Saskatchewan.
White, Orrin	1863	1886	Wheatville, Wisconsin.
White, Orvill Rex	1912	1921	Hugoton, Kansas.
White, Rachel S. (Barnett)	1864	1883	Millersburg, Tri-Cities, Illinois.
White, Robert E.	1891	1903	Manchester, Texas.
White, Roxana	1860	1879	Gainesville, Florida.
White, Samuel C.	1858	1879	Gainesville, Florida.
White, Seaborn B.	1854	1900	Saint Marie, Los Angeles, California.
White, Thomas A.	1894	1903	Manchester, Texas.
White, William L.	1877	1896	Sacramento, California.
Whiteaker, Elmer	1883	1914	Kalamazoo, Michigan.
Whitehead, Lizzie	1871	1918	Central, New Baden, Texas.
Whitehouse, Rachel (Weeks)	1856	1870	Kewanee, Illinois.
Whitman, George E.	1872	1883	Independence, Missouri.
Whiting, Jennie	1868	1888	Waterford, Ontario.
Whiting, Jesse T.	1866	1919	Couer D'Alene, Idaho.

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Whiting, Norman	1867	1888	Waterford, Ontario.
Whitlock, Martha G. (Morton)	1879	1900	Arlington, Iowa.
Whitmire, Ethel (Connell)	1895	1909	Higbee, Missouri.
Whitney, Oliver	—	1861	Little Sioux, Iowa.
Whittaker, Mabel M.	1874	1910	Wilburton, Oklahoma.
Whitted, Sarah	1862	1879	Gainesville, Florida.
Whitted, William F.	1856	1879	Gainesville, Florida.
Whittman, Ida Mae (Raveill)	1903	1913	Post Oak, Independence, Missouri.
Whitton, Susie (Saunders)	1870	1914	Lees Summit, Independence, Missouri.
Whitworth, Cecil D. A. (Pascoe)	1892	1905	East Jordan, Michigan; Jacksonville, Arkansas.
Wickey, Louisa	1863	1902	Sioux City, Iowa.
Wicks, Johnnie N.	1895	1922	Sibly, Missouri.
Wicks, Milo J.	1863	1880	Plano, Illinois.
Wier, Sarah	1867	1889	Richland, Des Moines, Iowa.
Wier, Thomas H.	1855	1886	Elkhorn, Nebraska; Keokuk, Iowa.
Wiggins, Allie	1898	1913	Bay Minette, Alabama.
Wiggins, Angeline E.	1858	1882	Pleasant Hill, Alabama.
Wiggins, Buna Anna	1907	1916	Sulphur Springs Valley, Arizona.
Wiggins, May Etta	1877	1916	Sulphur Springs Valley, Arizona.
Wightman, William Ray	1874	1891	Lamoni, Iowa.
Wilcox, Annie Maria	1883	1902	White Eagle, Matherville, Buffalo Prairie, Illinois.
Wilcox, Emaline	1857	1874	Fremont, Iowa.
Wilcox, Inez L.	1860	1885	Blue River, Nebraska.
Wilcox, Milton Earl	1889	1897	Eldorado Springs, Holden Stake, Post Oak, Knobnoster, Warrensburg, Missouri; Culbertson, Glasgow, Montana.
Wilcox, Thomas Burr	1865	1899	White Eagle, Matherville, Buffalo Prairie, Illinois.
Wild, Mary	1901	1921	Bevier, Missouri; Chicago, Illinois.
Wilde, Evelyn (Daniels)	1893	1907	Grand Rapids, Michigan; Sault Ste Marie, Ontario.
Wilder, Alta	1890	1915	Lachine, Michigan.
Wilder, Maggie Bell	1905	1917	Edgetts, Michigan.
Wilder, Mary	1892	1912	Hillman, Michigan.
Wildley, Emma J. (Hayer)	1865	1878	Mission, Illinois.
Wiles, Amanda E.	1885	1913	Tulare, California.
Wildhagen, Adolf W.	1875	1914	Hannover, Germany.
Wiley, Bertha W. (Gilman)	1872	1885	Meadow Grove, Nebraska.
Wiley, Hazel Marian	1900	1914	Portland, Oregon.
Wiley, Luther Jerome	1891	1917	Thurman, Iowa.
Wiley, Mary (Shrum)	1876	1893	Stanley, Wilburton, Oklahoma.
Wilkerson, Mamie E. (Marshall)	1886	1900	Union, Indiana.
Wilkerson, Martha J.	1862	1908	Oak Grove, Ripley, Oklahoma.
Wilkins, Lavaugn	1898	1910	Ripley, Oklahoma.
Wilkins, Mabel G. (Smith)	1877	1889	Wheeler's Grove, Logan, Iowa.
Wilkins, William F.	1868	1907	Oak Grove, Ripley, Oklahoma.
Wilkinson, Ada Jennie	1902	1915	Wheeling, West Virginia; Bellaire, Ohio.
Wilkinson, Cora L.	1877	1904	Middletown, Ohio.
Wilkinson, Kate L. (Deller)	1857	1889	Rich Hill, Missouri.
Wilkinson, Mary E.	1881	1896	Union, Minnesota.
Wilkinson, Sarah E. (Blakesley)	1860	1872	Pleasant Grove, Wirt, Iowa.
Wilkinson, Violet Mildred	1903	1921	Ottumwa, Iowa.
Willett, Charlotte	1855	—	Juniata, Michigan.
Willett, Nelson	1854	1904	Juniata, Michigan.
Willhan, James	1878	1909	Louisville, Kentucky.
William, Joseph L.	1877	1896	Santa Maria, Los Angeles, California.
Williams, Allen	—	—	Evening Star, Alabama.
Williams, Amelia Elizabeth	1872	1917	Twin Creek, Kansas.
Williams, Amelia F.	1864	1902	Searls Prairie, Wisconsin.
Williams, Bert	1879	1905	Graceland, Iowa.
Williams, Bert M.	1894	1905	Searls Prairie, Wisconsin.
Williams, Bertha (Furby)	1890	1908	Three Rivers, Mississippi.
Williams, Bertha D.	1876	1885	Glen Alpine, Clearwater, Nebraska.
Williams, Bertha T. (Martin)	1887	1900	Santa Cruz, San Francisco, California; Independence, Missouri.
Williams, Bion Way	1901	1914	Coal Hill, Independence, Missouri.
Williams, Catherine, Jr. (Fitzthomas)	1881	1896	Chatham, Ontario.
Williams, Charles	1893	1905	Wilburton, Oklahoma.
Williams, Charles Albert	1906	1918	Twin Creek, Kansas.
Williams, Charles E.	1868	1897	Glenwood, Iowa.
Williams, Charles Henry	1891	1916	Independence, Missouri.
Williams, Charles Hill	1855	1917	Twin Creek Kansas.
Williams, Clarence Orval	1899	1910	Fresno, San Francisco, Ukiah, California.
Williams, Claudia	1854	1869	Salt Lake City, Utah.
Williams, Clyde	1883	1892	Lamoni, Iowa; Saint Joseph, Missouri; Far West Stake.
Williams, Cordelia	1867	1897	Glenwood, Iowa.
Williams, D.	1892	1911	Ward, Chariton, Iowa.
Williams, David	1857	1874	Des Moines, Iowa; Gallatin, Bozeman, Montana; Holden, Missouri.
Williams, Della	1871	1908	Wilburton, Oklahoma.
Williams, Delmer B.	1900	1909	Pleasant Hill, Oregon; Bemidji, Minnesota; Independence, Missouri; Council Bluffs, Iowa.
Williams, Dinah	1867	1891	Union Grove, West Virginia.
Williams, Dinah	1866	1899	Rich Hill, Missouri.
Williams, Douglas B.	1885	1892	Sugar Creek, Arkansas.
Williams, Earl E.	1886	1900	Oakland, California.

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Williams, Edna D. (Bebeau)	1862	1879	Plainville, Attleboro, Massachusetts.
Williams, Edward M.	1887	1898	Peoria, Illinois.
Williams, Edward Thomas	1900	1910	Zion's Hill, Saskatchewan; Alma, Independence, Missouri.
Williams, Eleanor E.	—	1871	Coldwater, Florida.
Williams, Esther I.	1894	1911	Creola, Columbus, Ohio.
Williams, Eveline	1867	1882	Lamoni, Iowa.
Williams, Florild	1864	1917	Dallas, Texas.
Williams, Frances Jane	1876	1907	Weyburn, Saskatchewan.
Williams, Frank D.	1874	1897	Lamoni, Iowa.
Williams, Frederick A.	1909	1921	Boyne City, Michigan.
Williams, George	1871	1898	Chicago, Illinois.
Williams, Georgia A.	1878	1897	Buffalo City, West Virginia.
Williams, Georgie	1897	1905	Byer, Wellston, Ohio.
Williams, Gertrude R.	1895	1908	Salt Lake City, Utah.
Williams, Glaud C.	1884	1900	Oakland, California.
Williams, Hazel K. (Nance)	1888	1901	Sacramento, California.
Williams, Helen Madeline	1892	1913	Fox River, Wisconsin.
Williams, Hester S. E. (Young)	1871	1886	Palmyra, Meadow Grove, Nebraska; Peoria, Illinois.
Williams, Izora G. (Snow)	1860	1889	Farmington, Kentucky; Walnut Park, Missouri; Holden Stake.
Williams, J. G.	1894	1914	Sugar Creek, Arkansas.
Williams, Jackson	—	1871	Evening Star, Alabama.
Williams, Jacob Francis	1895	1904	Oakland, California.
Williams, John Franklin	1857	1910	Scammon, Kansas.
Williams, John Wesley	1900	1925	Des Glaise, Louisiana.
Williams, Joseph Henry	1914	1924	Hardy, Arkansas.
Williams, Joseph S.	1877	1890	Middletown, Ohio.
Williams, Julia A. (Calhoun)	1855	1868	Calhoun, Florida; Alaffora, Alabama.
Williams, Laura	1891	1911	Hiteman, Iowa; Taylorville, Illinois.
Williams, Laura Mae	1905	1921	Wichita, Kansas.
Williams, Leonidas	1884	1897	Liberty, Ohio.
Williams, Lucretia	1858	1892	Ava, West Plains, Missouri; Sugar Creek, Arkansas.
Williams, Mabel C. (DeForest)	1885	1901	Hazel Dell, Iowa.
Williams, Mary (Buzzle)	—	1876	Mount Olivet, Florida.
Williams, Mary C. A. B.	1869	1886	Union Grove, West Virginia.
Williams, Mary O.	1882	1901	Flat Rock, Alabama.
Williams, Marzelia Holland	1871	1910	Scammon, Kansas.
Williams, Maybelle Ellen	1907	1917	Twin Creek, Kansas.
Williams, Minnie Mary	1859	1905	Beardstown, Illinois.
Williams, Myrtle Venetta	1882	1910	Durango, Bayfield, Colorado.
Williams, Nancy A. (Owen)	1877	1893	Eureka, Florida.
Williams, Naomi Frances	1910	1918	Twin Creek, Kansas.
Williams, Orestes Turner	1893	1909	Farmington, Kentucky.
Williams, Owen W.	1865	1885	Deloit, Iowa; Omaha, Nebraska.
Williams, Rosa Olivan (Fields)	1884	1899	Condon, Oregon.
Williams, Sterling P.	1870	1913	Ava, Missouri.
Williams, Thomas J.	1902	1911	Ribstone, Saskatchewan.
Williams, Walter E.	1903	1913	Topeka, Kansas.
Williams, William A.	1884	1896	Santa Maria, California.
Williams, William H.	1865	1918	Dallas, Texas.
Williamson, Carrie V.	1875	1894	Dixfield Center, Maine.
Williamson, Hugh F.	1874	1890	New Philadelphia, Ohio.
Williamson, Martha (Hawkins)	1867	1883	Lone Star, Alabama.
Williamson, Martha E.	1869	1880	Calhoun, Florida; Alaffora, Alabama.
Williamson, Mary	1866	1876	San Bernardino, California.
Williamson, Nora O. (Dale)	1904	1914	Rock Creek, Oklahoma.
Williamson, William D.	1877	1890	New Philadelphia, Ohio.
Willine, Olive Fay (Williams)	1901	1911	Hiteman, Chariton, Iowa.
Willis, Dora (Huddleson)	1881	1898	Highland, Colorado; Independence, Missouri.
Willis, Elbert Ether	1883	1900	Farmington, Kentucky; Independence, Missouri.
Willis, Julia Elnora (Muir) (Conklin)	1858	1867	Plano, Illinois.
Willis, Mabel E. (Keyport)	1892	1902	Packard, Waterloo, Iowa.
Willis, Margaret Jane	1876	1905	Chatham, Ontario.
Willis, Martha J. (Keown)	1880	1891	Lamoni, Iowa.
Willis, Pearl M. (Shupe)	1895	1906	Foundry Hill, Tennessee; Holden, Missouri.
Willis, Samantha	1873	1894	Boyne City, Michigan.
Willis, William H.	1882	1908	London, Windsor, Ontario.
Willison, Phila Sophia	1881	1909	Fulton, Iowa.
Willmont, Jessie E.	1874	1896	Stanley, Wilburton, Oklahoma.
Willoughby, Smith Swen	1898	1906	Knobnoster, Missouri; Wray, Colorado; Independence, Missouri.
Willoughby, Winnie L. (Parmely)	1866	1897	Persia, Iowa.
Wills, Alice	—	1890	Heavitree, England.
Wills, Lova May	1888	1912	Cornish, Michigan.
Wills, Margaret D.	1906	1916	Joyfield, Michigan.
Wills, Mary E.	1875	1916	Laing, Snover, Michigan.
Willmore, Nettie M. (Lewis)	1881	1896	Bevier, Salt River, Missouri.
Willmore, Rose L. (Miller)	1880	1898	Denver, Colorado.
Wilsey, Mary A. (Turner)	1862	1877	Montrose, Keokuk, Iowa.
Wilson, Ada L.	1886	1912	Hagerman, Idaho.
Wilson, Alfred Eric	1906	1920	New Liskeard, Ontario.
Wilson, Alfred Leopold	1878	1914	New Liskeard, Ontario.
Wilson, Andella V.	1871	1917	Alaffora, Florida.



# OF GENERAL INTEREST NEWS AND LETTERS

## The Birthday of the Church

By D. T. Williams

When we celebrate the Golden Anniversary of the church of the Restoration, are we in that act commemorating the birthday of the ancient church founded by our Lord nineteen hundred years ago? This is an interesting question, to say the least. There are very strong reasons to believe that the early Christian Church was born just eighteen centuries prior to the organization of our own church in 1830. If this were proved to be so, then the church of the apostolic age is just nineteen hundred years old this year. Such being the case, our centennial celebration should be possessed of a double meaning.

A strange coincidence this, if coincidence it can be called. We are more apt to feel that such a fact, if fact it be, is rather another demonstration of the long-announced truth that God's hand is in the latter-day work. However that may be *Herald* readers and all others interested in the Restoration, will be interested in the following quotation from the pen of the editor of *The Living Age* for May 18, 1929. Under the caption, "*The church is nineteen hundred years old,*" the editor says:

Whitsunday is the church's birthday. Of that there is no doubt, even though we grant that in a sense Judaism was the church before Christianity came. Since the essence of the giving of life to the church was the descent of the Holy Spirit, the Life Giver, Whitsunday can not be robbed of its preeminence as the birthday of the church viewed as an organism.

But in just what year was the church born? Bible chronology is confessedly difficult and is only approximate at best. But the scholarly discussion of the subject by W. K. Lowther Clarke in Bishop Gore's *New Commentary* is perhaps the most recent review of the general subject accessible to most of us. Doctor Clarke's conclusion, advanced cautiously and subject to change, is that the traditional date, A. D. 29, is the actual date of the crucifixion, and therefore of the descent of the Holy Spirit—the church's birthday. If that is the case, we celebrate this year the even nineteen hundredth anniversary of the occurrence. Lest our satisfaction in having the exact date once more confirmed become too enthusiastic, we hasten to add that in a paragraph interpolated in Doctor Clarke's paper "since the above was written," he observes that Doctor J. K. Fotheringham has made an "overwhelmingly strong" case for the year A. D. 30, in his recent book, *The Date of Easter*. According to that student of calendars, the actual Easter Day was April 7, in the year 30.

While, therefore, it can not be said to be certain that we celebrate this year exactly the church's nineteen hundredth anniversary, yet according to the scholarly belief of recent years, which had been accepted by Doctor Lowther Clarke as spokesman for Bishop Gore's *Commentary* on that matter until, after his article was chiefly written, his view was somewhat shaken, that must be accepted as the hypothetical date. If we could be sure of it, very likely the Christian

## Independence Sanitarium Patroness Society

By Iva Edgerton

The Patroness Society of the Independence Sanitarium has completed the work of another year and thinks *Herald* readers will be interested in hearing about the organization and work of the society.

This year the society has had made a beautiful solid gold pin upon which in black enamel are the letters I. S. P. S., the society insignia. Gold and black are the Sanitarium colors. A hundred or more of these pins are in the hands of members scattered in various States.

A great many letters have been received by the president and secretary, inquiring about the society, and we have sent circulars to all who have asked and have been pleased at the results. There are seven units organized in various places: Springfield, Missouri, Sister Mary Sparling, president; Lansing, Michigan, Sister R. A. Frisbie, president; Pittsburg, Kansas, Sister S. S. Boone; Minot, North Dakota, Sister M. Ross; Tulsa, Oklahoma, Sister L. Henson; Detroit, Michigan, Sister Rose Hunter; Central Chicago, Sister Fay McDonald. These are fully organized and have reported, sending the society headquarters, Independence, Missouri, the names of officers and charter members. The Detroit unit is the largest, having sixty-four charter members.

The Patroness Society has an active quilt committee, the chairman being the second vice president. They report twenty-four quilts turned in finished, eleven tops pieced ready to quilt, and sixty-two are out in the hands of workers.

The annual banquet in Independence was held in June, a great majority of the membership being present. Long tables were beautifully laid in the dining hall of the Stone Church, and the color scheme of black and gold was carried out. Miss Gertrude Copeland, superintendent of the Sanitarium, was the guest of honor and gave a splendid talk concerning the national hospital convention, expressing her appreciation for our work for the Sanitarium. She also mentioned the endowment fund the society is sponsoring.

During the past year the society in the center place has not served refreshments at the monthly meeting. We estimate this to have been a saving to the organization of between one hundred and sixty-five and one hundred and seventy dollars.

Besides the quilts above mentioned, we have had sent to us to be listed and passed on to the Sanitarium a box of things from Sister Lundeen in Minneapolis, and Sister Bryant, also Sister G. Garden, Fisher, Arkansas; a quilt from Sister C. D. Gerrish, Maine; a quilt top from Sister Reesman, Illinois; and some holders from Blue Birds at Saint Joseph, Missouri.

The members in Zion have turned in one hundred and

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world would have arranged an adequate world-wide celebration of the event at the time of this Whitsunday. If, within another year, scholars can convince themselves that Fotheringham has correctly identified the actual year as 30, it is not too late for such an adequate celebration to be arranged for next year.

Be that as it may, we are now, within a range of only a very few possible years, at the nineteen hundredth anniversary of the crucifixion, the resurrection, the ascension and the coming of the Holy Ghost. Strangely little has been said about it where one would have anticipated a really worthy celebration. Let us at least bear testimony to the approximate anniversary before the latest of the dates within that possible range is past.

ninety pieces of linen and have out in the making several linen sets for private rooms. These will be on display at General Conference.

The treasurer reports for the year: Dues, \$84; refreshment dues, \$20.20; donated from outside the membership, \$8.75; a balance from last year of \$28.76 makes the year's total income \$141.71. Those contributing from outside to the endowment fund were: Mrs. Weed, California; Sister Reese, Canada; Lucy Dalley, Texas; Ada Quick, Iowa; Jennie Stephenson, Illinois; Sister J. J. Kutt, Michigan, Detroit Patroness Society; Sister Sheetz, Emma Flanders, Eben Miller, and Annie Franklin. Total endowment for the year is \$136.60. The grand total including interest is \$281.04.

We are looking forward to the Centennial Conference. We hope to have a get-acquainted meeting, also to have Doctor Teel, Miss Copeland, and others meet all our members from outside Independence.

The election of officers resulted in the choice of the following: President, Sister H. L. Loosmore; first vice president, Sister Rosa Small; second vice president, Sister Mary Weston; secretary, Sister Iva Edgerton; treasurer, Sister Cora Tonnahill; corresponding secretary, Sister F. Rauh; and historian, Sister E. L. Kelley.

The last three months of the year a membership drive was conducted, and at the close of the period two hundred and sixteen names of new members were turned in. We welcome them and hope to have new members continually coming to us, for all who wish may become members. We have an honorary list of men who have joined the society.

## Flint, Michigan

From *Flint Tidings*

Church officers in Flint are: President-pastor, Thomas L. Clarke; associate pastor, W. E. Alldread; associate pastor, Saul Pittsley; secretary, Emil J. Palmer; statistician, Murial R. DuRose; treasurer, Glenn A. Hardy; superintendent of Women, Lulu E. Hutchins; superintendent of Religious Education, Albert T. Leighton; publicity agent, Leo C. Riegler. And the places of worship are Central, 521 East Newall Street, and North End, 730 East Baltimore Boulevard.

*Flint Tidings* is published monthly by the following staff: Editor, Clarisa Hardy; business manager, Glenn A. Hardy; general manager, Thomas L. Clarke.

Arrangements have been made with Elder Hubert Case to begin a two-week series of personal and mass evangelism meetings January 19.

Sunday morning, January 12, at 9.45 there was a service of blessing at both the Baltimore Boulevard and Newall Street Churches. Elder Saul Pittsley had charge at the Newall Street Church and Elder Thomas L. Clarke at Baltimore Boulevard. Before the service the parents having children to be blessed furnished the pastor with the name and birth date of the child to be blessed, and the result was an impressive ceremony at the two branches.

Sunday afternoon, January 5, the quarterly union sacramental service of the Flint congregations was held at the Newall Street Church. This service presented wonderful opportunity to the members to witness to God their determination to be true and to do better during the coming year. At the same hour a ceremonial dedication of the new branch officers occurred.

Treasurer Glenn A. Hardy will be assisted during the year of 1930 in carrying out the branch financial system by the group deacons and by a financial supervisor in each group whose duty it is to teach the financial law, solicit local and general church funds, and also help anyone in the group who requests financial advice. The following persons have been chosen to act as supervisors: Group 1, Mount Morris, Robert Luce; Group 1, Flint, Stanley Horton;

Group 2, Flint, Leo C. Riegler; Group 3, Flint, William Tuttle; Group 4, Flint, Milton Steinhouse; Group 5, Flint, Sister Rhodes; group 5, Flint, Sister Poulson; group 6, Flint, Harry Darling; group 7, Flint, George McNamara.

Sister Alma Emery has an infant daughter, born at Saint Joseph Hospital about a month ago. Brother and Sister William Palmer have a little daughter, Jacquiline Joy, born at Hurley Hospital, December 8.

Sister Elizabeth Wood is ill with diphtheria at her home, and Sister Prentiss Decker is in poor health this winter. Sister Robert Leighton is improved in health.

The basement of the Newall Street Church was the scene of a Christmas party for the city Religios the Friday night before Christmas. Sixty-six were present.

The splendid number who attended the church school at Newall Street during the time used in repairing the Baltimore Boulevard Church gives us a vision of what it will be when we will be congregated in one place with one heart and mind.

Under the care of Vera Ingram and Wilma Petty the cradle roll class is fast becoming a reality. Sand-table work is to begin in the near future, and other amusements will be furnished as needed. Mothers are invited to bring the little ones and to fill their own place in the church school.

We are glad to note that the new members are coming along with the older members in the church school. This is the place where we can become acquainted with each other and with the beauties of the gospel work.

Brother Schaar, district Sunday school superintendent, entertained the primary school December 1.

The young married people's class held its Christmas party December 17 at the home of Albert and Levinia Leighton. Although many were ill and could not carry out their committee duties, others carried on for them, and the fifteen present had a fine time.

## Missionary Visits in Norway

(From a Letter to the Quorum of Twelve.)

October 3, 1929, I went to Arendal and stayed three days, holding a preaching service and a sacramental meeting. The isolated Saints in places such as Arendal always are glad to have a visit from the missionary, and the entire time is spent in talking of the gospel, singing the songs of Zion, and telling the progress the church is making in its various activities. The Saints here can not read our church papers which are printed in the English language, and the only information they receive about the church is that which the monthly mission paper, *Sandhetens Banner*, contains. So when the missionary comes he is kept busy answering questions and telling of the wonderful experiences and blessings the Saints are receiving and enjoying in other parts of the world. These things are most interesting to the people, and tears of joy are often seen in their eyes as they listen to some wonderful experience had by one of our members, or hear of the hundreds that are being baptized into the church.

Sunday morning, October 6, I went as far as Kragero, where I stopped over night and held a spiritual preaching service in our hall. The next day I continued my journey to Porsgrund, where I remained for a week and held four services. Friday during that week I went to Larvik to spend the day with an isolated sister whom we had not seen for some time. I had sent word that I was coming, and she had invited one of her neighbors to come in and talk with me. This neighbor had been interested in our work some years ago and since then has been attending church of several different denominations but has not been able to find anything satisfying to her soul. She had told

our sister that if any of her missionaries visited Larvik, to let her know as she wanted to come and talk with them. We had a pleasant day talking of God's great plan of salvation. She is still investigating our teachings.

October 14 I went to Oslo and stayed all night, holding a meeting in the home of a family of Saints. They had invited some nonmember friends to the meeting, and we had a good service. One brother who has not attended one of our meetings for many years was present. I visited him at his home several weeks ago. As a result he is taking renewed interest in the work. He enjoyed the meeting he attended and asked when another would be held. The nonmembers also desired more meetings, so I have established a regular appointment in Oslo for twice a month, whenever I am at home at Bon. Bon is just thirty miles from Oslo. I trust my visits to Oslo Saints may arouse an interest among a few nonmembers as well as encourage the members.

The next day, October 15, I returned to Bon, having been away from my family for nearly two months. The local men have kept regular meetings going during my absence, and Sister Ruch has been busy with the departments. She has the Sunday school and Women's Department again built up where it was when we left for America in 1927. Recently we had as many as eighty-seven at Sunday school, and there are from twenty-five to thirty at the women's meetings. The girls' club has an average attendance of from thirty to thirty-five.

We have begun printing a little Sunday school paper with the mimeograph. The Sunday School Department has sent us some *Zion's Hopes* with just the colored picture printed on them and the rest of the paper blank. We are printing them here. The children are delighted to get them, and especially to have the pictures.

We are delighted to hear of the progress the church is making in America and trust that the blessings of God will continue with his people and come even in greater measure than ever before.

V. D. RUCH.

BON, NORWAY.

## Philadelphia, Pennsylvania

### First Philadelphia Branch

Sitting in on various local holiday activities proved to be a pleasurable experience for the adults who have joined visiting Saints and strangers in well-earned eulogies. Philadelphia's modest talent came through commendably.

### Junior Church Activities

Programs in this important branch of church work are necessarily adapted to existing conditions of local and general nature. Every method that gives reasonable promise of being conducive to increase of knowledge and practice of religious principles and teachings is applied with gratifying promptitude. The schedule of proceedings are astonishing to adults and captivating to juniors. Interest and decorum are usually remarkable, and attendance is mounting.

Ordinarily they have a pleasing variety of sacred numbers by branch orchestra or junior choir, or violin, harmonica, piano or vocal solos by young artists in the making, and appropriate stories by adult residents or itinerants. The visit of our former talented leader of primary and beginner departments, Sister Myrtle Weber, now of Independence, Missouri, was mutually enjoyable. She favored the youngsters with one of her new stories. Following are notes on a typical sermonet (this one by Superintendent Samuel Worrell): Time, thirteen minutes. Theme, "*Aim in life.*" Text, "Know ye not that I must be about my Father's business?"—Luke 2: 49. Meaning of word *aim* was acted out with imaginary bows, arrows, and targets, references being made to force, arching, steadiness, wind-interference, etc. Christ had an aim as a boy, Luke 2: 49; later on, John 9: 4,

and finally, John 18: 37. Paul's aim became God's purpose, Acts 9: 6. Columbus had an aim—"We sail westward; westward is our course!" The story about a little girl artist drawing pen and ink sketch of cat was told. References were made to good intentions (to pay tithing, for instance), connecting this with thought of intending to hit the bull's eye. Assurances were given that each day offers new opportunities to make another try at target, ending with further assurances that God refreshes with new supplies, reading twenty-third psalm and repeating third verse, "He restoreth my soul."

### Adult Services

The Christmas sermon, Sunday morning, December 22, by Pastor Henry L. Livingston, was given on the subject, "*Love,*" the text, John 3: 16, "God so loved the world." Briefly, Brother Livingston pointed out that notwithstanding God's attribute of omnipotence, he chose in his omniscience to use love rather than superhuman force to accomplish his high and lofty purposes, because true love is the great dynamic. Saint Paul helps us comprehend something of the potential magnitude of love in 1 Corinthians 13. But, the speaker explained, love does not float into our lives as a cloud floats across the summer sky! It is a positive achievement. We acquire this virtue by practicing it, just as an artist acquires great skill and proficiency by practicing his art. The antithesis of love is hate. We are capable of either, but are commanded by our infinite Creator and Judge to love. (See Matthew 22: 36-39.) For, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 35.

The entertainment in the evening opened with organ prelude, a number from *Hymnal*, and invocation by the pastor. There followed the world-famous Christmas story of New Testament authenticity, dramatized with attention to details of characters, costumes, and settings. One could hardly fail to register a more acute consciousness of the strange reality of this event upon which the world pivots in its cycle of the ages. There is tremendous power behind an intelligent narration of the old, old story.

### Christmas Entertainment

Primary and beginner departments, seventy strong, gave a Christmas entertainment Friday evening, December 27. There were music, puppet show, story-telling (*The sleeping beauty* and "*Hensel and Gretel*"), moving pictures, ice cream in molds of Santa Claus, sleds, and other miniature models of the season, and, of course, a large, beautiful Christmas tree. This department has been winning an enviable reputation through efficiency of methods applied and nature of results attained in regular Sunday school studies, and it is no less adept when it comes to play.

### Closing Sunday of the Year

The New Year's sermon by John Zimmermann, jr., was a suggestion for resolution makers, Matthew 16: 25: "If any man will come after me, let him deny himself and take up his cross and follow me." The text was Ecclesiastes 3: 15: "That which hath been is now, and that which is to be hath already been." Brother Zimmermann used history, sacred and profane, to illustrate truth embodied in text. To epitomize: History repeats itself. The opportunities offered to ancient Israel lie before us now—a lesson in the immutability of God, who says, in substance, "Here are seventy years and an agency. [That presupposes freedom of choice.] You may plunge to depths of eternal damnation or climb to heights of immortal bliss." "The wages of sin is death, but the gift of God is eternal life." The end of infidelity is banishment from sight of God. I might recite from the annals of world's history the experiences of great nations, such as Spain, Rome, Carthage, Greece, Persia, Babylonia, and Egypt; or, of great men such as Pershing, Foch, Haig, Napoleon, Nelson, Cæsar, Hannibal, Alexander, Xerxes, Darius, and Rameses; or I might use the *Bible* itself and quote from Adam to Moses, to the Son of Man, and

beyond, and we would find portrayed the natural and supernatural rise and fall of many great nations, also characteristic deeds of nobility and valor, as well as the exploitation and corruption of outstanding leaders. Wise men are still searching for Him, and finding Him, too; not in swaddling clothes, but in an attitude of knocking, calling them higher to realms of eternal life and happiness.

In the evening the cantata, by the choir, was "*The Prince of Peace*," by John Spencer Camp. Reading the preamble affords aid in appreciating this score. From the heraldic command of the first soloist to the testimony of Saint John, it maintains the necessarily strict continuity of events by scriptural references. Selection of the seven solo voices used was excellent; the interpretation was satisfying, especially in the more emotionalized transitions, which at times, became intense, stirring. One felt like rising to the invitation in "*Adeste Fideles*," "Come and adore Him," or at least responding vocally to the appeal, "Sing aloud for gladness." The usual attire of black suits and bow ties and white dresses lent to the effective setting in the well-decorated interior of the building. Holly leaves were draped everywhere with care and design. Wreaths, palms, beautified lights, and a large tree with electric ornamentation added to the appearance of the church. The assembly was prepared in spirit to support the performers in the inspiring climax provided by the composer.

## Columbus, Ohio

### *Second Branch, Rinehard and Twenty-second Streets*

December 31.—It was with grateful hearts that the Saints of Second Branch assembled for sacramental service the last time in 1929. Each felt a desire to thank the heavenly Father for his kind watchcare and blessings during the year. A beautiful spirit was present to encourage all to greater service in the new year. District President A. E. Anderton preached at the evening hour, taking for a theme "*The church of Christ*."

District Missionary Jacob Halb preached at both services December 8. The theme for the morning hour was "*Called to be Saints*," and the evening was "*Our ideal and goal*."

The Women's Department met December 12 for potluck dinner at noon. Thirty members were present and four visitors. At two o'clock the meeting was called to order by the leader, Sister Nieman. A short business session resulted in the reelection of the staff of officers which presided during 1929: Leader, Rosa Nieman; secretary-treasurer, Edna Jackson; historian, Vassie Sheets. A Christmas party followed, and each received a gift and enjoyed a social hour.

The Tri Sigma Chapter of Temple Builders is preparing a play for Christmas. Eleven members attended the last meeting.

The Blue Birds had a Christmas party which all enjoyed.

December 13 J. E. Matthews preached at the morning hour an interesting gospel sermon. Missionary John R. Grice spoke in the evening on the text from Romans 12: 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Bishop H. E. French preached at the morning hour December 22 on "*The birth of Christ and its social aspects*."

The evening hour was occupied by the Christmas cantata, "*The birth of Christ*," given by the combined choirs of First and Second Branches.

The Sunday school presented its entertainment Christmas night. It consisted of short plays, dialogs, recitations, and songs. To Ethel Kirkendall and Lucinda Madden we are indebted for the splendid performances.

Carl E. Turvey was elected superintendent of Sunday school, C. B. Turvey and Fritz Kehlmeier, assistants; secre-

tary, Edna Jackson; treasurer, Vera M. Hunter; librarian, Paul Wemlinger.

At the branch business meeting all former officers were reelected with the exception of the branch president. Brother Robert E. Madden was chosen to act in the capacity of president.

The morning of the last Sunday of the year, Brother G. H. Kirkendall preached, giving a review of the year.

This year the branch boasts a junior and senior basketball team. We hope to see them make a good record. The season opens January 2 at the Washington Park shelter house.

Out of town visitors for the month included J. E. Wildermuth, Aurora, Illinois, and friends from Chicago and Kansas City, Kansas, also members from Dayton and Akron, Ohio.

## Kirtland, Ohio

The Christmas entertainment, under the direction of Brother John Collin, was a success.

Elder James Pycock, missionary to Kirtland District, who acted as Temple attendant during the summer and fall months, spent Christmas with his family in Canada, returning to the district after the holidays.

Patriarch G. T. Griffiths spent the holidays at home in Kirtland.

Sister Helen Harvey, an aged member of this branch, had the misfortune to fall and break her collar bone. Sister Harvey is almost blind. Brother and Sister Charles Fry are caring for her.

High Priest George Neville sang Christmas carols in the Temple during the Sundays of the yuletide.

Officers who will preside over the branch during 1930 are President, D. Proper; secretary, E. Davison; treasurer, William Davison; chorister, Lemuel Curry, sr.; publicity agent, Raymond Clough.

The bazaar and supper given by the Women's Department prior to the holidays was in charge of Sister Charles Fry, president of the department. Sister Fry planned a good supper and was assisted by some of the sisters in serving. Because the weather was cold and disagreeable, the crowd was not so large as it might have been.

Patriarch A. E. Stone, who has been critically ill, is still confined to his home. He is improving.

## Grand Island, Nebraska

The group at Grand Island was made happy by an unexpected visit from E. J. Lenox, district president, December 13. Brother Lenox arrived late Friday afternoon, but a meeting was arranged and a group of encouraging size was present to enjoy a splendid sermon that evening.

An all-day meeting was held the following Sunday, at which time two were baptized into the church, Brother and Sister E. T. Christy. Brother Christy is no doubt known to some of the readers as the brother of our able missionary, Ward L. Christy. Brother Christy and family have lately moved to Grand Island, where he is engaged in the bakery business. We welcome them among us and feel that they will indeed be a great help to us.

There is a splendid Sunday school in this local; in fact, the school has grown so steadily and persistently that it is becoming impossible to accommodate the members in the homes here. We are making every effort to procure a suitable hall, that we may have room for more efficient work.

It is the hope of the members in Grand Island to some day see an organized branch here. We wish to continue faithful in our work.

MRS. F. W. BLACK.

## Hibbard, Indiana, to Have New Church

Happy in the rapid growth of the branch at Hibbard, Brother H. C. Listenberger sends in the following clipping taken from the *Culver Citizen* under the heading "New church to be built at Hibbard":

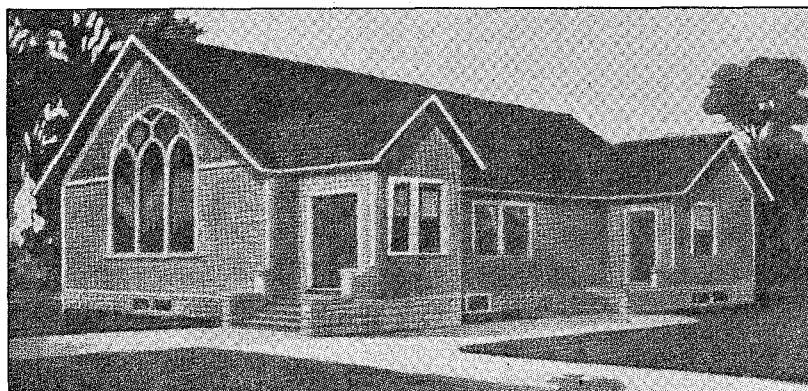
"Growing steadily since its organization in 1917, the Latter Day Saints' church at Hibbard has become too large for its present structure, and a new church home is now being built, which will give a beautiful building that will be a credit to that organization and to the community.

"The following history of the Hibbard church has been furnished:

"The Reorganized Church of Jesus Christ of Latter Day Saints at Hibbard, Indiana, is not old in this community, yet representatives of the faith have long resided here and have worked for the welfare of the people.

"The principles of this society were announced in public assembly thirty-five years ago in the schoolhouse which stood north of the village, by Reverend S. W. L. Scott, now of Coldwater, Michigan. Some faithful resident members were workers up to this date, namely, Mrs. Reed, S. S. Reed, Mrs. Wise, and others.

"In 1916 Reverend O. R. Miller made an extended effort in a tabernacle located on the Reed lot. From this time accessions to their number were increased by baptism until



Future Church Home at Hibbard

January 22, 1917, when an organization was effected at a mass meeting at which Reverend J. F. Curtis, of Independence, Missouri, presided and the pastor, Reverend Miller, acted as clerk.

"This meeting resulted in the ordination of S. S. Reed, H. M. Taylor, and Harry Listenberger as officers, and these were afterward elected presiding officers. The society chose Mrs. Alice M. Wise as secretary, Sarah Elizabeth Reed as organist, and Levi Fries as chorister.

"At the branch conference at the close of the year, Henry Listenberger was ordained deacon and financial agent for the branch. The official roster varied but little until December 6, 1925, when Harry C. Listenberger was ordained to a higher office, and today the minutes of the church record reveal the following: Harry C. Listenberger, presiding minister; S. S. Reed, assistant minister; Henry Listenberger and L. L. Bennett, deacons; Mrs. S. S. Reed, secretary and chorister; Mrs. John Aley, pianist; Miss Dolly Reed, assistant pianist; and L. L. Bennett, publicity agent and solicitor. In addition there is a relief committee, and the Sunday school is well organized and doing splendid work.

"The local organization has prospered and outgrown its present home. Now it is engaged in the erection of larger quarters, the picture of which printed here shows it as it will appear when completed, and reflects great credit to the moral and religious tone of the community."

## Portland, Oregon

East Seventy-sixth and Irving Streets

January 2.—Elder H. W. Savage, who has been working in the district, visited Portland November 17 and spoke at the eleven o'clock hour, using as a theme, "I will not leave you comfortless." Brother Savage was blessed that morning, and he delivered his sermon in a beautiful and impressive manner, leaving a quiet and peace among his hearers which can only inspire all to greater heights.

College Day, November 24, a big crowd received an interesting program composed of a number of three-minute talks by men and women who have glimpsed the vision of "Greater Graceland." Special musical numbers were presented, and I am sure all present had a better knowledge of Graceland and her activities and a stronger desire for her advancement at the close of this day.

Thanksgiving Brother Eli Bronson was called to Myrtle Point to preach the funeral sermon of Hollis Keith Laird. The young man was accidentally killed in a lumber camp near his home. Keith was the youngest son of Brother and Sister Joe Laird, of Myrtle Point. He was popular among the young as well as the older people and took active part in high school athletics. He will be greatly missed by his many friends. Lila Smith Livingston, of Portland, sang the beautiful solo, "Beside still waters." Brother and Sister Hailey Laird and June, of Portland, attended the funeral, Keith being a nephew of Brother Laird.

The Department of Women gave a program December 6 to a well-filled house. Much merriment was had in the pie social following the program. A sum of more than twenty-seven dollars was added to the finances of the branch.

On Friday, December 13, the Blues gave a basket social, and notwithstanding the day, date, and name, much fun was had and a neat little sum was added to the Christmas offering. The Golds have given two suppers which swelled their fund. The contest is under the supervision of the Sunday school, and proceeds are to be used for Christmas offering.

A beautiful Christmas pageant was given Sunday evening at the church under the auspices of the Department of Recreation and Expression, Harley Morris in charge, Leone Bronson assisting. The pageant was directed by Mr. O'Neill, who has had much experience along that line. The Saints greatly appreciate Mr. O'Neill's services, which were generously given. The pageant depicted the pilgrimage to Bethlehem in former and latter days. The tableau scenes between acts of the pageant were very beautiful, and a hidden quartet sang softly while shepherds, wise men, and latter-day youth knelt at the manger holding the Christ Child. Friends of Mr. O'Neill, together with Mrs. O'Neill, gave several musical numbers and one reading. After the program bags of candy and nuts were distributed to the children by the church school. The church was packed to capacity, and many were turned away.

## Low Banks, Ontario

We hold Sunday school each Sunday morning, and also have the privilege of hearing some good sermons from Elders Clatworthy and B. Hewitt.

The Christmas entertainment occurred December 21, and the play "The Red Man's quest" was presented by local members. Though the weather and roads were not good, there was good attendance, and Brother Hewitt, the able missionary, along with the other members of the cast did well.

During the coming year this branch hopes to make decided progress, and we wish the *Herald* success as well as all departments and branches of the church.

## Buchanan, Michigan

December 30.—The year 1929 is drawing to a close. Though we have not accomplished all that perhaps we might, we have tried.

Branch President McKnight has not always been able to be with us, but in doing his missionary work he has brought the light to ten souls, baptizing three at Hibbard, six at Battle Creek, and one at Buchanan. The one baptized here is a ten-year-old boy, Tommy Marsh.

We are also rejoicing that Sister Most, who is past her eightieth year, is still with us. Her daughter, Sister Glover, has been ill all fall, and our prayers are for her.

The little band at Buchanan remains intact, the angel of death claiming none as yet. One aged member, Sister Clovia Seymour, who went to Denver, Colorado, for her health, does not improve, and asks us to remember her in prayer.

The Women's Department, which has twelve active members, has been able to help with the auditorium and organ fund, giving fifty and twenty-five dollars respectively. These sums the women earned by their handcraft.

Sister Hoxie's mother, Sister Ellis, fell about six weeks ago and is unable to stand. Let us remember her in our prayers.

The business meeting was held December 30. Brother McKnight was reelected branch president; secretary and treasurer, Sister Meyer; pianist and chorister, Sister Exner; president of the Department of Women, Sister Riley; Sunday school superintendent, Brother Metzger; solicitor, Sister Hoxie; publicity agent, Sister Virgil.

A Christmas playlet put on by the Sunday school was a feature of the Christmas program, and with Santa's help every child was made happy with a box of candy and nuts bolstered up by a pop-corn ball. Old and young were remembered.

## Australians Visit Historic Spots

By J. H. N. Jones

Sister Jones and I left Independence for Canada November 12, 1929, intending primarily to visit our cousins in Toronto, the Reverend W. V. Tunnell and his son and family. At the same time it was arranged with the Presidency and Twelve that we visit Cumorah and other historic places on the return trip. For making out our itinerary and introducing us by letter, we have to thank Apostle C. F. Ellis.

We duly arrived in Canada and were met by my cousin and wife and motored to their apartments on Wineva Avenue, where we were most kindly and hospitably entertained during our stay. Moreover our visit was made doubly happy and successful through the kindly consideration of my cousin and the Saints and presidents of branches. He and his good wife accompanied us to our preaching appointment, and he was invited to pray while I preached. Evidently he soon learned to love the Saints and they him.

We ministered to the Humber Bay, the North Toronto, and the Main Toronto Branches, meeting at these points Brothers Gresty and Fligg and also Brothers Prentice, Rowett, and Clark, presidents of branches. Among the Saints we met many warm-hearted people whom we hope to keep as friends.

From that point we came by train to Buffalo, New York, November 29 and were met by Doctor Weegar, at whose hospitable home we stayed. We met here also Apostle R. S. Budd of the Twelve, and he kindly took care of our journeyings in his new Ford, taking us firstly to Niagara Falls where we participated in the ministerial conference, and then to Cumorah. We enjoyed immensely the falls and were kindly cared for there at the home of Brother and Sister Lambert. And we felt it a great privilege to visit that place of great interest to all Latter Day Saints—Cumorah. While

in that region we also visited the Joseph Smith Farm and the grove of his first vision.

The attendant at the hill showed us the spot where he thought the plates were discovered. I asked, "Do you really think there were any plates found?"

"Certainly," he replied, "or I wouldn't be here, nor would you."

From there we returned to Buffalo, and after staying Sunday and preaching twice were picked up by Brother Budd and taken to Kirtland. I think we enjoyed this stay as well as any. It was brief, but the old Temple is brimming full of interest. We preached there and were entertained by Brother and Sister Charles Fry. We also met here Patriarch Gomer T. Griffiths and his wife, and they entertained us royally.

From that point, owing to Sister Jones's indisposition, we dropped our itinerary by branching off to Columbus, and after spending one Sunday there with Brother and Sister Clarke and assisting in all services, started with Brother Budd on Monday morning for our temporary home in Independence.

The seven hundred miles between these points were safely negotiated—just a few thrills—and we arrived in Independence in time for Christmas, but we were not destined to spend it here, for Brother and Sister John Blackmore gave us another motor ride to Lamoni, and we spent Christmas with our Australian friends, Brother and Sister A. L. Loving.

INDEPENDENCE, MISSOURI, January 6.

## Tawas City, Michigan

Saints of Tawas City have been made to rejoice over the many various accomplishments of the past few months. As the new year comes bounding in we expect to cast aside all petty faults and to start anew with more vigor and determination to make the year 1930 a year which when ended we can call "Well done."

Our happy fall functions began with a Halloween party in the auditorium of the church the evening of October 31. The guests were welcomed into the spacious room, transformed into a mysterious Halloween scene. The forms of ghosts lurked in dark corners, and pumpkin faces glowed brightly among the shaded draperies. Almost everyone was dressed in costumes which heightened the spooky atmosphere. The entertainment for the evening was in charge of Irene Sommerfield, who proved very capable in keeping the guests occupied.

October 15 Elder F. C. Bevan, missionary to Central Michigan District, and Apostle D. T. Williams came to spend a few days with the members. Attendance at the evening service was so large and interest so great that the apostle decided to return to our branch at the earliest possible date, to hold a series of meetings. It is not very often that we are permitted to have one of the Twelve with us for any length of time, so everyone can be assured that we were grateful when we received word a week later that he had so arranged his schedule that he could spend a week with us during November.

Sunday morning, November 10, dawned bright and clear. An all-day meeting had been announced, and early in the morning the Saints began to assemble at the church. Sunday school opened at 9.30 a. m. with large attendance. At prayer service over one hundred and fifty were present from various branches. A basket lunch was served at noon. Because of the district priesthood meeting in the afternoon more ministers were present than had been expected. They were made welcome and joined with the Saints in the noon meal.

During all the services music was rendered by the choir. Special selections were sung at each meeting. The apostle's services were of high order and were received by a good at-

tendance. His pleasing personality won him many friends in the community.

November 17 Brother F. C. Bevan took up the services where Brother Williams left off. Brother Bevan has been here many times and is known to numbers of the people. Each evening after the special selections by the choir, slides of scenes from the life of Christ were shown for fifteen minutes.

November 23 the young people gave a party. Brother Bevan and our recreation leader, Ervin Ulman, had charge of the entertainment.

November 24 was College Day. Tawas City Branch observed it with a program during the prayer service hour. After the bell had ceased chiming, silence fell over the church. Then a piano voluntary was played by Myrna Sommerfield. The congregation joined in singing "Onward, Christian soldiers," after which Pastor Sommerfield gave a brief talk on the purpose of the day. We were sorry not to have any young person in the branch who had attended Graceland, but Irene Sommerfield, a graduate of the University School of Nursing, gave a short talk on "The value of an education." After another song Elder F. C. Bevan spoke on "What Graceland means to the church." In the evening Brother Bevan gave his closing sermon of the series of meetings.

We express gratitude at having these two men with us to encourage the members and help them to realize more fully the greater things of life. The people of Tawas City are rallying to the missionary call which is the topic of general discussion throughout the church.

## Madison, Wisconsin

2119 Jackson Street

A new year has dawned upon us, the centennial year of the church. During the last one hundred years many have been made to rejoice because of the angel message and being brought into the latter-day light. We hope to see this year the big year for the church, a year in which every member shall put heart and soul in an endeavor to do his best, giving talents as well as finances.

For the last month Brother Amos Berve has been with us much of the time and has preached some splendid sermons. December 8 in the evening he used for a text a phrase in the thirtieth verse of Genesis 1: "And subdue it."

December 1 Brother Clark was the evening speaker, showing how our fathers partook of the spirituality of Christ, associating with it the statement, "We are God's husbandry."

The Department of Women held a food and apron sale during the month which netted about forty dollars. December 17 this department had its annual business meeting at the home of Carl Wirth. Brother Berve, district president, was invited to attend. He gave a talk on the work of the department. Officers elected were: Superintendent, Sister Pratt, sr.; secretary-treasurer, Minnie Carpenter; friendly visitor, Ethel Richardson; cradle roll superintendent, Neva Kuenzi; superintendent of young women, Sister Wirth.

December 20 the branch business meeting was called to order. Brother H. W. Woodstock asked that his name be not considered for branch president, because his work ties him down so much that he is unable to meet with the Saints except on Sunday morning. Brother Woodstock has been president of Madison Branch for eight years and has given good service. In his place Floyd Griswold was elected. Mary Woodstock was chosen branch clerk; financial agent, Carl Wirth; custodian of building, Thomas Johnson; musical directors, Mary Woodstock and Walter Burns; librarian, Thomas Johnson; publicity agent, Leda Colbert; superintendent of Recreation and Expression, Clarence Root; superintendent of religious education, Thomas Johnson. The church school completed its business the following Sunday. H. W. Woodstock was chosen assistant superintendent,

and the classes selected their teachers. Jeanette Wirth will be the secretary. The Department of Recreation and Expression held business meeting December 29 before the preaching service.

In the evening Brother Berve preached, using for his text the words of Joshua: "Choose you this day whom ye will serve."

A Christmas tree and program were had at the church on Sunday night.

Plans and announcements have been made in the branch for Prayer Week. We are hoping much will be accomplished.

One member of the branch gave a year's subscriptions to *Herald*, *Ensign*, *Vision*, and *Departments' Journal* to a family of Saints for a Christmas present, also two other year's subscriptions to another family. We esteem these worthy gifts, and if the papers are read great benefit will come to the families and help to the church.

## Independence, Kansas

Members here are happy over a series of meetings held in Independence from December 8 to December 22 by Missionaries J. Charles May and Lee Quick. Five were baptized into the kingdom, and many more were interested and gave good attention to the sermons.

Several cottage prayer meetings were held during the two weeks of meetings.

December 23 we had a Christmas program and tree which Santa Claus had loaded with gifts and treats. The house was crowded with members and friends.

Branch business meeting and election of officers occurred December 2 with the following results: Branch President, G. G. Cadwell; superintendent of Sunday school, E. L. Lantz; president of Recreation and Expression, J. P. Miller; branch secretary, E. L. Lantz; branch treasurer, Sister Anna Miller.

Closing the year of 1929 we feel that we have made some progress. We pray the Father that we may during 1930 merit divine guidance sufficient to enable us to accomplish many things in his cause.

## Plano, Illinois

Sister Hazel Vermilye is better and once more able to attend church. Brother Milo Ewing, who has suffered poor health, is better. Some time ago Sister Celestia Sanderson suffered a slight stroke, but she is recovering.

A full house was had at the Christmas program, and the children enjoyed themselves.

Two college students, Irene Johnson and Richard Wildermuth, were home for the vacation, and Kenneth and Marion Blakely were home for Christmas.

At the annual business meeting no change was made except in a few minor departments.

Our College Day program was interesting. We carried out so far as possible the outline printed in the *Herald*. The offering was good for this small branch.

Sister Gertrude Comly has gone to Chicago to work.

Among Christmas visitors were Brother and Sister J. F. Wildermuth and family, of Aurora, who were entertained in the home of Brother Wildermuth. Brother and Sister R. E. Davey and daughter Edith, of Sandwich, and Brother and Sister Charles Reedy and daughter, of Aurora, spent Christmas at the home of Brother and Sister Walter Sanderson. Brother and Sister J. E. Wildermuth and family spent Christmas with Brother and Sister John Moore.

About seventeen members from Plano attended the Christmas program at Sandwich, some assisting with the singing. The play was splendid.

Brother Marion Blakely is very sick and has been under the doctor's care for the past week.

## Chicago, Illinois

Central Branch, Sixty-sixth and Honore

Busy, encouraging, spiritual times have been experienced in Central Branch of late. President F. M. McDowell gave his ten lectures, which were well attended and did much good. A training class was started and meets each Monday evening. Four classes now participate in the session, Parent Problems, Methods in Religious Education, Junior Church, and Story-telling and Drama. Teachers are Brothers Schmid, Norman Hield, and Sisters Schmid and Bell. Interest is good.

November 8 a splendid program opened the district conference. There were instrumental and vocal numbers and readings by the members. On Saturday morning the conference convened, the Saints being fortunate in having present Bishop A. Carmichael and Apostle F. Henry Edwards. Splendid sessions were had, there being excellent sermons, and a round table session which was profitable.

The Sunday evening following the conference the city missionary started a series of sermons which afforded all much food for thought. His theme was "What is man?" and on the opening night he read Genesis 1 and 2 and spent considerable time on the spiritual creation before the physical. At this service "Whispering hope" was sung by Sister Pearl Kerr and Brother Arthur Sherman. Brother H. P. W. Keir offered the opening and closing prayer.

Of late those who have been ministering to the flock are Brothers Rowlett, Eskridge, Keir, Edstrom, McCaig, J. J. Oliver, W. I. Cochran, Clem Evans, and Norman Hield. Many excellent ideas were given expression by these brothers.

A special Thanksgiving prayer service was held at the church, and thanks to the Giver of all good gifts were expressed in prayers, hymns, and testimonies. Each was given encouragement when the Spirit spoke admonishing the congregation to walk closer with God, that all might enjoy the blessings he has for those who live humbly before him and are full of love.

December 10 the women prepared a good warm supper to be served at the church preceding the business meeting. Splendid attendance was had at the supper and the service following. All the officers were reinstated: Branch president, H. P. W. Keir; secretary, Ray Hurst; superintendent church school, Sister H. K. Bell; chorister, Sister Eskridge; tithing solicitor, Brother W. Bell; correspondent, Sister E. Horton; publicity agent, John Thoman. The budget committee and priesthood were sustained by the branch. Central Branch numbers 293 members; during the year there was a loss of thirty-eight with a net gain of nine. Saints on the south side of Chicago are forging ahead, and there is increased interest in the keeping of the laws of God. This makes for spiritual growth.

Several have been baptized in the last few weeks. Brother Roy Healy baptized a granddaughter of Sister Joseph MacGuire, of Hammond, Indiana; Brother J. J. Oliver baptized Mrs. Martin, a sister of our aged Sister Burr. These two sisters live together and are frequently at service through the thoughtfulness of a nephew. December 8 H. P. W. Keir baptized Theodore Spuehler, son-in-law of Sister Horton, and Lawrence Dennis, oldest son of Sister Dennis, thus helping to complete family circles.

Wedding bells have lately rung. Delpha Pershall, daughter of Mr. and Mrs. Fred Pershall, of Arco, Idaho, and Lawrence W. Kimball, son of Brother and Sister Walter L. Kimball, of Chicago, were married at the home of the bridegroom's parents October 12. Brother C. A. Evans officiated. At the home of H. P. W. Keir, November 30, Miss Loretta Baker and Ralph Everett, young members of the West Side Branch, were married. We wish for these young couples the blessings of God.

Under the auspices of the young people's department a social was held Tuesday evening, November 26. The junior choir, directed by Lina Epperson, sang two numbers, Sister

Epperson gave a reading, Robert John Keir a recitation; then games were played by adults and children. Candy was passed by members of the junior choir.

Sunday, November 24, was Graceland Day, H. P. W. Keir in charge, prayer by W. I. Cochran. Graceland songs were sung by the choir, and there was a reading by Brother W. Eskridge, "Graceland's expanding skyline." Elder Roscoe Davey, the speaker, brought out Graceland as a wonderful heritage. His text was "The glory of God is intelligence," and for a lesson he read Hosea 4: 6. The infant daughter of Brother and Sister J. Daalder was blessed by Brothers Keir and Oliver and given the name of Doris June.

Sister Tucker has given some fine gospel talks to the women at the meeting on each Thursday, but of late her health has been poor, and she has been unable to meet with the women. The members are hoping for her speedy recovery. Brother Will Bass has recovered from his recent serious illness.

Still on the sick list are Sister Tonks and Sister Sherman. May God comfort and strengthen them and raise them up to health.

Brother W. Eskridge was the speaker the second Sunday in December. His discourse was helpful. Sisters Pearl Kerr and Ollie Evans sang a duet number.

The following Sunday Brother McCaig spoke. Sister Eskridge sang "My task." In the evening Brother W. I. Cochran preached.

The morning of December 22 Brother Norman Hield read from the American Translation of the Bible the story of the birth of Jesus and preached a Christmas sermon. That evening the choir, directed by Sister Wallace Eskridge, gave the cantata, "Star of the East." The processional was played by Fay Bell Keir, prayer was by H. P. W. Keir. Special work was done by Brother Eskridge, Arthur Sherman, Sister Ed Lowe, Sister Blanch Green, and Sister Wallace Eskridge. The music department has done wonderful work and is an attractive feature of the church work.

On Christmas Eve a tree in all its glory and Santa and his helper made a fitting climax for the holidays. The decorating committee did well, its task that evening being a real winter's undertaking. The program was well planned and the young people gave a playlet. Some of the younger members spoke and the junior choir sang. There were presents and treats for all.

The holidays are gone, many new year's resolutions have been made and broken. May we as a people resolve to do the task before us well.

## Grand Rapids, Michigan

January 7.—The eyes of the Saints have long been intently looking forward to the year 1930, and we are now standing on the threshold of the centennial, which marks one of the outstanding events in the world's history—the restitution of the gospel of peace. As we contemplate the significance of the great gathering—all the work it entails and the tasks that follow in its wake—our emotions and thoughts become too deep for expression.

Fortunate indeed are we that those bearing the immediate responsibilities have clear vision and are consecrated to the task of preparing a program that will tend to develop us educationally and spiritually, as well as caring for our physical needs. That as individuals and the church, in turn, may benefit to a maximum as a result of this expenditure of energy, we, too, must prepare and comply as much as possible with the various requests of the general officers.

In order that we may properly evaluate such a celebration, there should be a re-studying of church history, enabling us to better understand the present. We also need a clearer conception of the future program, and this can be better interpreted by being familiar with the past. To carry forward such a tremendous activity, we must de-



velop a stronger conviction of our duty toward the law of tithes and offerings.

We need to begin now to prepare for this great migration to the city of Zion, that we may come with healthy minds and bodies, correct attitudes, and the disposition to meet every adjustment in the spirit of brotherly love. If ever there is to be an opportunity to demonstrate that we believe in being our brother's keeper, it will be at this time. With crowded conditions, service taxed to its utmost, seating capacity at a premium, etc., we need now to ponder over these things and begin the task of weeding out selfishness, planting in its stead a spirit of giving. The Saints of Grand Rapids will adjust themselves gracefully to such emergencies. The deep significance of it all is stealthily growing within our hearts. Now we are in the midst of a Week of Prayer. With the whole church concentrating on a fixed goal, surely we can determine to carry through that for which we are asking the help of God.

With such a background and such a hopeful outlook, Grand Rapids Branch has started the new year's work in peace and harmony. We know of no discord. This alone is a mark of advancement.

We were agreeably surprised to learn that during the last year we forwarded to the general church coffers the sum of \$5,625.99, a gain of nearly \$2,000 over the previous year. In addition to this we raised \$2,178.34 for local expenditures.

Sister M. A. Harper, who is deeply concerned that our church building be completed, succeeded with the help of others in raising over two hundred dollars in a period of about six weeks.

Other departments of the branch are doing as well as can be expected under the handicap of crowded building conditions. Wishing to continue to be a source of help to the general church, we are planning to better care for local needs.

We have profited from and thoroughly enjoyed work done by Apostle D. T. Williams, Elder O. J. Hawn, and Patriarch John T. Gresty, the last named coming in the interest of his oratorio, *The Course of Time*. Grand Rapids will assist in the rendition of this wonderful work of music.

As in all branches, we have our handicaps; nevertheless we are growing and are hopefully looking for more help that the growth may be faster.

## Holden Stake

### Atherton

December 22 Patriarch W. A. McDowell spent the day in Atherton and occupied the pulpit morning and evening. At eleven o'clock he gave the story of the Christ Child, emphasizing the significance of the star which guided the wise men to him. The Holy Spirit, he said, is our guiding star which leads us to Christ. In the evening he related how in all dispensations there have been those who scoffed at warnings given by the prophets, but that the abundant life was given those who heeded the voice of God. One hundred years ago God pointed us to a promised land and told of Zion's redemption to be accomplished by doing his will.

Brother Harold Buseth, recently of Chicago, spent the day with this branch, entertaining the members with violin and piano music. In the morning Bishop J. A. Koehler sang a solo.

The following evening the Christmas program was held. To Sister Anna Bogue must be given credit for this much-appreciated entertainment.

Bishop Koehler preached a sermon on "Authority" the morning of December 29. That evening Elder Hubert Case delivered an inspiring discourse to arouse within his hearers a deeper appreciation of the gospel.

The brick work on Atherton church was finished the evening of January 4. January 6 fourteen men came from

Holden to work on the church. Every man seemed to enjoy his work, though in the afternoon all were compelled to work in the sleet. By evening much had been accomplished. In the number from Holden were Brothers Macrae and McWethy. Bishop Koehler came, and there were a number of local workers.

January 5, at the call of the church, the branch assembled at eight o'clock in the capacity of prayer service. A peaceful hour was had, followed by Sunday school and sacramental service. In the evening Brother Otho Clark preached a sermon on stewardship, clearly setting forth many of its principles. His text was, "Seek ye first to build up the kingdom of God, and his righteousness; and all these things shall be added unto you."

At six o'clock the following morning the branch again assembled in prayer service in which many fervent prayers were offered.

### Marshall

A spiritual sacramental service was enjoyed by Marshall members the first Sunday of the New Year. Pastor H. G. Thayer presided, being assisted by the associate pastor, T. L. McCormick. The talk by the pastor was seasoned with the Spirit, and after a few fervent prayers testimonies were numerous.

A family of Saints by the name of Winslow has been living here a short time, and of late they have been visited by relatives, a man, his wife, and son. All attended church recently, and the young man played most pleasingly on the saw at the Sunday school hour. He was accompanied at the piano by Frankie Thayer.

A radio broadcasting program was given by the young people Sunday night at Religio. Brother Jay McCormick was the announcer. No broadcasting machine was in evidence, but the good program was heard from behind the curtain. Brother T. L. McCormick preached that evening.

## Far West Stake

### Richmond

Readers of the *Herald* will no doubt be interested in hearing from the branch of Saints located in this historic place.

The Saints settled at Richmond in pioneer days as early as 1833. At one time Joseph the seer was put in jail here by the mob which persecuted the church.

At least four of the witnesses to the *Book of Mormon* lived here and are buried here. A large monument has been erected in memory of Oliver Cowdery, David Whitmer, Martin Harris, and Joseph Smith. It stands just north of the city limits where Oliver Cowdery, Jacob Whitmer, and Peter Whitmer rest. Many of the posterity of the Whitmers live here.

Because of our close proximity to Independence, thirty-five miles on paved road, the economy of living expenses, and the richness of the soil, this is a vantage point for the Saints. We are in Ray County in Far West Stake.

Several groups of Saints live near Richmond. Members of the ministry and their families would be a decided help to the Saints here. We welcome all visitors and prospective residents of this section.

W. G. Hamann of the stake high council directs the work in this vicinity. Elder Oscar Case is now pastor at Richmond.

We started the new year with a series of meetings. Our forces are organized for work, but we expect to continue to improve and perfect our organization in order that we may do our part in building Zion here.

The Saints are quite active, and the officers are busy.

Apostle E. J. Gleazer was a recent visitor and gave a splendid sermon, using as his text, "Save yourself from this untoward generation." He is a forceful and interesting speaker.

## Independence

### Stone Church

Apostle Roy S. Budd was the speaker at the eleven o'clock hour Sunday morning, continuing the theme, "*Complete the family circle.*" He emphasized the text from Christ's Sermon on the Mount, "Ye are the light of the world." The final test of this church, Brother Budd said, is in the lives of its people. Christ has placed upon us today the responsibility of bearing light into the world.

The Stone Church Choir sang the anthem, "*Divine praise,*" by Bortniansky. Paul N. Craig directed, Robert Miller playing the organ accompaniment. LeRoy Smith, baritone, sang a solo, "*The great awakening,*" by Kramer, and was accompanied by Robert Miller at the piano. Elder W. Wallace Smith was in charge of the service, Apostle D. T. Williams assisting.

During the worship service preceding the opening of class sessions of the Sunday school, the adult and intermediate departments listened to "*The Holy City,*" by Weatherly and Adams, sung by George Anway.

Apostle J. F. Curtis used as the theme of his address to the young people's church downstairs at the eleven o'clock hour "*Tell me the story of Jesus.*"

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," was the text chosen by Apostle Paul M. Hanson, whose sermon Sunday evening at the Stone Church concluded the week of prayer and missionary services. This text he applied to the theme "*Complete the family circle,*" devoting considerable attention to the ministry of good words. Just as Christ said to the man sick of the palsy, "Son, be of good cheer," so may every man having the cheer of the gospel in his heart, let his light shine to the members of his family, his friends, and neighbors. Among other characteristics of those who are letting their light shine before men for the glorifying of God are a desire to know and obey the laws of God, a disposition to sacrifice, to pay the price for the worth-while thing, a constant striving toward high spiritual ideals, and loyalty to Christ and all the things he held sacred.

In behalf of the church, and especially the Stone Church congregation, Pastor J. F. Sheehy extended the hand of fellowship and welcome to Apostle Paul M. Hanson at the close of the sermon. This is the first time Brother Hanson had addressed the Saints of this district since returning from his mission abroad. Presiding Patriarch Frederick A. Smith was asked to close the week of special prayer with a petition of blessing for the church.

The Stone Church Choir, directed by Louise Hills Lewis, sang "*O come to my heart, Lord Jesus,*" by Paul Ambrose, and there were beautiful solos by Lilly Belle Allen, soprano, and Irving Jenkins, cellist. Elder J. F. Sheehy conducted congregational singing, Robert and George Miller accompanying. In the stand Apostle J. F. Garver was assisted by Apostle M. A. McConley.

### Among the People in Zion

During the early part of the Week of Prayer, winter in the form of fifteen inches of snow and subzero temperature descended upon Independence. Nevertheless the missionary services at the Stone Church and the early morning prayer services held in various branches in Independence won an encouraging response from the Saints. At six o'clock Monday, Wednesday, and Sunday mornings, the members of the Stone Church congregation met with the pastor to worship God with praise and humility. The Saints in the center place are moved by a deeper realization of the responsibilities which the centennial year of the church brings to them, and they are continuing to seek divine guidance in their services of prayer.

Wednesday morning K M B C radio station was off the air for more than two hours when fire broke out above the ceiling of the broadcasting station in the Stone Church at 6.15.

The cause was attributed to defective light wiring in the building. Damage to the radio equipment, according to A. B. Church, manager of the station, was not serious. The quick response and manner in which the fire was extinguished by the fire department are commendable. The broadcasting equipment of the Midland Broadcasting Company is housed in a second-story room immediately north of the Stone Church auditorium; the studio is in the Aladdin Hotel in Kansas City, Missouri.

The executive council of the Stone Church Sunday school, Superintendent S. A. Theil in charge, met at 8.15 Sunday morning, and took action to present each officer and teacher of the Sunday school a year's subscription to the *Departments' Journal*. The gift is an expression of gratitude to the workers from the school. More than ninety subscriptions will be ordered by the secretary of the Sunday school.

Brother James Benjamin Farrow, seventy-eight years of age, passed away at the home of his daughter, Mrs. Cora Drown, Fairmount, Missouri, early Saturday morning, January 11. He was baptized into the church March 10, 1878, at Black Wolf Creek, Kansas, by George Spencer, and served many years as deacon in the church, his ordination occurring December 5, 1881. Surviving are his wife, Mrs. Viola Farrow, of the home; two sons, T. E. Farrow, of the home, and Joseph Farrow, Spring Branch Road, Independence; one daughter besides Mrs. Drown, Mrs. Myrtle Cook, Independence; one brother, Moses Farrow, and three sisters: Mrs. Elizabeth Pooler, Mrs. Julia Singleton, and Mrs. C. W. Bowen, all of Independence. The funeral occurred Monday morning, January 13, at the Stone Church, Patriarch Ammon White in charge. Interment was in Mound Grove Cemetery.

Ballots were cast by the Saints of Independence for fifty-eight delegates to the coming General Conference Monday evening at the quarterly conference in Zion, but election returns are not obtainable for this issue of *Saints' Herald*. The ballots were committed to the hands of a committee elected by the conference and composed of R. J. Lambert, H. W. Harder, John Blackmore, Carroll L. Olson, and Amos E. Allen.

The three members of the First Presidency in the chair, business of the nine congregations in the centerplace was taken up by the representative gathering of the Saints assembled through another wintry night to show interest in the progress of the church in Independence. The pastors of the various branches, elected at separate business meetings during December, were approved: Stone Church, John F. Sheehy and John Blackmore assisting the First Presidency; Second Church, A. K. Dillee; Walnut Park, Samuel C. Smith; Liberty Street, F. A. Cool; Enoch Hill, O. W. Sarratt; Englewood, George A. Gould; Spring Branch, J. E. Cleveland; Gudgeon Park, P. A. Sherman; and East Independence, L. W. Moffett.

An extensive building program, to house more completely the fifty-eight hundred and three members in Independence, was submitted by the local bishopric, G. W. Eastwood, T. A. Beck, and H. P. Andersen, and approved by the conference; also the choice of local custodians and bishop's agents was acted upon. A local statistical report and report of the first and second quorums of elders were adopted, and the conference approved the recommendation of the bishops' court to drop from the church records the names of Isabel Nunamaker, William C. Robinson, and Morris E. Johnson.

A memorial service for Independence Saints who have passed away during the last calendar year will be held at the Stone Church Sunday evening, January 26.

### Second Church

At the business meeting December 27, after Elder John Blackmore had presented the First Presidency's conception of how our local organization should be completed, Pastor A. K. Dillee presented for the ratification of the congregation the names of the following brothers to be associate

pastors: Elder Floyd Mortimore, to concentrate his activities as superintendent of the church school; Elder T. A. Beck, to concentrate his activities on all the church services held within the church; and Elder D. A. Whiting, to concentrate his activities as supervisor over the five groups of the district. Elder William Inman was chosen associate superintendent of church school. It was voted that the selection of the head of the department of music be left to the discretion of Pastor Dillee. It was voted that the appointing of superintendents and teachers of the various departments for the completing of the church school be left to the discretion of the church school superintendent and his associate.

Apostle E. J. Gleazer was the speaker Sunday morning, December 29, and Apostle Clyde F. Ellis in the evening. Both services were well attended, and all who heard these sermons rejoiced and felt much blessed.

At the opening of the church school January 5, Superintendent Floyd Mortimore presented the names of the following departmental superintendents: Adult division, Elder William Inman; young people's division, Lora Weir; children's division, Hulda Hansen. Last year Brother Inman did splendid work as associate to the superintendent of the church school and was the choice for the same office this year, added responsibility being conferred upon him. Sister Lora Weir has been a faithful and dependable worker in the Department of Recreation and Expression. Because of her ability in this department, Brother Mortimore thought her the one to lead the young people's division. For a number of years Sister Hulda Hansen has been superintendent of the primary department, doing a good work in developing the little ones for greater service to the Master.

Attendance at the sacramental service was the largest for a number of months, and a good degree of the Spirit was felt. The members thought it good to be there, and each one was imbued with a desire to make the week of prayer successful. This desire was manifested in the presence of sixty-five at the six o'clock prayer meeting Tuesday morning, January 7.

January 10 Sister T. A. Beck returned home after having been in the Sanitarium since Christmas Day. The doctor says she is doing well.

Bishop G. W. Eastwood was the speaker of the eleven o'clock hour January 12, giving a splendid presentation of stewardships.

Elder H. E. Winegar, whose mission field is Denver, was the speaker Sunday evening, giving a wonderful discourse on repentance. He made clear the need for repentance or readjustment each day of our lives.

#### Walnut Park

On the last Sunday of the old year the retiring pastor, Elder M. T. Williams, and the incoming pastor, Elder Samuel C. Smith, gave brief talks to the congregation. The Saints of Walnut Park are sorry to see Brother and Sister Williams leave and will miss them greatly. Sister Williams has been a great help to her husband and to the Walnut Park Saints as a teacher in the Sunday school. The new pastor, Brother Smith, expressed his great indebtedness to Brother Williams for the fatherly counsel which he as associate pastor had received from Brother Williams during the past year.

On the first sacramental Sunday of the new year a very good representation of the Saints was present. The church building was almost completely filled. A fine spirit was manifested. In the evening Elder E. A. Thomas gave an interesting address on the subject, "*Faith.*"

The Week of Prayer was observed by Saints of Walnut Park and much appreciated by them. At the opening prayer service at eight o'clock, January 5, a large number gathered together, and a fine spiritual service followed. Again on Friday morning at six o'clock, in spite of cold weather and a heavy snowstorm which made walking and traveling difficult, a group of about fifty gathered together

in the lower auditorium of the church. Elder R. D. Weaver gave the opening talk, which made a fine start for the prayer service. About thirty minutes were occupied in prayer and the balance of the hour devoted to songs and testimony. Everyone felt well repaid for the effort involved in arising so early. The early morning prayer meeting on January 12 at eight o'clock was also very good. Brother Haskins, a local elder, was called upon to give the opening remarks.

Elder T. A. Beck, counselor to the bishop in Zion and head of the accounting department of the church, gave the morning address January 12. In the evening, Elder Glenn Davis occupied the stand. Both speakers gave interesting talks, which should result in much benefit to the Saints.

At the church school election, held January 5, the following corps of officers was elected to conduct the affairs of this department during the present year: Albert Chapman, assistant superintendent; Sister F. R. Schafer, head of the adult division; Elder Benjamin Bean, head of the young people's division; Sister W. K. Gard, in charge of the junior department; Sister Lera Logeman, in charge of the primary department; C. G. Closson, secretary; Sanford Downs, chorister; and E. E. Moorman, librarian.

Sister Mabel Smith lectured on "*Psychology of color in pageantry*" to the White Masque Players at their monthly meeting last Monday night in the Wahdemna Choral Club rooms. A continuation of the discussion of the costumes to be used in the Centennial pageant, this time on "*Spiritual and symbolic costumes*," was given by Aileen Bullard. Her colored sketches were excellent, and show not only thorough study, but effective artistry as well. At each meeting a dramatic production has been read, and on this night a fantasy was given by Dorothy Williamson and Kathryn Head, Allegra Luff directing.

The resignation of Louise Austin as chairman of the membership committee was accepted by the club, and Leonard J. Lea was elected to the office.

Enrollment for the centennial pageant, *Fulfillment*, written by Alice M. Burgess, has begun. Last Sunday representatives of the White Masque Players were in every branch in Independence, obtaining names of those willing and able to help in the presentation of the pageant at the Centennial Conference in April.

#### Enoch Hill

Generous response was given by members on Enoch Hill to six o'clock morning prayer service Saturday. This service was arranged to agree with the schedule of early prayer hours in Zion. Elders John F. Sheehy and John Blackmore were present to worship with and encourage the Saints. Though the week of prayer was not yet closed the spirit of peace and assurance was present, giving promise of accomplishment as a result of the season when the entire church united in prayer.

For the church school service Sunday morning Scripture readings from Psalms 19:7, Proverbs 13:13, 14, Isaiah 1:18, 19, and Doctrine and Covenants 106:2, and 64:7 were read and correlated. They teach the principle that through complete obedience to the perfect law of God we shall achieve Zion, the perfection of beauty. Pastor O. W. Sarratt offered prayer, and the hymn, "*Onward to Zion*" was sung. A talk by Brother Charles Warren preceded class work. The sermon of the morning was by Bishop R. T. Cooper. In the evening Elder I. A. Smith was the speaker.

Union prayer meeting of the groups included in Enoch Hill District was had at the church Wednesday evening, January 8.

Brother Joseph Martin has been appointed superintendent of the adult division of the church school, and Brother C. E. Beal is in charge of the young people. The pastor and superintendent of young people are planning a separate and varied program for the young people of intermediate age, twelve to fifteen years. Personal experiences will be used as object lessons to the young worshipers, helping them to pre-

pare to meet the problems which come up in the lives of every young person.

#### East Independence

Sacramental service January 5 was a helpful and comforting service. A reasonable number was present, and the attendants were bettered for having been there.

The first of a Sunday night series of missionary services opened in the evening, Elder D. A. Whiting behind the sacred desk. How long must we preach faith to Latter Day Saints? he asked. There is active faith and there is inactive faith, he explained; active faith causes the members to render great service to God and the church.

Sister Clara Thatcher, fifty-eight years old, died suddenly January 8 at her home. She is survived by her husband, Albert Thatcher, sr., of the home, and a niece, Mrs. Paul Adkins, of Pleasanton, Kansas. She was laid to rest in Mound Grove Cemetery January 10, after the funeral conducted at the home by Elder J. J. Teeter. Sister Thatcher was in ill health for some time, and now that she is passed on, her neighbors feel that she is gone, as she hoped, to a bright, beautiful home.

Elder H. G. Barto spoke in behalf of the bishopric last Sunday morning, urging the members to eradicate selfishness from their lives.

Elder J. D. Gault spoke in the evening, endeavoring to make plain the need for real repentance.

## Ionia, Michigan

January 5.—Ionia Branch has entered the new year with zeal, its members praying and working that we may accomplish much of real value in the coming twelve months. Despite the severity of the weather and the scattered location of the Saints, regular services are held and characterized by the spirit of unity and love.

Branch business meeting was held December 27, the following officers being elected: President, J. D. Aelick; secretary, Lottie Edwards; treasurer, Sarah Smith; pianist, Lottie Edwards; chorister, Lena Aelick; librarian, Alfred Herbert; janitor, R. W. Setchfield, Sunday school superintendent, J. D. Aelick; assistant superintendent, Merl Russnell; secretary, Charles Stout.

Several new features are being introduced in the Sunday school to increase interest and attendance.

The lower auditorium soon will be completed. Junior church will be held there, Merl Russnell in charge.

## Omaha, Nebraska

#### South Side Branch

The new year finds Saints of South Side branch keyed up for a bigger and better year than ever before. Considerable progress was made last year, but not enough by any means, and nothing but one hundred per cent advancement this year is going to satisfy. Practically everyone is imbued with the desire to do his best, and if these desires are put into action, marvelous results are sure to follow.

Brother Walter T. Lowe has set a good example, one worthy of emulation. He is always at his post of duty and on time. No duty is too small for his personal attention, which, when it is given, is continued to the consummation of the work. He has the ability to find work suited to the talents of the various members, keeping them busy. It is not to be wondered that Brother Lowe was unanimously chosen president of the branch. For his counselors he chose William N. Hill and George W. Steele. Both have served as presidents of the branch, and should be of considerable assistance to him.

Other officers elected were as follows: Secretary, Fred L. Lang; general treasurer, Jesse R. Steel; chorister, Mary Bourlier; pianist, Rena Steele; publicity agent, Harry Ander-

son. Sister Anderson was appointed head of the Women's Department.

The Sunday school officers were elected as follows: Superintendent, Sister F. L. Lang; assistant superintendent, Mary Bourlier; secretary, Maxine Lang; pianist, Marjorie Lang; and chorister, Mabel Hill. With the installation of these officers, prospects are promising for the coming year.

The dramatic club's first presentation was a playlet entitled "Thanksgiving Ann," an interesting and instructive little skit emphasizing the advisability of systematic tithing. The cast of characters was: Thanksgiving Ann, Maxine Lang; Susie, Marjorie Lang; Johnnie, Henry Anderson; Mrs. Allen, Lucile Russell; Doctor Allen, Billy Hill; and Mr. Jones, Raymond Moran.

## Kansas City Stake

#### Central Church

Two enjoyable prayer meetings were held at Central during the week of prayer, one on Sunday morning at eight o'clock, when over fifty were present, and the other on Wednesday morning at six o'clock when thirty-two people braved the elements to attend. A severe blizzard swept over Kansas City, and it was quite a task to get about, but those who were privileged to attend these meetings felt well repaid for the efforts put forth. A fine spirit prevailed throughout each meeting.

Despite the fact a rain had fallen Saturday afternoon and night, which formed a solid sheet of ice, rendering it difficult to travel about, there was good attendance at the church school Sunday. Following the prelude, "Meditation" by Haledy, at the organ by Hazel Scott, "Trust and obey" was sung by the congregation, after which the choir sang "The lost chord," Evan Fry directing.

During the class period, the young people's division assembled in the main auditorium, where a round table discussion occupied the usual lesson period.

Patriarch Ammon White was the speaker at the service period, quoting from *Doctrine and Covenants* 128, touching on stewardships and the dwelling in Zion. He urged the Saints to put into their daily lives those things each day that will prepare them for dwelling in Zion.

Stake Missionary Arthur Koehler officiated at a beautiful baptismal service when he conducted Jay Arthur Cochran and Billy Brewster into the kingdom through this ordinance.

At 3.30 stake choir rehearsal was conducted by Brother J. T. Gresty. Owing to the short period of time until the rendition of *The Course of Time*, a midweek rehearsal has been called. Kansas City is fortunate to be able to secure Brother Gresty's services on Tuesday evening in addition to the Sunday rehearsal. A fine rehearsal was reported at this meeting.

The Wahdemna Choral Club of Independence made the 7.45 service a musical worship period. A goodly attendance was present. About fifty young singers, assisted by Delta Nace, soprano; Gladys Good, contralto; George Anway, tenor; LeRoy Smith, baritone; Elizabeth Smith, harpist; Gomer Cool, violinist; Blaine Bender, reader; Hazel Scott, organist; and Rosamond Sherman, accompanist, rendered a highly appreciated service. Brother Paul N. Craig directed the chorus.

The Central basket ball boys played two games last week, defeating Bennington twice, the scores being 23 to 20, and 20 to 17. In the Elliott League, of which these teams are members, the Central boys tie for second place. They will play Chelsea next Tuesday, January 14. Of course we are rooting for our boys.

Special study courses will begin Wednesday, January 15, at 7.45 o'clock, when Brother M. A. Etzenhouser will conduct a class in *Social Problems of Zion*, special topic, "The budget"; Junior Church Methods will be discussed by Nellie Blackmore; and Brother George Mesley will address the teachers and officers of the church school.

Brother Charles Babb met with misfortune while shovel-

ing snow from his walks, dislocating both his hips. While the accident was very painful, and it was necessary to enlist the aid of a physician in replacing the hips, it is hoped Brother Babb will not be laid up long but will soon be able to resume his daily duties. Sister Helen Skinner has also been confined to her bed with a severe case of tonsillitis but was able to attend the musical worship service Sunday night.

## Lamoni Stake

On the first Sunday of the centennial year the Saints of Lamoni Branch were especially favored in having with them President F. M. McDowell and Bishop Mark H. Siegfried. Brother Elbert A. Smith had expected to spend the day with the Lamoni congregation but was unable to do so because of ill health. Brother McDowell and family were in Lamoni on Saturday, and the stake presidency persuaded them to stay for the communion service Sunday morning. At this service Brother McDowell spoke to the Lamoni audience in an encouraging manner, and one could not help but feel that the church is moving forward as a result of the devotion of its members.

Bishop Mark H. Siegfried delivered the address at the annual installation of officers and teachers of the branch and the church school. He succeeded in impressing these people with the wonderful opportunity for service before them during the centennial year, and also the responsibility which they are assuming as leaders in the church and community. In addition to the address the following program was given: Piano processional, Thelma Lane; piano voluntary, "Inspirational Hymns," Thelma Lane; announcements; hymn, "The morning light is breaking," congregation; invocation, Elder Roy Cheville; selection, quartet; scripture reading, Roy Cheville; hymn, "God is marshaling his army," congregation; instrumental quartet, J. H. Anthony, Lois Garver, Charles Ballantyne, and Helen Anthony; hymn, "Am I a soldier of the Cross?" congregation; prayer of dedication, Elder W. E. Prall; hymn response, quartet.

### Early Service of Prayer at the College

It was an early wintry Wednesday morning in the Administration Building at Graceland, not quite six o'clock. A friendly light outlined the archway of the West Door and invited the comers to enter. Just before the clock struck six students filed in from dormitories and from the town.

The First Presidency set six o'clock as the hour of worship for Zion and her stakes, and Graceland was joining the program in the chain of prayer. In place of the usual Wednesday evening hour, the students were assembling at this early time. It was cold and blustery, yet there came a good representation.

While a piano prelude was played, the Athenian Male Quartet and the ministers in charge took their places on the platform. Arthur Oakman sang in his rich baritone voice, "Holy, Holy, Holy," the familiar morning hymn. Voas Meredith read the Presidency's call to prayer, listing the needs for which supplication should be made. The congregation joined in the Lord's prayer and silent prayer, while soft music was played and the Athenian quartet sang the Lord's prayer.

After the students had sung "Sweet hour of prayer," they knelt while three of the student body offered prayer. These were Viola Firth, of Philadelphia; Almer Sheehy, of Independence; and Arthur Oakman, of London, England. The prayers voiced the needs of the church for the centennial year.

The time was limited, so speakers were selected for very brief talks on the opportunities of service. "What can a minister do?" was a talk by Fred Davies, who will be returning to England this spring; "What can a student do?" Dorothy Elliott, Brooklyn, New York; "What can an alumna do?" Pearl Leise, Lamoni, Iowa; "What can a faculty member do?" Charlotte Condit, instructor in English.

After the talks, the quartet sang a hymn of prayer, "Remember me, O Mighty One." In the quiet spirit of reverence that prevailed at the service, Roy Cheville, who presided, voiced a prayer of supplication.

There was little conversation or hurry as the students left the chapel.

### Vesper Service

A vesper service for Lamoni young people was held in the lower auditorium of the Brick Church Wednesday evening, January 8. The rostrum and pulpit had been tastily decorated with the church colors, and the theme "Onward to the Centennial and beyond" appeared in large gold letters on a purple background on the wall back of the pulpit. At 7.45 a chorus of high school students marched into the room and took seats near the piano at the left of the rostrum. Sister Thelma Lane played a medley of hymns on the piano, which was followed by a hymn prelude, "Let us go to the house of the Lord," by the chorus. Lois Barrows played a violin solo, "Ave Marie," after which the congregation sang "Youth's prayer." Mavis Wells and Lois Prall sang "Come, Sweet Comforter," and Bishop G. L. DeLapp offered the prayer. A quartet sang as a response "The prayer perfect," which was followed by a scripture reading by Bishop DeLapp. Other hymns sung by the chorus and congregation were, "Zion Builders," "Onward to Zion," "Just as I am," and "Admonition." Verlyn Stevenson read the poem "Come up higher," written by Brother Elbert Smith; Ella White sang "My task," and Wilber Prall talked to the young people on the theme, "Forward to the Centennial and beyond." In his talk he reviewed the great achievements of the church during the period from 1830 to 1833, setting forth four reasons for its rapid growth and development:

First, The early church believed that as God had done anciently, so could he and would he do for them.

Second, They expected great things of God and were willing to undertake great things for him.

Third, The young people were devoted and active in the work of the church.

Fourth, The early ideals of the church, such as obedience to law, their position against the sale and use of intoxicating liquor, their attitude toward labor and education were conducive to growth and development.

In closing, he spoke on the latter part of the theme and stated that the period suggested as "beyond" meant to him the first fourteen-year period of the second century. He expressed the hope that this period (1930-1944) might compare favorably with 1830-1844 so far as the growth and development of the church is concerned. However, he is of the opinion that this hope can be realized only if the members of the church, like the early saints, believe that as God did anciently, so can he and will he do today, and as they expect great things of God and are willing to undertake great things for him, not forgetting the early ideals of the church.

## East Saint Louis, Illinois

### Thirty-eighth and Forest Boulevard

Saints of this branch are earnestly engaged in the Master's work. Officers for 1930 remain about the same as in 1929. Elder H. W. Brunkhorst was reelected presiding elder. Frank O'Bryan, John Smith, and Flora Doepke were reelected superintendents of the Departments of Sunday School, Recreation and Expression, and Women, respectively.

A spiritual sacramental service was had the first Sunday of the new year. Many of the young people as well as the veterans of the gospel testified of the goodness of God and their gladness in working for the church.

District President E. A. Curtis is going to start meetings in this church January 12. We are trying to "complete the family circle" in about ten families in this branch. Let us go forward.

## Bemidji, Minnesota

January 1.—All services were held in Bemidji Branch during November and December. The local is striving to go forward in the work of the Lord.

Brother George W. Day and a number of Saints motored to Cass Lake and held meetings at the home of Brother and Sister Bosshardt. There quite a good attendance of non-members gave attention, many expressing themselves pleased with what they had heard. If efforts are continued there, we are confident of accomplishment.

November 8 Brother Day was called by telephone to International Falls to administer to Sister Currie. The doctor had given her up. She soon recovered and is strong in the faith of the Restoration.

Brother Day was called to Deerwood November 28, to preach the funeral sermon of Brother A. D. Boardwell. Brother Boardwell and his family are well respected there.

As a branch Saints of Bemidji have been looking to 1930 for improvement and plenty to do. We are praying for the progress of the church.

# OFFICIAL

## Music Contest for 1930 Conference

(Continued from page 55.)

### Contest Events and Regulations

The following events have been arranged for: vocal solo, piano solo, organ solo, violin solo, and various solos in the band and orchestral instruments. The contest will be subject to the following rules:

1. No contestant shall be over twenty-five years of age, except in the organ contest. No age limit is placed for organist, as it requires a thorough piano study previous to organ training.
2. All enrollments shall be made not later than February 1, 1930, accompanied by a fee of one dollar.
3. Each contestant must have the written indorsement of his district or stake chorister, and be a member of the church.
4. The contest will be judged by competent and disinterested judges.
5. Each piano contestant shall play "Prelude" and "Fugue No. 1" from the *Well-tempered Clavichord*, by Bach, and a number of his own choice.
6. Each violin contestant shall play a composition of his own choice.
7. Cello contestants may play a number of their own choice.
8. Each contestant in the various woodwind and brass instruments shall prepare a number of his own choice.
9. The vocal contest shall include the following six sections, with each contestant singing one number from the list below and one of his own choice.

- a. Soprano: "A spring fancy," by Densmore.
- b. Mezzo Soprano: "Down in the forest," by Ronald.
- c. Contralto: "Pilgrim's song," by Tschai-kowsky.
- d. Tenor: "In the silence of night," by Rachmaninoff (Schirmer).
- e. Baritone: "Passing by," Purcell.
- f. Bass: "The lute player," Allitsen.

10. Those enrolling in the organ contest may play one composition of their own choice.

A gold and silver medal will be awarded in each of the following classes: men's voice, women's voice, piano, organ, string, woodwind, and bass instruments. The board reserves the right to award medals according to the discretion of the judges in classes where only one or two enter. In the latter case, if the talent is of sufficiently high caliber, medals may be awarded, though the competition is not large. The board and judges will select the most outstanding talent to appear before the conference audience at the Auditorium.

This contest should promote much serious study. Enrollment blanks may be secured from Miss Mabel Carlile, Graceland College, Lamoni, Iowa.

## Choral Music for General Conference

The following anthems have been selected for use at the 1930 General Conference. It is hoped that all choirs will prepare these anthems and be ready to sing in the big conference chorus. You will be admitted to the chorus if you have your own music and have learned it. Plans are being matured to have a choir of eight hundred for the big Auditorium. Work should begin on these anthems immediately. The first one on the list is moderately difficult, and should be sung very fast. The others are of average grade. "Bless the Lord, O my soul" should be sung without instrument, with careful attention to all expression marks.

1. "One hundred and fiftieth psalm," by Cæsar Franck. (J. Fisher, Publishers.)
2. "Bless the Lord, O my soul," by Ippolitof-Ivanof. (The Boston Music Company.)
3. "Appear, Thou Light Divine," by Morrison. (Oliver Ditson.)
4. "New every morning is the love," by Bullard. (G. Schirmer.)
5. "The Lord is my light," by Allitsen-Salter. (No. 1339 Boosey & Company.)

These anthems may be secured through any music house, and should be brought with you for use at the conference.

MABEL CARLILE,  
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One hundred acres, 65 cultivated; timber; four-room house; bank barn; spring. Two miles to Saints' church, 9 miles to Ava. Price, \$2,500. Terms, \$350 cash, balance easy.

Seven and three fourths acres, all fenced and cultivated. Four-room house, barn, smokehouse; spring. Four miles to Ava, 2 miles to Saints' church. Good place for chickens and fruit. Price, \$775. Terms, \$176 cash, balance \$15 per month.

Forty acres, all fenced; five acres cleared, balance timber. Three springs; no buildings. Fine chicken ranch; good for hogs and cows. Three miles to Ava, 3 miles to Saints' church. Price, \$550. Terms, \$75 cash, then \$15 per month.

Have other farms; list free.

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**MISCELLANEOUS**

**Conference Notices**

Western Oklahoma district conference and institute will be held at Calumet Branch, twelve miles southeast of Geary, and about eight or ten miles southwest of Calumet, beginning Friday night, February 21, and closing Sunday, February 23. It is desired that as many Saints as can attend, for there will occur the election of district officers and also delegates to the world conference. This district wishes to send its full delegation to General Conference, and all should be present to support those best qualified to represent us. The institute work will be beneficial. Come, that you may gain spiritual strength.—Roy L. Diamond, district secretary, Eagle City, Oklahoma.

Conference of Central Nebraska District will convene at Inman, Nebraska, 2 p. m. Saturday, January 25. Delegates to General Conference will be chosen at this time, and other important business relative to our district work will come before us. We would like to have a full representation of the priesthood of the district. It will be the effort of the Inman Branch to care for all visitors. We will have special all-day services on Sunday, January 26. The Women's Department will supervise a basket lunch Sunday noon in the ladies' aid parlors.—E. Melvin Russell, district president.

**Attention, Detroit District Saints**

The Department of Recreation and Expression has secured the services of the following speakers from the University of Michigan. They will be included as principal speakers at the one-day religious institutes which will be held at Pontiac, Michigan, on the following dates, under the supervision of the district presidency. Each lecture will be given at three o'clock, Eastern Standard time. The Saints in neighboring districts are extended a hearty invitation. January 12, Professor Floyd K. Riley, "Dynamic youth"; February 9, Doctor Isaminger, "The lengthening span of life"; March 9, Professor John L. Brumm, subject to be announced later; April 13, Professor E. S. Guckert, "Our problem of increasing leisure"; May 11, Professor W. D. Henderson, subject to be announced later.—Carlisle Whitehead, Pontiac, Michigan.

**Conference Minutes**

ALABAMA.—District conference met December 21, 1929, with Pleasant Hill Branch. Presiding were J. W. A. Bailey, J. R. Harper, and B. E. Barlow; W. H. Drake acted as secretary. Branch report came from Pleasant Hill. Ministerial reports were submitted by J. W. A. Bailey, J. A. Gunsolley, J. R. Harper, B. E. Barlow, J. W. Baldwin, H. H. Wiggins, D. E. Sellers, W. H. Drake, A. A. Odom, D. W. Clark. J. W. A. Bailey was authorized to appoint a temporary district president, conferring with the Presidency of the church. D. E. Sellers was appointed; W. H. Drake was elected secretary; D. E. Sellers was sustained district chorister; Sunday school superintendent, B. E. Barlow; assistant superintendent, D. E. Sellers; district worker for Religion, E. C. Sellers; Women's Department, Mamie Taylor; assistant, Essie Sellers. Delegates to General Conference are J. A. Gillen, J. W. A. Bailey, J. A. Gunsolley, J. R. Harper, Sister J. A. Gunsolley, D. E. Sellers, Vida E. Booker.

**Marriage**

ELLIS-YORKS.—Alvin Ray Ellis, jr., and Vera Yorks were united in marriage at high noon Christmas Day, at the home of the bride's parents, near Evart, Michigan. Alvin R. Ellis, sr., officiated. Both are successful school-teachers, and we predict for them a useful and happy life.

**Our Departed Ones**

KIRKWOOD.—Mary M. Webb was born July 12, 1854, in England. When a small girl she moved with her parents to Edinburgh, Scotland. January 1, 1873, she married Robert Gray Kirkwood. To them ten children were born, four of whom preceded the mother in death. In 1876 Mr. and Mrs. Kirkwood and their eldest daughter came to America. For a number of years they made their home in the vicinity of Crescent, Iowa. There they became acquainted with the latter-day gospel and were baptized. They moved from Logan, Iowa, to Independence, Missouri, nine years ago. Since the death of her husband two years ago, Sister Kirkwood has made her home with her daughters, Mrs. F. W. Lanpher and Mrs. M. C. Jacobson, of Independence. In April she went to Canada for a visit with her son and daughter. She and her daughter, Mrs. W. D.

Gould, arrived at the home of her son, James Kirkwood, at Logan, Iowa, December 7. On Sunday, December 8, she passed from this life. Left are six children: Mrs. George Vallier, Neola, Iowa; Mrs. F. W. Lanpher, Independence, Missouri; J. A. Kirkwood, Logan, Iowa; Mrs. W. D. Gould, Zealandia, Saskatchewan; R. J. Kirkwood, Calvet, Saskatchewan; and Mrs. M. C. Jacobson, Independence, Missouri; one brother, E. B. Webb, Baltimore, Maryland; three sisters: Mrs. Ed. May, Fort Arthur, Ontario, and two younger sisters in Scotland; twenty-four grandchildren, and ten great-grandchildren. The funeral was at Walnut Park Church, Independence, Missouri, December 11, in charge of Bishop B. J. Scott, assisted by Samuel C. Smith. Interment was in Mound Grove Cemetery.

**CARLISLE.**—Arthur Herbert Carlisle was born at Joplin, Missouri, December 11, 1911. He was killed in an accident on Highway No. 71, December 14, 1929. The deceased and a boy friend in a Ford roadster collided with a seven-passenger car, and Mr. Carlisle was instantly killed, all other occupants of the two cars receiving injury. Left to mourn are his parents, three brothers, three sisters, and a host of other relatives and friends. The funeral was conducted by Elder A. B. Kinney, the sermon being preached by George Jenkins. Interment in Rich Hill, Missouri, Cemetery.

### Broadcast Schedule, Program News

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#### LDS Studio Program

Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

#### Sunday morning:

- 7.00 to 8.00 "Heroes of the Church," Columbia Chain program.
- 8.00 to 8.30 Bible Study, U. W. Greene.
- 10.00 to 10.30 Community Church, A. B. Phillips.

#### Sunday evening:

- 3.00 to 4.00 Cathedral Hour, Columbia Chain program.
- 6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.
- 10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

#### Daily Devotional Service

- 7.30 to 7.45 Morning devotional service (Columbia).
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## THE SAINTS' HERALD

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# THE SAINTS'

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Independence, Missouri, January 22, 1930

Number 4

## EDITORIAL

### Church Physician Writes

*The Herald* begins with this number the publication of a series of twelve or more articles from the pen of the Physician to the Church, Doctor A. W. Teel, of Los Angeles, California.

The subject of these papers is the human physical organization, its enemies, disease prevention, and the development of its strength and efficiency. Some of the definite captions are: "Food as related to efficiency"; "Treatment and prevention of diseases; tests"; "Breathing apparatus," under which special attention is given to colds, pneumonia, and tuberculosis, their avoidance and their treatment; "Headaches and heartaches"; "Kidney, liver, and bladder"; "Special senses, throat and nose"; "Hygiene of muscles," an important paper for both sexes; "Systematic physical training"; "Mental hygiene"; "First aid course"; "Sex hygiene"; "Hygiene of beauty," which paper is valuable to men as well as women.

There is not one dull moment for the reader in any one of the papers which have been submitted. They seem to the layman to be both conservative and progressive—to shun nothing important, but to speak with reserve of those things which are still and may always be problematical.

The work of Doctor Teel in these papers is of such a nature that it should be preserved for regular use in the family or by the individual. A glance or a hasty reading of them is not sufficient. The Herald Publishing House is printing an extra number, so that Saints who subscribe at once may secure the *Herald* of January 22 and each succeeding week. Thus they may preserve the entire series.

I am advising my friends to take an hour each week for the study of this work of the Physician to the Church. I believe this office to be one set in the church in the last days by the Author and Finisher of our faith. It is for the protection of God's people, and it is also for their development. A physician to the church has not been chosen for the purpose of saving its members a few paltry dollars in

consultation fees, and the time of this general church officer should not be imposed upon by the membership.

But his talent should be devoted to the church as a body, and the safety and the development of their physical beings should be so precious to him as to call for the best that is in him. When this call is fairly met by the man whom God chooses for the work, the people will profit greatly. They can not profit by this provision of the Lord unless they come in touch with the officers designated to administer it, either through his written or spoken word. It is folly and shame to condemn the officer or the office unless one has given them a chance to work in his affairs.

The laws of God and the privileges he has extended to men are for their good, and they will work. However, it remains for the individual to say whether they shall work with him.

R. J. L.

### Legionnaires as Missionaries

For those who have become members of the Tenth Legion movement among the young people of the church there have been three principal fields in which each has been active in order to qualify as a Legionnaire. These are: financial, missionary, and church activity. The Legion movement was started in the summer of 1929, and the executive secretary had recently made a report of the activities of its members from that time to the close of the year.

Legionnaires are all missionaries. They have been playing their part in the missionary program of the church. Their activities have been varied, each doing his missionary work in the way that seemed best to him and best suited to the opportunities around him.

Through the personal efforts of members of the Tenth Legion seventeen persons were influenced to unite with the church, the report shows. One hundred and sixteen nonmembers were taken to our church services by Legionnaires. Doubtless there were others in both these groups, upon whom definite reports could not be or were not made.

Many subscribed to church publications for nonmembers, or sent books by our own writers. The

*Herald, Ensign, Vision, and Stepping Stones* were all represented on the publication list. Among the books sent were: *Call at Evening, Two-Story Book, The Minister Who Was Different, A Reasonable Service, The Fourth Relaford, Peter Bosten, and Autobiography of J. J. Cornish*. Some sent copies of the *Book of Mormon*, and others loaned their various books. Still others distributed church pamphlets and tracts.

In a personal way a number of Legionnaires told the story of the Restoration to nonmembers. One explained the beliefs of the church to a high school class of which he was a member; another, a university student, explained them to five of her professors; others to their friends. Some made house-to-house calls.

Other activities of a missionary nature carried on by members of the Legion were: Driving missionaries to their appointments; guiding at the Auditorium in Independence; writing for the *Ensign*, and publicity agent work.

One of the best ways in which young people can become acquainted with their own church and discover a new regard for it is to endeavor to give to others an intelligent, a dignified, an adequate account of it—its beliefs, its organization and history in brief, reasons for its existence, and its program and ideals for the individual and for society. In this sort of work Legionnaires are engaged. They are anxious to represent the church in an acceptable way in meeting those who are not acquainted with it. And, of course, in the pledge that they take, the members of the Tenth Legion are undertaking their greatest piece of missionary work of all—"to answer daily the call to a quality of living which is in keeping with the ideals of Zion." This, along with the spoken and written word, will go a long way toward revealing to others the light which is in the Restoration.

The Tenth Legion has among its number of slogans, "Every member a missionary."

L. E. F.

### Bishop Carmichael Recovered

On December 27 Bishop Albert Carmichael entered Independence Sanitarium for a minor foot operation. From this condition an infection ensued which for more than a week seemed to be very serious. Only on January 14 was he able to go to his home on South Crysler Street, having recovered beyond the point of danger. He expects to be at his office and desk again within a few days.

There is a note from Bishop Carmichael published in "Official" of this number of the *Herald*. Read it, and the letter he quotes, with care.—R. J. L.

## What Is Success?

### A Parable of Two Kings

Once a powerful king was hunting with his courtiers in the mountain forests that lay at the edge of his domain. They had secured only a little small game. Now they were lost, and none of his handsome fine-clad nobles could tell him the way home. Soon they rode into a clearing, where they saw a leader and his band of retainers, all of them plainly dressed, and each with a fat buck strapped over the back of his saddle. King Charles rode up to the leader and said:

"I am King Charles, and I have lost my way. It grows late. Can you direct us home?" The other answered:

"I, too, am a king, and if you wish, one of my retainers will show you the shortest way home."

"Where is your kingdom?" asked King Charles.

"Beyond the mountain," answered the other. "We came for water at the spring and are soon returning."

"Then because you have done a good deed, I invite you to visit me next month at my castle."

"I will," replied the other king. A retainer showed King Charles the way back to his castle. One month later King Joseph and his plainly clothed followers took their way over the mountain. They passed through a country from which all the trees had been cut, in which the peasants lived in miserable huts. It was an ugly, scarred land. But on the top of a hill stood a marvelous castle. Its heavy gates were guarded by fierce warriors from another land. The walls were hung with fine tapestries, the dishes on the table were of silver, and the chandeliers above shone with bright gold. Beside monster fireplaces piles of logs lay that had, short time since, stood as trees on the land.

King Joseph and his simple retainers stood in silent wonder at the magnificence of the castle. King Charles displayed his treasures with great pride. But King Joseph could not forget the miserable huts of the peasants, nor their poor, starved faces; he could not forget the land stripped of its trees, the countryside devoured by greed. When the visit was over, King Joseph said:

"I, too, have a kingdom, but it is of another kind. That kingdom I should like to have you see. I invite you to visit me next month. My guides will come to show the way thither."

One month later, the guides had come to the palace of King Charles. As he went from his palace, the peasants hid in their huts for fear as he passed. This the guides noted.

Through the forests and over the ridge of the great mountain they went. King Charles paused to

look at the sight before him. No palace was in sight. No castle commanded the high hill. There were no temples. But all over the land he could see beautiful trees standing, and tilled fields laid out well in order, crowded with crops that would soon fill to bursting the many barns that stood close to the stanch homes of the people. He could see, by looking closely, that people were outside working, and that children and small animals played about the homes. It was a sight that filled his heart with strong emotion.

The guides brought King Charles to King Joseph. "Where is your palace?" he asked.

"There, among the homes of my people," replied King Joseph, pointing to a house not much greater than those that stood around it. King Charles again wondered, for here was something that he could see, but could not understand.

Inside the home of King Joseph, Charles was met by the queen and her ladies with a sincere courtesy and an absence of formality that was refreshing and charming. He could see that love and not fear dominated these people. After supper, he rested in a bed that seemed, for the first time in his life, to relieve his weariness. He felt all through that night as if he had during many years wandered in strange lands and had just now found his way home.

In the morning, when he was ready to go, Charles thanked Joseph with tears on his cheeks. They looked into each other's eyes, and they both understood without speaking.

"You," said Charles, "are a true king." And he wrung the hand of Joseph and departed over the mountain to his palatial home.

When he was gone Joseph spoke to his followers:

"I would rather worship in a tent with my friends than in a cathedral alone.

"My people are my kingdom. Their happiness is the stronghold of my power." L. L.

### The Province of the Church

Of late the Christian church has been under fire for the part which it increasingly plays in attempting to remedy social and political wrongs. It has been told that it had no business to make reports on conditions in steel mills; that it had no business to give advice to legislators; that it had no business to attempt to take a part in regulating social conduct. No churchman need apologize for these attempts to rescue religion from its public impotency. But who will dare to tell the church that it has no business to pray?

It is well for a church praying for peace—for a peace which rests upon justice rather than on might, for a peace which fulfills the solemn pledge of the

Pact of Peace—to realize that never were the enemies of peace, the devotees of brute force in national policy, so active as just now. A wide difference obtains between a present-day prayer for peace and all the prayers that for centuries have ascended from Christian altars. In the past nobody expected an answer. Hence, everybody prayed for peace. It was the only decent thing to do! Nobody *prayed* for war; they just expected war and prepared for it.—*The Christian Century, January 15, 1930.*

### News from the Department of Statistics

The appended article from the church statistician should bring encouragement to the church. It would seem, however, that losses by death have been very heavy.

A clear detailed statement of the conditions and the changes of the year is presented. As a result a net gain to the enrollment of 3,551 is reported. The number of baptisms reported to end of December is 4,665, which has been exceeded by three other years.

*Herald* readers have had their part in correcting some conditions; namely, in locating many Saints who were recorded on the list of Unknown and who were not numbered in the church membership. A total of 1,605 such were reclaimed during 1929.

I am glad to present this report of the Department of Statistics to the readers of the *Saints' Herald*.

During the year 1929 the following changes in the total net enrollment of the church took place:

Net enrollment December 31, 1928 .....	103,273
Baptisms during the year .....	4,665
Gains from the Unknown .....	1,605
Gains by correction .....	148
<hr/>	
Total Gain .....	6,418
Deaths during the year .....	2,119
Expulsions .....	177
Losses by correction .....	1,255
<hr/>	
Total Loss .....	3,551
Net gain during the twelve-month period .....	2,867
Net enrollment December 31, 1929 .....	106,140

The following number of miscellaneous reports of the various types were received by this office during the year 1929:

Transfers .....	9093	Changes of Name .....	31
Blessings .....	1955	Silences .....	26
Marriages .....	1720	New Branches .....	14
Ordinations .....	299	Branches Disorganized .....	13
Divorces .....	71	Licenses Restored .....	8

It is interesting to note that the calendar year 1929 reported more baptisms than any year since 1921, and with three exceptions more baptisms than any other calendar year in the history of the Reorganization. The exceptions are 1915, with 4,907 baptisms; 1918 with 5,195 baptisms; and 1921 with 5,477 baptisms. It is hoped that the twelve-month period from April 6, 1929, until April 6, 1930 (the Centennial Year), will show more baptisms than any calendar year

thus far in the history of the Reorganization, and that the goal of 6,000 will be achieved.

This last year has also been significant in the large number of names which has been transferred from the Unknown File. A total of 1,605 has thus been entered as a gain to the total net enrollment of the church. In addition to the names which have thus been transferred, 234 deaths of persons on the Unknown File were reported and 38 duplications corrected. This makes a grand total of 1,877 names cleared from this file.

During the year we have also been checking over the records of the various branches, districts, and missions with the local statisticians, and from time to time have made corrections in the total enrollments thereof. The amounts of such gains or losses by correction have been shown in our monthly reports.

The largest gain by correction occurred in respect to the Australian Mission. We have been attempting to bring the records in this office and in that of the Australian statistician into mutual agreement, and are happy to say that this has now been done, with the exception of a few odds and ends that remain to be taken care of. It has taken a long time and very careful, detailed checking on the part of all concerned. Progress has been hindered because of distance and slowness of the mails. After everything was checked over we found a total of 2,355 names on record with the Australian Mission. In order to bring this into agreement with our previous total, a correction gain of 95 was necessary.

The largest loss occurred in connection with the Disorganized File. In figuring the number of names carried on this file, we have accepted the total shown on the ledger card at the time of our coming into this office, and have simply added the gains to and subtracted the losses from this total. At the end of the year it was decided to make an actual count of the names contained in this file in order to check the accuracy of the total shown on the ledger card. The ledger card showed 7,379, while the count of names, carefully rechecked, gave a total of only 6,222. To offset this discrepancy a loss by correction of 1,157 was necessary. This, of course, operates to cut down the recorded net enrollment of the church, but it is only a loss on paper, because the previously reported totals have been that much too great.

The following tabulation gives a summary of the gains and losses in the main subdivisions of our church membership:

NAME	NET ENROLLMENT December 31, 1928	GAINS BY:			LOSSES BY:				NET ENROLLMENT Dec. 31, 1929
		Baptism	Transfer	Correct.	Trsfr.	Death	Exp.	Cor.	
Zion and the Stakes .....	15,379	807	1,381	9	1,232	175	36	16	16,117
Districts of United States and Canada .....	70,727	3,456	6,307	34	5,507	845	92	53	74,027
Unorganized Territory .....	1,793	61	437		238	17	7	4	2,025
Foreign Countries .....	6,010	337	7	101	37	106	41	10	6,261
Sub-Totals .....	93,909	4,661	8,132	144	7,014	1,143	176	83	98,430
The Disorganized File .....	8,539		274		454	964	1	1,172	6,222
Suspense Accounts .....	825	4	940	4	273	12			1,488
Sub-Totals .....	9,364	4	1,214	4	727	976	1	1,172	7,710
GRAND TOTALS .....	103,273	4,665	9,346	148	7,741	2,119	177	1,255	106,140

The above tabulation has been divided into two groups, and sub-totals for each are given. It will be observed that the main part of the church membership, including the members enrolled in the districts and stakes of the United States and Canada, in the branches in unorganized territory or in the nonresident group thereof, and in foreign missions, comprised a total of 93,909 at the beginning of the year. At the end of the year this total had increased to 98,430, a net gain of 4,521. These are the figures to which one should give primary consideration when measuring the growth of the church during the past year.

The Disorganized File at the beginning of the year had a total of 8,539 charged thereto. As we have explained before, this file contains the remnants of branches which have since

become disorganized, but at the time of disorganization the names enrolled therewith were not transferred to other branches or nonresident groups. These names have been allowed to accumulate for many years, and when we came into the office this file contained the names of many who were born over ninety and one hundred years ago. Inasmuch as the probability of such persons being alive at the present time is only about one out of a hundred, it was decided to go through the file and remove the names of all those who were born over ninety years ago. These have been treated as "Assumed Deaths" and entered as losses to the Disorganized File and to the counted membership of the church. The number of names thus taken care of is 781.

The district secretaries and district presidents have also been cooperating with this department in an effort to obtain the present addresses of the remaining names upon this Disorganized File. As a result of their efforts, a total of 454 names have been transferred to live branches or nonresident groups, and an additional number of 183 deaths entered upon the records. Several duplications have also been discovered and properly entered as losses by correction.

Together with the loss by correction explained in a preceding paragraph, this accounts for a net loss to the Disorganized File of 2,317, making its present count 6,222 names. It is our purpose to continue diligently in our efforts to have these names properly enrolled with active branches or nonresident groups and to reduce the number carried on this file to a minimum.

The number of names carried on "Suspense" Accounts has increased during the year. This is where we place names that have been reported as unknown since our coming into the office. This is done because we do not believe they should be counted out from the total net enrollment of the church, as has been done in the past. They are still members of the church and should be counted as such. However, since they are not known to the officers of the branch with which enrolled, and the present address can not be obtained after diligent inquiry, upon the branch secretary reporting them unknown, we transfer such names to a suspense account, where they may be held in suspense while further efforts are made to locate them. It is significant to note that for 940 names transferred to these suspense accounts during the year, the addresses for a total of 273 were later obtained, together with the reports of the death of 12 more. We intend to make continued efforts to locate the 1,488

names that still remain on these suspense accounts.

We wish to express our appreciation to all the branch, district, stake, and mission officers and to all members of the church who have cooperated with us in making the various efforts toward up-to-date records successful.

Fraternally yours,  
THE DEPARTMENT OF STATISTICS,  
By CARROLL L. OLSON.

You are not doing your part in the world unless somebody is happier for your being here.—*Selected.*

# MINISTERIAL PROBLEMS

*Righteousness That Exceeds*

*Our faith, to be serviceable, must become a high tower in the midst of the plain, salt to savor the flatness and boredom of modern life, light amid the darkness of our muddled morality—this is the task of qualitative evangelism.*

## Quantitative versus Qualitative Evangelism

Apropos to the present church-wide effort to reach a certain goal in baptisms, we present the following from the *Christian Century* of December 25, 1929. The article is from the pen of Samuel H. Miller, and bears the title, "*Christianizing church members.*"

The author calls attention to the concern of many churches as to the relatively small number of conversions in home missions. According to this author, thousands of converts are reported from foreign missions, while many home missions produce a scant few or none.

There follows a question as to the cause. Is the hunger of the world satisfied by our material comfort and luxury? Do men feel that they no longer need God? Have the men of the day lost their religion because they have made their fortunes?

The author believes that comparing foreign and home missions is unfair, because the circumstances are very different. According to Mr. Miller there is a strict contrast between Christian and so-called heathen in the foreign field on the one hand, and an apparent similarity between the church member and the nonmember in America:

It is this visible margin which gives the missionary a fulcrum by which he can lift men up, and it is the lack of it that makes our revival efforts at home so pathetic and the results so puny. Whenever there is a definite difference between the church and the "world," quantitative evangelism is successful.

To the closing paragraphs of this article we call our readers' special attention. Therein is contained rather clear-cut distinction between quantitative and qualitative evangelism. Certain sentences of the author have been placed in italics by the editor for the sake of emphasis. We urge a careful reading of these paragraphs.

F. M. MCD.

There is only one thing left to do. Negatively, to expect no phenomenal results from quantitative evangelism, thus ridding the church immediately of the false sense of frustration and failure which now attends her ministry and service. Positively, to emphasize the necessity of raising the spiritual level of the churches until we gain a visible margin of character and spirituality by which men may be challenged. *A person may be transferred horizontally from the "world" to the church, but he isn't "born from above" in all its possibilities until the church actually attains a higher plane of ethical and spiritual existence than that from which the convert comes.* When it becomes the "general average," Christianity loses its dynamic for personal and social improvement. Leveled down as the faith and practice of everybody, it ceases to present a recognizable ideal, embodied in the few, admired and desired by the many. In such circumstances we face the challenge to a new, and yet very old, kind of evangelism. Let us call it qualitative.

Its text is the plain word of Jesus from the Sermon on the Mount: "Unless your righteousness shall exceed that of the scribes and Pharisees (the current standard), ye shall by no means enter into the kingdom of heaven. . . . Ye have heard that it was said . . . but I say unto you . . . If ye love those who love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, what do ye more than others?" More than others! That's the margin, to be expressed in the unselfish service of the second mile and the charitable attitude of understanding and forgiveness, until the Christian becomes a spiritual Saul, "head and shoulders above the crowd," a marked man, above the average, by reason of his margin of goodness and way of life. Our numerical growth will wait upon qualitative refinement. *The horizontal penetration of Christianity will depend upon the vertical height of its source of supply for its power and urge.*

The field of qualitative evangelism within the church is almost unlimited. The sickening spectacle of petty snobs, garrulous gossipers, narrow bigots, hard-hearted misers, and unforgiving Pharisees, parading in the robe of Christ, is a call for a qualitative analysis of surgical severity. The less disgusting but just as difficult situation is manifest in that army of Christians who are as good as they ever were, but show no signs of ever being any better, amply satisfied in their smug little souls by the minimum requirements of respectability. Then there is that vast host who cling with such sentiment to the "dear old church," crying, "Lord, Lord," but having no understanding of his words and no glad news of good deeds for men. And finally there looms up that church of the spiritually active, whose inner life must be maintained, character "stepped-up" from glory unto glory, and experiences ceaselessly expanded and constantly applied to the problems of ordinary life.

Quantitative evangelism has its place and time, but qualitative evangelism cogs in the circumstances of our day and our need. *The kingdom of God will never come by "count alone."* Like the silent permeation of leaven in a loaf, it must come as well by accumulated quality. Let the false sanctity of statistical comparisons no longer frighten us. It has produced an inferiority complex of tragic consequences in the church at home without just cause. The very title *missionary* holds the significance of quantitative evangelism; while *pastor* and *minister* suggest a care of those already in the fold. *Christianity must be maintained as well as spread.*

Certainly when one stands beside the Christ and listens to him preach, the realization quickly comes that *the Master was in no way anxious to run an attendance contest or to count his converts as a criterion of success*, but rather discouraged the multitudes from an easy discipleship, pointing out the hard and rugged climb for the chosen few, who were to achieve only by a cross-bearing, self-denying discipline that their righteousness might exceed the accepted standard of the day, to be and to do, "more than others." *The Master was not a statistical expert; he was Lord of the spirits of men.*

I am persuaded that inside the will of God we can not fail, outside of it we can not succeed; that one can not do his best work unless he feels that the sum total of things is backing his will; then he has a sense of divine mission in life.—*Stanley E. Jones.*

# OFFICIAL

## A Mite Offering

Straight from the heart of a real Latter Day Saint, a sister whose testimony and example prove her loyalty, come an offering and an idea.

WAGNER, SOUTH DAKOTA, January 7, 1930.

A. CARMICHAEL,

INDEPENDENCE, MISSOURI.

*Dear Brother:* I have been thinking that we were nearing the one hundredth anniversary of the church, and desire to send a little "mite offering." I feel that if each family would do likewise we could help much to celebrate the one hundredth birthday of the work we love so well. When I think of the dear ones who brought this blessed work forth, I desire to help remember this wonderful day by sending five cents for each year I have been a member of this church. I have been a member for thirty-eight years, and my son John has been a member for twenty-eight years, and we hope and sincerely pray every Latter Day Saint may send in like offering. Let us make this week of prayer a week long to be remembered by all rallying and sending our offerings, that the work we all love may be hastened in righteousness. We ever pray for those at the head of this great work, and hope to do all in our power to lighten your burdens.

Very sincerely,

MRS. W. L. COFFMAN.

The suggestion appeals to me because of its sincerity and simplicity. When I finished reading the sister's letter, I felt like making a thank offering in the same way that she did. I immediately did so, five cents for each year that I have been a member of the church.

The idea has helped me to think of God and his work in a new way, and I am happier. It is a modest offering. The money itself will help the church only a little. But I wish that one hundred thousand Saints would read the letter from this sister from South Dakota and then follow her example.

ALBERT CARMICHAEL.

## Railroad Ticket Rates to General Conference

Reduced fares to General Conference have been granted by the railroads on what is known as the Round Trip Identification Certificate Plan, instead of the usual certificate plan heretofore applying to General Conference traffic. The Identification Certificate Plan provides for the sale of round-trip tickets at fare and one half of current fares, with minimum of \$1 for round trip, upon presentation of identification certificate, which will be issued by the Transportation Department direct to members of the church applying for such certificate. One certificate will suffice for all members of the family. These certificates are now ready for distribution and will be mailed to all members requesting them.

Tickets will be sold going and returning same route, except from stations in Arizona, British Columbia, California, Nevada, Oregon, and Washington, from which territory tickets will be sold going via any direct route and returning via any other direct route. Certain indirect routes will be authorized from this territory at fares slightly higher than those applying via direct routes. Tickets will be sold to Independence or Kansas City, Missouri, dates of sale being as follows: From all points in the United States and Canada, with the following exceptions, dates of sale of tickets will be April 3 to 9, with return limit April 25. The exceptions are: New England, dates of sale April 2 to 8, return limit April 25; Montana, Southern Idaho, Utah, Alberta, dates of sale April 2 to 8, return limit April 26; Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington, April 1 to 7, return limit April 28; California, March 31 to April 6, return limit April 28; Oregon (via California), March 30 to April 5, return limit April 28. Passengers must reach original starting point prior to midnight of date of final limit, and tickets must be validated by ticket agent before boarding train for return journey.

Tickets good for thirty days from date of sale will be sold on basis of fare and three fifths.

It must be understood that these reduced fares apply only to church members and dependent members of the family; and the name of the member to whom the certificate is issued, together with names of dependent members of the family for whom tickets are desired, must be filled in before the Identification Certificate is presented to ticket agent. Arrangements for tickets should be made well in advance of your departure, to avoid any possible delay.

Address Transportation Department, Auditorium, Independence, Missouri, for your Identification Certificate.

TRANSPORTATION DEPARTMENT.

What is it in the preacher that makes the people feel that the sermon is different from all other speech, and that the church is the house of God, the very gate of heaven? We read the sermons of the Hebrew prophets, and they stir us today as if they spoke to our own need, while we feel that such men had the right to say, "Thus saith the Lord." They had a divine message, though it might relate to selling goods and hearing lawsuits. Who can miss the power of Amos, Hosea, Micah, Isaiah, Jeremiah? We listen to Jesus and, with the multitudes, wonder at the gracious words that proceeded out of his mouth.—*Theodore G. Soares, University of Chicago Sermons.*

## WORLD'S AFFAIRS

### The London Conference on Armaments

As you read this issue of the *Herald*, the conference for the limitation of armaments will be under way in London. This is another of the long series of efforts to remove from the backs of the people of the world the great and costly burden of competitive armament.

There are many people, and they are the noisiest part of our population, who will cry that the effort is useless and the results vain. But those who realize the seriousness of the situation will do all they can to support our Government in its honest effort to establish world peace with safety. Those who read and think, although they will not expect too much from one conference, will see the inevitable gain in international understanding as a result of the conference.

### Changing Taste in Radio Music

Judge Ira E. Robinson, chairman of the Federal Radio Commission, has made the startling statement that most people prefer hymns to 95 per cent of the music broadcast at present. We imagine that the radio audience is widely divided in its preferences, and it would be difficult to make statistics on the kind of music broadcast. Some commentators take Judge Robinson's statement broadly, and think he did not mean literally what he said, but spoke strongly for effect.

When radio programs first became a feature of the national life, the audiences were not critical: it was a novelty and a privilege to hear anything at all on these new machines that drew voices and melodies from the air. Some broadcasters took advantage of this tolerant attitude and assumed that most of the listeners had no taste at all. Lately, however, the number of broadcasters who have been governed by principles and ideals has been increased. The need for new material and for variety has encouraged the inclusion of classical music and high-grade modern numbers.

It has been found that even people who are not musically educated prefer to hear good music some of the time. A good program always attracts a large number of ready and appreciative listeners. It is now possible to hear really excellent programs on Sundays. If one turns his dials carefully, he will come upon some good music during most evenings in the week.

The radio audience, having listened a while, is becoming more discriminating. The fact that some stations continue to deluge their listeners with

## Centennial Conference

### Advance Information

The Centennial World Conference will be opened officially at 2 o'clock Monday afternoon, April 7, although the communion service at 8 o'clock Sunday morning, April 6, will be the opening service. The business sessions will be held each afternoon at 2 o'clock in the Auditorium, with the possible exceptions of one or two days.

Monday night will be "official night" and will include the formalities appropriate to the occasion. As soon as the plans are completed, the program for the first night of the conference will be published.

Tuesday night, April 8, has been assigned to the Independence Sanitarium. Miss Gertrude Copeland, R. N., superintendent of the Sanitarium and the staff of nurses, has prepared a program which will present the service and needs of the institution. The graduation exercises of the 1930 graduating class of nurses will be included in this program. The Sanitarium Patroness Society, which now has quite a number of affiliated units throughout the church, will present its work at this time. The society has been assigned exhibit space, which will also serve as headquarters for the Sanitarium interests of the church.

Two "international programs" have been planned, for Wednesday and Thursday nights, April 9 and 10. The importance of this type of program is indicated by the plans for repeating the Wednesday night program on Thursday night. This arrangement will permit all conference visitors to attend one of these two programs, which will include a presentation and an interpretation of the customs, usages, traditions, languages, and songs of the countries where the church has congregations. Some numbers will be given in costume. This "international program" is planned to stimulate a better understanding between the Saints in other lands and the church in America, that through this new understanding there may develop a more sympathetic appreciation of the part each must take in sharing the tasks of the church. The fellowship of Saints must reach both ways across the seas.

Saints are invited to watch this column each week for further conference announcements.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

trash is no proof that a majority of the radio audience like it.

Judge Robinson's statement, taken as an indication, points to an upward trend in the public taste which is encouraging.

L. L.

## THE HERALD BOOKSHELF

The Custodian of the Bookshelf tightened his belt this morning. J. F. does that when he is determined to get something done. "It is time now to get our inventories ready," he says, "and I have just unwrapped a stack of the new edition of the Family Budget Book. I have been selling many of them to people who know the value of budgeting. The book is a great convenience, and any person can keep accounts straight if he uses it. It doesn't take much time, and you don't have to be a bookkeeper to use it."

### Family Budget Book.

A good thing, whether you use it to make your financial report to the Bishop or merely for your own records. Very inexpensive, when you compare it with other books for the same purpose. It is so arranged that it contains all instructions. Good paper, fiber cover.

Order Number 1008 from Herald Publishing House, Independence, Missouri. Price 25 cents.

### What Is Man? by Elder J. R. Lambert.

This is a standard work, well known and widely used among the older readers of the church publications. But it is probable that many of our younger workers are not acquainted with it. It is a book of backgrounds and fundamental conceptions of belief. All who do any missionary work, or attempt to talk to outsiders, should read it. 249 pages. Cloth bound.

Order Number 821c from Herald Publishing House, Independence, Missouri. Price 60 cents.

### The Departments' Journal.

A magazine for workers in religious education. The *Journal* comes to you every month with practical suggestions, program materials, and many articles from leaders in all administrative and educational branches of the church work. Every teacher and worker in every church and branch really needs a copy of the *Journal*. One copy to a branch is not nearly enough. Young leaders will find a world of information and help in it. Workers who have used it for years are heartily enthusiastic about it.

The best plan is to order enough copies of the *Journal* for all of your workers, to be mailed to your secretary in a single package and to be distributed by that officer. Thus you secure the advantage of a discount, and the cost is met regularly by your budget. Your branch owes it to your workers to buy the *Journal* for them.

Order from Herald Publishing House, Independence, Missouri.

Domestic: Annual subscription, single copy, \$1. Annual subscription, in clubs of five or more, 85 cents.

Foreign: Canada, England, or Australia:

Annual subscription, single copy, \$1.25. In clubs of five or more, \$1.

# GENERAL CONFERENCE NEWS

The Herald Publishing House is making preparations to give the Saints the best report possible of the Centennial Conference.

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## *The Daily Herald*

will be mailed each day from April 7 until April 20, with the exception of Sundays.

A large force of editors and reporters has been engaged, and special articles and interesting stories are in process of preparation.

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## *Only Fifty Cents*

Subscription price is set at 50 cents, so no one need be without the news of the conference.

It is essential to the best service that your name be on the list early. Send your subscription today, and be careful to write plainly your name and address.

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HERALD PUBLISHING HOUSE

INDEPENDENCE, MISSOURI



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Your Body.—Chapter 1

By A. W. Teel, M. D.

#### *Object of the Course*

This course has been prepared, not to encourage self-medication for the individual, but to educate him sufficiently to assist in the prevention of the conditions tending to disease, especially the degenerative diseases, cancer, acute respiratory diseases, and the like. The problem of health is largely an individual one, for the doctor can not follow the actions of each person and supervise his diet, exercise, and similar matters. It would be impossible.

The care of the body is the most important duty in life, no matter how rich you may be, how intellectual, how ambitious, how capable. Put aside every other plan in order to recover if you are physically unfit. A strong body is fundamental to every sort of success.

Every man feels that his particular formula or manner of living is the perfect one. If a man lives to be one hundred, and has chewed tobacco for eighty years, he is inclined to think that the properties of tobacco have contributed to his long life. Some pious souls are equally confident that their right thinking and right living are responsible for longevity. In any case, you will wish to be rated 100 per cent in any physical examination, in order to meet any standards that an insurance company, or any other company, may require of you. If you can pass their tests you may accept that as an evidence of good health.

If I were to attempt to describe in a sentence how to be well and strong, I should say, Take plenty of sleep in a well-ventilated bedroom, and eat very small quantities of simple food.

#### *Health Desirable above Everything*

It is a fact that wealth and position do not represent the sum total of the nation's resources, or the success for which people strive. The lives of the highly successful may proclaim them successes financially and socially, but poor if they are physically out of condition; and we know they would gladly offer a king's ransom to get back their youthful health if it could be purchased. The great object of the wise person is to obtain or retain health.

The peril of middle age is *physical decay*. This peril is imminent with respect to all who dwell in our great cities. All the conditions of life in the

modern American city favor it. Our vastly developed commercial tendency encourages it.

The accumulation of wealth, with which to gratify the desires is the great incentive of our contemporaneous life, and under its fevered stimulation vast numbers of men and women, utterly careless of the body's needs or demands, struggle in the great conflict, and eventually go down, victims of the unchangeable law of nature. Weak persons, working beyond their safe capacity, succumb to the inevitable decay before they have reached the full span of a normal life, and they bear or beget children who are weak in proportion as their parents were weak, and these, thrust in their turn among conditions demanding strength, resisting power, and vitality, succumb more quickly than did their forbears.

#### *The Strenuous Life*

The telegraph, the telephone, the airship, the swift-flying mail train, and the ocean liner have quickened the pulses of life and revolutionized the methods of doing business. How to keep pace with this rapid method of doing things is getting to be a very serious problem with a great many people. The difficulty of adapting oneself to new methods of thinking and acting is a very real one, and thousands of persons are breaking down annually in their efforts to do so.

There is a great natural truth, universally demonstrated with regard to the various forms of living organisms embraced in the animal life of the world; and that is, when all the functions of the body work together harmoniously, such as the digestion, the respiration, the circulation, and the excretion, there is found a normal, strong, healthy organism, capable of existing under conditions which would mean the quick dissolution of one in whom there was a derangement of the natural functions.

#### *Body Requirements*

The human body is a most intricate piece of machinery. It may be compared with a steam engine which requires fuel, water, and oxygen. It obtains heat by the burning of the fuel with oxygen; the waste products that result from the combustion take the form of carbonic acid gas, urea, etc. To insure a continued harmonious working of this machine, all the parts must be properly developed and adjusted, one to another, and there must be a constant supply of fuel (food), water, and oxygen.

This complex machine has the power of affecting repairs resulting from ordinary wear and tear, under proper or favorable conditions, so that with the proper treatment the span of its existence might be indefinite.

The food fuel is carried to the lungs and other

parts of the body to be utilized as heat-producing elements, or to repair some broken-down part of the machinery. The oxygen necessary to completely burn and employ this fuel is taken into the lungs by respiration, or breathing. As the blood circulates through the body, laden with the various elements which constitute the tissues, bones, nerves, etc., of the body, the various living cells select what they need for maintaining their structure, and the residue, or waste, is passed out through the excretory channels as waste products.

#### *Exercise Is Elemental*

With a common-sense view of the structure and functions of the human body before us, it is apparent that the only thoroughly natural method of maintaining the equilibrium of health is to exercise—use the various organs reasonably—and to supply the proper proportions of food, water, and oxygen. But the intellectual character of civilization has the tendency to develop the mental faculties of men and women at the expense of their physical strength. This is one of the evils of specialization, for where an individual becomes a mental machine, quick and ready at his chosen work, he often or generally becomes weak in all that goes to make physical manhood. As a result of such one-sided development, there can be nothing but ultimate failure. Care for the physical organization has been left out of the scheme of life altogether by many men and women, or else a too strong belief in self-medication by the use of certain drugs to remedy any manifestation of weakness has led them into the error of artificial stimulation of the overtaxed muscles and nerves. Disastrous results are almost sure to follow living in this manner.

#### *Use of Drugs*

Drugs are quite often necessary, but the day has passed for absolute dependence upon them, as formerly, and the advance guard of the new medical profession has for some time past recognized the fact that not only physical development can be attained by exercise which employs the muscular system in regular movements, but by bringing into systematic use the muscles and organs of any affected portion of the body, wonderful curative powers are put into operation.

Many mature and rugged people can remember "the good old days" when sickly, emaciated, anæmic, and cadaverous-looking persons took a kind of sentimental comfort out of the notion that they "looked intellectual." Time was when some even thought that pallor indicated "good breeding," and that the use of a cane or walking stick gave the user an air of distinction. We seem to have taken a long time

to discover that much of the bad verse that we once called poetry was inspired by dyspepsia, and that the artistic temperament is only one of the symptoms of indigestion, poor circulation, and incipient liver complaint. We were really slow to find out that golf is almost a specific for those eccentricities of genius, which, in the form of melancholia, asceticism, "a breaking heart," and dietetic reactions, only served to camouflage laziness, lack of exercise, and a mean disposition.

#### *Body Must Be Dependable*

The well-ordered body is the only dependable and always effective vehicle for the conduct of a successful and active life. More rapidly in these epochal days we are realizing that 100 per cent mind power is not possible without physical preparedness in the individual builders, fighters, voters, and lawmakers. The world has moved slowly during the piping days of peace. A sound mind in a sound body is now more than ever the great desideratum in the rushing task of making the world a decent place in which to live.

*As a man eateth, so is he.* Civilization revolves about the stomachs of the human beings who inhabit this earth. Patterned by a Supreme Master Maker, the greatest firebox of the greatest engine ever invented is imperfect and inefficient in comparison to your stomach.

Economy is a help to health, though it may not bring actual joy. It may do the next best thing—it may prevent worry, and thus prevent the bad effects of worry upon the blood, digestion, etc. You can economize in clothing by wearing few clothes. Those who wear few clothes are less likely to catch cold than those who wrap themselves up so carefully; and the washable clothes are often the cheapest.

But the best means toward economy is the diet. It is curious that the very best foods for health, work, and training are the very cheapest and the easiest to regulate. The basis of a good food supply is milk protein which is free from germs of typhoid, etc. It is not stimulating, as meat is, but is very rich in blood-forming elements.

People should eat slowly. Fast eating is a terrible curse in America; and, if you wish to eat slowly, you must begin by masticating consciously.

#### *Habits of Mind*

Practice concentration of will in all things; that is also a great source of health. When you brush your hair, think of that, and that only; let your mind, as it were, move into the muscles which you are using. When you bathe, think of that, and that only. When you play a game, you think of the game; when you work, you think of the work;

and you should extend this experience to almost all activities of life. When you go through some of the commonest acts, you should think of them; put your whole soul into them. Of course this can be carried too far; but the most common fault is never to try it at all.

#### *Increasing Longevity*

Obedience to the laws of health will prolong life considerably for all who practice reasonable living. Longevity, or at least extension beyond the ordinary term of life, is the desire of all rational people. Thomas Parr lived to be 152 years of age; Henry Jenkins, 169; and the Countess of Desmond to be over 140. We know of the Centennarians' Club, of California, which would not have been possible in Europe in the Sixteenth Century, when the average age was 21.2 years and men were old before they were 30. In the Seventeenth Century the average was increased to 25.7 years, and in the Eighteenth Century to 33.6 years. In 1800 the average in the United States was 33 years. In 1855 it was increased to 40 years, and in 1929, to 58 years. There is reason to hope that the reduction of mortality from preventable diseases will further increase the average span of life.

Do you know that there are 3,500 men and women in the United States who are more than 100 years old? About fifty years ago the average length of life in New York City was 43 years. Today it is 58; and there is no reason why it should not be increased to 60 or 70. The death rate among infants has decreased from 241 in every 1,000 to 70 in every 1,000. In the group under five years of age there has been a corresponding improvement; and on up to the time man is 45 years old he has a better chance of living than he had fifty years ago. But the man past forty-five has less chance of living today than he had twenty-five years ago. That is due to the strenuous life the man of today leads. Statistics show that married men live longer than single men. It easily can be seen why that is true. Married people live in better homes and under more normal conditions of living. The married man has his wife to take care of him.

#### *Regular Inspection Advisable*

No train leaves a terminus until there has been an examination of its trucks and other equipment, and a test made of the air brakes. Hardly do the wheels cease to turn before a corps of employees is once more inspecting, making sure that all is as it should be. It would not be fair to the public, who depend upon the railways for the safe transportation of both themselves and their properties, to have it otherwise. This being true of the inanimate factors concerned, should not even a greater degree of dili-

gence be required with regard to that greatest of all machines, the human being?

It is obvious that for the varied performances connected with public duties, only men known to be physically fit should be selected. For such selection dependence must be placed upon the physician. Our duty, however, does not cease with examining the applicant for employment, but by frequent re-examinations we should be ever on the alert to detect the advent or development of systemic defects which, if not corrected, might lead to disruption of harmonious function, and to disastrous results.

Not only must the man himself be considered, but every condition affecting his physical and mental being must be given careful and detailed consideration. As most people are usually confined during the working hours of the day, care should be exerted to see that comfortable working quarters, with adequate light and ventilation, are provided, and to prevent the dissemination of contagious diseases. No known tuberculosis subject should be employed, and anyone developing the disease should be removed at once. If financially unable to defray expenses, church and state should take care of them. There should be no compromise with this condition, as the hazard for others is too great. With regard to the other contagious and infectious diseases, those exposed to them should be quarantined so long as the danger of transmission exists.

#### *Posture a Live Question*

Until quite recently the question of posture has been brought to apply almost exclusively to school children. Little thought has been given to the adult whose employment requires that he be seated for many hours each day at a desk, or before some sort of machine, without any consideration having been directed toward his manner of sitting, or the adaptability of his chair or stool to his physical requirements. The typical young office worker is pictured as having "a poor carriage, flat chest, and prominent abdomen." Had proper attention been directed to posture, such conditions could not exist.

For one spending the largest part of the working day seated before a desk, typewriter, telegraph instrument, or any other machine or device, the ordinary chair is as unsuitable as would be a full dress suit for swimming. Such chairs are constructed without view to comfort, or to conformity with the anatomical relations of the body. One who would accomplish his daily task with the utmost of efficiency must necessarily work with a minimum of fatigue, both mental and physical. This can be accomplished only by the assumption of postures both easy and natural for his body. If possible, the worker should be enabled to forget his body, so that

he may concentrate upon the duties assigned to him, and a position approaching as nearly as possible the anatomical will best accomplish this.

In an abnormal and unanatomical position, the cubical size of the chest is diminished, the lung function reduced, the blood supplied with less oxygen, the abdominal organs pressed upon and protruded forward, and the pelvic organs of the female subjected to undue and more or less constant pressure. The result is languidness, yawning, easy and rapid fatiguing, and general inactivity and incompetence, followed by permanent changes in the contour of the spine, the shape of the chest, the position and abnormal suspension of the abdominal viscera, and, in the female, gynecological complications. The modern high heel shoe is not the least offender.

#### *Marks of Occupation on the Body*

Many enter public employment in a physically fit condition and later develop physical and constitutional ailments which, if detected early, may be corrected or at least controlled to such an extent that usefulness will be prolonged. Here a grave responsibility rests upon the surgeon, as failure to recognize these conditions in their incipency will ultimately result in complete destruction of man-power.

Though a total of 125,000 to 200,000 persons are ill in bed every day in New York, the city spends more per capita for sickness, and less for preventive work than Saint Louis, Boston, Cleveland, Cincinnati, or Montreal. The city spends \$150,000,000 for treatment and cure of diseases every year, but spends only \$8,500,000 for prevention of disease in that period. When the city is prepared to increase its fund for prevention of disease, and the public is educated to the point that preventative medicine means the wiping out of disease, then the fortune now expended on and by the ill can be more than cut by half, and eventually eliminated.

#### *Cooperation of Preventive Agencies Needed*

We note rapid progress in the education of the public health, but greater public health education would be necessary before everyone will learn how to apply these lessons. The daily press, the radio, and motion pictures are rendering valuable aid, but this service must be augmented by renewed activity of physicians, social workers, schools, private health services, and the heads of families. An inventory brings into cold facts and figures the exact condition, and reveals forcibly the concrete idea that there is too much sickness, suffering, and mortality.

Great hospitals are being financed in the large civic centers, new asylums for the crippled and ruptured, for the insane, etc., not because physicians desire it, but in spite of them. Physicians are doing

all they can to teach the people how to lift themselves out of their degraded conditions of health by giving ample instruction in the laws of health and diet. Noble persons are those who are in the van of progress and doing their duty to humanity in assisting the public health service of the United States, the various States, cities, and counties. Our hospitals are trying to eliminate unhealthy, badly fed, and diseased communities, by offering practical guidance and help.

### Examples of the Constructive Power of Faith

*By R. S. Salyards, Sr.*

The story of the Puritan Pilgrims is well known to readers of English and American history. Ruggedly devoted to their religious convictions, unwilling to conform to all the beliefs, rites, and ceremonies of the Established Church of England, and persecuted while holding firmly to their conscientious faith, they emigrated to Holland, finding asylum there; but not wishing to become absorbed in the nationality, language, and customs of that country, desiring to preserve their faith and traditions as Englishmen, they sailed from Holland; and finally from Plymouth, England; and after a lengthy voyage, landed, in winter, on the bleak shores of Cape Cod Bay; where amidst privation, cold, famine, and decimation by disease and death and battles with the Indians, they secured a foothold and established themselves permanently in the New World.

During the voyage they drew up the celebrated "Compact," which they signed in the cabin of the *Mayflower* on November 21, 1620, and which some writers declare to constitute the basis of the *Declaration of Independence*. It reads—note its rugged strength, determination, and manifestation of faith:

In the name of God, amen, we whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland king, defender of the faith, &c., having undertaken, for the glorie of God, and advancement of the Christian faith, and honor of our king and countrie, a voyage to plant the first colonie in the northern parts of Virginia, doe by these presents solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue thereof to enact, constitute and frame such just and equall laws, ordenances, acts, constitutions and offices, from time to time, as shall be thought most meete and convenient for the general good of the colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod the 11 of November [date Old Style] in the year of the raigne of our sovereigne lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth, ANO Dom 1620.

The vicissitudes of the Pilgrims have been epitomized in the well-known hymn of Mrs. Hemans:

What sought they thus afar?  
Bright jewels of the mine?  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine.  
Aye, call it holy ground,  
The soil where first they trod;  
They have left unstained what there they found,  
Freedom to worship God.

In the *Registry of Deeds* are the earliest records of Plymouth Colony, in the handwriting of men who are now held in reverence the world over for their courage in braving the perils of an unknown sea and an equally unknown shore, to face the dangers of savage men and savage beasts, in their constancy to what they believed to be their duty, and for planting on this spot the great principles of a government by the people—

"A church without a bishop,  
A state without a king."—*Guide to Historic Plymouth.*

A description of "*The National Monument to the Forefathers*," is in evidence:

... The plan of the principal pedestal is octagonal, with four small and four large faces; from the four small faces project buttresses or wing pedestals. On the main pedestal stands a figure of Faith. One foot rests upon Forefather's Rock; in her left hand she holds a *Bible*; with the right uplifted she points to heaven. Looking downward, as to those she is addressing, she seems to call them to trust in a higher power. On each of the four smaller or wing pedestals is a seated figure; they are emblematic of the principles upon which the Pilgrims proposed to found their Commonwealth. The first is Morality, holding the Decalogue in her left, and the scroll of Revelation in her right hand; her look is upward toward the impersonation of the spirit of Religion above; in a niche, on one side of her throne, is a prophet, and in the other one of the Evangelists. The second of these figures is Law: on the one side Justice; on the other Mercy. The third is Education: on one side Wisdom, ripe with years; on the other Youth, led by Experience. The fourth figure is Freedom; on one side Peace rests under its protection; on the other Tyranny is overthrown by its powers.

Upon the faces of these projecting pedestals are alto-reliefs, representing scenes from the history of the Pilgrims:—the departure from Delft Haven; the signing of the Social Compact; the Landing at Plymouth; and the first Treaty with the Indians. On each of the four faces of the main pedestal is a large panel for records. That in front contains the general inscription of the monument, viz, "National Monument to the Forefathers. Erected by a grateful people in remembrance of their labors, sacrifices and sufferings for the cause of civil and religious liberty."

The total height of the monument is eighty-one feet from the ground to the top of the head of the statue—height of the statue [of faith], thirty-six feet.—*Ibid.*

Plymouth Burying Ground contains gravestones and monuments to the Pilgrims, with many quaint inscriptions. Passing through Burial Hill in 1911, the writer was confronted unexpectedly by a stone erected to the memory of Elizabeth Savery, an ancestor, of a later generation, with this admonitory inscription:

Remember me as you pass by,  
As you are now, so once was I;  
As I am now, so you will be,  
Therefore prepare to follow me.

On the monument to Governor Bradford is this significant inscription and admonition:

Do not basely relinquish what the Fathers with difficulty attained.

Pilgrim Hall contains many interesting relics of the Pilgrims.

Faith in God, great courage, sublime fidelity, were characteristic elements in the make-up of the Pilgrim Fathers. Resolute, steadfast, uncompromising in adherence to their conceptions of truth, they refused all appeals to do less than what conscience and conviction prescribed as their bounden duty. One is reminded of Saint Paul's statement:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, etc.—*Hebrews 11: 8, 9, 24, 25.*

Like the fathers of Israel, the Pilgrim Fathers were moved by the divine urge of faith, which led them on and made them strong and victorious over all opposing circumstances. Knowing of the conflicts of their brothers in England, they gave their sympathy to the liberty-loving leaders of Parliament in its struggles against the drastic usurpations of Charles, the king.

The influence of New England in the framing and development of American institutions is well known. The spirit of liberty, with love of free institutions, which the Pilgrims brought from their homeland, they impressed deeply upon America, and aided in having it written large in the constitutions of the States and the Constitution of the United States. They gave to American political and social life a distinct tone of rugged substantiality which has endured as a leavening influence throughout the trying crises through which our Nation has passed. These contributions to our country, and through our country to the world, in the missionary work of America in behalf of universal democracy—their weighty contribution in all this, the Puritan Pilgrims were able to make "through faith." Religion, unflinching trust, inflexible devotion in faith to truth, is the meaning of their genius, their monumental contribution to the world.

As truly as Israel was called through Abraham and Moses to become a commonwealth and to have and to hold the oracles of God in sacred trust for the human race, the Puritans were called and set apart to establish a state whose temple should be a shrine of civil and religious freedom to worship God according to the dictates of conscience. The work of each in its sphere was successful, directed, sustained, brought to completion by the supervising

hand of Almighty God, through the operation of faith in him. Thus men through faith have established institutions, laws, governments which have been of immeasurable value in the enjoyment of life, liberty, and the pursuit of happiness.

The lesson of achievement by the Pilgrims, like the accomplishments of scriptural characters, clearly portrays the constructive power of the outstanding principle of faith. Faith is basic, positive; it has been and is the moving power by which all mighty institutions for good have been established and continued. By faith alone can they be sustained and preserved. The ten commandments given to Moses in the Mount in the time of the exodus of Israel, are conjoined with later enactments and emphasized to mankind in these later times in the exodus of the Pilgrims from the Old World to the New, in the establishment of free government and religious liberty in America. Israel left Egypt because not free to worship and to act according to their religious ideals; they journeyed to Sinai, where they were constituted a nation under law, and thence onward, through their generations to conflict and final security in Canaan, with Jerusalem their capital, the city of God. The Puritan Pilgrims, descendants of Israel through Ephraim, moving out under the impulsion of divine Providence, left oppression, crossed the Atlantic, their Red Sea, with dangers behind and before, traversed and subdued the wilderness, fought and conquered the decadent inhabitants of their Canaan, and laid the foundations of the great new nation, dedicated to the proposition that all men are free and equal before God. It is the hope of their literal and spiritual descendants that *their* city of God, the New Jerusalem, will in time be established in their land of promise.

The two leading, outstanding events of the later and great modern period are, the establishment of the American Government, the United States of America, and the Church of Jesus Christ; the one

the temporal aspect of the stone kingdom, the body; the other the indwelling spiritual power operating within its realm.

Let us "have faith in God"; "looking unto Jesus, the author and finisher of our faith."

### Do You Know Any of These Names?

In the list which follows are the names of persons who have been reported to this office as being "Unknown." It is our conviction that if we could bring these names in contact with the right persons we could locate a large number of them. It may be that in going down the list you may find only one or two persons that you know. However, your knowledge, added to that of another reader of the *Herald*, and everyone making his or her contribution, should result in a large proportion of these persons, who are supposed to be "Unknown," eventually becoming located.

According to our experience with the names beginning with the first four letters of the alphabet, we should be able to locate at least 20 per cent of the names on this list. To do this, however, will require the cooperation of all readers of the *Herald*, and we, therefore, earnestly solicit your support in order that we may be able to properly enroll these names.

If you are unable to give us the individual's present complete address, will you please advise us as to where such information may be obtained? If the individual has since died, will you please give us the approximate date of death? In case a sister has had a change of name by marriage, also give us the full name of her husband, and the date of marriage if possible.

The list which follows contains names on the Unknown continuing the letter "W." In the next issue of the *Herald* this list will be continued.

THE DEPARTMENT OF STATISTICS,

By CARROLL L. OLSON.

#### List of Names on the Unknown Continuing the Letter "W"

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Wilson, Andrew J.	1873	1912	Lansdowne, Illinois.
Wilson, Annie	1876	1914	New Liskeard, Ontario.
Wilson, Bertha E.	1889	1904	Nebraska City, Nebraska.
Wilson, Beulah Iona (Taylor)	1906	1923	Deloit, Iowa.
Wilson, Charles D.	1900	1914	Fairland, Oklahoma.
Wilson, Charles W.	1872	1905	Boonesboro, Iowa.
Wilson, Daniel Newel	1872	1906	Eight Mile, Idaho.
Wilson, Eliza	1857	1889	McKillop, Ontario.
Wilson, Eliza Ellen	1898	1906	Eight Mile, Idaho.
Wilson, Ella Grace	1897	1921	Harmony, West Virginia.
Wilson, Emma M.	1888	1904	Nebraska City, Nebraska.
Wilson, Ernest	1898	1915	Olive, Stratsford, Ontario.
Wilson, Ethel May	1908	1920	New Liskeard, Ontario.
Wilson, Eva Julia	1890	1918	Wray, Colorado.
Wilson, Eva L.	1894	1917	Condon, Oregon.
Wilson, Frank	1893	1902	Post Oak, Holden, Missouri.
Wilson, Franklin A.	1887	1912	Hagerman, Idaho.
Wilson, Freda	1913	1924	Independence, Missouri.

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Wilson, George	1884	1916	Artland, Saskatchewan.
Wilson, George A.	1874	1906	Eight Mille, Idaho .
Wilson, George Olive	1904	1913	Boone, Nevada, Iowa; Gallands Grove District.
Wilson, Goldie May (Comstock)	1897	1905	Weyburn, Saskatchewan.
Wilson, Harlem	1897	1915	Harmony, West Virginia.
Wilson, Henna	1872	1916	Portland, Oregon.
Wilson, Henrietta	1899	1916	Alaflora, Alabama.
Wilson, Ida	1863	1904	Nebraska City, Nebraska.
Wilson, James	1855	1897	Providence, R. I.; Glasgow, Hamilton, Scotland; Philadelphia, Pa.
Wilson, James	1871	1904	Sioux City, Iowa.
Wilson, James A.	1863	1900	Cove, Grannis, Arkansas.
Wilson, James C.	1877	1890	Clearwater, Neb.; Clinton, Lamoni, Ia.; Holden, Independence, Mo.
Wilson, James Colonel	1879	1894	Proton, Ontario; New Westminster, British Columbia.
Wilson, Jean Clarence	1908	1916	Holden, Independence, Missouri.
Wilson, John	1877	1907	Clavering, Ontario.
Wilson, John F.	1903	1918	Artland, Canada.
Wilson, Kate L.	1869	1878	Salt Lake City, Utah.
Wilson, Lena Evelyn	1904	1914	Weir City, Kansas; Kansas City Stake; Arma, Kansas.
Wilson, Levi M.	1875	1916	Saint Joseph, Missouri; Lamoni Stake.
Wilson, Lewis H.	1874	1898	Audubon, Minnesota.
Wilson, Lillie C. (Shirk)	1894	1908	Lees Summit, Independence, Missouri; Brooklyn, New York.
Wilson, Lizette L. (Driver) (Mysel)	1880	1891	Irvington, Oakland, Los Angeles, California.
Wilson, Lucy Ann	1876	1906	Eight Mile, Idaho.
Wilson, Luetta	1884	1894	Blue Rapids, Kansas.
Wilson, Maggie	1875	1906	Fairland, Oklahoma.
Wilson, Margaret	1871	1903	Hamilton, Scotland, Rossendale, Manitoba.
Wilson, Mary (Resmondo)	1893	1906	Perseverance, Bay Minette, Alabama.
Wilson, Mary	1858	1877	London, Ontario.
Wilson, Mary A.	1871	1906	Eight Mile, Idaho.
Wilson, Mary G.	1879	1905	Boonesboro, Iowa.
Wilson, Mary Dorcas (Rohrer) (Ferris)	1868	1886	Los Angeles, San Diego, California.
Wilson, Mary E.	1879	1898	Delhi, Ontario.
Wilson, Mary E.	1859	1877	Nebraska City, Omaha, Nebraska.
Wilson, Mary Ida (McVay) (Lambert)	1865	1881	Mount Hope, Saint Joseph, Missouri; Lamoni Stake; Hamburg, Iowa.
Wilson, Mary M. (Badham)	1859	1877	Shenandoah, Iowa.
Wilson, Matilda L.	1887	1908	South Brant, Michigan.
Wilson, Mattie M.	1864	1901	Bay Minette, Alabama.
Wilson, Maud	1902	1916	Alaflora, Alabama.
Wilson, Minnie	1882	1907	Weir City, Kansas; Spring River District; Arma, Weir City, Kansas.
Wilson, Nellie May	1896	1906	Delhi, Ontario.
Wilson, Oliva	1873	1904	Smith Creek, Hamilton Center, Gladwin, Michigan.
Wilson, Olive N.	1897	1907	Condon, Oregon.
Wilson, Olive Winifred	1899	1910	Corinth, Ontario.
Wilson, Ora Luella	1891	1907	Twin Cities, Illinois.
Wilson, Obie Warren	1893	1918	Wray, Colorado.
Wilson, Ottey W.	1892	1907	Condon, Oregon.
Wilson, Percy Alma	1901	1909	Proton, Ontario.
Wilson, Reginald R.	1886	1898	Proton, Ontario.
Wilson, Selby	1886	1916	New Liskeard, Ontario.
Wilson, Thomas George Barkworth	1899	1909	Proton, Ontario.
Wilson, Tolantha	1883	1894	Proton, Ontario.
Wilson, William A.	1878	1890	Clearwater, Nebraska; Clinton, Iowa; Independence, Knobnoster, Holden, Missouri.
Wilson, William D., Jr.	1878	1890	Saint Louis, Missouri.
Wiltfong, Hattie C.	1872	1891	Little Sioux, Iowa.
Wiltsey, Nellie May	1875	1883	Montrose, Iowa.
Wimberly, Mattie L. (Johnson)	1888	1902	Plano, Illinois; Grannis, Arkansas.
Winans, Isabel	1864	1884	Deloit, Iowa.
Winchester, John H.	1867	1887	Eagle Creek, Tennessee; Eldorado Springs, Kansas City, Independence, Missouri.
Winchester, John H. A.	1889	1897	Eagle Creek, Tenn.; Cardiff, Wales, England; Independence, Missouri.
Winchester, Martha T.	1862	1888	Eagle Creek, Tenn.; Cardiff, Wales, England; Independence, Missouri.
Winckler, Paul G.	1866	1888	Unionburg, Iowa.
Windnagle, Ada A.	1865	1891	Coleman, Michigan.
Winebrenner, Christena (Lents)	1891	1899	Fontanelle, Iowa.
Winegar, Floyd M.	1891	1900	Little Sioux, Iowa.
Winegar, Florence M.	1888	1896	Little Sioux, Iowa.
Winegar, Joseph	1864	1878	Whealers Grove, Iowa.
Winegar, Lewis R.	1886	1900	Whealers Grove, Iowa.
Winegar, Margaret H. (Steel)	1886	1895	Denver, Colorado; Pittsburg, Pleasant View, Kansas; Pomona, Mo.
Winegar, Nettie M.	1866	1890	Whealers Grove, Iowa.
Winegar, Thomas H.	1885	1899	Pomona, Missouri; Spokane, Washington; Tulsa, Oklahoma; Rich Hill, Missouri; Ellenburg, Washington.
Winfrey, Maud D.	1882	1907	Independence, Missouri.
Wingate, George W. R.	1879	1887	Oakland, California.
Wingate, John	1869	1893	Eureka, Florida.
Wingate, Josephine E.	1872	1892	Eureka, Fairview, Florida.
Wingfield, Benjamin F.	1856	1912	Vanvoorhis, West Virginia.
Wingfield, Mildred F.	1864	1912	Vanvoorhis, West Virginia.
Wingfield, Minnie E.	1893	1912	Vanvoorhis, West Virginia.
Wingler, Arthur M.	1873	1893	Fort Scott, Kansas.

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Winkworth, Annie Ida Hiloise K.	1905	1921	Sarnia, Ontario.
Winn, David Robert	1880	1890	Kansas City, Missouri; Trinidad, Colorado; Higbee, Missouri.
Winner, Lena Leota	1857	1866	Keokuk, Iowa.
Winterrott, George	1869	1909	Betland, Saskatchewan.
Winterrowd, Della	1869	1899	Wilburton, Oklahoma.
Winterrowd, Ephraim S.	1870	1899	Wilburton, Oklahoma.
Winters, Watson Richard	1859	1920	Shabbona, Marlette, Michigan.
Wirz, Adolph	1871	1893	Brooklyn, New York.
Wirz, Herman	1867	1891	Brooklyn, New York; Boston, Massachusetts.
Wirz, Ida C. (Merritt)	1863	1888	Providence, Rhode Island; Boston, Massachusetts.
Wise, John H.	1873	1893	Plano, Illinois.
Wismer, Isabel	—	1883	Delaware, Michigan.
Wismer, Julia	1867	1883	Delaware, Michigan.
Witcher, Lottie R.	1876	1900	Lamoni, Iowa.
Withington, Mary M. (Wortman)	1897	1905	Kansas City, Joplin, Missouri.
Wixom, Edna May (Edwards)	1894	1912	Boston, Massachusetts.
Wolf, Adeliza Ann (Munns)	1856	1869	Good Intent, Kansas.
Wolfe, Naomi	1899	1920	Opheim, Glasgow, Montana.
Wolford, Charlotte Victoria	1896	1916	Welland, Ontario; Akron, Ohio.
Wolford, Sarah M.	1866	1909	Pleasant Valley, Ohio.
Wollwork, Samuel	1873	1888	Fayette City, Pennsylvania.
Wolsey, Bessie May	1901	1910	Greenville, Riverton, Iowa.
Wolsey, Forett William	1899	1910	Greenville, Iowa.
Wolsley, Irene (Ford)	1901	1915	Olive, Petrolia, Ontario.
Wolverer, Dora (Smith) (Leonard) (Logan)	1861	1891	Minneapolis, Minnesota; Spokane, Washington.
Wolvin, Anna	1860	1889	Maple Valley, Michigan.
Wolvin, Ermiralda	1880	1892	Mill Creek, Maple Valley, Michigan.
Wolvin, Lillian	1887	1903	Cass River, Michigan.
Wolvin, Wesley	1879	1892	Mill Creek, Maple Valley, Michigan.
Wood, Bessie Mabel	1888	1910	Spokane, Washington.
Wood, Charlotte Martha (Whitehouse)	1888	1907	Kewanee, Illinois; Salt Lake, Utah.
Wood, Clarence E.	1882	1909	Spokane, Washington.
Wood, Edna Lenora	1886	1920	Holden Stake, Independence, Missouri.
Wood, Ella (Rixon)	—	1873	Saint Joseph, Missouri.
Wood, Fronia	1891	1915	Marlette, Snover, Michigan.
Wood, Grover C.	1889	1913	Marlette, Snover, Michigan.
Wood, Guy Hubert	1904	1917	Lamoni, Iowa.
Wood, Harry E.	1862	—	Galien, Michigan.
Woodman, James S.	—	1898	Frankfort, Wisconsin.
Wood, Karl	1885	1894	Wheeler Grove, Carson, Iowa.
Wood, Lena Ethel	1889	1911	Ward, Hiteman, Iowa.
Wood, Leroy	1875	1884	Gallands Grove, Iowa; Salt Lake City, Utah; Fremont, Omaha. Nebraska; Shenandoah, Iowa.
Wood, Lucy J.	1861	1890	Blue River, Nebraska.
Wood, Mattie M.	1881	1900	Manchester, Texas.
Wood, Mildred	1906	1917	Lamoni, Iowa.
Wood, Millie J.	1878	1894	Evergreen, Missouri.
Wood, Nellie M.	1879	1905	Boonesboro, Iowa.
Wood, Perry Emmet	1897	1921	Pisgah, Iowa.
Wood, Sarah J.	1860	1912	Belding, Michigan.
Wood, Willis Mitchel	1872	1917	North Platte, Nebraska.
Woodard, Dovie Ola	1907	1918	Fairland, Oklahoma.
Woodard, Emma Lee	1904	1918	Fairland, Oklahoma.
Woodard, Loy Mabel	1905	1918	Fairland, Oklahoma.
Woodard, Mary Olive (Brainerd)	1896	1911	Independence, Missouri.
Woodbury, Pearl Eva	1906	1925	Valley, Midland, Michigan.
Woodbury, Sarah (Melvin)	1858	1915	Farwell, Michigan.
Woodcock, Daisy	1885	1895	Cherokee, Iowa.
Woodcock, Hannah	1857	1895	Cherokee, Iowa.
Woodcock, Harry L.	1893	1917	Minnesota, Saskatchewan.
Wooden, Vera (Johnston)	1904	1918	Lone Rock, Missouri.
Woodgard, Charles	1904	1914	Akron, Barberton, Ohio.
Woodgard, Marie	1902	1914	Akron, Barberton, Ohio.
Woodham, Adam John	1883	1919	Detroit, Michigan.
Woodham, Della Mae	1880	1919	Detroit, Michigan.
Woodham, Dorothy Mae	1910	1919	Detroit, Michigan.
Woodham, Lloyd John	1910	1919	Detroit, Michigan.
Wooding, Elizabeth	1859	1880	Salt River, Missouri.
Woodland, Jennie Pauline	1890	1920	Minidoka, Couer D'Alene, Idaho.
Woodman, William H.	1893	1910	Flint, Michigan.
Woodring, Lawrence A.	1876	1909	Lees Summit, Missouri.
Woodrow, Flora J.	1869	1894	Springerton, Illinois.
Woodrow, James S.	1879	1904	Springerton, Illinois.
Woodruff, Emma J.	1856	1891	Vinton, Ohio.
Woodruff, Eva	1874	1894	Little Sioux, Iowa.
Woodruff, John C.	1859	1894	Little Sioux, Iowa.
Woods, A. Jack	1875	1915	Wichita, Kansas.
Woods, Adolph Edgar	1902	1919	Hagerman, Idaho.
Woods, E. Morton	1873	1920	Boise, Idaho.
Woods, Elizabeth M.	1877	1899	Veve, Nevada, Missouri.
Woods, Gladys Marie	1909	1919	San Francisco, California.



# NEWS AND LETTERS

## Graceland Chats

### *New Literary Officers Elect*

January 11 the Graceland literary societies met and elected the following society officers:

#### *Niketes*

President, Bud Fisher, Somerville, Massachusetts; vice president, Dorothy Elliott, Brooklyn, New York; secretary, Mildred Sanford, Nauvoo, Illinois; treasurer, Al Bradbury, Providence, Rhode Island; sergeant-at-arms, Dave Morgan, Independence, Missouri; athletic captain, Don Barrows, Lamoni, Iowa.

#### *Pleiades*

President, Eva Wallace, Cleveland, Ohio; vice president, Hazel Vanderwood, Independence, Missouri; secretary, John Barber, Glenwood, Iowa; treasurer, Bob Crawford, Independence, Missouri; sergeant-at-arms, Paul Utneher, Antigo, Wisconsin.

#### *Kapforeans*

President, Leroy Dick, Traverse City, Michigan; vice president, Joe Hufferd, Independence, Missouri; secretary, Olive Winegar, Buhl, Idaho; treasurer, Hugh Hand, Council Bluffs, Iowa; sergeant-at-arms, Charles Young, Woodbine, Iowa.

#### *Victorians*

President, Alice Parsons, Goodland, Kansas; vice president, Margaret Williams, Columbus, Ohio; secretary, Doris Swain, Kaw City, Oklahoma; treasurer, Donald Chesworth, Fall River, Massachusetts; sergeant-at-arms, George Melnyzer, Charleroi, Pennsylvania.

MILDRED SANFORD.

### *"Cage Men" Meet Chillicothe*

The jinx that was responsible for losing the first two games of the season to Conception and Albia by 1 and 3 point margins respectively, was still pursuing the Graceland College basketball team when they lost their third game of the season to the Chillicothe quintet, Friday, January 12, to the tune of 30 to 23. With only a week's practice following the holidays, the team showed a reversal of form from the pre-vacation games. During the early part of the first half, the Yellow Jackets surprised their taller opponents by gaining a 10 to 2 lead, but with six minutes of the half remaining, the Missourians scored 11 points to lead 13 to 11 at the intermission.

The last half was a nip and tuck affair, and not until the closing minutes of play were the Ducks certain of victory. Coach Gilbert started out the basket-ball season without a single letter man and a squad lacking in size.

Following the Chillicothe game, two promising candidates reported, and a third member will report after the Iowa Wesleyan game. These men will strengthen the squad considerably, and the team should get its share of victories on the remaining schedule.

Leroy Dick, Traverse City, Michigan, although one of the lightest men on the squad, overcomes this in his offensive playing, being high scorer of the season thus far. Delmar Jones, Taylorville, Illinois, has been playing an outstanding defensive game.

The team meets the strong Iowa Wesleyan five at Mount Pleasant, Friday, January 17, and a week later plays the Washington Junior College at Washington, Iowa.

CLARENCE LUYAAS.

### *The "G" Club Initiate*

The "G" Club met in the gymnasium Saturday night to impress upon ten new members a few details of initiation necessary to their becoming regular members of the club. All were able to overcome the obstacles of the initiation and stated that they were glad somebody enjoyed the ceremonies. The men received were those who had completed the playing requirements in football. They will probably take vengeance in the spring on the basketball and track "G" men.

The new "G" Club members are: G. R. Bathe, Lamoni, Iowa; Russell Rockwell, Dayton, Ohio; George Melnyzer, Charleroi, Pennsylvania; Jim Smith, Lamoni, Iowa; John Turner, Woodbine, Iowa; Arthur Martin, Saint Charles, Missouri; Bob Kelley, Lamoni, Iowa; Kenneth Ingram, Goodland, Kansas; Almer Sheehy, Independence, Missouri; and Al Bradbury, Providence, Rhode Island.

FRANK PARSONS.

### *The School at Mid-Year*

This is examination week at Graceland. On Thursday, Friday, and Saturday the regular schedule of classes is replaced by a program of examinations, two hours for each subject. Last week-end was busy with the finishing touches of term papers, the completion of laboratory assignments, the rounding-out of notebooks, and reviews of courses. This week-end finds the faculty in a deluge of papers, a weighing of achievements, and recording of grades.

Next Monday the new semester begins. The four and a half months fall into several periods, according to major events that occur. The first unit lasts until April 5, when the spring recess begins for General Conference. With oratorio, anthems, dramatics, exhibits, and the like to prepare, the students and faculty expect a busy nine weeks.

### *Boys Return to Marietta Hall*

Friday at Herald Hall and Banta Farm, tears were shed in various rooms as family relations were severed and community shares of shaving cream and hair oil were crowded into packing for the moving into Marietta, the hall vacated when the girls moved into the new dormitory. Finally all boxes, trunks, and other contraption containers were loaded with their possessors into a truck and taken toward the college hill. The "industrial men" were assigned to Marietta on account of convenience of dressing for their work. A quartet remained at Banta Farm. "Tex" Cox is dean of the Marietta boys.

DELMAR GOODE.

## An Example for Pastors

*By Alvin Knisley*

Once a flat tire occasioned my pause close to a Catholic Church. It was Sunday, near meeting time. The people came in ones and twos and family groups rather irregularly but quietly and without audible demonstration. Black and white and Jew as well as Gentile, I recognized among the marchers-by.

Outside the building, not in the vestibule, but on the street and bareheaded, was the priest, convenient to the steps leading to the doorway, his strong, willing hand extending a welcome grasp to all comers seeking admission, and ready to render support to the lame or feeble as they tottered forward. Out went his hand, backed up with a smile, without respect apparently for color, class, or clothing.

I could not help but think of the situation as a good object lesson. I regarded it as a good pastoral example. However unwholesome the fruit this papal ecclesiastic might dish up for his parishioners after he welcomed them in, the act he staged was surely to his credit and one that would impress people with his sincerity, and beget confidence.

I could not help but think of the contrast between the scene described and that created by the modern pulpiteer who keeps himself in hiding, something like a theatrical star,

until all is ready and all is set for his professional mouthings. After his essay of thirty-five minutes is tendered, his hand and his company are then briefly given, just long enough to give the people opportunity to say, "I enjoyed your discourse." Ministerial diplomacy.

In the former case, the minister, the priest, presented himself to the individuals of his congregation for their good and at a time that he was able to be of service to them. In the latter case, the minister presents himself to the individuals of his congregation for his own good, and that they might be of service to him—and that perhaps just after drumming them on unselfishness and how we should ever be working in the interests of our fellow men. The one man will be remembered. His grave will be visited, and his monument will be epitaphed with tears. The other will be forgotten as the hum of obsequial exercises dies away.

Theological ministrations has its mechanics and its physics, as well as agriculture and navigation. It is not by any means wholly mental or theoretical, and the gospel messenger who proceeds on such a basis has his bowl of mush and milk upside down.

## Sacramento, California

*Twenty-fourth and Kay Streets*

January 6.—Branch election was held the first Wednesday evening in December. Officers elected or sustained and their assistants since appointed include: Pastor, Elder W. H. Dawson; associate pastor, Elder E. C. Burdick; priest J. L. Bussell, in charge of the sacramental service; clerk, Orah Johnston; superintendent Sunday school, Gertrude Bidwell; assistant, Mary Bussell; secretary, Rose Dawson; superintendent Department of Recreation and Expression, Marion Burton; superintendent Women's Department, Bessie Driggs; superintendent music department, E. C. Burdick; choir leader, Birdie Clark; publicity agent, George C. Price; superintendent junior church, Cora B. Taylor. The following Sunday morning a beautiful installation service was arranged and conducted by District President G. P. Levitt, with suitable charges and responses.

The choir of twenty-one voices, directed by Sister Clark, gave the cantata, *King All Glorious*, Nolte, the evening of December 22. Sister Gertrude Bidwell was the accompanist. A large and appreciative audience attended. Brother Levitt was present to give the sermonet, "*Rewriting the Christmas story*," and also sang in the choir. Mr. M. Ridley, tenor, assisted as soloist.

Monday evening, December 23, the Sunday school held its entertainment in the main auditorium. The room was beautifully decorated by members of the young people's class. A prettily trimmed and lighted tree was on the rostrum. Green and red globes in the choir lights back of the rostrum and wreaths of evergreens helped to create a festive atmosphere.

A pleasant surprise just before the program was the wedding of Miss Wilma Jones and Mr. Mansel Fallwell, the pastor officiating. They were attended by Mr. and Mrs. Melvin Howe.

Sister Cora Taylor had charge of the program. At its close all marched to the lower auditorium, while the orchestra, led by Brother Burdick, played. Again seated, the children in the front seats, the audience enjoyed a lively entertainment put on by Santa Claus and his clown assistant, a bag of tricks, magic box-table, and an Eskimo. Later he passed a bag of homemade candy, furnished by the mothers, to each one present. Sister Bidwell secured this latter group of entertainers.

The class of junior boys, E. C. Burdick, teacher, has chosen the name "Volente," which signifies willingness. The boys' and girls' classes in the junior department were combined in a joint service for the lesson hour Christmas Sunday. "*Jesus' birthday*" was the theme. Sister Cora Taylor,

the girls' teacher, furnished the large frosted cake, with thirty-three candles on it. This service was given in *Departments' Journal* for December.

Late in November a large silk American Flag, with standard, was presented to the Sunday school by Mr. and Mrs. H. G. Bidwell. Their daughter-in-law, our superintendent, Sister Bidwell, was in charge of the service. The presentation was made by members of a local tent of the Daughters of Union Civil War Veterans. The acceptance speech was made by Associate Pastor Burdick. Plans for the new year were made by this department at an officers' and teachers' meeting at the home of the superintendent.

At the last meeting of the Women's Department, the president, Sister Geneva Beebe, who was moving away, was presented with a pretty gift. A program and refreshments concluded the afternoon session. Sister Edna Burdick has undertaken the leadership of the Temple Builders in the place of Sister Beebe. At the December meeting at the home of Helen Sandvick, the Alpha Theta group also commemorated the birthday of Jesus with the cake and candle service. Later in the evening, after refreshments were served, they enjoyed a mock Christmas tree.

The Department of Recreation and Expression, Sister Taylor, superintendent, has given hearty support to Brother Levitt's Sunday evening sermons on the Restoration, presenting tableaux, readings in costume, etc. Splendid lighting effects are secured by our efficient electrician, Ives Honeychurch. A dramatic club has been organized, choosing the name, "The Masquers." The officers are: President, Melvin Howe; vice president, Marion Burton; secretary, Helen Sandvick; director, Naomi Hutchinson; costume designer, Inez Honeychurch; stage manager, Ives Honeychurch; business manager, Rose Ida Dawson.

Elder C. W. Earle, of Rocklin, and Sister Anna Crocker, of Loomis, were confined in a local hospital for several weeks with minor operations. Both are home now. Sister Zayda Hook has also been in a hospital for several weeks. Her leg was badly broken just above the ankle in a fall on a wet sidewalk.

## Haverhill, Massachusetts

January 1.—For the most part of late the local priesthood has supplied the branch with spiritual nourishment. The midweek prayer meetings are indicative of the spiritual life of the branch. They are faithfully attended.

The junior church in charge of Brother Andrew Wengel is having interesting sessions. The young boys' class in Religion, under Sister Clara Thayer, is receiving careful instruction in the *Book of Mormon*.

District President William Patterson gave his interesting lecture on Australia before a house filled to capacity under the auspices of the Groveland Women's Club, in Groveland, during the month of November. Its reception was highly gratifying, as the audience was composed almost entirely of nonmembers.

Through the efforts of one of our young men an opening has been given for the presentation of the gospel message to a group of young men, members of the Groveland H-Y-Club. In the cemetery at this town is a little grave, the headstone of which bears the following inscription: "Charles Boyton died from exposure, being driven from Nauvoo by the ruthless mob in 1844." The introduction of this subject at a club meeting soon carried the conversation to the differences between the Reorganized Church and the Utah Church. Wishing more enlightenment on the subject, the minister of Groveland suggested the next meeting be held at Pastor Jordan's home. Fortunately Brother Patterson was able to stay over Monday evening after delivering two able sermons on Sunday. He met with the boys and their leader, answering questions until a late hour. The attention accorded Brother Patterson made his task a joyous one.

As a result of this talk several of the young men came to

the November social and also a Sunday morning service. The young brother who is a member of the club senses his responsibility as a representative of the church more keenly than ever before.

Doctor William Sinclair and wife and son Charles and Sister Emma Dobbins and daughter Lucille were recent guests of the branch. Elder Sinclair preached an instructive sermon Sunday morning.

The socials held monthly are a potent factor in this group. The Halloween party was all that was anticipated. It was held at the roomy home of Brother Randall. The ghost walk added much to the merriment of the guests. Non-members were present, and two young men who were there have attended church quite regularly since that time.

Sleight-of-hand performances varied the program of the social in November and added much to the enjoyment of the children.

The Christmas season was observed with an appropriate pageant in charge of Sister Susie Jordan, depicting the advent of the King of kings and the adoration of shepherds and wise men. Candle bearers robed in white receiving the angel's benediction furnished a fitting climax to the simple but impressive sight.

The December social gathering was held Christmas night, and while there was no tree as of former years because of the lack of employment in the branch, a happy spirit prevailed. Carols were sung, and games were played. Christmas candy bags composed the refreshments.

We miss from our ranks the friendly faces of Brother Fred Blanchard and wife and daughter, but we know our loss is another's gain.

As the call to prayer goes forth, we of Haverhill Branch wish to set our faces Zionward, trusting in the watchful care of a just Father, praying that as we go forward to meet the challenge of 1930 we shall be among those who having once put their hand to the plow never look back.

## Pleasant Valley Branch

Lucasville, Ohio

Owing to the rainy weather, unfavorable roads, and the scattered condition of the membership, no special services were held last quarter. But Sunday school convenes every Sunday morning, and praise service follows. There is also preaching on Sunday evening.

Saturday evening, November 16, the Saints were pleased to have present Apostle Roy S. Budd, of Independence, Missouri, whose field includes Southern Ohio District; also Elder A. E. Anderton, of Columbus, Ohio, district president. Brother Budd was the evening's speaker. He read Matthew 16, using a portion of the thirteenth verse as the text: "Whom do men say that I the Son of Man am?" The theme of the discourse was building character.

Sunday morning following the Sunday school session, Elder Anderton was the speaker, using the words of the Master: "Come unto me all ye that are weary and heavy laden, and I will give you rest."

We were glad to have these men with us, for they proved themselves consecrated servants of God. Some sick were administered to, and after the Sunday school Sister Lizzie Jane Hill, who was rebaptized a few weeks ago, was confirmed by Brothers Budd and Anderton.

December 8 was the date for the reorganization of the Sunday school. Few changes were made, and the official corps now stands: Superintendent, Luther Crabtree; assistant superintendent, E. E. Williams; secretary, Ora Altman; assistant, Mabel Hilt; treasurer, Hulda Culp; teacher beginner class, Julian Culp; junior, Emma Culp; intermediate, Charles Culp; senior, Rosa Pollock; adult, E. E. Williams; and librarian, Richard Culp.

We hope to make 1930 a year for much advancement, a

time in which each member will strive earnestly to do his best for Christ.

Word comes from Brother Mark S. Crabtree, who for the past year has been doing missionary work in West Virginia, that he expects to return to this region this month. He will probably take up church work here.

## Nauvoo, Illinois

The new year opened with every Sunday school officer and teacher in his place when the bell rang. Classes were well filled, and for roll call each teacher was called upon to give the names of those absent from his class and was asked to visit those individuals, and report their reasons for being absent.

Each teacher appointed a class secretary, whose principal duty is to see that the *Stepping Stones*, provided by the Sunday school, reaches the home of every member. These papers are too valuable to be left lying about or used to start the fire.

Ten members braved a severe sleet storm to attend the special prayer service held Monday evening, and nine prayers were offered.

D. J. Sorden, district president, arranged to hold preaching services Thursday and Friday evening, but the biggest snowstorm for years arrived on the day scheduled, and it was deemed advisable to postpone his visit.

Christmas activities were somewhat varied this year. Sister Page, who has charge of the primary department, and her assistant, Emogene Hudson, had a Christmas tree in their Sunday school room and gave out boxes of candy to each child present. At the close of the Sunday school hour they marched upstairs and entertained the older folks with a nice little program.

Sister Florence Ourth entertained her class of intermediates with a Christmas party at her home, where games, contests, and a treat were enjoyed and gifts exchanged.

Elder Page is planning to entertain his class of young people with a skating party when the ice is skatable.

A pageant, "*The Babe of Bethlehem*," written by Sister A. L. Sanford, was given Sunday evening. All the members of the intermediate class and the young people's class took part. This pageant was given two years ago and was repeated by request. It was directed by Sister Florence Ourth. The Christmas story, just as it is told in the *Bible*, was pictured in eight scenes, with solos and choruses, Roderic Lewis being the announcer. L. H. Lewis took the part of Zacharias; Roberta Lewis, the angel; Elder Page, the inn keeper, watchman on the hillside, and one of the wise men; Sister Page, Elizabeth; Mildred Sanford, Mary; Jack Sanford, Joseph; Arnold Ourth, King Herod; John Lee, herald; Paul Fusselman, scribe; Sherman Heady, page; Madeline, Emogene, and Thelma Hudson, Lois Heady, Eudora and Vera Garret, Rosie Kachle, Dorothy Fusselman, and Alma Grotts, court maidens; David Lee and John Williams, wise men and shepherds. The parts were well taken, and the scenes enhanced by Bethlehem scenery which covered the entire wall, a large electric star which shone above the manger and by red and green foot lights constructed by John Williams.

Some time ago it was called to the attention of the Keokuk Dam Company that the river was eating away the lawn in front of the Nauvoo House. They came to our rescue, and tons of rock were dumped in front of the place that was giving way, making a strong bulwark. Brother Wilfred Wood, seeing that a large portion of the lawn had been lost, undertook the long and arduous task of removing the rock, piece by piece, in an effort to replace the lawn. A wall was built twelve or fifteen feet beyond where the rock was laid and the space filled in. The appearance of the lawn was greatly improved.

Mary Lee and Mildred Sanford returned home from Graceland to spend the Christmas holidays. They were each

called upon to give a talk on their impressions of Graceland one Sunday evening during the hour occupied by the Department of Recreation and Expression. Although they were glad to come home, they were happy to return when vacation was over. They are greatly enjoying their year at Graceland.

The pastor writes up a different notice for the local paper each week, announcing the program for the coming Sunday and telling what is being done in the different departments. Thus he keeps our work before the people.

Sister Malley Fisher has returned from the hospital, but her home-coming was a very sad one, for little Jesse, jr., was stricken with scarlet fever during her absence, and passed away before her return. He had been left in the care of a kind neighbor, who also cared for the husband and little girl. All that kind hands could do was done for this little one but in vain. While the family was in quarantine the women of the branch took turns sending in dinners already cooked.

## San Francisco, California

### *Eighteenth and Danvers Streets*

Eighty persons attended the Sunday school December 8, and forty-four were at the church service. Elder George S. Lincoln was the speaker, choosing for his subject "*The kingdom of God.*" A number of strangers were present.

Consecration marked the activities of the following Sabbath, District President G. P. Levitt in charge. Branch officers for the following year were installed. The spirit of prophecy gave promises to the officers and members. The Religio session at 6.45 was fine, the music being given by the orchestra. Priest H. Hinton occupied the evening hour.

Priesthood meeting was held December 16.

The women's club held a bazaar December 13, the results of which were gratifying to them.

A Christmas tree was had at the church December 20, and an entertainment was given by the Sunday school children. A pleasant time was enjoyed. A Christmas service characterized December 22, being the most spiritual service of the kind ever held here. The church was crowded, the songs were beautiful, and the exercises impressive. Elder J. A. Saxe was the speaker, his remarks being brief in order that the singers might have time for their part of the program. The divine Spirit seemed to inspire the ceremony. Sister Hellen Rood, of San Jose, was director of the program. The program reflected the fine spiritual condition of the branch. Priest John Shipman was the evening speaker.

Ninety-seven were at the final Sunday school of the year, forty at church, and about thirty at junior church. Elder H. W. Savage preached morning and evening. Brother W. Dancer, son of David Dancer, of Lamoni, was in attendance and assisted in the services. His home is in Oregon.

### *Park-Presidio Branch, 405 Arguello Boulevard*

At the close of every year it is customary to take an inventory to ascertain the accomplishments of that period. In looking over the activities of the Park-Presidio congregation we find—

First, that our numbers have supported the general church fund very generously.

Second, that the quota for baptisms was reached.

Third, that the church has received publicity in our community as never before attempted.

Fourth, that our attendance has jumped from twelve or fifteen to seventy-five, two thirds of the congregation being visitors.

Fifth, that the financial support to the congregation has shown a material gain.

This congregation has enjoyed the same spirit of brotherly love and affection which has been predominant since its organization three years ago.

To verify the above statement the assembly gathered at

the last annual business meeting, held December 18, and voiced confidence by unanimously reelecting all the officers to their various positions. All the reports submitted testified of the earnestness on the part of each individual to work for peace and harmony and the success of the Reorganized Church in our locality.

The publicity agent's report is worthy special mention and should be of interest to publicity agents scattered throughout the country. He reported the use of eleven newspapers, which gave him sixty-seven insertions, netting 3,521 lines of free publicity during the last quarter. He said that we have never had to pay one penny for publicity since we were organized three years ago, and further stated that this could not have been accomplished without the cooperation of the speakers who submit sermon synopses in advance for publications.

The Sunday school, under the able leadership of the superintendent, Sister R. W. Clegg, has had a successful year.

The annual Christmas tree party, held December 28 in the afternoon at the home of Brother and Sister Holling, was a big success, and Sister Clegg was ably assisted by Sister Holling. Twenty-seven were present to enjoy the program and Santa who distributed gifts as well as the usual bags of fruit, nuts, and candy. Light refreshments were served, and everyone went home happy.

We are looking forward to our third anniversary banquet, which will be held about the middle of February. Surely Park-Presidio members know how to do this, and neither efforts nor money will be spared to make this the best anniversary ever.

Our officers have done well to further the interests of the church.

## New Philadelphia, Ohio

January 10.—The annual business meeting of the branch was held January 7, Elder James E. Bishop, president of Kirtland District, in charge. Elder John D. Carlisle was sustained president of the branch for his third year; Sister Minnie Cramer was reelected recording secretary; Sister Marie Graff, branch solicitor; Sister Laura Warner on flower committee; Samuel Mansell, chorister; Charlene Hansel, pianist; Edna A. Howells, publicity agent.

January 5 was promotion day in the Sunday school, and new officers were installed. Brother Richard Watkins is the new superintendent, and Sister Hazel Noble was installed superintendent of the primary department. Our Sunday school is well attended.

This being the first Sunday of the new year, sacramental service was especially well attended.

The Women's Department had a successful year, and plans to go forward into a more successful season. Election of officers was had December 18, all officers retaining their positions: President, Sister Margaret McMillan; vice president, Sister Rose Warner. The society gave a play and social at the church November 30, which proved to be a decided success. The women have been invited to repeat the play sometime this month. They have also formed a *Book of Mormon* class under the leadership of Sister Anna Cramer, and so far the class has been successful. It meets every other Sunday afternoon at the church.

Saints were much pleased to have the privilege of meeting Patriarch J. T. Gresty last October. He gave an interesting talk on his oratorio. While here he was entertained in the home of Brother Samuel Mansell.

District President J. E. Bishop held a series of lectures on religious education the week of November 3. The lectures were given good attendance.

God has wonderfully blessed New Philadelphia members, and we are hopeful that we shall this year go forward.

EDNA A. HOWELLS.

## Active Women's Department in Western Oklahoma

The Western Oklahoma District Women's Department has shown by its work that its members' motto is, "Whatsoever thy hand finds to do, do with thy might."

The district is composed of eight locals, each having assumed the task of keeping up local expenses, saving to build and equip where building has not been done; living and teaching the gospel by consecrated service. None is rich, so we work and pray for the expansion of the cause dear to our hearts. The sisters are doing a wonderful work. They attend and assist in Sunday school, prayer service, and all other meetings in addition to "looking well to the ways of the household."

The work is necessarily governed by locality. It is also a school in that the members learn to bear each other's burdens and failings with patience and harmony. Thus do we gain spiritually.

The membership is small for the territory embraced, and the workers few. Each local has some friends, who though nonmembers, are helpful. By keeping up the social side of the work, we make friends who attend services and who assist in many ways. May God help us to let our gospel light shine that we may win the honest in heart and bring them to his fold.

Alva local has had food sales and served lunches at public sales, raising funds to build a church. It also found time for a class on Thursday afternoon of each week. An attendance contest last spring and summer brought many to the class.

Canton local meets at the home of Sister O. E. Slayton. The women quilt and knot comforts. They recently held a bazaar with a food sale and realized a nice sum. They are watching for an opportunity to build, as their Sunday school meets in the lodge hall, and they have no place to hold services other than Sunday meetings.

So many Saints have moved away from Seiling the past few years that the local has felt much discouraged. But a few are true and loyal and are doing their best. They discuss their weekly lesson in Doctrine and Covenants while they quilt. They have a neat little kitchen furnished in a room in the church.

Woodward local has just a few members, but they are true blue. They have an enthusiastic class. The women feel the loss of Sister Smith, who moved to Missouri, but will no doubt in pursuance of their faithful work find new recruits.

Freedom is wide-awake, has a wagon fitted up in which to cook and serve dinners at sales, etc. The women are also busy in other ways and hope in the future to have the time for organized study class. The loss of their members who have moved to Zion has been felt.

In point of membership Calumet is one of the largest locals. They quilt, serve dinners, put on home talent plays, and have an occasional party to entertain husbands and friends. They help the needy and ill in their community. Their homes being widely scattered, they meet in all-day session every two weeks. Truly a band of valiant soldiers is found here.

Davidson is also one of our largest locals, and is much alive. They did not neglect the poor, needy, and ill while they were busy paying for their nice new church building. One of their money-making plans was this: The local superintendent, Sister Roy Skinner, baked a cake, put it in a box with a small bank, and sent it to another member who ate the cake, put the price of it in the little bank along with some other dainty eatable and sent it on. When the box and bank had gone the rounds and came back to Sister Skinner, the little bank contained a good sum.

Eagle City local is small, but full of zeal for the work in 1930. The women had a cap supper in October which was so successful that the idea should be passed on. A free

program brought a crowd. Each woman brought supper for two and two caps. One cap of each pair was sold at auction to the highest bidder, and at the close of the sale, the women donned the caps they had brought, which they had kept hidden while the twin caps were being sold. The men, wearing the caps they had bought, sought out partners amid much merriment. The caps were mostly made at home of crepe paper. They were of varying styles and colors, dunce caps, night-caps, tam-o-shanters. A good sum was realized.

The women are praying for the speedy consummation of the work intrusted to them, and are ready to press onward unitedly and untiringly in the gospel cause. All are looking Zionward.

MRS. A. L. DIAMOND.

## Oshoto, Wyoming

January 7.—Oshoto Branch met in its first business meeting January 5, 1930, at the Little Missouri Schoolhouse. Saints from Ewing and Stroner met with the few at Oshoto and together made a good crowd. Sacramental services were conducted by Elder Fred Cousins and Priest Horace Hartshorn.

Principal items of business transacted were plans and preparations for the coming year. The first Sunday of each month we are to have an all-day meeting, sacrament in the morning, lunch at noon, and preaching in the afternoon; and preaching service will be had the third Sunday of each month. If we are faithful and work together to make a real effort each time, we will enjoy some wonderful services. We need the prayers of the church that each will do his part.

Brother F. V. Cole was ordained to the office of teacher December 20, 1929, by Elder J. F. Curtis and was voted in the branch at the business meeting as teacher of the branch. Sister Rosabelle Gray was made branch correspondent; Sister Zada Hartshorn is to have charge of and look after the sacramental emblems. It was voted to send Brother and Sister Fred Cousins to General Conference as delegates for this branch.

Just now the weather is cold. Sunday was extremely cold, making it hard for Saints to come a great distance.

Alva and Spearfish (South Dakota) Saints, take notice of our new branch and meet with us whenever it is possible during the coming year.

## San Jose, California

*Spencer Avenue and Grant Street*

At the close of the Sunday school December 1, a baptismal service was held, Ray, the young son of Sister Bertha and Mr. Ray Elam, being baptized and confirmed by Brother R. E. Cowden.

At eleven o'clock the sacramental service was in charge of Pastor R. E. Cowden, a goodly degree of the Spirit being present.

A music recital marked the Religio session in the evening, Sister Oscar Bradley taking prominent part. Both organ and piano were used in the entertainment.

The Sunday school superintendent, Sister Hellen Rood, spent the holidays with her father's family in San Francisco.

Business meeting of the branch occurred December 4. Officers elected are: President, R. E. Cowden; secretary, Sister Almeda Christopher; treasurer, B. R. Gilbert; publicity agent, C. J. Cady; Sunday school superintendent, Hellen Rood; librarian, Gladys Rood; historian, C. W. Hawkins.

The program of the Religio the second Sunday of December was a review of the programs of the past few weeks. Visitors were present from San Francisco.

December 15 the Sunday school had its Christmas tree and entertainment.

Three days later Elder George H. Wixom, missionary to

Arizona, surprised San Jose Branch by making appearance at prayer meeting. The service was changed to a preaching hour, and Brother George gave one of his forceful Latter Day Saint sermons. He kept his hearers wide-awake and thoroughly interested for one hour and twenty-five minutes.

Brother C. J. Cady spoke the morning of December 8, and Brother Cowden December 22.

At 7.30 the evening of December 22 the Religio presented a pageant, *Babe of Bethlehem*. The beautiful drama was well carried out, and the dramatic club deserves great credit for the production. One hundred people were present that night, many of them nonmembers.

## Eagle City, Oklahoma

Eagle City Branch, though a small group in western Oklahoma, entered upon the new year with renewed energy and consecration, all the members ready to cooperate in making this a year of better service in all departments.

Branch officers were unanimously reelected, there being only slight changes in the departments. Branch officers are: President, Lester E. Dyke; priest, Roy L. Diamond; teacher, John R. Dyke; deacon, Raymond Dyke; clerk, W. L. Ward; publicity agent, Sister A. L. Diamond. Sunday school officers are: Superintendent, R. L. Diamond; assistant superintendent, Sister J. R. Dyke; secretary, Rae Luella Diamond; treasurer, Lester E. Dyke; librarian, Iva Pierce; primary department superintendent, Sister A. L. Diamond; pianist, Sister Fern Ward Parsons; chorister, W. L. Ward; president of Recreation and Expression, Sister R. L. Diamond; vice president, Raymond Dyke. Women's Department superintendent, Sister L. E. Dyke; assistant, Sister R. L. Diamond; secretary, Sister A. L. Diamond; treasurer, Sister W. L. Ward; cradle roll superintendent, Iva Pierce; superintendent young women's department, Sister H. F. Ward. Harold Ward and L. E. Dyke are our regular violinists and are assisted at times by other musicians.

Though the population of Eagle City is only about two hundred, we have three churches. The Methodist Episcopal and Christian Churches have no regular meeting on the fifth Sunday of the month, so we "take turns" in having an all-day meeting and basket dinner that day. A program is arranged so that each congregation gives songs, talks, etc. This has made a few friends for us among the unprejudiced. We met with the Canton Saints the first Sunday in December when Brother Howard Harpham, of Seiling, preached at eleven o'clock, assisted by Ed Ballinger. The sacramental service at three o'clock in the afternoon was in charge of Brothers Ballinger and L. E. Dyke. Canton is eight miles from here, and we are proud to call that live group part of our branch. We hope, however, that the way will be opened that they may have a building and branch at home soon.

The all-day meetings spoken of above have resulted in our branch being invited to other small towns to sing at their all-day meetings. No opening has been found at these places for a meeting, but we are watchful and hopeful.

A Christmas program in which all the Sunday school children took part along with some nonmembers was given at the church Christmas Eve, followed by a tree, presents, Santa Claus, and treats. Songs, readings, dialogs, drills, and other exercises made an enjoyable program. The Temple Builders made little gifts for children whose presents were few.

We have preaching every Sunday evening, Elders Lester Dyke and R. L. Diamond alternating in the stand. Sunday school convenes at ten o'clock in the morning. Prayer service is held Wednesday evening, and the Women's Department meets Thursday afternoon.

A program presented by the Sunday school superintendent aided by the Oriole girls and some small boys of the

local tended to urge the Saints to our best efforts in making the new year one of notable progress.

Cards are out announcing the birth of a son January 7, 1930, to Elder and Sister Lemuel Dyke, of Minco, Oklahoma. Brother Dyke is bishop's agent for Western Oklahoma District, and also pastor at El Reno, Oklahoma. They lived in Eagle City some years before moving to Minco.

## Spokane, Washington

Due to the absence of District Missionary G. G. Lewis, our College Day program was postponed until December 22. On that day a special program was given. Speeches were by Brother George Lewis and Sister Edith Woods Lewis. College songs were sung, and a generous offering was received.

In the evening the choir of thirty members, directed by Muriel Whiting, rendered a beautiful program of Christmas music. The entertainment lasted for one and one half hours. The program included duets, solos, quartet numbers, and choruses. Much praise is due the choir and its untiring leader for the success of the program.

Christmas Eve members of the choir sang Christmas carols to several sick and shut-in members who appreciated the music. Following the caroling all were invited to the home of Brother and Sister Lewis for a social time. Games, taffy, and apples were enjoyed.

The Christmas season was a busy and happy one, with parties, dinners, and other gatherings. But in the midst of it all we were made sad by the loss of two brothers, one a young man, Joseph W. Kennedy, jr., the other an elderly brother, George Kannady. When our ranks are thus broken, more must push forward to carry on.

A recent event claiming much interest here was the marriage of Sister May Bugbee, of Spokane, to Brother W. H. Bronson, of Vancouver. Being well known in this district, the couple are showered with congratulations.

Throughout the week District President R. H. Porter and District Missionary G. G. Lewis have been meeting the Saints at various places, aiding them with special prayer meetings such as are being held throughout the church. Spokane District and Branch are striving to make the coming year outstanding in achievement.

## Columbus, Ohio

### First Branch

January 8.—The month of December was a busy time for First Branch. Besides the regular meetings we had a Christmas play and cantata.

The evening of December 23, under the direction of the Sunday school, a biblical tableau and play portraying the birth of Christ and the incidents surrounding it, were given. The church was lit only with candles. All did their parts well, and comments indicated the enjoyment of all.

Sunday night, December 29, the combined choirs of First and Second Branches gave a cantata and tableau, *The Coming of the Christ*. The preceding Sunday this production was given at Second Church. Both churches were filled upon each occasion. Some said they never heard the choir sing better. The singers have been working hard under their able leader, Nathan Weate, and the branch is proud of the progress they are showing.

Surely after hearing the Sunday school play and the cantata given by the choirs, all approached the Christmastide with a renewed and fuller appreciation of its meaning.

The branch was abundantly blessed this month with visiting Saints. Brother and Sister J. H. N. Jones, of Australia, were here over one Sunday, also Apostle R. S. Budd, District Missionary J. R. Grice, and Patriarch Gomer Griffiths. Brother Jones gave a short talk at the close of Sunday

school, and at the eleven o'clock hour the Saints heard from Brothers Grice, Jones, and Griffiths.

In the afternoon Brother Grice baptized Durward Perry, who had reached the age of eight years. Apostle Budd preached to us at the evening hour, and his sermon was deeply enjoyed. He has won a warm place in the hearts of the Saints, especially the young people.

The branch has made great progress during the past year. We hope and pray that in the present year we may see even greater advancement.

## Coffeyville, Kansas

*Washita and Eleventh Streets*

January 10.—The old year with all its activities and mistakes and blessings is gone, and the new year is well started, the year to which Saints all over the world have looked forward. Of it they expect great and wonderful things.

A pleasant experience came to this branch early in the year in the splendid communion service of January 5. The Father did indeed pour out his Spirit upon his children. We feel that he sent his servant, Brother S. W. Simmons, to minister here, for blessings have attended his efforts.

Brother and Sister Simmons came to Coffeyville December 29, and he preached each night last week, the Spirit being felt by those who heard his sermons. Last Sunday O. E. Pender, branch president, was spoken to in prophecy, and admonition and instruction were given other individuals and all the branch. This has strengthened and encouraged the group here. Surely with this divine Spirit attending our efforts at the opening of the year, we shall be able to do much in every department.

Officers elected for this six months are: President O. E. Pender; secretary, Sister Reynolds; Sunday school superintendent, James Reynolds; assistant superintendent, Sister Pender; secretary, Elta Yeubanks; chorister, Sister Head; pianist, Ruth Reynolds; president of Religio, Mildred Reynolds; vice president, Elta Yeubanks; secretary, Wilma Walton. Owing to the condition of the weather and other causes, the Women's Department has not met to elect officers. The election will be carried out at its first meeting.

A hearty welcome is extended all members who go through Coffeyville, to stop and visit with us.

## Barberton, Ohio

Barberton Branch is again launched on another new year. At the recent annual business meeting the branch joined the general church movement adopting the new church school system, and elected its officers for the following year.

The various departments under their leaders have organized, and the young people are planning a program and box social for January 31. The young members are organizing a study period for each week, to be followed by a social and recreational period. This is to take the place of the Religio service.

On New Year's Eve the Saints of Barberton held a watch party at the church at which time a reception was given for Elder Herbert Rhodes, who has been branch president for a number of years. Brother Rhodes leaves us to join another field of service, and we wish for him even greater success in the coming years than he has had in the past. Nearly all present gave talks in which they expressed appreciation for our brother's service here, and each was able to mention many ways in which he has helped us. While we regret to lose Brother Rhodes, we are also glad to welcome the branch president for this year, Brother W. P. Odom, who is a faithful helper.

We ask the Saints to remember in prayer Brother Crispin, who has been confined to his bed seven months. His family

are regular attendants in the branch, and we miss him exceedingly.

Our desire is to study to show ourselves approved and to be able to serve more efficiently than ever before.

GEORGE WARD.

## Deloit, Iowa

January 11.—A brief review of the past year's work in Deloit will be necessary to acquaint the church with the present branch status.

Two series of services were held by Elders E. Y. Hunker and M. K. Fry. While they were in Deloit we had no trouble in having front seats filled. Elder Fry baptized ten.

Speakers at the June conference, held here, were Elders J. F. Garver, in charge, H. O. Smith, J. A. Gardner, L. G. Holloway, Gerald Gunsolley, M. K. Fry, E. Y. Hunker, and Bishop Adams.

Other speakers during the year were Brothers J. E. Keck, G. Scott Daniel, and Elder C. J. Hunt, each giving encouragement in timely talks. Elder L. G. Holloway closed a series of meetings at the beginning of the holiday season. Deloit members are always glad to have visiting missionaries present.

The Recreation and Expression Department has been active. Two lake trips were enjoyed and four social evenings.

Sister Abbie Hutchinson and her Sunday school class watched the old year out and the new year in. Pictures obtained through the Graphic Arts Bureau proved very educational. The machine used was borrowed from the public school.

Special day programs were held. College Day a sum of thirty-eight dollars was raised.

The Christmas offering was seventy-five dollars.

The teachers of the Sunday school helped in all special day programs, directing the numbers presented by their classes.

At the annual business meeting Elder M. O. Myers was again elected pastor for the coming year; B. W. Richardson, Sunday school superintendent; head of the department of Recreation and Expression, H. G. Newcom; assistant in both departments, W. H. Rounds; director of the Women's Department, Sister C. W. Winey. Guy R. Johnson, elder, has been chosen to act in the capacity of pastor of the branch in Denison, Iowa.

Elder Warren Oliver and family have moved from Denison to Deloit. In the spring they expect to move to a farm near here.

At present Deloit Branch has four elders, two priests, a teacher, and a deacon. It is the determination of all to push forward.

M. O. MYERS.

## Burlington, Iowa

The closing of one year and the beginning of another causes one to pause to examine the path in which he is traveling, seeing in one grand perspective its joys and sorrows, its labors, and its shortcomings. This the Saints of Burlington have been doing this month.

The fall of 1929 added one new member to our ranks, Sister M. Lucy Dixon, of Carman, Illinois. She is a sister of Ralph Stanley, of Burlington, and also of George Stanley, of Akron, Ohio, who with his wife and son, Doren, is visiting her for the winter. They were called here by the death of Sister Dixon's husband.

The departments of the women's auxiliary have found that the harder they work and the more they do, though worries and fatigue are present, the more is the joy in summing up all their activities. Two months before the close of the year they decided to make one hundred and fifty dollars for the building fund before the year was gone. Each department set to work.

The Temple Builders gave a play, *Patsy*. They painted

pictures to sell. The "S" Chapter composed of senior Temple Builders and the women's auxiliary worked in conjunction at the following undertakings. A rummage sale was held for two days in one of the downtown stores. A fried chicken dinner was given at the church, fancywork from both organizations being on display. At this time a traveling basket was going from one member to another, and each time the bank in the basket was opened a happy surprise was received. A stocking had been mailed to each sister, and she was asked a penny an inch from top to toe. At one meeting the women sewed carpet rags for one of the members and were paid ten cents a pound. They went to an auction sale in the country where they sold hot sandwiches, homemade pies, and coffee. It was a cold day, and business was good for the auxiliary. To their surprise when the sum of their earnings was totaled, the women had on hand almost four hundred dollars.

Then came the Christmas program for the Sunday school, which was followed by the cantata, *King of Israel*, rendered by the choir. The singers surprised the Saints by presenting themselves in long black robes with white collars. They came up from the basement singing "*Silent night*," marching down the church aisle to the choir loft. The robes were courteously loaned for the occasion by Otumwa Saints.

The first sacramental service of the year was encouraging and inspiring to all. The Spirit was present in abundance. Prayers were offered with such earnestness and humility that the Lord spoke to the members. Assurance was given that he was pleased with the spirit of prayer among them, and they were admonished to continue to pray often, that they might receive all the blessing he has in store for his Saints during the year.

Pastor D. B. Sorden, wife, and daughter Marilyn have returned from their holiday visit with relatives in Oklahoma. Their journey was most pleasant, and their trip was without mishap.

### Saint Thomas, Ontario

January 12.—We had our annual Christmas tree Friday, December 20. A good program was provided, after which Santa Claus appeared and distributed presents from the laden tree.

The yearly business meeting met at the church January 6. Encouraging reports were read from various departments. The solicitor's report was particularly cheering, for it showed a great increase in the amount of tithes and offerings received. Although it may be the few who are represented in this report, they, at least, are trying to keep the law. It is still more encouraging to hear that some have filed their inventory and others are about to do so in the near future. The time is hastening toward the redemption of Zion. The branch also showed a surplus materially increased.

Election of officers resulted as follows: President, Elder James Skelding; counselors, Elders Albert Cordery and John R. Shepherd; secretary, Sister Lillie Burger; treasurer, Sister Nelson Kelley; pianist, Sister Emily St. John; assistant pianist, Sister Earl Ford; chorister, Sister Lillie Burger; assistant chorister, Sister Preston Ford; solicitor, Sister Nelson Kelley; deacon, E. Pantling; publicity agent, Sister Earl Ford; auditors, Brother Colin Hammond and Sister E. Ford.

As a branch we have enjoyed a good portion of the Holy Spirit during the Week of Prayer. It has been a time of rejoicing. The special prayer services were well attended, and everyone responded to the purpose of the meetings. We feel good will be accomplished by the church during a year which promises to be eventful.

The annual election of officers for the Sunday school occurred January 12, the following being selected: Superintendent, Nelson Kelly; assistant superintendent, Charles

Skelding; secretary, Donald Duncan; assistant secretary, Eva Johnson; treasurer, Sister Harry Rock; pianist, Mae Johnson; chorister, Sister Alvin Mann; librarian, Billy Burger; assistant librarian, Kenneth Duncan; auditors, Sister Nelson Kelly and William Duncan.

### Alliance, Ohio

January 9.—Saints at Alliance are striving earnestly to do their part in carrying out the church program. Beginning October 13 they conducted a series of meetings which lasted five weeks. Elder J. C. McConnaughy, of Barberton, Ohio, was the speaker. Our hearts were thrilled, and old truths took on a new meaning as we listened each night as he presented different phases of the old Jerusalem gospel. Elder McConnaughy stated that he had never been given better support, and praised the members for their loyalty. He preached with the spirit, and all said that never before had they such a clear understanding of the scriptures. The attendance of nonmembers was the finest we have ever had. Two were added by baptism, a man and his wife. Their three little children were blessed, and other splendid people are about ready for baptism, besides the many friends made for the cause. We feel much encouraged.

October 23 and during the meetings, Brother Joseph E. Gordon was injured while at his work on the railroad, and died two days later. This was a severe shock to the little band of Saints, but it did not keep them from attending the services, though their hearts were heavy. His companion was at his bedside at the hospital, and when evening came he urged her to attend services. "Surely," he said, "you are going to church." Elder McConnaughy was the speaker at the funeral, which taxed the funeral parlors to capacity. As a beginning for his remarks, he used words to this effect, "From a close acquaintance with our brother, I would say he has made a splendid record while here. That record has gone on before him, and anything I may say will not alter it; so I shall take the liberty of speaking to the living whose records are still unfinished." From this he proceeded to show the justice and kindness of God in preparing the different degrees of reward that all might receive that which they earn. Elder W. C. Neville, of Canton, sang the songs, "*I would be true*," "*The Lord knows why*," and "*Even me*." The service brought much favorable comment and increased our attendance at the meetings. One man who had worked with Brother Gordon came to us and said, "That sermon was the very thing Mr. Gordon was always trying to tell the men at work." He leaves his wife, Mrs. Leafey Gordon, and four sons: Joseph, Frank, Frederick, and Paul. He held the office of priest and was a quiet, unassuming man, absolutely reliable, and a Christian gentleman.

The Women's Department held a bazaar and bake sale in a downtown bank in December, which netted them a nice sum of money. This department has given to the branch funds ninety-six dollars in the year just passed, besides contributing to other things.

Our pastor is trying to get the members to come up to a higher standard by complying with the full gospel law, that we may be a helpful unit in this great church and ready to accept our full share of responsibility for 1930.

### Creston, Iowa

December 29, 1929, Creston Branch held its annual election of officers to preside over branch affairs for 1930. Nearly the total membership was present to participate, and the following were chosen: President, A. D. Blair; clerk, H. G. Maxwell; treasurer, Clarence Reese; Recreation and Department head, Clarence Reese; superintendent of the Women's Department, Sister A. D. Blair; Sunday school superintendent, Alfred Taylor; chorister, Elsie Hammer; publicity agent, Merle Savage.



## Cherokee, Iowa

Cherokee Branch is very much alive and entering the year with the best of spirit and interest. The members are busy in the Lord's work, and the departments are advancing.

Rally day was observed the second Sunday in November, and a large crowd attended all services from the prayer hour at 8.30 in the morning to the preaching service at night.

Sunday school now has an enrollment of seventy-five and an average attendance of fifty-four for December. We have an excellent corps of teachers, and the children are showing wonderful interest in the lessons studied, also in the song service, which is an interesting feature of the evening study hour.

The priesthood have been holding meetings every two weeks at 8.30 Sunday morning. Every member is active, and at some of these meetings every member has been present. Prayer and ways and means for looking after the spiritual affairs of the Saints have been the subjects of discussion. Much good has resulted.

Brother Charles White was ordained to the office of teacher, and Dewey Hatch, priest, at the institute held at Pisgah the first of November. They are active in the work and are welcome as members of the branch priesthood.

We now have one high priest, two elders, two priests, two teachers, and two deacons to direct and look after the welfare of God's vineyard in this place. God has recognized his people as a reward for much prayer and faithful attendance at services.

The sacramental service in December was attended by seventy-five Saints, who partook of the emblems and enjoyed a spiritual feast in the prayer and testimony service which followed. Every member of the priesthood was present and assisted in the services.

The sacrifice period was quite generally observed by the Saints, and the bishop's agent reported a good offering. We believe the members found other ways in which they can sacrifice besides giving money and property.

The Christmas program was much enjoyed by a large crowd of Saints and friends. The children gave a program under the direction of Sisters Christiana and Lamere Crippen, with the assistance of the choir, which has organized and works under the direction of Sister Hatch.

Election of officers was held December 18, and the Good Spirit was present to assist in the work, peace and harmony prevailing. About one third of the membership of the branch was present. Pastor A. R. Crippen was again elected branch president; clerk, W. W. Reeder; treasurer, A. Ballantyne; pianist, Julia Miller; superintendent of Women's Department, Laura Kudrle; Sunday school superintendent, A. Ballantyne; superintendent of Recreation, Charles White. The Sunday School Department will have charge of the study hour and entertainment features of the Department of Recreation and Expression. Brothers Crippen and Reeder received the entire vote of those present, which is a testimony of the esteem of the Saints. Brother Crippen has had charge of the work here for thirty years.

Brother Dewey Hatch has been chosen to lead the junior church work, and as soon as arrangements can be made a regular time for their services will be appointed. The first junior church service was held the last Sunday in November in charge of Dewey Hatch. A mixed program was given by the young people, and it was decided to hold church once a month until room can be prepared, so as not to interfere with other services.

Sister Ethel Kelly has great reason to rejoice and praise God for his goodness to her. She was suffering with an internal goiter, which was slowly choking her. The doctors had told her that she would have to undergo an operation.

She asked the prayers of the Saints, and after the elders had administered upon three occasions, she began to improve. Now she is rapidly recovering health, and gladly bears testimony of the blessing she has received.

As counselors for the year, Pastor Crippen has chosen W. W. Reeder, W. W. Leonard, and Albert Haynes. It is planned to arrange the work so that some of the priesthood can go to smaller branches or care for other appointments when weather permits. Brothers Crippen and White called on Mallard Branch not long ago and reported successful meetings and a fine reception from the Saints. They will call on Sac City soon.

Of late local speakers have been A. R. Crippen, W. W. Reeder, J. T. Spence, Albert Haynes, C. C. White, and Dewey Hatch. All have been blessed in their efforts to present the word of God to his people.

A business meeting has been called for January 18 to take up unfinished business and arrange for church improvements which are much needed.

Brother E. L. Edwards, of Pomeroy, was the speaker at the morning service the last Sunday of December. He gave one of the best sermons we have heard for some time. He was also speaker for the afternoon service the same day.

Sacramental service January 5 was attended by a large number of Saints who were earnest in prayer and testimony of God's goodness to them.

During the Week of Prayer an average of twenty Saints met every night in prayer in behalf of the church and the men whom God had chosen to lead his people to Zion. Every member of the priesthood had a place to fill on the program of the week, and each did his part well. The members also were active, and the result was one to be remembered for the fruit it bore. A number of children have learned that they too may take part in God's work, and each night new ones were added to those who arose and bore testimony. The prayers were spiritual, all thanking God for his goodness and asking that he continue to direct his people as he has in the past. The quorums of the church, now in session, were remembered, as were the Presidency and all departments of the work. We received help and strength from the Week of Prayer.

Saints in Cherokee expect to work this year harder than ever that we may not fall by the way. Our determination is voiced in the following: Come let us labor together for the common good of the body.

## Calgary, Alberta

January 9.—On December 1 and 2 the Saints of Calgary greatly enjoyed the visit of Apostle J. F. Curtis, who preached some instructive sermons and gave words of encouragement to the branch.

The Christmas concert was held December 19, the juniors taking active part, and the well-loaded tree provided everyone with presents and refreshments.

The Saints are observing the Week of Prayer, which has recently been set aside by the church. Monday, at six o'clock in the evening, the time assigned to us, we held a prayer service, and although it was an inconvenient hour for many to attend, a good number put forth the effort to be present to do their part. God's Spirit was greatly manifested at the meeting, and several were spoken to in prophecy.

The annual business meeting was held January 6, and the following officers were elected: Branch President, J. R. Hockaday, reelected; Sunday school superintendent, W. McLeod; branch secretary, Sister Hockaday; Sunday school secretary, Angus McLeod.

There seems to be a brighter outlook in the branch for the new year than has been had for some time. Most of the Saints are regularly attending all services and are moving forward with renewed interest and zeal. May the efforts of those who seek to promote this great latter-day work and of those who are leaders of all departments be crowned with God's Holy Spirit until his work shall move forward rapidly and Zion shall be established.

## Independence

### Stone Church

Evangelist J. H. N. Jones, of Australia, was the speaker at the eleven o'clock service. "Send out thy light" was his theme. He told of the coming of the Restoration teachings to his homeland, and of its victory over the previous beliefs of his father's household—a victory made possible because of the power which accompanied the new message.

Two fundamentals which Brother Jones laid down as basic reasons for the establishment and the present existence of the church were: (1) The Restoration of priesthood by revelation, and (2) Restoration of the gifts and blessings. The ministry of the word today as always must be accompanied by the same witness and the same power that came with it in the beginning of the Restoration, he said.

The Stone Church Choir, Paul N. Craig directing, sang the anthem, "The radiant morn hath passed away," by Woodward. Accompaniment for the musical service was played by Robert Miller, organist, and George Miller, pianist. Elder J. M. Terry was in charge and was assisted by Patriarch H. O. Smith.

Downstairs at the young people's church service the boys and girls listened to a sermon on "Cliff dwellers" by Elder John Blackmore; the story of the beginning of Ammon's work among the Lamanites, as it is recorded in the *Book of Mormon*, by Gerald G. Phillips; and excellent music by a girls' chorus, directed by Sister H. C. Burgess. This being *Book of Mormon* Sunday for the intermediate department, the worship exercises of the Sunday school were given ancient American setting.

Baptism is only the beginning of the working out of our salvation, declared Apostle J. F. Curtis to the Stone Church congregation Sunday evening. If we are good Christians, our baptism must be preceded by faith and repentance. Christ set us the example, being baptized to fulfill all righteousness. If we refuse to comply with this part of his law, we reject the counsel of Christ.

Pastor John F. Sheehy was in charge of the service, assisted by Evangelist U. W. Greene. A solo was sung by Sister Pearl Crick, soprano, accompanied at the organ by Robert Miller. The subject "Baptism" was discussed in all the congregations of Independence Sunday evening.

### Among the People in Zion

Election returns from the quarterly conference in Independence, held Monday evening, January 13, inform us that the following fifty-eight delegates have been elected to represent the center place on the conference floor in April: H. G. Barto, J. A. Becker, Sister J. A. Becker, T. A. Beck, John Blackmore, C. E. Blair, W. J. Brewer, A. Carmichael, Bertha Constance, F. A. Cool, Sister F. A. Cool, J. F. Curtis, A. K. Dillee, G. W. Eastwood, F. Henry Edwards, Sister F. Henry Edwards, C. F. Ellis, M. A. Etzenhouser, Sister M. A. Etzenhouser, J. A. Gardner, J. A. Gillen, E. J. Gleazer, Sister E. J. Gleazer, George A. Gould, Sister George A. Gould, U. W. Greene, Paul M. Hanson, Sister H. W. Harder, R. J. Lambert, F. M. McDowell, Sister F. M. McDowell, Dorothy Maloney, C. Ed. Miller, Carroll L. Olson, Sister R. S. Salyards, O. W. Sarratt, B. J. Scott, W. M. Self, J. F. Sheehy, Sister J. F. Sheehy, P. A. Sherman, M. H. Siegfried, Sister M. H. Siegfried, Elbert A. Smith, Sister Elbert A. Smith, F. A. Smith, Frederick M. Smith, W. Wallace Smith, Sister W. Wallace Smith, Henry Stahl, Emma Stahl, J. M. Terry, Sister J. M. Terry, J. F. Weston, Ammon White, Sister Ammon White, and D. T. Williams.

Another veteran of the church has passed from earthly life. Brother M. B. Williams, seventy-nine years of age, died last Thursday noon, January 16, from pneumonia with complications. He had lived in Independence six years and until the Saturday preceding his death was employed at the Herald Publishing House. Brother Williams was born at Farmington, Missouri, and has for many years cherished the faith of latter days. He leaves one son, Elder

M. T. Williams; and two daughters, Nellie and Nettie B. Williams, Grandview, Missouri. The funeral was held from the Stone Church Saturday afternoon, Pastor J. F. Sheehy in charge. The sermon was by Evangelist U. W. Greene. Interment was in Mound Grove Cemetery.

Deacon Norman Cox is custodian at the Stone Church for 1930. It was erroneously reported to the conference in Zion January 13, that Elder H. G. Barto would serve in this capacity.

### Liberty Street

Deep snow and subzero weather are usually a formidable pair of obstacles, but they proved totally ineffective in keeping Saints of this district away from a mass prayer meeting held at the church Wednesday evening, January 15. The four group elders, W. A. Stevenson, Walter Curtis, Chester Young, and Ed Fender, were associated with the pastor in conducting this highly successful period of worship. A large representation of young people contributed to the activity and interest of the hour.

A crying need has been filled in obtaining the consent of Brother Fred Friend to act as church chorister. If a ready wit and an ability to sing are indications that one is qualified to direct music, we are sure Brother Friend's efforts will be successful.

That the fire of a deep conviction can not be restrained was proved in the sermon by Bishop Richard Bullard at Liberty Street Church Sunday morning, January 19. If Latter Day Saints are to remain a distinct group, they must be cautious in allying themselves with institutions that do not support Latter Day Saint ideals. The Restoration, about which we are hearing so much this centennial year, is made very real and very vital when considered in connection with the experience of our veteran missionary, Brother Bullard.

The outlines as suggested in *Departments' Journal* are being followed in the junior church. The theme of the last session was "Sharing." As a concrete illustration of the theme, a group of boys dramatized the story of the Good Samaritan. A girls' quartet composed of Dorothy Peek, Ruth Tignor, Mary Ethel Cool, and Louise Cool, has been formed to regularly furnish music for this service.

The interest in the church basement project has been revived by the introduction of pledge cards, the amount promised to be paid weekly. The idea came from Harry Blake, leader of the church school, and if all the membership are as anxious to see this added classroom completed as Brother Blake, it will be done in the near future.

Elder J. A. Bozarth preached the evening of January 19 on "Baptism."

### Walnut Park

The Sunday morning speaker for January 19 was Apostle John F. Garver. He gave an effective discourse on the subject: "Discover for thyself the landmarks that make for life." In answering the question, What are the most significant landmarks and achievements of the past century? he brought out the following points: First, the rediscovery of God; second, the rediscovery of man; third, the discovery of the fact that God seeks continuous communion with man (the principle of continuous revelation); fourth, a divinely appointed ministry; and fifth, the ideal of a new and perfected social order.

The worshipful atmosphere of the service was greatly improved through the contribution of the Walnut Park Choir, under the direction of Sister Minnie Scott Dobson. The theme of the morning anthem was "The people that walked in darkness have seen a great light." It was well rendered and fitted in nicely with Brother Garver's sermon as he pointed out in his opening remarks.

The speaker for the evening was Elder William Bath, a seventy, missionary to Central Oklahoma. His subject was "Baptism: is it essential to salvation?" In answer to this question he gave a logical, well-arranged, and convincing sermon as to the necessity of water baptism. The Saints of Walnut Park appreciated his visit.

During the church school hour a feeling of sorrow was cast over those assembled by the sudden passing away of Brother August G. Hoerning, who was quietly seated in the class which he regularly attended. He had been suffering from heart trouble for several months, so his death was not unexpected. Superintendent Barnhardt remarked that it was quite fitting that his time of passing should find him on the job, doing what he could to promote the work of the church. Since his coming to Independence in January, 1922, he has always been a loyal supporter of the Sunday school and other church activities, and has a good reputation as a Saint, a husband, and father. He was baptized at Eldorado Springs, Missouri, in July, 1921. At the time of his death he lacked only eighteen days of being sixty-one years of age. The funeral was held from the Walnut Park Church Tuesday afternoon, with interment in the Woodlawn Cemetery.

The five groups of the Walnut Park congregation have been fully organized, and are doing well in starting off the new year. Group prayer meetings are held in the homes every Wednesday night, with the exception of the last Wednesday of the month, when a union prayer service is held at the church. The elders in charge of the various groups are as follows: C. K. Green, in charge of Group 27, North; George Bullard, in charge of 27, South; John Taylor, in charge of 28; William T. Gard in charge of 29, West; and P. R. Davis, in charge of 29, East.

#### Enoch Hill

An excellent chalk talk outlining the steps leading from Zion of today to Zion, the new Jerusalem, was one of the church school attractions Sunday morning, Brother J. E. Martin the speaker. Brother Martin spoke of the work of the church school in effecting Zion, emphasizing the part which is being performed by the women, especially the friendly visitor. The sermon of the morning was by Brother J. E. Martin.

In the afternoon the officers and teachers of the church school met with Pastor O. W. Sarratt and Superintendent Charles Warren for a round table discussion of the functions of the church school. Brother Warren talked on the duties of the teachers, stressing the need for training. It is planned to hold these meetings for the workers once a month.

Elder J. A. Taylor, of Walnut Park, was the preacher in the evening, discoursing on "Baptism." His help was greatly appreciated.

From the general church come two more workers to teach in this district. Elder M. A. Etzenhouser is instructing the Saints in a course, "Economic problems of Zion"; and Sister Myrtle Weber considers with them, "Practical problems of the work of the children." The help of Sister S. A. Thiel and Brother John Blackmore, who recently concluded helpful courses of study here, is much appreciated. The study hour opens at six o'clock on Sunday evening.

Sister O. W. Sarratt, wife of the pastor, who has been home from the Sanitarium for more than a week, is up and about. She is not yet able to attend services.

#### Spring Branch

Considering the cold weather, attendance at services Sunday was unusually good. Elder D. R. Snively, former pastor, was the eleven o'clock speaker, his sermon proving most instructive.

A problem meeting was held by the adult classes of the church school at 6.30. Many problems facing this branch were discussed.

At eight o'clock Elder D. A. Whiting preached on the theme, "Baptism."

A reception was held for the retired pastor, Brother Snively, and wife at the home of Sister Katschowsky last Friday evening.

The young people's class of the Sunday school will have a pie social at the church this Friday evening. The price of the pies will be fifty cents each, twenty-five cents for pies

bought by boys under intermediate age. A program has been arranged. Proceeds from the social will go as a flower fund.

The superintendents of departments were appointed Sunday: Primary, Grace Smith; junior and intermediate, Dorothy Mabbott; adult, Sister J. E. Cleveland.

#### Gudgell Park

The first sacrament of the new year was well attended, and a good spirit prevailed. The local priesthood were in charge.

January 12 Elder Bozarth spoke in the morning, and Elder E. A. Thomas at night. Both gave splendid sermons, and those who braved the cold to be present were repaid for their effort.

Last Sunday morning Brother C. E. Martin preached on "Putting on the whole armor of God." This was interesting and full of instruction to the Saints. In the evening Elder Glenn Davis gave a splendid discourse on "Baptism."

We are glad to report that the small son of Brother and Sister Floyd Sutherland, who has been very ill, is improving.

## Holden Stake

#### Lees Summit

This branch has been strengthened by the arrival of new members from western Oklahoma who have been looking Zionward for many years, Brother and Sister John T. Smith, two sons, two daughters, and Arthur Smith, a brother to John T. John T. and Arthur Smith hold the priesthood. This family comes well recommended by letters sent from two of the officers of the Western Oklahoma District. We are not disappointed. They are fitting in nicely with branch activities. They came to Lees Summit because they felt their opportunities to assist in the church work are better than in a large branch. If there are others who want to share in service, we urge them to come to Lees Summit. We promise one hundred per cent appreciation. This place lies at the crossroads of a fine system of highways in a rich farming and dairying district. It is only twelve miles from Independence.

Christmas exercises were held Sunday, December 22, and consisted of several plays featuring Bethlehem, the shepherds, and the birth of the Christ-child. There was a tableau, and the plays were interspersed with music contributed by visiting Saints: Gladys Silsby, home for the holidays, and Fields Jones, of Kansas City. At the close Santa Claus distributed presents from a Christmas tree to all. He was the first Santa whose identity we succeeded in keeping a secret throughout the entire distribution.

Early last year the superintendent of the Women's Department gave each of the sisters of the branch a "talent" in the form of a dime, requesting her to so use it that an increase could be reported at the close of the year. The week before Christmas, the women met at the home of the superintendent, Sister C. W. Childres. First, she entertained them with a dinner; then business meeting was had, each member reporting how she had managed her talent and the extent of growth. It was interesting to hear the various plans. Some of the dimes started in the garden and made quite an increase; others in the poultry house, others in the needlebasket, and others in the kitchen. Altogether a substantial sum was realized. Some went to the Auditorium, some to Graceland College, some to the Saints' Home, and some for local church needs. The Women's Department had already been a great financial aid in the repairs, redecorations, and landscaping of the church and grounds. The members are looking forward to the day when their main activities as a group will be in study for the making of better homes and parents. At each weekly meeting the women have a short study, led by Sister Amy Silsby, who with her husband and family moved here last year from Iowa. During the warm weather of summer, when the

women of other churches in town stopped work as organizations, our sisters continued weekly meetings.

The Week of Prayer was a great benefit to the branch. A number unable to get to the church at the appointed hours observed the call in their homes. There was a distinct spiritual uplift.

Elder C. B. Woodstock, superintendent of religious education, addressed us a few Sundays before Christmas. His effort was well received.

#### Knobnoster

Knobnoster group is striving to do its bit towards building up the latter-day work. Of late heavy snows have been a hindrance to all services.

Pastor John T. Nutt has been preaching each Sunday evening, presenting the gospel in its beauty. A number of nonmembers are coming.

The Christmas program, sponsored by Sisters Elsie Nutt and Nellie F. Burgess, was a success. A playlet entitled "Wondrous night" was presented with recitations and songs by the primary department.

A dime social was held at the church December 31, at which a short program was followed by refreshments of sandwiches, pickles, and pie, served to about forty guests in the basement. A short time was given to recreation, after which the Saints were dismissed.

Sisters Don Chick, Sarah Nutt, Brothers Null and Moore, who have been on the sick list, are better. Brother R. E. Burgess, who has been confined to his home for some weeks, is slightly improved. He is threatened with a nervous collapse. Brother Harold Perry is slowly improving but is still unable to sit up. It has been four months since his accident. It will be appreciated if the Saints who read this account will remember him in their prayers.

## Lamoni Stake

### An Evening Service of Worship

The Brick Church observed the closing day of the Week of Prayer with an evening service of worship. This hour had been designated for Zion and her stakes.

On the platform were the members of the branch presidency, three other members of the ministry, and the College Athenian Male Quartet. A soft piano voluntary by Verna Schaar and an evening hymn, "Now the day is over," opened the service. The pastor, W. E. Prall, read the call issued by the First Presidency, with its enumeration of the deeds of the church that should be remembered in the prayers of the people. The congregation joined in the Lord's prayer and then bowed their heads in silent prayer while the old hymn "I need thee every hour" was played softly. The poem beginning with the familiar lines "Prayer is the soul's sincere desire, uttered or unexpressed," was read by Mrs. Noble Kelly.

This church was established by prayer, said the presiding minister as he continued the service, and at this season of prayer, we should do well to hear again the story of that first prayer in the woods of New York. So following a solo by Iris Butts, "Ye shall know the truth," Sister Callie B. Stebbins, one of the oldest members of Lamoni Branch, read from the first volume of Church History the account of Joseph Smith's first prayer. It was inspiring to hear this mother in Israel read the account with assurance and sincerity.

In two old hymns the congregation joined in a common expression, "Sweet hour of prayer" and "Let us pray for one another." To focus the desires of prayer, four ministers presented some of the major needs for which prayer was asked: 1. An adequate corps of efficient leaders and workers, G. A. Platz; 2. Material means and social advancement, G. L. DeLapp; 3. Stable saintly living, G. N. Briggs; and 4. Inspiration of members and endowment of the min-

istry, W. E. Prall. These brief talks voiced concisely and fervently these phases of church life in a way that had direct application for Lamoni. The first was given by an instructor of the college and department, head of the church school, and his practical experience in these fields gave point to his talk. Bishop DeLapp read "material means" as basis to the spiritual growth of the church. G. N. Briggs emphasized one of the things he stresses before the college group, consistent Christian living as requisite to development and happiness. W. E. Prall, mindful of the pastoral needs of the community, pictured groups of church members who are at present engaged in activities outside the genius of the church and pleaded for a deepening of spirituality among the members and ministry. As if in response, the quartet sang as a challenge "Jesus calls us."

As a climactic close of the services two brothers came forward to each side of the rostrum, Noble Kelly, of the college, and Willard Moon, of the local membership, and they with Roy Chevillie of the pastorate, standing behind the pulpit, made a trio who offered prayers of supplication for the centennial year, for the council, now in session, for the preparation for the conference, and for the spirit of valiant testimony. The quartet sang a quiet hymn of prayer as the service closed, and the worshippers went out quietly.

## Cleveland Women Organize for the Year

January 9 sixteen members of the Women's Department of Cleveland met at the home of Sister Saxton and began activities for the year 1930. Pastor and Sister P. E. Farrow were present. The advisability of the department's using a budget system was discussed, another step in the systematization of affairs of Cleveland Branch.

Sister Maude Mason has been reelected president of the department; secretary-treasurer, Sister E. Campbell; in charge of kitchen and dining room, Sister Foster; publicity agent, Louise Goodwin Bradley.

After music and partaking of a delicious lunch, served by the hostess, Brother Farrow offered prayer, and the members separated with an unusual spirit of unity and a strong determination to make this a banner year for the department.

## Springfield, Illinois

January 13.—A Christmas program was given Sunday night, December 22, under the direction of the Boosters and Builders. Following the program, the Sunday school gave a treat to all of the scholars.

Christmas Day, at six o'clock, a pretty wedding was solemnized at the home of Brother and Sister William Beeby, when their daughter, Florence, was married to Joseph A. Williams, of Detroit, Michigan. To the strains of Lohengrin's "Wedding March" the members of the bridal party took their places under an arch of holly. The ceremony was read by Elder F. O. Prichett. The attendants were Mrs. John Swalley, niece of the bride, and Thomas Beeby, brother of the bride. The wedding march was played by Ethel Sharp. Immediately following the ceremony a reception was held.

Branch President C. H. Martin and family spent the holidays with Sister Martin's sister, Sister George Nowack and family at Ava, Missouri.

At the beginning of this year we were able to organize a new class in our Sunday school, a class of seven junior girls, and we are planning on increasing the number. We hope that this is a good sign that interest is increasing. During the winter we were forced to unite classes part of the time, due to the few in number.

## Kansas City Stake

### Central Church

Last Sunday evening a series of evening sermons on the theme "What do we believe?" was started at Central Church. Apostle John F. Garver opened the series, presenting our beliefs about God. This series should be interesting to members as well as nonmembers. At the opening meeting Irving Jenkins played two cello numbers.

Members of this branch who desire to take part in the centennial pageant, "Fulfillment," are asked to fill out the enrollment cards which may be obtained from the usher in charge. Tuesday evening, January 21, those registered and interested met in the church for a reading of the pageant. Scenes were outlined and costume plates displayed by their designer, Aileen Bullard. Members of Kansas City Stake have been assigned Epoch 1, "Christ's Message."

If two capable teachers can ride the street cars from Independence to teach the Wednesday evening class series, at least a hundred Saints should be out to attend the lectures. Be one of the hundred tonight at 7.45.

Central Choir sings over radio K M B C Sunday, January 26, at ten o'clock at night.

There will be an adult baptismal service next Sunday.

### Quindaro Church

Pastor H. A. Higgins gave the sermonet at the church school at eleven o'clock January 12. The Week of Prayer ceased with the 7.45 service that evening.

Sister H. A. Higgins has charge of the junior department and is doing a good work in its behalf.

### Chelsea Church

In spite of severely cold weather, attendance is good. The Women's Department is sponsoring a supper each Tuesday evening with success.

Recent speakers in Chelsea District have been W. S. Brown, Joseph A. Harrington, Pastor A. W. Sears, Daniel E. Hough, George Mesley, Leonard Lea, and C. A. Skinner.

Chelsea is living in high hopes of a new church building in the not too distant future.

The Department of Recreation and Expression, Cecil Conklin director, sponsored a new year's party at the gymnasium at Wilson's Hall.

The junior choir, Sister Jessie Bell Taylor chorister, is enthusiastic over recent success in the rendition of special music for the church services.

Sister Bessie Largent Jarvis, former Sunday school superintendent, who recently underwent a serious operation at Bethany Hospital, is sufficiently recuperated to return to her home at La Cygne, Kansas.

The O. B. K's, Sister Adeline Taylor in charge, are expressing much enthusiasm in their new movement.

Chelsea has adopted the church school morning service, which does not allow for the usual intermission between Sunday school and the eleven o'clock service. This is doing away with the confusion usually attendant at this interval.

Inasmuch as it is in accordance with the will of the heavenly Father, we hope and pray for the success of the great work of latter days. This year we are looking forward to taking great steps in the consummation of God's purposes.

### Fourth Church

January 5 at eight o'clock a number of Saints met for prayer service. It being the beginning of the week set for a world-wide week of prayer we felt it a great privilege to meet and talk with our heavenly Father at that hour. How blessed it is to gather and commune with God when all are united in faith and prayer, for this is the time that God meets with us! The whole morning was occupied in songs that were prayers to God, many of which had been composed by members.

The sacramental service was peaceful, and there was a good spirit present. The church was filled far into the an-

nex. To give room for others the priesthood were seated upon the rostrum, and as they sat there the thought came of the time when all Saints throughout the world shall gather to the land of Zion, and when everyone will love his neighbor as himself.

The young people's entertainment at 6.30 o'clock was enjoyed by many. Their program was a semi-pantomime of "What has been done the last year." Patriarch Ammon White, who witnessed the young people's program, preached to the Saints at 7.45 o'clock. His sermon was a strong warning to the members to be careful not to "borrow from the world" things that will leave a bad influence with the young people, as well as with the older ones. His sermon was forceful and to the point.

January 12 a spiritual program was rendered at the family prayer service. Sister Ollie Worden sang the beautiful song, "Evening prayer." Brother Charles Allen gave a talk on "Friendship, and how to keep it." Brother J. F. Wolfe gave a reading, "Prince of Peace." Then all the mothers in the congregation sang, "Pass me not, O gentle Savior." The congregation bowed in silent prayer for a few moments. Elder E. W. Lloyd prayed especially for a certain family that has suddenly had cause to mourn.

At the eleven o'clock hour, Bishop F. B. Blair talked on finance and how to be fair and square with God.

At the eight o'clock service, Apostle J. A. Gillen spoke on the subject "What constitutes the discipleship of Christ."

### Mount Washington Church

At Mount Washington Church Sunday evening, January 26, Patriarch J. T. Gresty will speak about his oratorio, *The Course of Time*, its conception and composition. This oratorio is to be given at the Centennial General Conference, and all those interested in hearing about it may have the privilege of hearing Brother Gresty at Mount Washington.

## Topeka, Kansas

Labor Hall, Floor 3, 621 Jackson Street

January 6.—In harmony with the general program for observance of Graceland College Day, Topeka contributed her talent. The service was in charge of Pastor B. F. Deller. The piano prelude, "The shepherd boy," was by Sister B. F. Deller; song, "Onward, Christian soldiers," by the congregation; invocation, L. M. Pitsenberger; reading, "Graceland's expanding skyline," Fern Weedmark; Graceland song, Dorothy Deller, Bertha Brittain, Verna Conard, Virginia Smith, and Fern Weedmark; song by the congregation; talk, "What Graceland means to the church," L. M. Pitsenberger; talk, "The church of today and tomorrow," Orville Weedmark; sermonet, B. F. Deller; song; closing prayer by Orville Weedmark.

Sacramental service for December was a time looked forward to by the worshipers. Pastor Deller was in charge, assisted by G. G. Phillips and Brother Port.

The regular morning preaching services for December 8 and 15 were occupied by the pastor and Brother Port, the Saints enjoying the initial effort of the latter in Topeka stand.

Bishop's Agent Orville Weedmark and L. M. Pitsenberger, district superintendent of Recreation and Expression, accompanied District President Dave Little to Atchison Sunday, December 8, where he occupied at the morning service. They report a splendid time.

December 20 was the occasion for the Christmas party of the Women's Department at the home of Sister Emma Happe. A delicious one o'clock luncheon was served, with lighted candles as place cards. There was the usual exchange of gifts, which added to the enjoyment of the season's festivities.

The regular monthly junior church service was held the

morning of December 22. Piano prelude was by Sister Deller; call to worship, Matthew 2: 11; opening song, "O come, all ye faithful"; prayer; song, "The first Noel," Young Crusaders Class; the Christmas story from Luke 2, Clifford Alfrey and Gerald Hays; song, "O little town of Bethlehem," Ardis Deller and Eleanor Phillips; story, "Jean's gift," Dorothy Deller; exercise, primary class; story, "The boy with the box," Vernon Goodfellow; song, "O Christmas tree," Young Crusaders Class; sermonet, B. F. Deller.

In the evening "The Christmas Messenger" was given. The story was read by Mildred Goodfellow, and the musical numbers were sung by a women's chorus and men's chorus. There were a duet, solo, and two songs by the small children. This was a little different from the usual programs and was well received. After the program a treat and gifts were distributed. Appropriate decorations adorned walls and platform.

The Recreation and Expression Department held a New Year's party at the home of Sister Anna Alfrey. Twenty-nine were in attendance and participated in the games and refreshments.

The annual business meeting was held January 2, and the following officers were elected: Branch president, G. G. Phillips; custodian of funds, F. O. Kelley; branch clerk, Sister Cora Killen; musical director, Sister Emma Happe; librarian, L. M. Pitsenberger; superintendent of Women's Department, Sister Helen Hays; superintendent Sunday school, Orville Weedmark; superintendent of Recreation and Expression, Sister Fern Weedmark; Sister H. C. Pitsenberger was sustained as publicity agent and branch correspondent.

The meetings will be held at 621 Jackson Street, Labor Hall, floor three, while the building at the present meeting place, 1116 Clay Street, is being razed. The first service of the year was held there January 5. This was the monthly sacramental service in charge of the pastor, G. G. Phillips, assisted by B. F. Deller and F. O. Kelley. The opening remarks were by Brother Kelley. Brother Leo Lewis, of Kansas City, also assisted.

In harmony with the special prayer week program, a prayer service was held in the afternoon at three o'clock, and the need and object of the occasion were briefly set forth by F. O. Kelley and G. G. Phillips.

## What a Latter Day Saint Girl Should Do

By Ethel Gohun

There are many ways in which a Latter Day Saint girl may do good in the community, but her first duty is to live so that she will gain the respect and friendship of her neighbors and all those with whom she comes in contact. She should be in her place in church service and Sunday school, and other church meetings whenever it is possible, and be willing to help in any way she can. She should be honest, and careful of her conduct, so that no reproach may come upon the church through her. She should remember that her church will be judged by the actions and lives of all its members.

A Latter Day Saint girl should be willing not only to help at church, but to take her place in the social life of the community, doing anything she can for any good cause. She should show that she is for temperance, and be unafraid to stand up for that which she considers right. If her companions use bad language, or tobacco, tactfully she can let them know by her conversation and conduct that those things are not a help to any community.

Especially should she be sure that her habits and ways of living are clean. Each day she should strive to be a Christian example to her associates, and in doing this it is well to remember the Golden Rule, "Do unto others as you would have others do unto you."

*Editor's Note:* This article was read by its thirteen-year-old author before a young people's meeting. It was sent to the *Herald* by James McLean, president of Dundal (Ontario) Branch.

# MISCELLANEOUS

## Conference Notices

Des Moines district conference convenes February 8 and 9, at Des Moines, Iowa, 719 East Twelfth Street. Apostle F. Henry Edwards is expected to be in attendance. Branch secretaries who have not sent in statistical reports, please do so at once.—*Margaret Wilkinson, district secretary, Melcher, Iowa.*

Semiannual conference of Southwestern Texas District will convene at the First San Antonio Branch, located at 3522 South Flores Street, February 15 and 16. Delegates to the General Conference at Independence will be chosen at this time. Branch secretaries, please see that your statistical reports are in the hands of the district secretary not later than February 10. A special effort should be made by members to send a representative group from each branch. Especially should branch presidents and members of the priesthood plan to be in attendance. Business session will be held at 3 o'clock in the afternoon of the 15th; preaching at 7.45 p. m.; regular services on the 16th: Sunday school at 9.45 a. m.; preaching at 11 a. m., and at 7.30 p. m. All the Saints are urged to attend. Every member of the priesthood is respectfully requested to send in a report of his labors to the secretary of the district.—*Theodore Dorow, district secretary, R. F. D. 7, Box 480-K, San Antonio, Texas.*

The conference of Central Illinois District will convene at Beardstown, Illinois, February 1 and 2. The opening session will be at 10 a. m., Saturday. Announcements concerning the other meetings will be made at that time. The items of business to come before the gathering are: Election of officers, selection of conference delegates, consideration of holding a reunion this year, and such other routine work as may be necessary. A goodly representation is desired at this conference.—*F. T. Mussell, district president.*

Kentucky and Tennessee district conference will convene in the Odd Fellows' Hall, 209 North Market Street, Paris, Tennessee, Saturday, February 8, at 10 a. m., continuing over Sunday. Branch secretaries, please make out statistical reports and send to Sister C. B. Gallimore, Puryear, Tennessee. We invite all who can to be present. There will be election of delegates to General Conference. Come prepared to enjoy a good spiritual time.—*Thomas Newton, district president.*

Central Illinois district conference will be held at Beardstown, Illinois, February 1 and 2, Saturday and Sunday.—*F. T. Mussell, district president; M. R. Price, district secretary.*

## Request for Fasting and Prayer

Sister Jewell Harshman writes from Cory, Colorado: "Sunday, February 2, has been designated as a day for fasting and prayer in behalf of Sister Laura Park, Delta, Colorado, who has been under the doctor's care for many months and whose condition has now become almost hopeless. Delta Branch joins with her family in asking all Saints who see this, to observe the above request by uniting with us in fasting and prayer."

## Conference Minutes

NORTHEASTERN KANSAS.—The semiannual district conference convened at Fanning, Kansas, January 11 and 12. Business session was held Saturday at 2.30 p. m. District President Dave Little in charge. Minutes of the previous conference were read and approved. Ministerial reports by W. A. Smith and F. G. Hedrick were accepted. Bishop's Agent and District Treasurer O. E. Weedmark presented an itemized report showing general church collection for the last six months of \$1,808.90; district fund on hand, \$65.94. The auditing committee reported the above as correct, and both reports were

approved. The following reports were approved: Statistical report from Atchison and Fanning; summarized report of F. G. Hedrick, district Sunday school superintendent, and L. M. Pitsenberger, district superintendent of Recreation and Expression. The following bills were allowed and paid by the district treasurer; statistician's bill for district supplies, \$3.01; district secretary, postage, \$2.19; bishop's agent, postage, \$3.29. The advisability of holding a reunion in this district this year was taken from the table of the previous conference, and after informal discussion a motion prevailed that we do not hold a reunion, but urge the Saints to attend the larger reunions wherever they feel free to go. The following nominees were selected as delegates to General Conference: Sister H. C. Pitsenberger, Sister Samuel Twombly, F. G. Hedrick, Sister F. G. Hedrick, Samuel Twombly, W. A. Smith, Sister W. H. Dittmore. Delegates were instructed in case of division to cast a yea and nay vote. A resolution prevailed authorizing the secretary to write to each branch president, asking him to make a summarized report of all ministerial work done in the branch and send said report to the district president, so that the report may be in his hands not later than five days preceding the district conference. After discussion, the advisability of requesting the general church to send a full-time man to preside over the district, as suggested by the chair, was considered not opportune. Invitation from Fanning to hold the next conference at that point was accepted. The following items of business were disposed of before the close of the meeting: Recommendation of district president that Netawaka Branch be officially disorganized (the interest of the church property automatically reverting into the hands of the bishop's agent) prevailed. A report was read by Sister W. H. Dittmore, district superintendent of Women, and accepted. The bill of the district president for expenses was allowed and paid from district fund. Conference adjourned to meet in harmony with previous legislation, time left to district president.

**Our Departed Ones**

**HULMES.**—Mary Elizabeth Hulmes, eldest daughter of Matthew and Eva J. Smith, who were members of the original church, was born at Pittsburgh, Pennsylvania, April 14, 1848. She was baptized into the Reorganized Church at Allegheny, Pennsylvania, October 9, 1864, by Elder W. W. Blair, and was confirmed by Elders W. W. Blair and Josiah W. Ellis. On March 1, 1868, she was united in marriage to Elder Edwin H. Hulmes, who died about one year following. She passed from this life on Sunday, December 29, 1929, at her home in Independence, Missouri, aged 81 years, 8 months, and 15 days, leaving one sister, Mrs. Alice J. Hulmes, and a number of nieces, nephews, and other relatives and many friends. She was for a time in charge of the work of the Department of Women. Conscientious, earnest, faithful in her devotion to the cause of Christ, she honored the church by a life of sincere service. Funeral address by R. S. Salyards, assisted by C. Ed. Miller; interment at Mound Grove Cemetery.

**ENLOW.**—Mary E. Enlow passed peacefully from earth life at her home in Kansas City, Missouri, January 9, 1930, being nineteen years, five months, and five days old. She was baptized into the fold of Christ in 1922. Surviving are her husband, John E. Enlow, an infant son, Charles E., her mother, Mrs. Rose A. Uptegrove, Lexington, Missouri; two sisters, Mrs. Eva Megonnigal, Lexington; and Mrs. Helen Steele, Kansas City; one brother, Charles H. Binger, Independence, Missouri; and many other relatives and friends. The funeral was held from Second Church, Independence, Missouri, January 11, 1930, in charge of Pastor A. K. Dillee, the sermon being by Elder J. M. Terry. Interment was in Mound Grove Cemetery.

**WILLOUGHBY.**—William P. A. Willoughby was born in Henry County, Tennessee, December 5, 1863. There he spent his boyhood and young manhood. When about nineteen years of age he married Miss Lena Owens, of Buchanan, Tennessee. She died in 1899. July 13, 1902, he married Miss Anna Roberts, also of Buchanan, Tennessee, and to them two sons were born. One son, Lowell, passed away in early childhood, the other, Laverne, survives. Brother Willoughby was baptized at Buchanan, August 14, 1888, and later was ordained a deacon. He died October 25, 1929, while assisting in hauling saw timber to the mill at his home near Brumley, Missouri. The funeral was from the Christian Church in charge of Elder L. M. McFadden, sermon by T. C. Kelley. His wife, three children (two adopted), three brothers, four sisters, other relatives, and many friends mourn his death.

**KENNEDY.**—Joseph William Kennedy, jr., was born April 5, 1905, in Spokane, Washington, and departed this life December 19, 1929, at his home in Spokane. He was baptized when he was eight years old by Elder E. R. Davis. He was a member of the aviation corps and of the Eagle Lodge. Surviving are his father, Joseph William Kennedy, jr., his mother Edna Kennedy, a brother, Melvin, and sister, Elvira Gretchen. The funeral services were held December 21, 1929, Elder W. W. Wood preaching the sermon. Interment was in Greenwood Cemetery.

**KANNADY.**—George H. Kannady was born June 16, 1858, at Hollawell, Maine. He was for twelve years a resident of Spokane, Washington. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints May 31, 1922, by T. C. Kelley. He married Ida Swiggt, August 18, 1903. Passed from this life December 31, 1929, at Spokane. Surviving are his wife, Ida; two sons, Lester Winfield, Chicago, Illinois; and William Henry, Spokane, Washington; six daughters, Mrs. Lillie Bell Robinson, Northport, Washington; Mrs. Lucy Elizabeth Gross, Milwaukee, Wisconsin; Mrs. Ethel May Bridges, San Pedro, California; Violet, Ida, and Julia Kannady, of Spokane; three grandsons, two granddaughters, and many other relatives and friends. The funeral was held from the church at Spokane, Bert E. Hart in charge, assisted by George Leach. Interment was in Fairmount Cemetery.

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EACH issue of *Vision* for 1930 will carry a short play by Elbert A. Smith, based on significant events of Restoration history, re-enacted in dramatic form. Many branches are already planning and presenting the monthly historical programs of which these plays are to be the center.

February *Vision* carries the second of this series of twelve: "Joseph Meets a Minister, the story of the first vision." The series is written under the general title, "Conversations." Additional suggestions for the historical programs are published once each month in the *Saints' Herald*.

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- 10.00 to 10.30 Community Church, A. B. Phillips.

Sunday evening:

- 3.00 to 4.00 Cathedral Hour, Columbia Chain program.
- 6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.
- 10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

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The February issue of the *Journal* carries an important series of articles and graphs explaining the new type of local church organization and of local church school. These plans have been tested in various churches and have proved successful. They have been developed by John Blackmore and C. B. Woodstock, who have worked with President F. M. McDowell in formulating them. You will find President McDowell's articles not only instructive and inspiring, but absolutely necessary to an understanding of the new plans.

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**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Volume 77

Independence, Missouri, January 29, 1930

Number 5

## EDITORIAL

### Historical Program for February

*For Local Branches*

*Subject: The Angel's Message*

It will be remembered that in the *Herald* for January 1, we began publication of monthly historical programs for the local churches. The program for February is built around the story of the first vision given to Joseph Smith, early in the spring of 1820, and the later one, in September, 1823. These initial revelations were the active beginning of the work of restoration. In the first, Christ was revealed and the Father gave to the young prophet this admonition: "This is my beloved Son; hear ye him." In the second the way was paved for the discovery of the *Book of Mormon*.

These great events may well be made outstanding in the celebration of our centennial year. To assist local pastors and departmental workers to arrange a program at some time during February to commemorate those experiences, the following outline is offered:

#### *Program*

Song: "Blest angels, we greet you with gladness."—*Hymnal* 190.

Prayer: Thanksgiving for the restoration of the gospel.

Reading: Revelation 14: 6, 7; *Doctrine and Covenants* 17: 1, 2.

Song: "I saw a mighty angel fly."—*Hymnal* 161.

Short Address: Story of the visions of 1820 and 1823. (May be illustrated with slides if desired.)

One-act Play: "Joseph meets a minister"; or, "The story of the first vision." Text to this play may be found in *Vision* for February, under the title, "Conversations."

Song by hidden chorus: "What was witnessed in the heavens?" (See words to this song below.)

Prayer: For the successful spread of the gospel during 1930.

Short sermon: "Hear ye Him," the keynote of our message.

Song: "Israel, awake," *Hymnal* 177.

Prayer: For the success of the local church in missionary work.

Those who desire slides to use in illustrating the historical address should write to C. Ed. Miller, Graphic Arts Bureau, Auditorium. It is our hope that the Saints will give the arrangement and rendition of these programs their prayerful and careful attention.

Help the Saints to "know their own church." Encourage them to study church history. Invite your friends out to these historical programs—make the program serve your missionary interests.

Take note that volume one of the *History of the Church* may be obtained from the Herald Publishing House for \$2.50; it covers the story of the restoration and organization of the church. A brief history of the church in pamphlet form may be obtained in quantities at the rate of four copies for ten cents. The title is *The Latter Day Glory*—excellent to distribute in the homes of the people in connection with these programs.

ELBERT A. SMITH.

#### *What Was Witnessed in the Heavens?*

Tune: "I will sing of my Redeemer," or "Admonition."

What was witness'd in the heavens?  
Why, an angel, earthly bound.  
Had he something with him bringing?  
Yes—the gospel—joyful sound!  
It was to be preach'd in power  
Upon earth, the angel said—  
To all men, all tongues, and nations,  
That upon its face are spread.

Had we not before the gospel?  
Yes—had sev'ral taught by men.  
Then what is this latter gospel?  
'Tis the first one come again.  
This was preach'd by Paul and Peter,  
And by Jesus Christ the Head;  
This we Latter Saints are preaching—  
We their footsteps wish to tread.

Where so long had been the gospel?  
Did it never fall away?  
What became of those neglected?  
God is just—that's all we say.  
Seek no crop where 'twas not planted,  
Nor a day where reigns the night;  
Now the sunshine bright is beaming,  
Let all creatures see aright.

## Legionnaires as Church Workers

It is required of every member of the Tenth Legion, church-wide young people's movement, that he be engaged in some form of church activity. Naturally, therefore, there is represented in the ranks of the Legion nearly every branch or phase of church work that is accessible to young people. A Legionnaire is expected to serve his church, local and general, in the best way he can.

Among the membership of the Tenth Legion there are, according to the report of the executive secretary of January 1, 1930, seventeen members of the priesthood, deacons, priests, and elders. These young men are serving in various ways, two as assistant pastors of branches, others in group and congregational work according to their respective offices.

The field in which the greatest number of Legionnaires are serving is in the teaching and administration of the church school. Thirty-five reported service in this department, including teachers, officers, department superintendents, school superintendents, and some district officers. Along with this group go six others who were teaching classes in the "Religio." Twenty-six were active as officers of classes or similar organizations. Others were leading or supervising in the various phases of children's work, and in boys' and girls' organizations, such as the Boy Scouts and the Orioles.

The field of music was well represented. Nineteen Legionnaires were members of choirs or glee clubs. Five were accompanists, two choristers, two members of orchestras.

Other activities represented were: Church librarian, publicity agent, Laurel Club, Auditorium guiding, teaching at Independence Institute of Arts and Sciences, nurse's training, writing for church publications, Pen and Ink Club, helping at the Campus in Independence during summer. A number of the Legionnaires are students in high schools, colleges, and universities. A great many were participating in other activities in addition to those which they reported to the secretary.

For those who are already engaged in such activities as those named above, it is an easy matter to qualify for membership in the Legion on the "church activity" score; for those who are not, it becomes an opportunity and a stimulus to find a place in which to serve. The great number of different activities which Legionnaires participated in last year shows that there is opportunity for service over a wide range of interest and talent. Nearly everyone who is able and willing may find something to do to express his loyalty and devotion to the cause—to help carry out the program of the

church. The Legion calls for such an expression.

The watchword of the Tenth Legion is "Fidelity." And to Legionnaires *fidelity means activity!*

L. E. F.

## Are We Dependable Stewards?

The peoples of the world, whatever their race, color, or nationality, fall into three classes: Those who *do*; those who are always *going to do*; and those who *never do*. Or they may simply be classified as the people who are dependable and those who are undependable.

If I were asked to draw up a set of rules by which those who profess to be the children of God should regulate their lives, I would turn to the life of Christ, and among the first of the rules I would make would be: A child of God is dependable. And by a dependable person, I mean one who can be trusted to do what he says he will do when he says he will do it, barring accidents. A dependable person, says Webster, is one who is trustworthy.

In Christ we find the essence of dependability. He inspired people with his trustworthiness. Strangers relied on him. Little children trusted him. His followers believed in his promises because they were born of sincerity. Christ was dependable, and he is our pattern.

Occasions arise in the lives of each one when we learn to give our trust to some person, when experience teaches us that he is a doer and can be relied on. On the other hand, we also learn to cease to depend on certain individuals because they are undependable. It is a pleasing thing to trust some one, knowing he is true to your trust, but it is a sorrowful thing to be unable to trust a brother.

Some of the factors which foster dependability are an ability to organize our lives, that we may control our activities; proper planning; determination to be trustworthy; reluctance to make promises when the possibility is that they can not be kept; and after we have given our word, conscientious endeavor to keep it. Let us cultivate these things. On the other side of the ledger of personality we find listed the causes of independability: Thoughtlessness, absent-mindedness, insufficient planning of work, lack of determination to live up to promises, habitual negligence, and laziness.

Before we as a church can expect to carry out our social and spiritual program in its fullness, before we can hope to establish Zion, talk of it, sing of it, and preach of it as we will, each and every member must prove his dependability. It is our privilege, our stewardship, to be true to our pur-

pose as was Christ. The Savior was grieved when he saw independability among the ranks of his disciples. Is he pleased with us? Are we dependable stewards?  
L. B. M.

### Life of Sacrifice Brings Gratitude

Recently we received from a brother to whom a letter had been written expressing appreciation for some thirty-two years of service in the ministry a letter in which he writes:

Let me express my sincere appreciation for your kindly letter referring to my thirty-two years in the ministry. It certainly brings a feeling of encouragement to know that one's service is recognized, and notice is taken of it. My work to a large extent has been in the pioneer ranks, and a great deal of that time was spent out on the front opening up new places, often preaching in sod schoolhouses, then driving across the bleak prairies of Kansas and Nebraska with the thermometer reading sometimes as low as 36. But in all this labor to the world and to the church it has been a fruitful field and the harvest has been some of the richest experiences of my life. And I would not give those experiences and their value to me and to some to whom I have administered unto and for, for the wealth of this world or the prestige that political influence could bring, although sometimes the financial hardships have been such, both at home and in my ministerial labor, that we could scarcely purchase a stamp to mail in my report. At times there would come the spirit of rebellion against this financial distress. But I thank my heavenly Father for strength to suppress and repress this influence so that it has not to any great extent militated against my ministerial labor.

Perhaps this man's experience has been not uncommon, and we are disposed to think that many in the ministry who have been as many years as has this brother could write very similarly.

It is always a pleasure to know, however, that one who has spent many years in the service of the church has no feeling of disappointment for the sacrifices made, but is usually possessed by a regret that he could not have made even greater sacrifices, and in the words of another that he has "only one life to spend for the cause."

We appreciate the splendid services rendered by the servants of the church in all parts of the world and can not but feel that this ought to bring to us that on which we can build a superstructure which will carry the work rather rapidly forward.

FREDERICK M. SMITH.

### More Frauds Abroad

I have before me a report of a fraud working in the church at Saint Louis, Missouri, claiming to be a son of Calvin H. Rich, now of Salt Lake City. Another has solicited and secured loans from Saints at Henryville, Indiana. Saints will do well to re-read an editorial on page 1562, *Herald* for December 25, 1929, and protect themselves.

### From the Abundance of the Heart

In the news columns of this *Herald* there is printed a letter written December 27, I am told, and addressed with an offering, to the offices of the Presiding Bishopric of the church. The spirit of such an offering as this is what keeps the cause of the church alive. Many a Saint experiences the spirit which this pair of Saints experienced, but far too many permit the unction to pass without having reached the point where action is taken. This death causes putrefaction and detracts from the quality of the person with whom it occurs. Action such as is recounted in the letter to which reference has been made means continued and increased life and quality in the persons who have acted. It also means added life to the body of which they are members.

The writer sees the fact of growth to be natural to all personalities, and to the church. He reasons that he must grow with the church, and he and his companion take steps to induce growth in themselves, but their incentive is that the nurture may be supplied for the support of the growing body.

I hope every *Herald* reader may see and consider this letter which accompanies an offering made for the support of the body of Christ in the opening of the Centennial Year.  
R. J. L.

### Prepare Your Part

In another column Brother Gresty, who will direct *The Course of Time*, his own oratorio and a most wonderful and complete production, urges those who contemplate participation to make the most of the few weeks remaining for practice and mastery of their parts. *The Herald* joins Brother Gresty in this exhortation. It is an opportunity. It may become one of the most pleasant recollections of the life of man or woman from the East or from the West who shall be privileged to participate in the rendition of *The Course of Time*.

Without enthusiastic effort this creditable production will not be presented so as to contribute to the centennial celebration. With the necessary energy and application the rendition will enhance the reputation of the church, lend dignity to other branches of church activity, and become a source of satisfaction and joy to those who have devoted time and energy to perfecting their understanding and command of their parts of the work.

Read what Brother Gresty has to say. It will be found in the Department of Miscellany, where many important notices to the church appear from week to week.  
R. J. L.

## Christmas Play Is Annual Event

Each Christmas the primary, junior, and intermediate departments of the Stone Church Sunday School tell anew in song and drama the story of the birth of the Christ-child in the humble, little village of Bethlehem, the visit of the angels to the shepherds on the hillside, and the search of the wise men. And though only a comparative few of the more than five hundred children enrolled in these three departments are privileged each year to take part in the play and the music, they have for two years given a creditable and impressive performance.

From the opening strains of "*Joy to the world*" the drama moves with dignity and appeal through three scenes. Childish voices singing "*Hark, the herald angels sing,*" "*Silent night,*" and "*O come,*

*all ye faithful,*" softly lighted scenes of Mary and Joseph and the Child, the vigor of the boyish shepherds—all serve on Christmas Eve to sway the congregation of parents and friends, making them appreciate more truly the significance of the birth of the Christ to the world of men and women and children. All are moved to repeat with reverence the words of Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. . . . For he that is mighty hath done great things; and holy is his name."

The accompanying photograph shows the cast of actors and carol singers which on Christmas Eve of 1929, under the direction of Sister Elizabeth Cutler Jenkins, gave the play before a large audience in the Stone Church. Irving Jenkins directed the music, being assisted by instrumentalists and members of the Stone Church Choir.



CAST OF STONE CHURCH CHRISTMAS PLAY

## HERALD FOR CONFERENCE

Send your subscription for the *Daily Herald* April 7 to 20, at fifty cents each.

*Only Official Published Account of the Centennial Conference.*

# MINISTERIAL PROBLEMS

The following paragraphs are taken from *The Religion of Experience*, by Edward Grubb. I am sure our ministry will find that they contain food for thought, especially when considered in the light of our own philosophy. In this connection we call your attention especially to the closing paragraph.

F. M. McD.

## Conscience

"There is," says Doctor Rufus Jones, "an augustness in Conscience which has made men in all ages name it the Voice of God." "Duty," says James Martineau, "involves the discovery of something higher than ourselves which has claims upon us."

But, if this is so, why is Conscience so uncertain and variable in its witness? Why does it teach a Jew or a Moslem that the eating of pork is wrong, while it tells a Christian that "nothing entering into a man can defile him" morally? Why does it teach a modern Christian that to hold his fellow men in bondage as slaves is absolutely wrong, while to the best of the Greeks of old it made no such deliverance? Conscience, as we have it, is obviously the result of education and training, and of the moral ideas that are current all about us. Are we to suppose that the voice of God is thus variable, and says one thing to men today and another thing tomorrow? To assert this would be to make the way easy for the denial that God ever speaks to men at all.

To answer this difficult question it must be recognized that the word *Conscience*, like many others, has different meanings. There is, first, the perception of the difference between *right* and *wrong* (which we may compare with the difference between *beauty* and *ugliness*), along with the conviction that the right is better, that we ought to follow it, and that we stand self-condemned if we follow the worse. Purely for the sake of distinction, let us term this the *Rational* or *Formal* Conscience.

Secondly, there is the feeling which Conscience arouses in us that some particular classes of actions are right and others wrong: that I ought not to lie, steal, kill, commit adultery, and so forth. Let us call this, again for the sake of distinction, the *Empirical* or *Material* Conscience.

It will be found that it is in the second sense only that Conscience varies from age to age and from people to people—that it is in this sense, and not in the other, that it is the product of education and environment, and of the moral standards of the day. The history of human progress is very largely the story of the development and enlightenment of the

Empirical Conscience. All of us, in these days, are absolutely sure that slavery is wrong—many of us are becoming convinced that war, and preparations for war, are equally evil. It is to the further development and enlightenment of the Empirical Conscience that we have chiefly to look as the condition of human progress.

How is this development possible, and what are its conditions? Surely it is only made possible by the presence in men everywhere, throughout all human history, of something higher—Rational Conscience. Why is it that the teachings of the prophets and seers of humanity, many of whom have suffered martyrdom for opposing the conventional morality and customs of their day, have been adopted by their successors, and have helped to form a new Conscience among men? Simply because there was in those who heard the new teaching, even if (in support of the customary standards) they opposed and tried to stifle it, something that compelled them, in spite of their prejudices, to see that it was true and good and must be followed. A deeper Light than was clearly discerned by them was at work within them, developing a new and larger and truer Empirical Conscience.

In this higher sense then—what we have termed the Rational Conscience we may still call Conscience, the Voice of God within us. The great prophets and moral reformers of humanity have believed that God was working through them, revealing himself and his will more clearly than it had been known before. It is the great glory of the Hebrew prophets that they, once for all, united religion with morality, and made men sure that no ceremonies apart from righteousness were of any religious significance. Since they have spoken, no new religion that does not call men to higher and real moral duties has any chance of general acceptance among men.

## God Is Not Dumb

God is not dumb, that he should speak no more;  
If thou hast wanderings in the wilderness  
And find'st not Sinai, 'tis thy soul is poor;  
There towers the mountain of the Voice no less,  
Which whoso seeks shall find; but he who bends  
Intent on manna still, and mortal ends,  
Sees it not, neither hears its thundered lore.

Slowly the bible of the race is writ,  
And not on paper leaves, nor leaves of stone;  
Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan.  
While swings the sea, while mists the mountain shroud,  
While thunder's surges burst on cliffs of cloud,  
Still at the prophets' feet the nations sit.

—James Russell Lowell.

# WORLD'S AFFAIRS

## The League's Decennial

The League of Nations has been in operation for ten years. It has become something like the patient uncle of an impressive number of nations, large and small. It is consulted or ignored according to the preferences and needs of its members.

Now that it has been so long with us, though we have haughtily refused to recognize it, we wonder where are all the evils that once roused our patriotic statesmen. All their ardor and jingoistic alarm seem to have been wasted.

Once regarded as a menace to America, it has proved to be harmless, and even beneficial. Americans now go to the other extreme and do it the injustice of regarding it as an impotent organization.

It is true that the various limitation of arms conferences have made proposals far more radical than its early timid attempts, without causing a fraction of the excitement. But it must be recognized that these conferences have been only single events. The League has offered a continuous service. During its life we have seen a growing tendency to settle and even anticipate the approach of trouble by conference rather than by threat of arms. The League has settled no less than twelve major disputes which could have resulted in war. Because they were settled, they did not receive much attention from the papers. The public forgets them as if they were minor incidents. Besides these, the League has settled almost numberless smaller troubles of an international nature.

In addition, the League has performed a large number of services in adjusting civil arrangements between countries. In many of these matters there was no question of diplomatic strain. It was merely a service of removing obstacles and facilitating trade and commerce between countries.

After ten years, the League of Nations must be regarded as a success. Perhaps it has not done all that its sponsors hoped it would do. It has been hampered by limitations imposed on it by fearful statesmen. But it has not done many of the other things that we were afraid it would do.

It seems too bad now that the United States could not have participated in bringing to a realization the plan of one of her greatest men, Woodrow Wilson. We repudiated it while the rest of the world accepted it. There is no call for penitence, but those who defeated the League of Nations in the United States should observe and be humble.

The most significant achievement of the League is its demonstration of an efficacy in international ma-

## A Book Review

### *A New Life of Livingstone*

*Livingstone, by R. J. Campbell, D. D., New York, Dodd Mead & Company, 1929, 295 pages.*

Readers who are interested in the career of David Livingstone may wonder, as they survey the shelf of works about him, why there should be another biography of him now. Several very good reasons occur.

New material has been found. From the archives of the London Missionary Society, search has brought to light new facts bearing on his remarkable career. Some of his private correspondence, never before published, has contributed to the new volume. The well-known "Locked Journal" has been opened and examined. These records give the work an authority that supersedes that of other books.

In his own day Livingstone, like other notable men, was idealized, and the books of the nineteenth century created a myth in which much of the man was lost. His character did not need their "white-wash."

In our day the making of biography has been afflicted by a disease known as "debunking." This sort of writing has gone far in the direction of slander, by emphasizing and even manufacturing stories and implications discrediting people who had formerly been held in high esteem.

Happily, that style of writing has now passed, and the writers of it are themselves discredited. We are coming to a new and better manner. No one can be protected by an attempt to conceal the truth, and those are low minds that seek only filth with which to befoul good names.

The better writers now try to tell the truth as it comes to light, without fear or favor.

Doctor Campbell has shown himself to be an able writer, as well as a careful scholar. His selection for this work, and the generous praise given him by critics in leading periodicals serve, among other evidences, to inspire confidence in his work. He is unbiased, and gives space to valuable corrective fact and testimony.

David Livingstone is the archetype of the modern foreign missionary. His struggle against poverty, his education under enormous difficulties, his uncertain beginning, his gallant adventure into the "Dark Continent," his heroism and love of hu-

chinery for the preservation of world peace. Its performance inspires the hope that eventually a system can be produced to govern all the nations and races of the world in a spirit of peace and brotherhood.

# Centennial Conference

## Advance Information

Those who are planning to attend the Centennial World Conference of the church, April 6, in Independence, are requested to inform the committee which has charge of the housing accommodations. Whether you wish the committee to make arrangements for you, or you have already made reservations with personal friends, you should acquaint the committee with this information. Address the committee as follows:

The Committee on Reservations and Accommodations, The Auditorium, Independence, Missouri.

Those who fail to do this will seriously hinder the work of this committee. It is just as important to know that you have made arrangements for a place to stay as it is for the committee to know that you expect them to make arrangements for you.

All questions about transportation by train should be referred to the Transportation Committee, The Auditorium, Independence, Missouri, and those interested in this matter are especially referred to page 86 in the *Saints' Herald* for January 22, 1930. It will avoid inconvenience and save money if those coming by train will carefully follow out the instructions of the Transportation Department.

The following is a continuation of advance information regarding the evening programs to be held in the Auditorium. For information given previously, readers should consult the *Saints' Herald* for January 8 and 15.

Thursday night, April 10, has been given over to the Independence Sanitarium. (The article on page 87 of the *Saints' Herald* for January 22, states that the Sanitarium would give its program Tuesday night, April 8. This is incorrect. *Thursday night, April 10*, will be Sanitarium Night.) A program representing the hospital and sanitarium needs of the church will be presented, which will include information about the new sanitarium unit,

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manity, and finally his death that was like a great sacrificial offering, are matters that have stirred the imagination of the religious world.

The contemplation of such a life can not fail to bring strong conviction to those who earnestly believe in the Christian message.

Doctor Campbell's new biography on Livingstone is probably the best single volume to be had on the subject.

which is being proposed, to enlarge the facilities of the present plant. The evening program will also provide for the graduation exercises of the 1930 class of nurses. The Sanitarium Patroness Society will have an exhibit of materials and supplies contributed by various Sanitarium Patroness units throughout the church. This promises to be of unusual interest. The Sanitarium headquarters will be established in the same space allotted to the Patroness exhibit, and those in charge will be glad to meet members of the church from other branches who are interested in the development of our own institution.

Friday night, April 11, has been assigned to Graceland College. A college program will be offered, and due to the fact that former Graceland students are now located in practically all of the branches of the church, this program should have an unusual appeal. Graceland College will also have an extensive exhibit, and will establish its headquarters in the space allotted for the display of college materials.

The Graceland College Players will give two performances of Jerome K. Jerome's three-act play, *The Passing of the Third Floor Back*. This will be given Wednesday and Thursday nights, April 9 and 10. This play is one well established in the minds of American people, and is of outstanding merit. The cast is making intensive preparation for these two performances.

Saturday night, April 12, has been assigned to the Department of Music of the church for the purpose of a mass rehearsal of the oratorio, *The Course of Time*. The main auditorium room will be closed to all except those who participate in the oratorio. Aside from this rehearsal feature, Saturday evening has been planned as an "at home night." Independence people will be requested to exchange guests for the dinner hour and for the evening. Many will probably maintain "open house" and invite conference visitors to their homes for the purpose of getting better acquainted and to enjoy an evening of friendly conversation and a program of music. Others will feel like taking a much-needed rest at the close of the first strenuous week, in preparation for the second Sunday program, which, according to the plans now maturing, will be a full day.

Advance information about the Centennial Conference will be continued in the *Saints' Herald*, and readers are asked to watch this column and read it carefully, so that they may become informed regarding the conference program.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

# ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

## Coming of Christ

By J. J. Cornish

(References are to *Inspired Version of the Bible*, and to the *Book of Doctrine and Covenants*.)

### The Prophet Moses said:

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.—*Deuteronomy 18: 15*.

### This was fulfilled in the coming of the Savior.

#### Isaiah also said:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.—*Isaiah 9: 6*.

### The third witness:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.—*Micah 5: 2*.

This was all fulfilled in the first coming of our Savior.

### Christ Came in the Meridian of Time

Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him: he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end, should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, . . . —*Doctrine and Covenants 17: 5; see also 36: 9 and 39: 1*.

### And the *Inspired Version of the Bible* says:

And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made, for they would not hearken unto his voice, nor believe on his only Begotten Son, even him whom he declared should come in the meridian of time; who was prepared from before the foundation of the world.—*Genesis 5: 43; see also Genesis 6: 60, 65; 7: 53*.

Thus we have three references from the *Doctrine and Covenants* and four references from the *Bible*. And *Genesis 7: 53* says: "It will be in the days of wickedness and vengeance." And when Jesus came, he said: "For these be the days of vengeance, that all things which are written may be fulfilled."—*Luke 21: 21*.

With that in view, let us figure:

From Creation to Christ Meridian	4,000 years
From Christ until now (I am dating one year ahead; after seven months it will be correct.)	1,930 years
From now until Christ	70 years
The millennium	1,000 years
Season Satan bound, fire, judgment, war, etc., hence Christ coming in meridian of time	1,000 years
<b>Total</b>	<b>4,000 years</b>

This leaves seventy years before he is due to come and set up his earthly government; or, in other words, set up his heavenly government on earth, to reign a thousand years. But we must not forget that there is more than one coming of Christ, as there was in his first coming. We read:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.—*Zechariah 9: 9; Luke 19: 38*.

But that coming was about thirty years after he came, the Babe born in Bethlehem.

So must we watch for other times of his coming. Luke says:

For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. And verily I say unto you, He hath already come, as it is written of him; and again when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh, that he shall find so doing; for the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them.—*Luke 12: 41-43*.

### More Facts and Figures

"The Lord created the heavens and earth in six days, and rested on the seventh day from all his work which he created and made"; and since the scriptures show a day with the Lord is as a thousand years with man, we will figure up the time the next Lord's day will commence, as that will be the Sabbath rest, or millennial rest with the Lord and his people. Because of transgression Israel could not enter into God's rest.

The Apostle Paul says: "So I swear in my wrath they shall not enter into my [God's] rest."—*Hebrews 3: 11*. So we see that they "could not enter in because of unbelief." (Verse 19.) "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—*Hebrews 4: 1*. Instead of "For unto us was the gospel preached," the *Inspired Translation* says: "For unto us was the rest preached." The Sabbath rest of a thousand years was preached to ancient Israel as well as to the saints in Paul's time, and it is surely time we Latter Day Saints were preaching it, too.

"There remaineth therefore a rest to the people of God." "There remaineth therefore a Sabbath



rest for the people of God."—*Hebrews 4: 10 (American Revised)*.

Evidently the Lord has reference to the Sabbath of rest during the millennium, for the Lord told us the same thing as early as 1831, as follows:

Behold, now it is called to day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after today cometh the burning: this is speaking after the manner of the Lord; for verily I say, Tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called today.—*Doctrine and Covenants 64: 5.*

"Have faith in God." Let us "believe" him. Tomorrow—the seventh thousand years with us—the seventh day with God—the rest. "There remaineth, therefore, a rest." "A Sabbath rest." The millennium of rest for the people of God.

The Apostle Peter says:

But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.—*2 Peter 3: 8.*

David says:

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.—*Psalms 90: 4.*

Cruden says:

Sabbath is also taken for eternal rest and felicity in heaven, where the spirits of just men are made perfect . . . "for they will ever be with the Lord and enjoy an eternal Sabbath." (*Hebrews 4: 9.*) There remaineth, therefore, a rest for the people of God. In the Greek—"a keeping of the Sabbath."—*Cruden.*

Thus, then, the next seventh day with the Lord will be the millennium—the seventh thousand years with man.

Shall we now figure again:

From creation to Christ .....	4,000 years.
From Christ until now .....	1,930 years.
From now until Christ .....	70 years.
The millennium .....	1,000 years

Agreeing with meridian.

Some claim that Christ came 4,004 instead of 4,000. This may be. We have no positive proof. If so, figure four years more.

Some may ask why am I doing any figuring at all, when we are not sure that those figures are correct? I am not depending upon figures as they are given to us; but, as Christ did come in the meridian of time, I am justified in finding out, with the best figures available, how near it is, and you may figure how far others have gone astray in figuring that he must come in 1843, 1844, 1872, 1875, 1895, 1905, 1924, 1927, 1930, and 1955. And Samuel Ralston, 2106. Also Professor Young's Sun theory, 3314, to-

gether with the thousands both in and out of the church for the last century, who have preached, testified, and prophesied that he is now "even at the door." Also that "millions now living will never die."

But millions then living have died; and millions more then living will not be living when the Savior comes to reign.

#### What the Lord Said to His Church

Before this church was one year old the Lord told the Prophet that they would not understand much about Christ's coming until the New Testament was translated, and in it the time of the signs of his coming would be made known. Ah! then, no wonder the many failures and mistakes!

And now, behold, I say unto you, it shall not be given unto you to know any further concerning this chapter [Matthew 24] until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that you may now translate it, that ye may be prepared for the things to come; . . .—*Doctrine and Covenants 45: 11.*

If in it all these things shall be made known, you can not obtain that knowledge from any other book but the *Inspired Translation of the Bible.*

#### As I Showed It unto My Disciples

Wherefore hearken, and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old; and I will show it plainly, as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, . . . I will show you how the day of redemption shall come, and also the restoration of the scattered Israel.—*Doctrine and Covenants 45: 2.*

Then, to obtain this knowledge we must go to the *Inspired Translation*, where He will "show it plainly":

And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world.)—*Matthew 24: 4.*

Now what the Savior told his disciples in that chapter down to the twenty-first verse, are the things concerning the happenings at Jerusalem at that time and generation. The verse reads: "Behold these things I have spoken unto you concerning the Jews." And the like will occur in our time and on to the last generation. A repetition such as "false Christs, and false prophets," "iniquity abound," abomination, concerning the destruction of the temple and the city of Jerusalem, etc. All of this will be repeated in the last generation.

And again, because iniquity shall abound, the love of men shall wax cold; . . .

And again, this gospel . . . shall be preached . . . [We have it—came in 1830—see Revelation 14: 6.]

And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. [Next destruction at Jerusalem of city and temple yet to be builded.]

And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.—*Matthew 24: 31-35.*

All still in the future. Mark says the same! (Mark 13: 37-39.) Do not forget that city and temple, the building of which is still in the future.

#### *Joseph, the Prophet, on Sun, Moon, and Star Signs*

Joseph the Martyr saw the falling of the stars November 13, 1833, and of it, in part, he says:

Beautiful and terrific as was the scenery, which might be compared to the falling of figs or fruit when the tree is shaken by a mighty wind, yet, it will not fully compare with the time when the sun will become black like sackcloth of hair, the moon like blood (Revelation 6: 13), and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.—*History of Joseph Smith by himself, Millennial Star, vol. 14, p. 583.*

That was not the fulfillment then!

Joseph, the Prophet, agrees with Joel, Jesus, Matthew, Paul, John, Revelation, Luke, J. J. Cornish, and others.

And still we find many in and out of the church preaching that the signs in sun and moon were fulfilled in 1780—one hundred and fifty years ago! Over four generations passed since the darkening of the sun and moon. See *Herald*, volume 65, pages 106-109. In the same article we read:

Thus the last of the warning signs (the falling of the stars) has been fulfilled, and we are now to apply the parable of the fig tree: "Know that he is near, even at the door."

And yet the Lord tells us plainly that the sun, moon, and star signs are all to come to pass, not that they have passed in 1780 and 1833, but "the sun shall be," etc. All in harmony with Jesus' statements in Matthew, Mark, Luke, John, etc.

#### *Do Not Know When the Time Is*

I am sorry to think that many of our people who are supposed to be led by the Spirit, have followed along in line with men of the churches of the world to tell about the year when they think our Lord will come, and like them have turned to Daniel and John the Revelator for the principal proofs of their arguments which without the proper key, and depending upon their own faulty interpretation are proved to be the two most unreliable, superficial, and questionable books in the whole *Bible*. And yet, no doubt, those same books will, when the time of their unfolding shall come, give us the most profound and

intellectual understanding of the future. My proof for this is as follows:

Daniel was commanded to shut up the book "until the time of the end," "for at the time of the end shall the vision be." "Wherefore shut thou up the vision; for it shall be for many days." "And I was astonished at the vision, but none understood it." (Daniel 8: 17, 26, 27.)

Again: "For yet the vision is for many days." (Daniel 10: 14.)

#### *Books Sealed till the End*

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end." "And I heard, but I understood not." "Go thy way, Daniel; for the words are closed up and sealed till the time of the end," etc. (Daniel 12: 4, 9, 13.)

Some say when the gospel came was the time of the end. I say the gospel restoration was merely the beginning of the end.

But many who figure and finally settle on a time for the Lord to come are very ready to tell us that "the wise (?) shall understand" (Daniel 12: 10), then go on to tell us when the time will be, but fail every time! The wise Daniel who had those visions did not know himself. Neither do we.

As for the revelations of Saint John, the *Book of Mormon* plainly says:

Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend the veil of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you; . . . And then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people.—*Ether 1: 109, 113 (Authorized Edition) Doctrine and Covenants 90: 1.*

So, when we read Daniel or Revelation, anything that looks clear to our minds and is in harmony with other writers of the *Bible*, we may safely teach, but that which we read which seems mysterious, and upon which no other prophet or writer speaks, let it alone. "Because it is yet for a time appointed."

When his work was accomplished, Jesus returned to the Father where he was before, leaving a promise to his dear disciples, "I will come again." (John 14: 2, 18; Acts 1: 1; 1 Thessalonians 4: 16, 17.)

Eleven months after this church was organized the Lord urged us to "hearken" and "listen" to his word upon this very subject. "Hearken, O ye people of my church, to whom the kingdom has been given, hearken ye." "And again I say hearken unto

my voice." "Hearken, O ye people of my church, and ye elders, listen together." How can the Almighty call louder and make the request more urgent from his written word? But we were not sufficiently willing to "hearlisten," or "listen," and study. Therefore, we were left in the dark. See how plainly he says he will show it unto us:

Wherefore hearlisten, and I will reason with you, and I will speak unto you and prophesy, as unto men in days of old; and I will show it plainly, as I showed it unto my disciples, as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, . . . I will show you how the day of redemption shall come, and also the restoration of the scattered Israel. —*Doctrine and Covenants 45: 2.*

As a people we must look at predictions of the prophets relative to the second coming of Christ in a way Israel should have looked at them in the first coming, or we may make similar mistakes.

For the second coming we read:

I will come again and receive you unto myself. (John 14: 3-28.) Come as a thief. (1 Thessalonians 5: 2-4; 2 Peter 3: 10.) Come to temple. (Malachi 3: 1.) So come as ye see him go. (Acts 1: 11.) Behold I come quickly. (Revelation 22: 7, 20.)

Of his second coming we read:

I will come again. (John 14: 3.) Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. (Acts 1: 11.) But again: Behold, the Lord cometh with ten thousand of his saints. (Jude 14.)

This will likely be at another time from "come as ye see him go."

When he comes to Zion will not be the time he stands upon the "mighty ocean," or upon the Mount of Olives. (*Doctrine and Covenants 108: 5.*)

No one is justified in saying Christ is near, "even at the door," until he sees angels "gathering the remainder of them, one from the bed, the other from the grinding," etc. (Luke 17: 34-38; Mark 13: 46.)

Now, everything the Savior has mentioned from the fifth to the middle of the twenty-fourth verses of Luke 21 refers to the Jews and Jerusalem at the time he was with them and on until their destruction. Do not bring any of those happenings down to our time and generation.

Now take your pen and make a little cross in the middle of the twenty-fourth verse after the period at the end of the word *Jerusalem*, and what He said from the center of that verse belongs to us in our time and on to the last generation.

And then his disciples asked him, saying, Master, tell us concerning thy coming.—*Verse 24.*

Now the answer he made is for us, and not to them at Jerusalem at all, nor to that generation, but to us and on to the last generation preceding the millennium.

And he answered them and said, In the generation in which the *times* of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep.—*Verse 25.*

This the Savior repeats with emphasis:

Verily I say unto you, This generation, *the generation when the times of the Gentiles be fulfilled*, shall not pass away till all be fulfilled.—*Verse 32.*

Now can not you see that the signs in the sun, moon, and stars are not to take place until the times of the Gentiles are fulfilled? and their *times* are not fulfilled while they hold control over Palestine, or the Jews; neither until the Jews have built their city and temple in the Holy Land—the land of their fathers? (Revelation 11: 1, 2.)

To repeat, Jesus said:

Verily I say unto you, this generation, *the generation when the times of the Gentiles be fulfilled*, shall not pass away until all be fulfilled.—*Luke 21: 32.*

Oh, how can it be plainer?

There is a difference between the *time* of the Gentiles and the *times* of the Gentiles.

There was a *time* (1830) when the gospel came to the Gentiles, and many thousands obeyed it, and have passed over to their reward, and the *time* is now when hundreds of thousands are rejoicing in the angel's message; but the *time* will come when "a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the *times* of the Gentiles be fulfilled." (*Doctrine and Covenants 45: 4.*)

That generation has not yet come. It will not come until after the sun, moon, and stars signs, when men's hearts fail them for fear. (See *Doctrine and Covenants 45: 4; Luke 21: 26.*)

To this agree the words of Paul:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the *fullness* of the Gentiles be come in.—*Romans 11: 25.*

Times and fullness agree.

### Two More Prophets Yet to Come

And that blindness will remain until two prophets stand up in Jerusalem and prophesy for three years and a half. (See Revelation 11: 3-12.)

At that time the Gentiles will still tread down the city.

. . . for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.—*Revelation 11: 2.*

Sure! Those prophets will not attempt to deliver their message until there is a sufficient number

gathered to receive or reject that message. Their message will likely be the gospel of peace and salvation, with prophetic warnings relative to their destruction if they do not repent and accept the same.

Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets.—*Amos 3:7*.

The times of the Gentiles are not up, then, are they? And the sun, moon, and star signs have not taken place, for that comes after the *treading down*. They must build that temple and city before it can possibly be trodden down, and after the treading down and destruction comes, the signs will appear in the sun and the moon and the stars. (See Luke 21: 23; Matthew 24: 33, 34; Mark 13: 33, 38.)

After all that has taken place, those who are then living will be in the last generation.

### *End of the World*

The end of the world does not take place at the coming of Christ to reign a thousand years, but after that reign is ended, Satan will be let out of his bondage with all the hosts of hell, and they will go out to deceive the world once more. So the end will not be then! The Lord says:

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; . . . and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.—*Doctrine and Covenants 28:6*.

. . . and Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies; and Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the Devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! And the Devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. This is the glory of God and the sanctified; and they shall not any more see death.—*Doctrine and Covenants 85:35*.

Let us then follow the admonition of the Lord:

Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.—*Luke 21:36*.

### **Poets**

They weave a bit of sorrow here,  
A thread of beauty there,  
And blend them well together  
With a shuttle made of prayer.

—*Catherine Cate Coblentz*.

## Food as Related to Efficiency.—Chapter 2

By A. W. Teel, M. D.

### *Balanced Diets*

The most important thing is to learn how to eat. That will teach you how to live long, how to keep thin, or how to get fat. A man fifty years old who is fifty pounds overweight lessens his chance of living by fifty per cent. People will sit up and take notice if they have to begin to measure their fatness in terms of shortened life.

There is a crying need for more knowledge of food values by the public. We need university chairs for the study of nutrition, for the diffusion of knowledge of the vitamins, for instance, and the results of the labors of biochemists: for right foods prevent disease. They not only supply warmth and energy, but produce resistance to infection and the diseases of civilization due to wrong habits of eating, such as constipation, rickets, appendicitis, and indigestion. It is a fact that faulty diet is responsible for the spread of tuberculosis, cancer, and diabetes, though not as an immediate effect.

The vitamin A, found especially in cod liver oil, egg yolk, butter, and the green leaf vegetables or "wholesome herbs," also in fruit, provide resistance to disease. Vitamin B is a nerve tonic and is found in cereals, peas, beans, nuts, liver, etc. The anti-scurvy vitamin C is abundant in oranges, lemons, raw greens, and the like.

### *Food for the Young*

Infants and young children are not provided with organs to digest the same quality or the same quantity of food as adults. When they are fed from the common family table, as is often the case among the poor and ignorant, it is not strange that only the fittest survive. Facts should be known as to the thousands of children who are annually killed by improper food. Food for the young is, therefore, not necessarily appropriate for the mature, and *vice versa*.

The object of food is the production of heat and vital force. It is quite analogous to the production of heat and force in an engine by means of fuel. Food is not required to the same extent in summer as in winter. In a cold climate the activities of the body are greater than in a warm one; more heat is required and is developed, and hence more food is necessary. It is also necessary to select for cold weather those varieties of food which have great heat-producing capacity and which would be quite inappropriate for warm weather. Hence diet must be modified by climate as well as by age.

### *Food Demand Varies with Vocation*

The work which one must do should modify the diet: the lumberman, the sailor, the miner, require different food and more of it than the shopkeeper, the clerk, the teacher, the physician, or the lawyer. Both the quantity and the quality of the food must also be regulated by the physical condition in a given case. A robust person requires more food than a sick one, and he can eat, without fear of harm or indigestion, many forms of food which the stomach of the sick person would be unable to digest or would reject promptly.

### *Distributing the Work of Digestion*

The stomach digests only albuminoid substances (lean meat, eggs, milk, and certain portions of cereals). The intestines, aided by the liver and pancreas, digest only the hydrocarbons (oils, fats, butter, potatoes, rice, and the greater portion of many vegetables). While it might be possible for a person to live upon food which was digested only by the stomach, or only by the intestines, at least for some time, it would be, to say the least, an unfair distribution of work to impose all upon the stomach or all upon the intestines.

The obvious conclusion would be that a diet should be composed of both albuminoids and hydrocarbons, and this conclusion is fully borne out as a result of physiological experiments. A mixed diet, eggs, milk, fruit, and vegetables of different kinds, is not only the most rational, but the one which is best adapted to secure health and the highest results in the direction of physical and mental work.

The stomach glands produce about three quarts of gastric juice daily. It is mostly water, but it contains a small amount of a sour substance called hydrochloric acid, and of a white substance called pepsin. These two substances eat away or dissolve albumin, so that it becomes soft and finally fully dissolves in the water of the gastric juice. Digested albumin is called peptone.

### *Processes of Digestion*

The stomach has no effect upon starch or fat. Only a small amount of the albumin is really changed to peptone by the gastric juice, for every few moments the opening leading from the stomach permits a small quantity of food to pass out. So food does not remain with the gastric juice long enough to be fully digested. The mixture of food and gastric juice leaving the stomach is called chyme.

When food leaves the stomach it passes into a coil of a thin muscular tube called the intestine. The intestine is about twenty-five feet in length. Its upper four fifths is about an inch in diameter, while the lower one fifth is about twice this size. Both

parts slowly squeeze the food along, mixing it with three fluids which act upon the food and change it to a liquid. In the mucous membrane of the intestine are small tubelike glands. They pour out a liquid called intestinal juice. The intestinal juice is small in quantity and does not have much effect upon the food. Behind the stomach is a gland called the pancreas or sweetbread. Each day it pours into the intestine about a quart of a liquid called the pancreatic juice. This juice does most of the work of digesting food. It acts upon the albumin left by the stomach.

### *Mixed Diet Is Normal*

Vegetarianism, a term that is very much misunderstood, and includes vegetables, fruits, nuts, etc., exclusive of meat, is desirable if modified by the use of milk and eggs. The fact is, the human intestine, being of greater length than that of the carnivorous animals, but shorter than that of the herbivorous, is adapted to a mixed diet. Recent studies in anæmia indicate the importance of liver as a medicine to assist in building up a rich blood supply. Dietary theories are followed with enthusiasm by many people. There is, however, no magic short-cut to cure any infectious disease by diet alone, or to get rid of surplus weight thereby.

### *Important Foods*

Milk is first in importance, for it is not only a product which is derived from all mammals, but it is a universal article of food with the entire human race. It is the typical food substance, because it contains water, which is the most essential element in the body; casein, which is the albuminoid element; and fat and sugar, which are the hydrocarbons. These essential elements are always found in milk, no matter whether it be obtained from human beings or from any other variety of mammals.

"All grain is good for the food of man," and perhaps real wheat is next in importance to milk, and has often been termed, in the form of bread, *the staff of life*. It contains albumen, starch, and mineral substances, and is therefore perfectly adapted to sustain life. One could live indefinitely on whole-wheat bread and water, even though such a diet might be very monotonous.

Eggs consist largely of albumen and are not suited as an article of exclusive diet. They are important and almost indispensable as an element in diet, but the food of the chicken should be sanitary. It should be remembered that eggs cooked are more difficult to digest than eggs uncooked. The error is often made of giving cooked eggs to the sick, or to those who are beginning to convalesce from severe illness. At such a time the gastric juice is deficient in quality and quantity, as a rule, and is unable to

attack this concentrated mass of albumen successfully.

#### *Meat Not Indispensable*

Meat, or muscular tissue, and fish are considered by some as quite essential as an article of diet. They are not indispensable, for many human beings do not use them and thrive without them. Recent scientific investigators have reached the conclusion that those who insist upon flesh foods should partake of them "sparingly" and only in the extreme winter months. (See *Doctrine and Covenants* 86:2.) Lean meat is classed among the albuminoids; animal fat is, of course, a hydrocarbon. The digestibility of different kinds of meat varies greatly. Beef, mutton, and the white meat of fowls are the most readily digested and assimilated. Pork, the dark meat of fowls, game, and fish are less readily digested. Soups, when prepared from both fat and lean meats, are naturally less easily digested than those which are made from lean meat alone.

Rice and potatoes in the whole and natural state are the principal articles of diet of the majority of human beings, and its results in vital force, especially among the myriads in China, India, and the tropics, are indeed remarkable. In Ireland and in South American countries in which the potato is indigenous, this substance, though almost exclusively starch, constitutes the bulk of food. The results, especially in Ireland, often show the disadvantages of so exclusive a diet.

Peas and beans contain a large portion of starch, but they also contain considerable vegetable albumen, which gives them great value as food.

The nutritive value of some of the fruits and nuts (for example, coconuts and bananas), though they consist mostly of starch and sugar, is very great. Many other fruits and vegetables consist very largely of water, with some starch, fat, sugar, and very palatable vegetable acids. They give variety to the diet, are often mildly laxative to the bowels, and therefore play a very prominent part in the mixed diet. The fruit of the olive tree is a conspicuous example.

#### *Eat Too Often and Too Much*

Most of us eat too much, for we eat three meals a day. There seems to be no more logic for this than to eat two, four, or five meals, but for some reason or other three meals is the stated number. If you eat a good breakfast and a good meal in the evening, there is no reason why the midday meal of the brain worker should be more than a simple lunch, intended to stay the pangs of hunger rather than to furnish nourishment. The actual requirements of the body demand eighteen or twenty

ounces of food a day, yet the average person takes two pounds or more. Every ounce of unnecessary food, particularly of the fat-producing foods, is likely to be stored up in the body in surplus fat, and in any case, to impose extra labor upon the digestive tract and other organs of the body.

#### *Garden Foods Are Desirable*

Foods as they come to us from the garden are invariably good. The trouble begins when we try to improve on nature. The average chef takes perfect foods and cremates them with over-cooking, or embalms them with condiments. Doctor Wiley places cabbage at the head of the list of health-giving vegetables. It probably deserves a high place for health value until the chef lays his hands on it. Cabbage salad (cold slaw) is served in most eating places.

#### *Methods of Cooking*

When vegetables are cooked in water, as they usually are, the vitamin and mineral elements leave the body of the vegetable and go into the water in which the vegetable is submerged. What happens to this water, which contains the calcium, iron, and vitamins—the very things you are eating the vegetables for? You might not have realized it, but they are the elements most needed for health and long life. The cooking water is thrown into the sink. It is a matter of snatching the life-giving elements from our blood streams and feeding them to the fish. Although vegetables can be properly prepared from the health and nutritional standpoint in ordinary kitchen utensils, you will find a newly patented waterless cooker that brings fresh vegetable cookery down to a science. The operation is most simple—just a matter of thoroughly washing the vegetables and placing them on metal trays in the cooker. Nothing can be lost, since they are not cooked in water. You get the same amount of mineral salts that you would get if you ate the same vegetables in the form of raw salads. Of course, any and all methods of cooking will destroy vitamin C, and in that respect it is wise for everyone to eat some raw food daily. One of the best forms of raw food is shredded cabbage. It is made delightfully palatable with lemon juice and olive oil. Cabbage forms the base, but there is added to it raw grated carrots, celery, green peppers, and other succulent greens in season.

#### *Vegetable Diet Neglected*

Most people do not eat enough vegetables. At least three fresh vegetables should be eaten every day, fresh meaning, not canned, but in "the season thereof." Fresh vegetables furnish food elements essential to the body, besides the bulk, which is im-

portant. They contain vitamins, which are food elements essential to healthy bodies, but as vitamins may be destroyed by too much washing or cooking of vegetables, they should be eaten every day. In the spring, especially, it is well to lead more or less vegetarian lives.

Fruits, lettuce, celery, are among important raw foods to eat. Money spent on spinach is well invested, for in addition to vitamins you get iron. Cabbage, especially raw as in salads, is valuable. Even the homely turnip and carrot are of definite usefulness.

#### *"Word of Wisdom" Advice on Meat Eating*

The essential foods which are generally deficient in the diet provided for the growing child are whole wheat bread, fresh fruit, uncooked green stuff, and green vegetables. Beware of too much meat at any season. Animal proteins in excess, especially those of meat and fish, readily lead to putrefaction in the intestines, and to the formation of virulent toxins which are literally "blood poisons." Milk, eggs, oatmeal, cheese, and vegetable proteins should supply a larger proportion of the nitrogenous elements needed for the body in the spring. They not only are more wholesome, but are less expensive than meat, which should be used "sparingly," whether by adults or children, and "only in times of winter, or of cold or famine."

The chief vegetable proteids are vegetable albumin, vegetable casein or legumin, and gluten. The latter predominates in the cereals, and the legumin is principally found in pulses. These proteids are less rich in nitrogen than the corresponding animal albuminates. Many vegetables contain tough cellulose, and at best not over fifty per cent of this material is digested and assimilated in man, although the lower animals derive much more nutriment from it. Cellulose added to meat interferes with its complete digestion.

It is essential for the laboring man to have sufficient nitrogenous substances. He may employ for this purpose milk, cheese, or eggs. Among vegetable foods, oatmeal and beans will furnish him with the largest available proportion of nitrogenous material. Vegetables, except those which are really seeds, such as those of the leguminous or pulse tribe, contain but little fat. Certain vegetables are classed as "green vegetables," meaning the lighter kinds of vegetables which contain chlorophyll and considerable earthly salts and comparatively little starch, like spinach and lettuce, in distinction from heavy vegetables which contain much starch, such as potatoes, beans, etc. The former term is used to describe fresh garden vegetables of all kinds in distinction from those which, like potatoes or onions, may be kept for some days or weeks without spoil-

ing. The name is, however, too vague for accurate description.

For underweight, the diet should consist of bread, butter, cereals, cream, milk, cheese, potatoes, and all kinds of vegetables, fruits, bananas, especially oils and lemon juice in place of the usual salad dressings. The meal might be finished with cakes, syrup, or honey. Sweets should not be taken at the beginning of the meal. Natural sweets are better than candy without mineral salts and vitamins. Molasses, old style, and the darker sugars are more wholesome than the modern refined sugars.

#### *Diet for Those of Overweight*

For overweight, it means cutting down on the list offered above. The use of leafy vegetables becomes doubly important, as these vegetables furnish the vitamin A, that is found in butter and cream. Skim milk or buttermilk is serviceable. All the foods of high caloric value will increase the weight if over-eaten. Fats are of extremely high caloric value. It is also necessary to drink plenty of water. Water will operate the proper circulatory system. Also the proper amount of exercise must be taken.

One number of *The Practitioner*, one of the oldest, most authoritative medical journals of Great Britain, is given up entirely to a study of dietetics, vitamins, and food reform, at the hands of ten of the most prominent medical men of that country. Sir Arbuthnot Lane, famous surgeon and scholar, has recently become editor in charge of this publication, and it is significant that so distinguished a man, after long years of operations and more operations, should be now turning his attention definitely toward prevention of many operable diseases through education of the people in how to select and use such foods as will, from childhood onwards, promote growth of body, maintain health, and insure a hale old age.

Is it not the truth that the most simple, practicable, and fundamental findings in modern dietetics are utterly flouted by most of us, every day of our lives? Depleted, overcooked vegetables, vitaminless white breads with destroying artificial sugars, and iodineless "dead" foods from tins, make up far too large a part of our daily fare. Mankind, especially civilized mankind, has habits of feeding which beyond all dispute shorten life, rendering its latter half, very often, a vale of misery. Yet we are apt to ignore the warnings of those who would tell us how to eat and what to eat. We keep right on heading for the operating table, years of ill health, or the early grave.

#### *Malnutrition a Large Problem*

It has been shown beyond all possibility of dispute that malnutrition of children is much more

widespread than was ever realized, and that more of it exists among children of the prosperous than among those of poorer people. The latter may be slightly underfed, but they are restricted to more simple, wholesome foods, their worst deficiency today coming undoubtedly from the far too great consumption of white breads exclusively, for, with the poor, bread is still the "staff of life." The children of the prosperous class, on the other hand, are oftener overfed and pampered. Their malnutrition comes from wrong feeding. They get too much spending money. They eat between meals, and their food is mostly trash. They lose their appetites for wholesome foods, and these habits, formed in childhood, bring disturbances that are likely to stick to them in their later years.

#### *Possible Results of Well-chosen Diet*

The science of food has today reached a standard opening up almost unlimited possibilities. In the nineteenth century, German investigators into the metabolism of the human body enunciated the doctrine of caloric dietetics which has since prevailed among scientists. Nowadays almost everyone knows something about calories and food values. This doctrine concerns our internal combustion engines just as petrol concerns the motorist. It is all right, so far as it goes. But with the discovery of vitamins, we have made another immense step forward, and with the perception of the relation of iodine to the thyroid gland there has come a further widening of knowledge concerning other mineral and organic ingredients of diet, including by no means the vitamins alone. So that today there is some ground for hope that in the future we may be able to control and regulate processes of growth and adaptation, as well as resistance to disease, and to maintain physical and mental balances as never before.

When the average man is told that he has abused his body, that his body is full of poisonous material, he will tell you that his "lungs can digest meat"; that his insides are as clean as yours; that he has a bowel movement almost every day, etc. Scurvy was prevalent in the old days, due to the fact that its cause, lack of fresh foods, was unknown. Sailors lived on preserved foods, and when their supply of that subtle substance, vitamin C, which was stored in their bodies, was exhausted, they developed scurvy.

In the Middle Ages epidemics of scurvy were quite prevalent in Europe, due, no doubt, to the fact that green vegetables were very little used during that period. The introduction of potatoes, in later days, helped put an end to such epidemics in Europe. Potatoes, as well as tomatoes, supply vitamin C, even

when cooked, but cooking destroys this vital property in other foods.

#### *Condiments Are Harmful*

We use mustard, chili, horse-radish, pepper sauces, and many other condiments, any one of which, if applied to the skin in concentrated form, will produce inflammation. When these condiments are used, they come in contact with every cell and fiber in the body through absorption into the blood stream. They are destructive to every organ in the body, and their continued use will result in hardening of the arteries.

Lemon juice should be used in place of vinegar, for all purposes. It has a superior flavor, besides having great medicinal value. Commercial mayonnaise and ketchup, as well as many varieties of pickles, contain vinegar, and for that reason should be banished from the diet because of vinegar being preservative and almost wholly indigestible. Anyone who thinks he is going to improve his health by eating salads doused in vinegar has made a serious mistake. The ideal way to dress a salad is with lemon juice and salad oil.

Animal food may be largely dispensed with, to advantage of health and well-being. Pork products are especially indigestible, as are fried foods, doughnuts, pastry, etc. Increased vegetable eating reduces constipation and reduces fermentation of food in the bowels. Certain native races avoid eating animal food of all sorts, and they are certainly robust and athletic to a greater degree than are the bulk of the meat eaters.

#### *Constipation a Real Malady*

In connection with diet we come to that widespread malady, constipation. You will readily see how hopelessly foolish and positively injurious it is to expect to cure constipation with cathartics. These, long continued, irritate the stomach and often the whole length of the alimentary canal. The label on the top of a box of pills used to read, "Good in all cases; dose from two to twenty." This tells in brief the indiscriminate way in which patent medicines are taken by those who believe if they have a daily evacuation they are on the road to health, without reference to the means employed. In many cases there are no feces in the bowels, and those remedies merely stimulate a watery exudation. Often the patient is feeble and could not afford this drain. Those who digest but little can not supply the material for a daily evacuation without a sense of prostration. Many persons consider themselves bilious, and medicate accordingly, when their sallow skin is the result of poor digestion, and poor blood induced by nervous exhaustion. The first



step toward curing constipation is to give due attention to the stomach and liver.

Voluntary respiratory exercises are also useful in cases of constipation. Friction, deep, slow, steady—across the region of the stomach and liver, given by an assistant, the patient lying on the back, is excellent when the upper section of the digestive organs is torpid; or, if the lower bowels are sluggish, a circular motion corresponding to the direction of the colon is serviceable; also kneading, deep and strong, though not with sufficient pressure to give pain or even a sense of discomfort, is an excellent aid.

Regularity as to time of evacuating the bowels is important. In the morning, soon after breakfast, is best. Remember this physical need, and if inclined to delay, encourage expulsion by quick, deep, and rapid inspirations and expirations. Do not sit and strain at stool, but rather walk briskly to and fro in the fresh air, if possible, for a few moments. Or, if employed, keep the necessity in mind, and send the vital force in that direction by thought and slight effort. This function, as well as any other, requires both nerve and muscular power for its accomplishment. Those of sedentary habits and active minds often fail to supply them. If constipation is owing to a sluggish state of the lower bowel, then an injection of a pint or two of tepid water will secure the evacuation; but if these are long continued, or if the fæces have not reached this point, they are of little avail.

#### *Constipation Throws Strain on Other Vital Organs*

When the bowels fail to perform their appropriate duty in freeing the system of waste material, then the other organs of excretion have an excess of work. The kidneys are taxed, the skin is oppressed and discolored by dead and diseased matter, which should have been removed by fæcal evacuations. The odor from the person is fetid, the face sallow, or marred with eruptions. The foundation for permanent invalidism is often laid during school days. A busy brain, inactive body, and want of thought in reference to the needs of the system, all tend to induce torpid bowels. To increase muscular exercise while the mind is overworked will rather aggravate than relieve the trouble.

Constipation is not apt to be considered a serious trouble in its early stages, because other organs struggle to free the system, and hence for a time the person seems very well. But as months and years go on, the whole system becomes involved, more or less seriously, in the general derangement. Pain in the head, sleeplessness, languor, mental depression, and a complication of local troubles which involve the pelvic organs are likely to ensue.

## NEWS AND LETTERS

### Birmingham, England

"He has sounded forth the trumpet that shall  
Never call retreat;  
He is sifting out the hearts of men before  
His judgment seat.  
O be swift my soul to answer Him,  
Be jubilant my feet.  
Our God is marching on."

The Saints of Birmingham send greetings. We are in the midst of the Week of Prayer. We are grateful to be one of the links in that great chain of prayer which is now encircling the world. What power shall come to us as a result of this mighty prayer! We feel without doubt that it will be great and far-reaching.

We were made happy Christmas Day when we met, as did the humble shepherds long ago, to pay tribute to our Lord and King. We had a beautiful service of praise and devotion and returned to our homes happy.

The Sunday school parties were held Friday and Saturday, January 3 and 4. They were each very successful. Those who helped to make these children happy were well repaid. A large majority of the children come from very poor homes, and their parents are not members of any church or creed. We feel that in giving joy to these little ones, we have worked with God. Brother Frank Schofield excelled in providing amusement and fun for the older children. A difficult problem is ours in directing recreation. Sister Nellie Schofield was happy with the primaries, and they had a great time, giving many cheers in mark of appreciation.

Brother A. Kendrick has opened a Bible Study class, which fills a long-felt want. The students meet each Monday night for one hour. This we feel is a forward movement and one which will be attended by great benefit.

The first sacramental service of this year was memorable, a feast to our souls. The testimonies were of a high standard, inspiring to the soul. We met fasting in the morning. There was a good gathering, many testifying to the power of the Spirit. Our president was in charge, and the writer was afterwards told that he had spent the first hour of that day in prayer, that we might be blessed in the services. We were richly blessed and felt encouraged to go forward with greater zeal and determination. It was an experience which will linger in memory.

In the afternoon the annual prize distribution of the Sunday school was had. The children and their friends met at the church and received prizes earned during the twelve-month period, singing hymns lustily, their faces wreathed with smiles.

Sister A. Meredith sails for Lamoni, Iowa, in America, January 18. She will travel with Patriarch R. Baldwin and Sister Baldwin. We cordially wish them *bon voyage*. Sister Meredith is a great worker in the Sunday school, and she will be sorely missed during her absence.

We seem to have started 1930 with the approval of a loving Father. He has showered his blessings upon us. Our hopes are high. We want to be true Saints, humbly following the pattern of our Lord who went about doing good. We trust the year will be rich with blessings to all, that our ministry may be inspired, that we may do our part to make the work a success, and that many honest-hearted souls may be gathered in.

## Redickville (Ontario) Branch

Attendance is not as large as we would like to see, and there are always discouragements to meet. But in spite of extremely wintry weather, the faithful few are working, and Redickville Branch carries on.

During the Christmas vacation we had with us two of the missionary force, Elder Melvin Russell, of Central Nebraska District, and Elder H. A. Dayton, of Owen Sound District, both of whom were at their homes here for the Christmas holidays.

The Sunday before Christmas, we were in the grip of the worst storm that this country has known, and attendance at church was impossible, but the following Sunday we had the pleasure of listening to Elder Russell, who gave an inspiring sermon, taking for his subject "*Religious education and Zion.*" Many new thoughts were presented, which gave the listeners incentive to press on in the redemption of Zion.

January 5 the sacramental and prayer service was in charge of Elder H. A. Dayton. This was also the first day of special prayer, and a day that will be long remembered by those who availed themselves of the opportunity of meeting in God's house. Certainly the Spirit of God was with us in power and much assurance, and all present were made to rejoice under its influence.

The branch is presided over this year by Brother Russel Johnson, a man young in the work but one whom we feel the church will hear from in service rendered.

Nineteen hundred and thirty is here. It holds much for us but can give to us only according to what we as individuals are willing to put into it. May we be willing to work and render to God that reasonable service he requires at our hands.

## Saint Writes of Events in San Francisco

January 8.—God has been good to the Saints in San Francisco and has blessed us more than we feel we deserve. Our day for consecration of officers for the coming year was indeed one long to be remembered. A sweet, peaceful spirit was present during the Sunday school hour and in power during the consecration service. District President Levitt was here and conducted the service. The Lord spoke through him, encouraging, admonishing, uplifting our hearts and souls, and cheering us on in the work for the coming year. What a wonderful thing it is to know that God does hear and answer prayer and that he is indeed watching over his church in these last days!

On Thanksgiving Eve the church was beautifully decorated in autumn colors for an important event. Two of our young people, Romla Flood and Herbert Hinton, forsook their ways of walking alone and took up the task and pleasure of helping each other along the road of life. Elder G. P. Levitt performed the marriage ceremony.

Sacramental Sunday for January was another high mark in church experience, the first Sunday in 1930. God did not forget us. A wonderful spirit of prayer and testimony prevailed. Every heart seemed to beat with love for each other and for consecration to God's service. The gift of tongues was manifested, also the gift of prophecy. Again the Father assured his children that our sick should be healed, our blind see, and our lame walk.

Not long ago a sister was entirely healed under the hands of the elders. We feel especially blessed and favored, and all hearts hold the one thought—forward and onward to Zion!

Our young people are greatly blessed. The Happy Hour Club is growing and has started a basket-ball team. The team has won its first game. They hope in this way to bring into the fold those who are willing to accept the gospel, and to keep the members closely associated. The team is hopeful of successfully meeting some of the other teams of this district.

Christmas was happy for this branch. We had a tree and program and the Christmas spirit was shared by all.

Brother Saxe has again been elected pastor. For his counselors he has chosen two young brothers, Herbert Hinton and Caryl Holden. Our pathway seems bright and clear, and although we expect trials, we look forward to our goal—beautiful Zion.

## Attleboro, Massachusetts

January 9.—Activities in this branch have been numerous during the past few months. We feel that the young people have done much toward making 1929 a successful year. A rally day Sunday was planned and the day's program was carried out by the younger members. At the Sunday school hour Sister Mary Rogers spoke for the older people and Ralph Power for the young people. Large attendance was had throughout the day. Elder David Dowker and family were present, and Brother Dowker preached in the morning.

A cantata, *The Harvest Is Ripe*, was given by a quartet Sunday morning before Thanksgiving. This was arranged by Sister Anna Baldwin and was sung by Helen Coombs, soprano; Anna Baldwin, contralto; Raymond Bradshaw, tenor; and Albert Bradshaw, bass. A silver collection was taken for the benefit of the cradle roll department, of which Sister Baldwin is superintendent. Enough money was collected to finance this department for more than a year.

The following week was a young people's convention of the local branch. Saturday night began activities with a social time and refreshments. The age limit this time was forty. Sunday morning at 9.30 o'clock a young people's prayer meeting was held, the age limit being thirty-five years. E. R. Bradshaw was in charge of the fine service. At 10.45 a Graceland program was carried out. This consisted of Graceland songs sung by a double quartet. Papers were read by Harold Cash and Ralph Power on what Graceland can do and has done for the church. A paper, "*Graceland's expanding sky line*," was read by Myrtie Bradshaw.

At 11.45 the Sunday school was arranged, there being singing by the junior class. George Scown gave a fine talk on "*What a young man can do for the Sunday school*"; Ralph Spinney, "*What the Sunday school can do for a young man*"; Ruth Bachellor, "*What a young woman can do for the Sunday school*"; Gertrude Robbins, "*What the Sunday school can do for a young women.*" These talks brought to view many opportunities for service. A collection for Graceland College was taken.

An hour of music commenced at 3.30 in the afternoon, Sister Helen Coombs in charge. The program consisted of violin, cornet, saxophone, and vocal solos, and instrumental duets. The hour was a treat to all, and the members feel that we have the making of a fine orchestra. Ralph Power was accompanist.

Round table discussion followed at 4.45, keen interest being taken in solving the problems which face the young people of today. Some of the questions had to be held over for lack of time.

The 6.30 service closed the day with a sermon by Pastor E. R. Bradshaw, "*Building for the future.*"

December 22 a Christmas cantata was given by the choir, *The Story of Bethlehem*. This was conducted by the chorister, Helen Coombs. The church was decorated with ground cedar and crepe paper. A large lighted star was placed over the platform, and several candles stood in the windows about the choir loft, giving the only light used. The candle-light service was impressive. Christmas Eve a pageant was given.

A program by the children and the Christmas tree were also enjoyed during the holidays.

The Women's Department held the Christmas bazaar December 12. Owing to the recent slump in business, this sale was not as successful as usual.

The church building is being redecorated upstairs and

down, and all are working to help pay for it. For a long time we have been anticipating beautifying our church, and now after installing a new steam heater and building and equipping a new kitchen, we are in a position to have the redecorating done. All departments are busy arranging projects to help meet the expenses. We hope to have the services upstairs January 12.

It is expected that a series of meetings will be held in the near future by District Missionary William Patterson.

## Elkhart, Indiana

2245 Morton Avenue

Elkhart Saints look forward to the opportunities of the immediate future. For the progress we have made we do not praise ourselves but our heavenly Father who has answered our prayers for help and guidance. We know just as we reach the high places, so we must go through the valleys, and we trust that God will guide us.

A beautiful Christmas pageant was presented December 22 by members of the Sunday school under direction of Sisters Champion and Willsey. It was most effective, and the children deserve much praise for their splendid work. A generous treat closed the exercises.

Sacramental Sunday, January 5, was a day to be well remembered by the Saints. There was good attendance. Brother C. B. Freeman was in charge, and the Spirit of the Lord was present.

At three o'clock in the afternoon a number of South Bend and Mishawaka Branch Saints met in Elkhart at the Y. M. C. A., Brother C. B. Freeman leading three precious souls to the waters of baptism: Carol Freeman, Mishawaka; May Newlund and Glen Davis, recently from Independence, Missouri. Then all gathered at the home of Brother and Sister Walter for confirmation. It was a day of rejoicing, and we gave thanks to the Father for the progress of the gospel and for his love bestowed on all humanity.

Class is held each Sunday evening, one hour being taken for the study of *Problems of Industrial Zion*.

## Phoenix, Arizona

Sunday, November 17, after the evening service, Madeline Clark was married to Louis J. Ostertag, Apostle M. A. McConeley coming to Phoenix from Los Angeles to perform the ceremony. A reception was held for the pair later at the home of Sister Clare E. Sturges. Sister Ostertag has been for several years in the office of Graceland College, serving in addition to other duties two years as dean of women. Brother Ostertag has been pastor of the branch for the past year, and the membership welcome this addition to his able ministrations.

Other weddings of interest were performed Wednesday evening, December 18, before the prayer meeting when Sister Elsie Scacchi was married to Percy Dixon, and her daughter, Helen Marie, to Dwight De Busk. Brother L. E. Danforth officiated. Both couples will reside in Phoenix.

Christmas Eve about fifty members of the church enjoyed a supper and program in the church auditorium. Toasts were given by Paul Bear, Sunday school superintendent, and Berdie Coberly, president of the Department of Recreation and Expression. Several musical numbers and readings were on the program, and Louis Ostertag served entertainingly as toastmaster.

Brother and Sister E. J. McIndoo have announced the birth of a son, Donald Edward, January 9. Sister McIndoo was formerly Louise Danforth, of Grandview, Missouri.

The evening service Sunday, January 12, was converted into a farewell program in honor of Sister Clare E. Sturges,

who is shortly leaving for an extended tour through the southern and eastern States. The branch presented Sister Sturges a leather portfolio as a token of appreciation for the many years of service she has so willingly given.

## Saskatoon, Saskatchewan

A brave column of smoke is ascending from the little white church on the corner since the installation of the new furnace. It is hoped that the basement will now be available for activities in connection with the Department of Recreation and Expression, boys' and girls' clubs, etc.

The Saints were saddened at the death of Sister Hattie Hovey Phelps, who passed away very suddenly January 2. She leaves to mourn, her husband, three children, her mother, two sisters, and two brothers. Brother Ward L. Christy preached the funeral sermon.

The branch held its annual business meeting January 11. Those sustained in office were Elders Diggle, Christy, and Gendron in the presidency; Sister Grace Beckman as branch clerk and Sunday school secretary; Sister Steves, musical director; Frank Piedt, Sunday school superintendent; and Sister Diggle, publicity agent. Brother Arthur Gendron was appointed president of the Religio, Brothers Noble Harper and Henry Piedt, assistant and secretary; Amy Beckman, librarian; Clifford Moran, assistant superintendent of Sunday school; and Sister Ziegler, cradle roll superintendent. Sister Waugh is the new leader of women, and Brother Waugh was elected usher. During the year the branch built a chimney, installed a furnace, and paid for a new porch on the front of the chapel, which enlarged the building considerably. In addition a fence was placed around the grounds. In spite of these large expenditures, a considerable bank balance was reported.

This week the teachers and officers of the Sunday school are attending classes held under the Sunday School Association of the city. Last year those who took the course reported much benefit.

At Christmas a program was arranged by Sister Christy for the Sunday evening preceding the 25th. *The Red Man's Quest* was the drama selected. The costumes were true to life, the scenery effective, and a marvelous spirit prevailed. Altogether the members declared it to be the most effective program that has been staged in our branch. Here as in other branches, the Restoration has been continually stressed, with the result that we have learned more of our history and have been given a new appreciation of those who sacrificed to establish God's work in the last days.

The annual Christmas tree celebration was had Friday, December 20. Santa Claus distributed bags of goodies and gifts to all the children. A playlet exemplifying the words of the Savior, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," was most impressive.

This year the branch appointed a committee to prepare Christmas baskets for the sick and needy. We have often felt that in the rush and excitement of Christmas preparation and gift giving, we forgot to remember Christ's hungry or naked ones.

Elva Beckman, eldest daughter of Brother and Sister J. A. Beckman, left recently for Washington, District of Columbia, where her marriage to Burton B. Asay will take place. A shower was arranged in her honor by Sisters Waugh and Few at the home of the latter. Many beautiful and useful gifts were presented the bride-to-be.

The newly organized Industrial Development Company is making good progress on the construction work of its first building. This company, it is hoped, will serve a threefold purpose: To create work for the unemployed among our people, to provide a means of investment for surplus funds, and eventually to own a pastoral home.

The radio services are at four o'clock Sunday afternoon.

Many favorable reports are received from listeners in. A fine fat turkey was received at Christmas time by Brother Christy from a nonmember, accompanied by a letter which stated that the neighbors were listening in regularly.

Brother J. F. Curtis spent about ten days in Saskatoon, preaching almost every night to a capacity audience.

## The Society Islands Mission

During the latter part of November and the early part of December, Elder J. H. Yager baptized twenty-seven persons at the Island of Tubuai, about four hundred miles south of the mission headquarters. This brought our total baptisms since April 1 up to 151, giving Society Islands Mission over 215 per cent of her quota, with three months of the conference period remaining.

Elder Yager also organized the Saints at Mahu, Tubuai, into a branch, this being the nineteenth branch in this mission. The first branch of the church organized in this mission was organized at Mahu in the year of the death of Joseph the Martyr.

The native Saints are taking quite an interest in the International Week of Prayer, which starts today Sunday, January 5, our hour being at seven o'clock each evening, which is eleven o'clock, Independence time.

R. J. FARTHING.

## The Holidays in Norway

By V. D. Ruch

December 1, 1929, found me in Porsgrund, where I went more especially to attend the wedding of our young priest who lives there. At the dinner after the wedding I had the opportunity of making a talk to the assembled guests. I made the acquaintance of several people whom I had not before met, and the way was opened for me to present the gospel to some of them. Later in the week I was invited to the home of the bride's parents to spend the evening. Several other guests had been invited, and during the evening I was requested to preach a short sermon to them. These people seem interested in the gospel, and I hope to follow up the interest when opportunity presents itself.

I remained in Porsgrund until December 16, and held several meetings with Saints and friends. December is a busy month in Norway, there being numerous preparations for Christmas, and under these circumstances I held as many meetings as possible.

December 16 we returned to Bon to be on hand for the Christmas activities of the Sunday school and other departments. December 25 and 26 are holidays, so we had preaching services at the church both nights. The following Sunday we had eighty-five children in Sunday school, and we gave out the Christmas gifts that the junior department of Kansas City Central Sunday school had sent us. We have ninety-five enrolled in our Sunday school, and we received about one hundred presents for children of all ages. So each child received a little gift. They were delighted to get something that came from America. This is the third Christmas in succession that Central Sunday school has sent gifts to our school here at Bon. This year, for the first time, the children here sent gifts to the junior department of Central Sunday school. This exchange of gifts establishes an interest between the children of the two countries.

New Year's Day we had our Christmas entertainment for the Sunday school. There were one hundred and sixteen people present, and the affair was a success in every way. It began at four o'clock and lasted until nine o'clock. As usual much time was spent marching around the Christmas tree singing Christmas songs. We had a program consisting of songs, music, readings, etc. Refreshments were served. Santa Claus visited us and gave oranges, candy, nuts, and figs to all the children.

A watch party was held at the church New Year's Eve. We had a large crowd present, and a good feeling prevailed. Several talks were made. I felt especially blessed presenting the theme "*Gratitude for the blessings of the year.*" A little devotional service was carried out as the old year closed and the new year came in. At twelve o'clock we were engaged in silent prayer, and one of the brothers struck twelve times on something in the back of the church. The building was in semidarkness, only a few candles burning. Then the congregation sang, "*Pass me not, O gentle Savior.*" This proved a solemn and touching moment.

We are praying that 1930 will mean much to the work of Scandinavia and the church in general. We look forward to this year. It is here. We expect great things of God, but he in turn expects great things of us.

## Akron, Ohio

January 14.—The annual business meeting of Akron Branch was held Monday evening, December 30. District President James E. Bishop was with us, and it was voted unanimously that he should assist the chairman in presiding over the meeting.

Priesthood and officers' reports were read. In a surprisingly short time, nominations for the various offices were made, elections decided, etc., all with fine decorum and wonderful spirit.

Elder E. M. Knight was sustained as branch president; Edna Rhodes, secretary and historian; J. J. Dildine, chorister; and E. M. Knight, solicitor. No change was made in the priesthood. Akron Branch has made fine financial progress in all lines and is looking forward to making big strides during 1930.

After the various officers had been elected, Brother Bishop gave a blackboard illustration of the coordination plan, and it was unanimously voted that Akron Branch should operate under this plan beginning with Sunday, January 12. William H. Mitchell was elected superintendent of church school, to cooperate with Pastor E. M. Knight. William Brown was put in charge of the young people, Gretchen Knight in charge of adults, and Fern Wolfe in charge of children's department.

In order to derive the most beneficial service from the musical and publicity departments, a staff was selected as follows: Myron Kelsey, choir director; J. J. Dildine, branch chorister; Mabel Dixon, branch accompanist. Akron Choir now has a membership of thirty. The publicity staff consists of J. J. Dildine, supervisor; Alice Kelsey, corresponding secretary; and Mabel Dixon, recording secretary. Both of the above staffs will be conducted under the full coordinating plan.

The Christmas cantata, *The Story of a Christmas Gift*, was given Sunday evening, December 22. A beautiful moral was contained in this delightful play, brought about by the eagerness of little Betty Miller in search for a gift for the Christ. This search was made more difficult by the fact that the busy Miller family had agreed to make it a "practical Christmas," with no gifts, tree, or the other formalities of a family of five. All ends happily when Betty's father and mother decided to adopt Jane, an orphan and companion of Betty, and the Miller family give their hearts and lives to Christ instead of being so absorbed with the affairs of life and the world. William Brown, Daisy Hartz, Gretchen Knight, and Myron Kelsey supervised the directing of the cantata. The little folks gave some lovely Christmas recitations and songs between acts, Fern Wolfe being largely responsible for their training.

We were privileged to have with us for several days Patriarch F. A. Smith and his companion, who were visiting their son, Doctor F. A. Smith, jr. Brother Smith was the speaker at the morning and evening services Sunday, December 29, and he and Sister Smith joined us in our watch party on New Year's Eve. A varied program of readings

and experiences occupied the time until games were begun in the basement and a lunch was served. As the whistles of the near-by factories proclaimed the birth of a new year, Brother Smith offered a beautiful prayer for the advancement of this glorious work, the protection of those upon whom rest great responsibilities and the earnest endeavor of all to strive to make 1930 the year of the greatest accomplishments in church history. We dismissed after singing "Blest be the tie that binds."

## Waterloo, Iowa

The year 1930 is beginning with marked increase in attendance and spirituality. The branch is under the supervision of W. H. Wood, president.

The Women's Department promises progress under Phoebe Hinds.

Guy Haynes is giving a series of lectures, Sunday nights, on the *Book of Mormon*, using the *Book of Mormon* maps. These lectures are well attended.

Brother David and Sister Amelia Hain, formerly of Moorewood, Oklahoma, have come to take up their home with their daughter, Mrs. F. A. Roosa, and family, and despite their ages are often seen at the morning services.

Floyd Wood, brother of W. H. Wood, died of pneumonia January 10. Elder Guy Haynes preached the funeral sermon at Kistner's chapel. Funeral services and burial took place at Dumont, former home of the deceased.

Mrs. F. A. Roosa has recently received notice of the birth of her first grandchild, a daughter to Brother and Sister Leland Roosa, of Vallejo, California.

We are much pleased to have Brother R. H. Allen out to services again after his sojourn in a local hospital.

## Missionary Visits with Saints

By George W. Thorburn

In looking over my work for the year, I think I have come under my record as far as number of sermons preached is concerned. But I can truly say I have done more good for the church, therefore I am better satisfied with my work than with that of any year in my missionary endeavor. When I started out this conference year, I made up my mind that I was not going to specialize in making new openings or holding long series of meetings, but as far as I could I would visit every family of Saints in the State. And I have come very near doing it.

Last fall, while the church was holding rally days in many districts, I was called to Kalispell to preach Sister Knapp's funeral sermon. That was a trip of about five hundred miles. Brother Knapp (the husband) wanted me to go home with him, and that night he and I slept together. We did not sleep very much, for we talked nearly all night, mostly about the hope of the future. He has a large family, all in the church, and three married. All were at home. The next day, while I was alone in the room, I was wondering what I could do (after making such a long trip) that would be helpful to our people in that part of the field, and the Good Spirit rested upon me and left this thought in my mind: Have a rally day.

With this thought in mind, I called the members of the family into the room and stated to them just what I would like to do. They fell in line with the thought, and we set the next Sunday for all to get together. I was to put in the week visiting the Saints and telling them about the meeting. Brother Joseph Minthern had built a nice little house right in the Montana pines, so we agreed to meet there. We telephoned Doctor F. L. Casey, at Polson, and he and his good wife came up, driving about seventy-five miles.

Our program consisted of preaching, social and sacramental service, also much singing. I baptized three. Just

before we started home, all gathered outside, so we could take a picture, and when we counted them we had forty in the gathering. A few did not get there; they had no way to come.

Some of those Saints had lived in the valley for a long time but had never met before. It was a joyful day to all. No one in that part of the country holds the priesthood. Brother Casey is the closest to these people, and he promised to come and preach for them.

Things are moving nicely out this way. I can not do much in the way of preaching during holidays. I was at Anaconda last Sunday and preached for them. Had a nice hearing at night. Expected to be in Deer Lodge for this coming Sunday. We have a nice Sunday school here at Race Track. We hold it in a schoolroom close to our home. Victoria (Thorburn) is superintendent. Our average attendance is around thirty-five or forty.

As a family we are in fine health, and we can truly say that the gospel is growing sweeter to us every day. Our two girls are doing well in school. Alta was thirteen this month; she will be in high school next year. Helen was ten last September; she will be in the sixth grade next year. They filed their inventories several years ago, and they take great interest in renewing them every year, and paying their tithing. They are always proud of the letter they get from the Bishop.

Sister Ernest Eliason, who has been so sick for a long time, was administered to about two weeks ago and got a wonderful blessing. She is attending church meetings.

## Consecrated Group in San Antonio

By J. A. Robinson

January 18.—I have had a warm welcome from the Second San Antonio Branch with the members of which I have been sojourning since November 1. I came here from the Southern Indiana District for the express purpose of going into a retreat while I had some necessary dental work done. I had planned to put in my time at study and research work.

I soon found, however, that I had miscalculated. Elder R. E. Chrone, pastor of Second Branch, had to go to Mexico on business, for the most of the winter, and in spite of the fact that I had had all my teeth extracted I was pressed into service.

I have been blessed by the Lord's Spirit to a remarkable degree in explaining and expounding Zion and the church program. When in the pulpit I could articulate perfectly, and the loss of teeth was no handicap.

This is a remarkable branch, for there is an absolute lack of petty differences and jealousies which, when extant, interfere with progress. Though few in number, the Saints have a great goal and a determination to achieve it.

The women are particularly active, and while they have a small church, paid for and dedicated, they have ambitions for one more centrally located and have several hundred dollars already raised towards it.

Too much credit can not be given Pastor Chrone, his good wife, and their corps of assistants for their untiring efforts. I have had some pleasant experiences while going around with our aged brother, T. J. Jett, sr., looking up the lost ones and particularly those among the Mexicans with whom he worked so faithfully many years ago. He is determined to renew his work among them.

This church should delight the heart of the missionary arm, as it has the writer, for it is the best small branch for getting out nonmembers that I have run across in many a day. There has never been a service at which I have preached that they have not been able to get out from three to a dozen or more. As the darkie would say, "They jes' natu'ally go an' git 'em."

Three have given in their names for baptism, and we expect three or four more shortly, all fine progressive people.

If this valiant little band continues as it is working, it will be a shining shaft pointing the way to Zion.

I have had the pleasure of occupying once at the south-side branch, which is the First Branch, but have not become as much acquainted with the Saints there as I might have owing to my "pinch hitting" for Brother Chrono.

## Mallard, Iowa

January 15.—We know it is God's will that we should all come up higher, and the members at Mallard are desirous of accomplishing a greater work in 1930 than we did in the preceding year. Our thoughts turn frequently to the centennial of the church, and we feel the need for great preparation for the occasion.

Visiting Saints for the month were Brother and Sister Pierson and family, Sister Peterson, and Brother Olson, of Albert City.

A good program and Christmas tree were had, there being treats for all.

Sister Abbott returned home from the hospital December 21 and is getting along nicely. She is able to attend services most of the time.

Brother Benjamin Fish, branch solicitor, gave a talk Sunday morning in regard to his work, and expressed thankfulness to the branch for the money that has been sent to headquarters, \$1,009.44.

January 8 at eight o'clock was the hour set apart for the branch to unite in special prayer in behalf of the church and the work that is yet to be accomplished. We had good attendance, and many prayers and testimonies were offered.

## Chicago, Illinois

West Pullman Branch 11926 Parnell Avenue

January 18.—During the month of December West Pullman members were treated to good sermons by Brothers H. P. W. Keir, Clem Evans, and A. Eskridge from Central Church at the evening services, Brother Cecil E. Schmid occupying each Sunday morning with special missionary discourses.

Our pastor occupied the evening of December 29, the final Sunday of the year, when we bade the old year farewell and entered a year promising much service and activity, each member desiring to serve more efficiently in the future.

The Christmas program was unusually well attended. A play entitled "*The exile*" was given, the major roles being carried by Sister Josephine Tripp and Brother Reese. The play was directed by Sister Edna Cotton. Assisted by George Cotton, Santa Claus arrived from the north pole in time to distribute the presents and candy.

Regular branch business meeting was held Tuesday evening, December 28, there being good attendance in spite of weather conditions. The following were selected as officers for the year: Pastor, Edgar O. Byrn; Counselors to pastor, Roy F. Healy and Charles Cotton; treasurer, John Wahlgren; secretary, Roy Healy; superintendent Recreation and Expression, Charles Scribner; superintendent of Sunday school, John H. Wahlgren; superintendent of Department of Women, Sister Josephine Tripp; superintendent Department of Music, Sister Naomi West; John Wahlgren was sustained branch solicitor; publicity agent, Roy F. Healy. Brother Wahlgren reported that this little branch went over the top in its quota for tithes and offerings as well as Christmas offering for 1929, which brought joy to the hearts of all. We are complying with the financial law as far as possible.

In December a son was born to Brother and Sister Freeman.

January with its ice and snow brought added blessings from the Master. Sacramental service the morning of the 5th, E. O. Byrn in charge, brought comfort and assurance. The theme was "*Have I any reservations?*" Many beautiful testimonies and prayers were offered, and the time sped quickly away. That evening at the Religio hour the organization of a study class in the *Book of Mormon* under the leadership of Roy Healy was completed. Clem Evans of Central Church again occupied in the pulpit, bringing an enthusiastic message and urging the Saints to greater endeavors in studying the books of the church.

Monday evening the Saints gathered at the church at eight o'clock to participate in the world-wide prayer service, this being the hour designated for us by the general church. The Master poured out his Spirit in such abundance that there was only time enough for prayers as one after another offered humble supplications to the throne of grace.

"*The week of prayer and what it means to us,*" was the theme of Brother C. E. Schmid's sermon the morning of January 12.

During the Religio hour we listened with pleasure to an illustrated lecture on "*Africa.*" We have been promised by Brother Scribner that these illustrated lectures will occur regularly throughout the year. The next one will be at the Religio hour January 26 on war-stricken China.

That evening we were pleased to have as speaker Elder H. A. Merchant, of Omaha, Nebraska, who gave an inspirational sermon. We also had opportunity to welcome Sister Merchant.

The formal opening of the teacher-training classes took place at the home of Brother and Sister Healy Monday evening, January 13. Two periods are spent each night. One class in the Seven Laws of Teaching is taught by Brother Healy and one class in Methods is taught by C. E. Schmid. A number are availing themselves of the opportunity to qualify for teachers' certificates.

The regular monthly meeting of the Fellowship Club of the branch took place Saturday evening, January 18, at the home of Brother and Sister Healy. The speaker was Charles A. Gage, D. D., M. D., LL. B., assistant state's attorney, director of the Youths' Service Bureau of the Civil Law Department of Cook County and director of the Illinois Masonic Hospital. His subject was "*Your task and mine.*" Doctor Gage is one of America's greatest leaders of boys and girls. We were glad to have with us at this service Elder Roscoe Davey, district missionary, and H. T. McCaig, pastor of First Chicago Church. We expect to have as speakers in the future some of the leaders in other fields of human endeavor. Doctor Gage was a Methodist minister until the outbreak of the World War, when he was placed in charge of all the music of the United States Army in France. He is also an author, having written several books on music and youth. The December meeting was held on the 14th at the home of Brother and Sister Charles Scribner, Brother Henry P. W. Keir speaker.

We are planning a get-together social for Saturday evening, January 25. Brother Wahlgren is calling the officers and teachers of the Sunday school together to outline a vigorous campaign to increase its membership. The same is being done in the Religio. Plans are under way to redecorate the church auditorium and make other needed improvements.

The Masque Players have been organized and will start rehearsals January 24 in preparation for their first play, to be given early in February. The play to be given is "*Simon's wife's mother,*" a sacred production. The proceeds will go to the building fund. Other plans are under way for an active recreational program.

We welcome visitors passing through Chicago to meet with us. The pastor's address is 12011 Stewart Avenue, telephone Pullman 7418; the publicity agent's address is 7436 South Michigan Avenue, telephone Vincennes 0999; the

branch solicitor's address is 1431 East Sixty-seventh Place, telephone Midway 7972.

Our prayers are ascending in behalf of Brother and Sister Baldwin as they are crossing the water.

A son has come to cheer the home of Brother and Sister West.

Our sick are improving and we are grateful for their relief.

## Wiley, Colorado

January 14.—Signs of awakening spirituality in this branch give promise of better things in store for the work in this locality.

The institute at La Junta was a treat for all who were able to attend. Some could not be present because of hindrances, but those who went brought back enough of the spirit of the occasion to promise good local results. Some who never before have paid tithing have made out their inventories. Wiley Branch fully expected to meet its quota financially but to date has not been able to complete it.

The last branch business meeting was harmoniously carried on, C. A. Ralston being sustained branch president for another year. Brother Conley continues as Sunday school superintendent and Sister Conley as superintendent of the Department of Women.

The prayer service closing the week of prayer was held at the home of Brother and Sister George Fletcher and was the best prayer service held for some time in this branch. Truly God does bless when only two or three are gathered together, but if the indifferent could know the encouragement it gives to the "two or three" when others pledge their consecrated service, they would not wait long to do it.

The hand of affliction has fallen heavily upon the family of Brother J. R. Hacker. The wife of our young brother, Joseph Hacker, was called from earthly life on the first anniversary of their marriage. About two weeks later Charles Hacker was severely injured in an accident caused by a run-away team. At last report he was resting as well as could be expected.

Sister Conley had the misfortune to fall and break her shoulder last week. She suffers considerable pain.

Brother C. A. Ralston preached for the Saints at Eads last Sunday. Owing to the extreme cold, not many attended, but a pleasant and profitable visit was had with those present.

Several in the branch are favorably considering entering upon the stewardship plan. The Saints rejoice in the progress that is being made in the development of the stewardship plan. Never before has there been the definite direction that is now given for individual development in Zion building.

## San Antonio, Texas

*First Branch, 3522 South Flores Street*

The new year witnesses some marked changes in local affairs, but in the main finds us on the progressive side of social and spiritual life.

G. R. Kuykendall, having recently moved back to San Antonio where he grew up, was chosen president of First Branch for this year. Brothers Jett and Henderson, who presided here efficiently during recent years, were anxious for a release and helped to bring about the election of their successor.

Jewitt Jackson, a friend to the church, whose wife and brothers are active members, died last month of pneumonia. The branch misses his congenial presence and deeply sympathizes with the bereaved families. Elder R. E. Miller was in charge of the funeral and made comforting remarks.

Sister Ruth Harp, one of our most active members, left the city last month to make her home in Houston. She is now meeting with Houston Branch.

The choir under Flossie Waite, chorister, and Emma

Jackson, pianist, kept local Saints merry and wide-awake during Christmas. Added to their usual contributions was the beautiful cantata sung by a group of young women robed in black, whom Sister Jackson had drilled for the occasion.

Brother T. J. Sheppard, who did effective mission work and baptized worthy members in this country a generation ago, has returned at intervals during the past year, stopping with the family of his son-in-law, Elder E. L. Henson. He commands a fatherly influence with the Saints here and often surprises them that one seventy-five years of age can preach so distinctly and convincingly.

A recent branch business meeting again put Sister Emma Jackson in charge of the Department of Recreation and Expression for the year, Floyd Jett and Theo Dorow assistants.

Next Sunday night Elder John Robinson will repeat at the church the stereopticon lecture he gave last Sunday evening at the church of Second San Antonio Branch.

The past year's mission services of Brothers Baker and Gillen remains in our memories and is an incentive to us to keep working to higher goals.

District President Miller announces the convening of our district conference February 15 and 16.

## Northeastern Kansas Conference

At the appointed time for the conference, the landscape including the picturesque hills around Fanning were covered with snow and sleet. This prevented many from being in attendance. Some attempted to come by automobile but were compelled to return home. Sister Nora Johnson and son, her father, Brother Shriver, Sister Rhodes, and Mr. Reedy made the trip successfully, reaching Fanning in time for the opening service.

Prayer meeting at 11.30 in the morning was in charge of the local pastor, William Twombly. District Missionary W. A. Smith and Brother Shriver assisted. In the opening remarks Brother Smith stated that we had no reason to be discouraged, because the attendance was "Noah's crowd," for we were met to transact business in the church of God. In harmony with the spirit of the Week of Prayer and the approaching Centennial Conference, petitions were offered, asking that the spirit present in the beginning of our church organization might be with us now and influence us in this year. Activity in the service was one hundred per cent.

Because of weather conditions, Apostle E. J. Gleazer did not arrive until evening.

The business session was in charge of District President Dave Little. After the reading of reports and presentation of bills, occurred the election of delegates to General Conference. The names of those chosen are recorded in the minutes of the business session.

By action of the conference no reunion will be held in the district this year, the Saints attending the larger reunions wherever they choose to go.

The music was in charge of G. F. Hedrick, district chorister. Evening preaching service was at 7.30.

There were two splendid sermons by Apostle Gleazer full of admonition to latter-day Israel. What is true of Israel of former days, he said, is true of us today. God does not intend that we shall remain in modern Babylon. As death and destruction hovered over ancient Israel, so they are with us now. In our hands is power to thwart destruction—the gospel was restored to make possible the kingdom of God on earth. It is our privilege to work out our salvation. We must attune ourselves to the divine will.

At the close of the morning service when the soul had feasted on spiritual things, the physical needs were supplied by a sumptuous basket dinner served in the church by the sisters of Fanning.

A priesthood meeting was held at 1.40 in the afternoon, Brothers Gleazer and Smith in charge. The theme of Brother Gleazer's talk was "Visiting of the ministry essen-

tial to branch progress." Brother Smith's theme was "Visiting of the ministry essential to missionary work." Instructive thoughts concerning the duties of the ministry when properly functioning in their respective offices were given. At the close of this meeting, which was open to all, the Saints sang. Then the district president talked on the more abundant life, what it means to us in this district, and the opportunity to build up the branches.

Bishop's Agent O. E. Weedmark spoke on "The law of tithing," expressing in well-chosen terms the benefits to be derived from strict obedience to this law.

The Sunday school was ably presided over by the district Sunday school superintendent, Gilbert Hedrick, assisted by local officers. Attendance was eighty-three.

Because of road conditions, visiting Saints being unable to remain longer than the close of the afternoon service, no meetings were held in the evening. All the branches were represented, making it possible that a measure of the spirit of harmony and peace be carried back by the representatives. District Missionary W. A. Smith went to Blue Rapids, where he will labor.

### Hitman, Iowa

Regardless of past experiences members at Hitman are optimistic concerning local work. Election of officers was held December 22, and as a result the following are in charge for this year: Branch President, E. J. Rowley; acting deacon, Dave Smith; branch clerk, Mary Marshall; solicitor by appointment, Nell Smith; librarian, Dave Smith; musical director, Ruth Smith; auditor, Leoma Burke; pianist, Dorothy W. Smith; Sunday school superintendent, Margaret Allison; assistant Sunday school superintendent, Myrtle White; superintendent Recreation and Expression, Ruth Smith; assistant superintendent, Leoma Burke; Women's Department: President, Margaret Allison; assistant, Letitia Clark; friendly visitor, Nettie Barker.

We hold Sunday school at 9.45 in the morning; prayer service at eleven o'clock; Religio, Sunday evening at 6.30; preaching service, 7.30; midweek prayer service at the home of Pastor Rowley; Women's Department at the church on Thursday.

We serve good fifteen-cent dinners, and many attend, school children and grown-ups, and we feel that we are helping nonmembers to have a more friendly feeling towards our faith.

We are planning to have our church building repaired sometime in the near future. Employment here is good. The work is steady, almost every day, at the mine. We feel we have much to be thankful for, that God is watching over us.

### Coldwater, Michigan

Workers of Coldwater Branch have been busy, showing commendable enthusiasm in the face of winter's severity and persistency. Many times comfort and ease have been sacrificed to carry out various branch activities.

The pulpit has been occupied several times by Elder S. W. L. Scott, who also has ministered eight miles in the country to interested nonmembers, being assisted by Brother M. A. Johnson. The spirit of gospel ministry has been enjoyed.

Branch business meeting for annual election of officers was held the first Tuesday evening in December, and resulted in the following organization for 1930: President, Starr Corless; priest, H. J. Corless; secretary, Martha Fish; pianist, Ethel Gallagher; chorister, Martha Fish; publicity agent, Alta Stroh. The departments made the following choices; Sunday school, superintendent, Maude Corless; assistant, Edgar Peer; secretary, Ethel Gallagher; librarian,

Sister H. J. Corless; chorister, Sister Fish; pianist, Sister Grace Peer. Church school and recreation, superintendent, Mae L. Scott; secretary, Eunice Dexter; chorister, Dorothy L. Scott; pianist, Grace Peer; Maude Corless was chosen to take charge of the seniors succeeding Brother Scott, and Brother Edgar Peer, the juniors, succeeding Sister Mae L. Scott. This organization plus the organization of the Women's Department presents an efficient body of coordinating laborers in the Master's harvest field, the fruits of which should be thirty, sixty, and an hundredfold. These departments have entered the year's work with gladness and determination.

Attention is directed to special work with the young people of the branch. In carrying out the slogan, lessons of sacred import have been gathered in their performance of church work. The young are the future church, state, nation, and civilization. Christ, with his apostles present, "set a little child in the midst" to teach the early church an eternal lesson. The time is near when "a little child shall lead them."

A supper party and Christmas tree was tendered the young people during the yuletide season, and on Sunday morning following a splendid program was given by them. The superintendent of church school has staged some fine expression for the juniors, the most recent performance being "The birth of a Prophet." There is fine talent among the young people of Coldwater Branch.

A brief sermonet by Brother Scott on the meaning of the words of the song, "Earnest workers for the Master," seemed helpful as well as the reading of a collection of news items concerning church and state.

Responses to priesthood meetings called by the president of the branch have set a standard of action which points to success and to the advancement of Zion's cause.

Severe weather before the holidays and since has been a handicap to church work and all other kinds of activity in this part of the country. Snow to the depth of fifteen inches on the level and drifts which left but a few inches of the tops of store doors visible swirled in on a gale sweeping along at the rate of sixty miles an hour. Many days were required to clear the streets of the tons of snow. But through all this we do not recall the failure of the branch to meet its program.

There now exist some ailments among our number, but we learn of nothing severe. Brother Peer's family has the greatest trial, being quarantined for scarlet fever. Ronald, the youngest child, is the patient. Our members desire to be remembered in the devotion services of the church.

January 19 Elder O. J. Hawn occupied the pulpit of the Saints' church.

### Love Is Characterized by Service

Love is the tie that binds. "Greater love hath no man than this, that a man lay down his life for his friends." Are we keeping in tune with that great declaration? Are we so short-sighted that we fail to grasp the above truth, ay, fathom its depth?

When I read in the *Saints' Herald* about Brother Paul Hanson setting sail for foreign lands, to perform missionary work, my heart thrilled with pride that our church has men with vision plus ability, fired with the spirit that Jesus had when he gave his life as a ransom for many. And I pray that every Saint shall be given a heart full of kindness, each one being willing to serve, humble though his corner may be. There is some place where each member may serve.

Love can not be defined by mere words. Acts, deeds, service speak for it. Jesus gave willing service and humble. Can we not do likewise? How great would be the result if each one should strive harder this year to render real and consecrated service!

Mothers, there is a service that calls for your fore-



sight and time. Do not neglect your little ones. Give them your best efforts, for there is nothing sweeter than to hear grown-ups remark, "My parents did the best they could to make me good." It is a grave responsibility to be a mother. Too much emphasis can not be put upon the sacredness of the task of motherhood. Had Emma Smith neglected the trust given her in her children, what would have been the outcome?

As Saints we must set family standards. Daily the divorce courts are issuing papers which sever home ties. Parents lightly throw off responsibility, leaving children to seek love in the world. Let us keep our homes unbroken, every member happy and undecieved by the Devil. We must be on our guard against the forces which constantly tend to disrupt family ties.

The scriptures bring us good admonition: "Let love be without dissimulation." "Abhor that which is evil, cleave to that which is good."  
GRACE SMITH.

## Lamoni Stake

### Missionary Activities

#### Creston

Beginning with the home-coming November 24, Creston Branch had a two weeks' series of meetings. Elder James A. Thomas, stake missionary, preached pastoral sermons at the homes of Saints where the membership met together. The most largely attended of these meetings was at the farm home of Brother and Sister James Bowman, about twelve miles from Creston. Most of the Saints took good interest in these meetings, and we believe good was accomplished.

This branch has developed an excellent program for Sunday forenoon services. After a brief devotional period, classes are allowed time for individual study of lessons before class discussion. Pastor, chorister, and pianist quietly appear in their places as a signal for closing class work, a piano interlude allows opportunity for the departure of those who can not remain for the continued service. There is no dismissal, and no confusion is experienced between sessions. The people besides having a short pause for quiet meditation get valuable experience in following a quiet and orderly leadership. With such discipleship Zion may become more easily and surely realized.

#### Allendale

Allendale Branch renewed on December 10 the missionary effort interrupted in September by illness of the stake missionary. Local Saints, the missionary, and the stake presidency feel that this community holds good missionary promise; and this feeling refuses to give way under the pressure of some adverse circumstances.

The first week of the meetings a dense fog, which auto lights could not penetrate, held down the attendance. However, interest was good. A sudden change in weather dispelled the fog and froze country roads so rough that many places were impassable.

Christmas week, with its program and preparations brought a recess in preaching, but weather and roads were good. The program was of high order, and being enthusiastically received by a packed house it did much to enhance community interest in our church. The Christmas pageant, "*Wondrous night,*" was hailed by several as the best thing they had ever seen.

The meetings were resumed on Sunday after Christmas, new faces appearing in the audience. A treat of the week was composed of a sermon Friday night by Brother Wilber Prall and solos by Brother Oakman, accompanied by Sister Verna Schaar. These Gracelanders manifested a helpful missionary spirit gratifying to the missionary.

The main theme announced for a series of eight sermons the next week, "*Bugbears of Mormonism,*" aroused con-

siderable interest and curiosity. Storm, cold, and snow-drifts quieted the ardor of the curious, but the interested ones braved these and at the time of writing are bringing their *Bibles* each night for the study of their questions and problems in class sessions, which now have replaced the evening sermons. The number attending is small, owing to illness and weather and road conditions, but the interest we believe justifies the effort.

The Sunday school continues to draw more nonmembers. Already one new class has been formed and another is needed.

Earnest and repeated efforts during the past three years have finally made this branch as the city set upon a hill in this community. We labor and pray to the end that it may maintain this strategic position.

#### Lamoni

A service of unusual interest was presented at the Brick Church last Sunday evening when foreign students of Graceland College discussed the needs of the foreign missions. Brother Arthur Oakman, of London, England, took charge of the music, and Mrs. Clark, voice instructor of the college, sang.

Brother Edward Larsen, of Denmark, representing the Scandinavian Missions, told of the need for missionaries in his native land. The staunch faith of some of the older members of the church has helped to keep the church spirit alive. He spoke highly of the present program of the church of bringing young men from the various foreign countries to Graceland to be educated in the church doctrine and giving them an opportunity to become acquainted with young people of like faith. He is of the opinion that young people who are thus educated and sent back to their own countries as missionaries will furnish the most effective means of carrying the gospel to their nations.

Sister Clara Williams, who taught in the public schools of Honolulu during the missionary appointment of her father to the Hawaiian Islands, told of the needs of the church in these islands. She mentioned a dearth of funds and of missionaries and stated that some of the converts made by Apostle Myron McConley had not been visited since he left the islands about ten years ago.

Brother Fred Davies, of Wigan, England, was the last speaker and summed up the expressions of the preceding speakers by relating some of the difficulties he found in his own country. He suggested that people in this country and especially in Lamoni Stake do not appreciate their opportunities nor their responsibilities. Brother Davies also believes that the opportunities of spreading the gospel to other lands lie with the church in America.

## To Nourish the Church

While lying upon my bed on Christmas morning, my mind running back to the birth of the Babe in the Manger, I thought of the three wise men, and the question presented itself, In what sense were they *wise* above others? Here is a question for the consideration of all.

I thought, We have made our contribution to the Christmas offering every Sunday just as have the rest of the Sunday school pupils, those who believe on the Babe in the Manger. But is the newborn King always to be the Babe? Will he never be to us anything but the Babe? Paul tells us that when he was a child he thought, did, and in reality was a child, hence he saw as a child. But later he reached the stage of maturity and became a man. Then the Babe in the Manger was to him a full-grown person, a Doer, a King, a Lord, a Commander, Leader and Builder. Paul came in contact with the Son of God and was conscious of his being. Convinced that Jesus Christ was no longer a Babe, he breaks forth in adoration, "Know ye not that ye are the

Body of Christ?" Christ had grown to the stature of a man.

The church is the visible body of Christ. It needs support. We are members, drawing our spiritual nourishment from either a well-supplied body or an impoverished body. Is it possible that I can be a member of that body and stand by and not contribute to its support?

The above were my reflections. My decision was reached and conveyed to my wife. We were agreed that we would here make an offering for the benefit of the body of which we are members. The offering we are inclosing.

## Graceland Chats

### Friday Chapel

Last Friday Miss Carlile prepared us for the harp concert to be heard the following evening.

Miss Lysinger's piano voluntary followed by a scripture reading by Anna Lynn VanSkike preceded the prayer. A splendid setting for the main theme of the morning lay in the soprano solo, "Love never faileth," beautifully sung by Mrs. Clark.

Miss Carlile, after expressing appreciation of the musical setting, gave some of the mechanics and facts about harp playing. She then told us how to appreciate the numbers printed on the program.

As a result of Miss Carlile's lecture, each student felt more enthusiastic and appreciative of the harp and its technique.

HELEN ANTHONY.

### Quintet of Harpists on Artists' Course

In spite of the severe cold and deep snow, most of the students and a great many townspeople betook themselves to the Brick Church Saturday night, January 18, to hear the concert presented on the artists' course, by the Lawrence Harp Quintet. Each of the five performers was a splendid harpist and played a number of difficult compositions with such grace and skill that the audience was held enthralled, scarcely breathing for fear some melodious chord be missed. The five large harps placed on the stage, each accompanied by its young musician dressed in flowing folds of chiffon, presented a beautiful picture, much in keeping with the music which seemed to rise from the very souls of the harps.

The first part of the program was a suite of four classical numbers played by the quintet. These numbers included "Allemande," by Johann Sebastian Bach, and "Gavotte des Moutons," by Martini. The director, Lucille Lawrence, played the second group, and her excellent display of technique and variation in tone color won the audience so completely that she was induced to play an encore. To me the encore was the most beautiful number on the program. It was "The last rose of summer" and was played with feeling. A group of duets was played by Marietta Bitter and Grace Weymer, in which was a number by Debussy, "Clair de Lune," a piece very difficult to play on the harp because of the many modulations.

All of the performers showed skill in tone coloring, technique, and beauty of performance. The pleasing personality of the director was outstanding during the entire performance, and the concert ended leaving with one the feeling that he had experienced something very lovely and unusual in the realm of music.

JAYNE LEWIS.

### Needs of Foreign Missions

Sunday evening, January 19, at the Brick Church members of different foreign missions brought to us the needs of their respective countries. Denmark was represented by Edward Larsen; Hawaii by Miss Clara Williams; and Eng-

land by Fred Davies. The Lamoni-Graceland Orchestra supplied appropriate orchestral music, and Mrs. Marcella Clark sang beautifully.

All three speakers pointed out the need for two things in their respective fields. First, missionaries. People have been converted to our philosophy, but, owing to lack of sustained attention have not been able to survive. The second need is money. Denmark has only one of the church books translated into her language, the *Book of Mormon*. In all three countries there is a lack of adequate church buildings. Fred pointed out the fact that the responsibility of promulgating the gospel rests primarily with the Saints in America. An appeal was made for a greater appreciation to be manifested by the people of America for the privileges and opportunities which they enjoy.

ARTHUR OAKMAN.

### Lambda Delta Sigma Reviews Lamoni's Recreational Life

A committee consisting of Miss Sodersten, Arthur Oakman, and Voas Meredith laid an astonishing view of Lamoni's use of spare time before the Lambda Delta Sigma Society at its last meeting. The information was gained through the research work of Miss Sodersten and her class in "The family." This group gave much time and effort to collecting and tabulating the statistics.

We thought at first that we might get lost in the sea of figures we saw Art putting on the board, but they straightened around nicely after he started to explain them. When he had finished, Miss Sodersten conducted a round table. After the discussion we came to the following conclusion: In spite of the fact that there seems to be "something going on" every night in Lamoni, there are really only a few who can be classed as oversocialized, while a large majority have very little social life. We also learned that the women far outbalanced the men in church attendance, which, of course, was very interesting.

HARRIET JORDAN.

### "Number Seventeen"

Graceland students and Lamoni townspeople were once more well entertained by the College Players when they presented "Number seventeen." The play, a mystery story, full of thrills, intense moments, splurges of laughter and heart throbs, was perfectly cast with—Wayne Briggs playing the role of Smith, the villain; Edward Traver as Eddie Scott, a stuttering lad who always came in at the right time. Gilbert Fordyce, the great detective, was none other than our own Hugh Hand. Ben, the comic strip of the play, was played by Fred Davies. Rose Ackroyd, beauty and keen wit combined, by Frances Whitcher; Henry, the questionable fellow of the play, by Mortimer Fisher. Mr. Brant by Arthur Martin; Nora, Mr. Brant's niece, by Alice Chap-pelow; and Mr. Ackroyd by Ross Cole. Outstanding parts were played by Gilbert Fordyce and Nora and, as one could guess, ended with a happy love affair.

Special credit and appreciation go to Miss Florence Thompson, sponsor of the College Players and director of the play.

HAZEL VANDERWOOD.

### Winter Scene on the Campus

Coming up the hill to an eight o'clock class on a cold winter's morning is no easy task, but to one who has not had the opportunity of seeing many snow scenes it is a real pleasure to take a walk just to get a picture of the campus. All of the buildings are banked with snow. The Administration Building stands in the center not seeming to mind it at all. To the left is the Girls' Dormitory standing out prominently. At night its lights welcome us into its comfortable and cheerful rooms, away from the cold. A little to the right of the Ad Building we can see students hurrying through little paths made to shorten the distance to Briggs Hall. There is no lingering now as there used to be in the fall.

Sitting in room 108 of Briggs Hall, we notice the heating

plant. The edge of its roof has a trimming of icicles and its foundation is white drifted snow. A path extends from the Ad Building to the Gym which saves time in getting to either building in freezing weather. The campus is white, the tall ice-clad trees pierce the gray of the winter sky.

ANNA MAE HOUGH.

#### Graceland Loses by Small Margin

Graceland opened her basketball season this year December 14, with Conception Junction at Lamoni. The game was interesting throughout and was well played by both teams. In spite of the fact that Graceland lost by a one-point margin, 32 to 31, the game was by no means a loss. Through the entire game Graceland's squad played like veterans. Some might say that Graceland is handicapped, having no letter men in basketball back, but as the season goes on the squad improves in form. At present Graceland has played five games, losing them all in a sportsmanlike way. These losses have all been by a small margin and have not served to dampen the spirits of the Yellowjackets, who are working with renewed vigor on plays and formations, that they may yet give a favorable accounting of Graceland in the games still to be played.

RALPH A. JENSEN.

### Hammond, Indiana

1153 Monroe Street

January 20.—A good program was enjoyed by a crowd of encouraging size, and there was a treat.

Together we are starting the new year, hoping to make more evident our progress in the future than in the past. Many are making plans to attend the General Conference in April.

Elder William Osler has been here the past week, presenting some helpful sermons. We intend to have a series of meetings the latter part of January or the first part of February.

### Kansas City Stake

Central Church

Sunday brought with it a full program of activity, church school in the morning, Bishop M. H. Siegfried delivering the sermon, centennial choir rehearsal at 3.30 in the afternoon, and in the evening the choir assisted the speaker, Apostle F. Henry Edwards. "Our belief in Jesus," was the theme of the second sermon of our "What do we believe?" series.

At the close of the service Central Choir drove to Independence to sing over K M B C, supplying music for the ten o'clock studio service. Miss Hazel Scott played the organ.

Tuesday evening, January 21, Central basket ball boys won from Fourth Church with a score of 27 to 13. This game places Central second in the Elliott League and two games behind Chelsea team, which holds first place.

Tomorrow night the choir will meet for rehearsal at the home of Sister Ross Moore, 433 West Sixty-seventh Street. The practice will be followed by a social hour.

The I. X. L. Class is sponsoring a dinner and social evening for the adult division Monday evening, February 3, at the Ricardo Hotel Tea Room, 811 East Armour Boulevard; tickets are fifty cents and can be obtained from class members.

Argentine Church

The morning speaker was Pastor Roy E. Browne, and at 7.45 Apostle Clyde F. Ellis discoursed on the theme "I will

build my church," the authority of Jesus Christ and the need for a church being given consideration.

Recent speakers have been Patriarch Ammon White and Ralph L. Gould.

### Helping to Keep Missionaries in the Field

What is probably the most outstanding example of what a few interested members of the Sunday school can do to swell the Christmas offering fund, which fund is devoted to maintaining the missionaries of the church in the field, has recently been brought to the attention of the writer. The remarkable showing has so impressed him, that he sought permission to place this extraordinary record before the Sunday schools of the church, hoping to stimulate and encourage like activity on the part of every Sunday school of the church throughout the world.

The following record was made by two classes of the Hammond (Indiana) Sunday school. The two classes were the *Church History* and the *Doctrine and Covenants* classes. In order to be able to compare the work done in 1929 with that done by the school in 1928, it will be necessary to give the total amount of the Christmas offering for 1928 as eighty-eight dollars.

The school has a total enrollment of fifty-five members, and the first quarter of 1929 showed a total collection of \$10.94, or an average of \$1.75 per Sunday for the first quarter. This showing if kept up for the remaining three quarters bids fair to fall considerably below the previous year's offering. To the members of the *Church History* and *Doctrine and Covenants* classes the showing for the first quarter of 1929 did not look good. A friendly contest was proposed to be inaugurated beginning with the second quarter on the following basis: Each class was to contribute as liberally as it felt it was able during the second quarter, without either of the classes letting the other know the exact amount paid in to the offering fund. At the end of the quarter the class contributing the smaller amount would be taxed twenty-five cents for each member as a penalty to be put into the fund. At the end of the year the class which had contributed the larger sum was to entertain with a turkey dinner free. All who attended and who did not belong to either of these two classes were to pay thirty-five cents, to be put into the 1930 Christmas offering.

For the second quarter the *Church History* class, with only seven members, paid into the fund \$26.97. The *Doctrine and Covenants* class, with an equal membership, paid in \$24.46, making a total for these two classes of \$51.43. The balance of the school paid in \$7.59, making a grand total of \$59.02 for the second quarter.

The third quarter showed even greater amounts from the two rival but friendly classes. The end of this quarter showed the *Doctrine and Covenants* class determined not to be outdone by the *Church History* class in the good work of spreading the gospel. The account stood, *Doctrine and Covenants* class \$47.28, and *Church History* class \$44.81, making a total of \$92.09. The balance of the school gave \$4.26.

The fourth quarter showed a slight decline in the amounts paid in by these two classes. But be it said to their credit that if they had contributed only an average of their first contest quarter, which was the second quarter of 1929, their showing would still stand out as a remarkable achievement. The amounts for the closing quarter were *Church History* class \$36.22 and the *Doctrine and Covenants* class \$30.60, making a total for the two classes of \$66.90, while the balance of the school paid \$5.46.

The total amount sent to the Bishop by Hammond Sunday school for the year 1929 was \$238.73. Total amount

sent in by fourteen members comprising the two classes, *Church History* and *Doctrine and Covenants*, \$210.48.

The whole school is to be worked up into a consecrated body of earnest workers for the Christmas offering fund for 1930, and we will watch with interest the record which will certainly be made by these earnest workers. Why cannot every school in the church organize like this one?

## Independence

### Stone Church

Patriarch J. T. Gresty, of Australia, was the speaker at the morning service, taking for a scripture lesson the twenty-first chapter of Revelation. He admonished the Saints to set their affections on the things of God and to build for eternity; for the fashions and customs of the world change and pass away. Jesus, the perfect example, showed us how to live and how to die. We are called with a high calling; and having set his hand to the plow, he who looks back is not fit for the kingdom. We must live celestial lives if we are to be in a celestial condition in the world to come, he said.

The Stone Church Choir, directed by George Anway, sang the anthem, "*Sing to the Lord*," by Haydn. Elder Frank McDonald presided in the stand and was assisted by Patriarch F. A. Smith.

Sunday morning the young people's church downstairs reached its climax of interest for the month. It was the fourth Sunday special attention had been given the theme "*I will be reverent*." Brother George Gates brought to the young hearers a new understanding of the meaning of reverence, mentioning the twelfth Boy Scout law: "A scout is reverent." Miss Grace Edwards, member of the Stone Church Choir, sang a solo which was deeply appreciated, being accompanied by George Miller. Music is usually supplied by members of the department and several girls who graduated into the senior department last fall, Sister H. C. Burgess in charge. A story, "*The search for the beautiful*," was told by June Gault.

By appreciating their ideals and having a determination to carry out their purposes and reach their goals may we honor our dead, asserted President Frederick M. Smith in the memorial service at the Stone Church Sunday evening, his theme being "*Honoring our dead*." We honor those who have gone ahead of us into eternity, we honor God, when we accomplish the tasks before us. Our predecessors dreamed of Zion the Beautiful. It is our privilege and joy to build Zion.

Special memorial ceremonies were announced for this evening at the conference in Zion January 13, and assisting in the stand were President Elbert A. Smith who read the scriptures, and Pastor John F. Sheehy who offered a prayer in memoriam. The names of members of the nine congregations in Independence who have passed away in the calendar year just closed, were read and given loving thought.

A beautiful musical setting for the brief address hallowed the hour. "*Remember now thy Creator*," Carrie B. Adams, was sung by the Stone Church Choir, led by George Anway. A solo, "*Going down the valley*," J. H. Fillmore, by Gladys Good, contralto, with organ accompaniment by Robert Miller, added to the thoughtfulness of the occasion, and a quartet, Ina Hattey, Sister J. D. Gault, Hazel Moler, and Sister Ruth Holman, accompanied by Lillian Pope Cross, sang "*My task*." The response by the congregation was "*I would be true*." The benediction was by President Elbert A. Smith.

### Among the People in Zion

Considerable interest and enthusiasm is being manifested by the young people of Independence and their youthful-minded elders in the movement to equip the lower hall of the Auditorium as a gymnasium room and recreational cen-

ter for all the church young people in Independence. In less than a week two mass meetings have been held for the purpose of acquainting the membership with the project and ascertaining the response of the people. The first of these meetings occurred January 21 in the lower assembly room of the Auditorium, where the equipment will be installed. Pastor John F. Sheehy was in charge, and President F. M. McDowell made a short talk. Several hundred dollars were contributed. The second meeting convened Monday evening in the Stone Church. Organization is being effected in various branches to push the movement.

President Frederick M. Smith celebrated another birthday January 21, and his friends did not allow him to let the day pass unnoticed. The evening of January 20 the Laurel Club entertained about a hundred friends and church officials in President Smith's honor at the home of Brother and Sister T. J. Watkins. A program of music and talks brought the evening to a point when President Elbert A. Smith presented the birthday cake. The Frederick Seminar, a group of young people which under the leadership of President Smith is studying youth's problems, went to the President's home in Kansas City, January 21, and spent a joyful evening with him. The following evening brought yet another treat, a birthday dinner in the home of Brother and Sister J. W. Luff, of Independence.

When the list of delegates to represent Independence at the General Conference in April was published last week an unintentional omission occurred. The name of Sister Nellie Blackmore was overlooked. It should have appeared with the other fifty-seven names, Sister Blackmore being chosen by the quarterly conference of Independence, held January 13.

Games led by Miss Hazel Clow, and refreshments of chili and crackers after an evening of hard play helped more than one hundred boys and girls between the ages of twelve and fifteen to enjoy the annual party of the intermediate department of the Stone Church Sunday school last Thursday evening. The dining hall was the place of gathering for the young guests.

Every Sunday evening during the month of January the Y. P. R. Class met with Apostle J. F. Garver in the Y. K. T. room to continue its course "*Know your own church*." The four lectures of Brother Garver, "*Church organization and administration*," "*The executive department*," "*Legislative functions*," and "*Judicial functions*," proved engrossing to the class members, who gave good attendance through the severe weather of the month. Next Sunday evening Apostle F. Henry Edwards will present "*The missionary work of the church*."

The junior department at the Campus has been especially fortunate in its choice of speakers for the last two Sundays of the month. Apostle J. F. Curtis spoke on the theme "*The open door to companionship with Jesus*." The delight and safety with the Holy One as companion were clearly understood by all. Apostle M. A. McConley talked on "*The open door to greater service to others*." After having heard these speakers, the children feel they can give the answer as did the little girl to the last speaker. When asked what was the greatest thing, she said, "Just to keep agrowin' and agrowin'." Sister Alice Burgess has organized a junior choir, which made its first appearance last Sunday morning.

### Second Church

A union prayer meeting was held at the church January 16, Brother J. F. Sheehy, pastor in Zion, in charge. He was assisted in the stand by the five elders in charge of the local groups.

Sunday, January 19, started well with a prayer service at eight o'clock. Church school session was profitable. The preacher scheduled for the morning was unable to be present because of a severe cold, and an emergency call brought one of the hard-working assistant pastors, T. A. Beck, to the pulpit as a substitute. Although he had had practically

no time to make special preparation, Brother Beck gave a fine sermon to the congregation. At the same hour junior services were held in the basement.

In the evening Elder J. D. Gault gave the third sermon of the Sunday evening missionary series on the subject "Baptism." We are hoping to see attendance improve at these meetings as better weather is had.

The Saints of Second congregation mourn the death of one of our charter members, a woman who believed and lived the gospel all her life, Sister Charles Street. The funeral services were held at the Stone Church January 19, Elder T. A. Beck in charge. Prayer was offered by Elder D. A. Whiting, and Apostle Paul M. Hanson delivered the sermon. Interment was in Mound Grove Cemetery.

An exceptionally good prayer hour opened activities of January 26. Many testimonies encouraged the members, and a number of young people actively participated.

As the morning speaker the Saints were happy to have Pastor A. K. Dillee. The service was in charge of Assistant Pastor D. A. Whiting and Brother Groff, music being directed by Sister Floyd Mortimore.

Downstairs junior church was being conducted by Assistant Pastor T. A. Beck and Sam Inman, priest. Music was directed by Sister Jennie Willis. Another record attendance was established.

Elder W. L. Chapman that evening discoursed on "The laying on of hands," continuing the missionary services. His discourse was instructive. Pastor A. K. Dillee was assisted in the stand by Elder Arthur Whiting. A ten-minute song service was led by Sister Floyd Mortimore.

We are happy to report that Sister T. A. Beck is improving. She is up and about in her home but not yet able to attend church.

Second Branch is glad to welcome back home Brother and Sister E. E. Weir, who have lived for a time at Grandview.

#### Enoch Hill

Home with our help is the Lord's workshop, declared Brother Charles Warren, superintendent of the Sunday school at the opening of the Sunday morning session. Patience, love, virtue are His tools. The result is an abiding place for the Holy Spirit, a wonderful influence for good in the community. And the product of holy homes is godlike men and women.

In keeping with the morning theme "The home and the priesthood," soft music was played, and a dramatic sketch was given by Brother and Sister E. H. McKean, their son Laverne, Gertrude Beal, Charles Warren, and John Quick, showing the home and family and their relation to the priesthood.

Scripture readings gave emphasis to the need for patience and virtue among those who are the disciples of Christ, that they may stand in holy places with the Master.

A profitable class session was then introduced, followed by the sermon from Pastor O. W. Sarratt, which added to the lesson of the morning, relating more closely the home with the calling and function of the priesthood.

In the evening Elder N. Carmichael spoke to the congregation.

Enoch Hill is interested in the movement to equip the lower room of the Auditorium as a recreational center for the young people of Independence. It has sent representatives to the two mass meetings of the week, also to the pastors' and supervisors' session Sunday afternoon. Brother C. E. Beal is in charge of the undertaking in this branch, assisted by Glenn Cox and E. H. McKean.

#### Walnut Park

The morning speaker Sunday, January 26, was Apostle D. T. Williams. His text was: "And I, if I be lifted up, will draw all men unto me." The main emphasis was placed on the spiritual meaning of the first part of this text, "If I be lifted up." The anthem presented by the choir fitted in

well with the general theme of the service, "My faith looks up to thee."

An event of interest which formed a part of the morning service was the blessing of Richard Duane Andersen, son of Howard P. Andersen and Carol Andersen, formerly Carol Williams. The child was ten weeks old at the time of blessing. Those officiating were Apostle D. T. Williams and the grandfather, Elder M. T. Williams. Both Howard P. Andersen and M. T. Williams were formerly pastors of Walnut Park, so it was quite fitting that they should come to Walnut Park for the blessing of their son and grandson. The Saints were happy and honored at this manifestation of their continued interest, and appreciated the opportunity to renew old friendships.

A priesthood meeting was held between six and seven o'clock in the evening, with a very good representation. Twenty-five were present. Plans were laid for the present year for a complete visiting of the homes of the district. A fine desire to cooperate in this project was shown.

The evening service was also well attended and much appreciated. As part of the song service, the quartet presented a beautiful number, and the choir also rendered a fitting anthem. This is the first time for several months that the choir has been able to assist in the evening's service, and the Saints hope it will continue its good work. The speaker of the evening was Elder James D. Gault, his subject being "The laying on of hands."

#### Englewood

In spite of bad weather attendance is good. January 12 a short business session was held, Elder John Blackmore in charge. Departmental heads were nominated and ratified by the group. Then followed an interesting sermon by Brother Blackmore on the financial obligations of every individual to the support of the most wonderful agency for law and order in the world today—the church. The evening hour was occupied by Brother J. A. Bozarth. The subject "Repentance" was given to the second sermon of a series of Sunday evening discourses. This series will continue through February and March.

Sunday morning, January 19, the branch was very happy to have President Frederick M. Smith, who spoke concerning our birthright as individuals and groups, pointing out the danger of losing or selling it for worldly and selfish desires. The church was well filled, and showed plainly our need for the upper auditorium for the addition of which plans are being made.

In the evening Elder George Jenkins talked on "Baptism."

One hundred and forty attended the dinner which preceded a play given by Stark Acres Group on Friday evening. The entire evening was enjoyed by all.

Last Sunday was another wonderful day. The morning sermon was by Apostle J. A. Gillen. "Following the Christ" brought divine food to all who desire to be true followers of the Master.

And that evening Elder D. A. Whiting preached on "The laying on of hands." The two discourses of the day blended well.

#### Spring Branch

The Sunday school was well attended last Sunday morning. All teachers were present, and only seventeen pupils were absent.

The pie social, held by the young people's class Friday evening, was well attended and the program was immensely enjoyed. A sum of almost twenty dollars was taken in. The money will go to a flower fund. The young people's department is under the leadership of Brother Farrow.

Pastor J. E. Cleveland was in charge of the eleven o'clock service. Elder W. Wallace Smith was the speaker, and in the evening Elder Glenn Davis used for a theme "The laying on of hands."

The young people of this branch are happy thinking of the prospects of having a gymnasium room in the lower

# MISCELLANEOUS

## Conference Notices

Rock Island district conference will be held at the Rock Island Church, at the corner of Eighteenth Avenue and Tenth Street, February 22 and 23. At this time will occur the election of delegates to next General Conference, discussion of the reunion question, action upon the disposition of the district building and loan fund, and other matters of business. The order of meetings will be as follows: Saturday, 10 a. m., prayer meeting; 2.30 p. m., business session; 7.30 p. m., song service followed by preaching; Sunday, 8.30 a. m. prayer meeting; 9.45 a. m., Sunday school; 11 a. m., preaching; 2.30 p. m., problem or round table meeting; 7.30 p. m., song service followed by preaching. Offerings for the district budget will be taken at the Sunday morning and afternoon meetings. One of the apostles in charge of this field will be in attendance at the conference. All district officers and branch clerks should get their reports in the hands of the district secretary without delay. Address Mrs. John Stiegel, 1942 Eleventh Avenue A., Moline, Illinois.—*E. R. Davis, district president, 620 Twentieth Street, Moline, Illinois.*

Southern Ohio District will hold spring conference February 15 and 16, at First Columbus Branch, Tompkins Street and Medary Avenue, Columbus, Ohio. There will be a service Friday evening at eight o'clock in the form of an entertainment. Previous to the service Friday evening, the team representing First Church in the Church Basket Ball League plays its regular league game. Visitors interested in athletics are invited to attend the game at Crestview Junior High School, North Columbus, at 7 p. m. Anyone can direct you to the school in North Columbus. It is not far from the church. Saturday, February 15, there will be a prayer service at 8.30 a. m., and business will be taken up at 10 a. m. and at 2 p. m. This should be a splendid conference. A good time has been had during the year, and we want to plan for even better times during 1930. Will you arrange to be with us?—*A. E. Anderton, district president.*

Arkansas district conference will convene at Bald Knob February 21 and 22. Branch secretaries, please see that your statistical reports are in the hands of the district secretary by February 15. Delegates to General Conference will be elected at this time.—*F. O. White, Searcy, Arkansas, district president; Mary Lessie Davis, Hardy, Arkansas, secretary.*

The annual district conference of Southern New England District will convene with the Boston Branch, 10 Sewall Street, Somerville, Massachusetts, Saturday and Sunday, March 1 and 2, at 3 p. m. Special business session at 7 p. m.: Election of all district officers, selection of delegates to General Conference, and matters referred from Onset reunion. There will be priesthood sessions and quorum class work with an address by Apostle R. S. Budd beginning at 3 p. m. Saturday. Everybody is invited to come and make this conference a huge success. Bring the good spirit with you and share it with others, that all may be benefited.—*W. A. Sinclair, for the publicity committee.*

Conference of the New York and Philadelphia District will be held in Philadelphia, Pennsylvania, February 22 and 23. Election of officers and General Conference delegates will take place.—*Isaac T. Jones, district secretary.*

assembly hall of the Auditorium. Four of the active young members were appointed by the pastor to meet and talk with each person along this line. They are Leonard Roberts, Robert Hampton, Dorothy Mabbott, and M. C. Jacobsen.

## Conference Notice Corrected

Des Moines district conference will convene at Des Moines, Iowa, 719 East Twelfth Street, February 7, 8, and 9. J. F. Garver and D. T. Williams will be in attendance. The first meeting of the conference will be a district banquet at the Des Moines church, 6.30 p. m. Friday, February 7.—*Margaret Wilkinson, district secretary, Melcher, Iowa.*

## Asks Cooperation of Officers

All branch and district presidents and branch and district choristers are especially requested to urge upon all singers coming to the Centennial Conference to take part in the oratorio, *The Course of Time*, the necessity of much diligent practice and enthusiasm in their work so as to be able to give a perfect performance of the work.—*John T. Gresty, Composer.*

## Singers and Instrumentalists of the Church

*An urgent appeal to all choir singers and instrumentalists coming to the Centennial.*

As only ten weeks remain until the Centennial performance, I especially urge all singers whom I recently visited, east and west, to make every effort to thoroughly master each individual part. Do not be discouraged because of the difficulties. Master each part, by slow practice at first. It can be done. Practice twice weekly, as they are doing here in Independence, or even more. Get together as much as possible in the homes. One practice weekly will hardly be sufficient unless you have already learned the parts well. Be enthusiastic over the memorable performances and do your part willingly to contribute with your voices to the great performances we expect, remembering the advice of Schumann, the great composer: "Without enthusiasm nothing ever is gained in art."—*John T. Gresty, composer of the oratorio, The Course of Time.*

## Des Moines District Banquet

Des Moines District will have a banquet as the first meeting of the district conference which convenes Friday, February 7, at 6.30 p. m. The theme for the evening is, "Give your best to the Master." We will have Apostles J. F. Garver, D. T. Williams, and perhaps F. Henry Edwards for the banquet and conference. The supporting topics are (1) "Loyalty to high ideals," (2) "Win one to Christ," (3) "I would be true," (4) "Christian citizenship," (5) "Partnership with God." The principal address will be by Apostle D. T. Williams. Joe Johnson will serve as toastmaster, and musical numbers will fill out the banquet program. At the conclusion of the banquet, a good short play will be given. Send your reservations to Stephen Robinson, 1812 East Thirty-second Street Court, Des Moines, Iowa. The charge is fifty cents a plate. The conference and program will be in the Des Moines Church, 715 East Twelfth Street.—*Stephen Robinson.*

## Detroit District Institute

Detroit District Institute, February 9, 1930, Pontiac, Michigan, 19 Front Street: 10.30 a. m., Sunday school. 10.30 a. m., general priesthood meeting; topic, "Some things that our young ministers can and should do"; speaker J. Charles Mottashed. 1.45 p. m., election of delegates to General Conference. 2.30 p. m., songs from *Gray Book*, directed by A. E. Glockzin, for recreational programs; 3 p. m., lecture by Doctor Isaminger, University of Michigan; topic, "The lengthening span of life." 4 p. m., recreational leadership class, a new group of games to be taught for immediate use in locals; topic of Discussion Period, "Points a recreational leader should know"; Miss Ruth Kimball, of Pontiac City Recreational Department, in charge. 7.30 p. m., preaching service.—*Carlisle Whitehead, for district presidency.*

**Conference Minutes**

**NORTHWESTERN IOWA.**—Annual conference was held at Logan, Iowa, December 13, 14, and 15. Weather and road conditions were unfavorable, nevertheless attendance was fine, there being a good representation from the district. The order of the conference was the reading of reports, election of officers, and choosing of delegates to General Conference in April. Friday evening, 7.30, the opening session was given over to the missionaries who related interesting experiences, Brothers Garver, Holloway, Fry, and Hunker participating. Saturday morning at nine o'clock the prayer service was presided over by Brothers Hunker and Fry. At 10.45 business session was in charge of Brothers Garver and Gunsolley. Reading of minutes and reports occupied the remainder of the morning session. Statistical reports showed a membership in the district of 2,676. The total number baptized thus far is 125, Sioux City taking the lead. Bishop Adams reported tithes and offerings for eleven months \$18,330.25. Eighteen branches were represented in this report, showing approximately 327 tithe payers, about one eighth of the district membership. If one half the membership could be converted into regular tithe payers at the same ratio, this district could contribute about \$80,000 tithes and offerings a year. The report on oblations for the same period made a fine showing over last year; paid in, \$821, approximately \$500 more than last year. The goal this year is \$1,000. Apply this to the financial law of the church—"Wisdom is knowing what to do next" (pay your tithing). "Skill is knowing how to do it" (file your inventory). "Virtue is doing it" (go to, for 1930). The ordinations of Brothers Howard Reynolds and Elvin Baughman to the office of elder were provided for. The following were chosen to occupy as district officers for this year: Bishop, W. R. Adams; counselor, E. L. Edwards; president, Gerald Gunsolley; counselors, W. R. Adams and M. O. Myers; secretary, Sister W. R. Adams; district chorister, Sister Ruth Gunsolley; superintendent department of religious education, Howard Reynolds; superintendent Recreation and Expression, J. E. Keck; superintendent Women's Department, Bertha Van Eaton. The following delegates were chosen to represent the district at the April, 1930, conference: William Chambers, Mary Chambers, George Meggers, Sister George Meggers, Gerald Gunsolley, Ruth Gunsolley, W. R. Adams, Sister W. R. Adams, Joseph Lane, Arnold Adams, George Hansen, Unice Johnson, Guy Johnson, Marvin Fry, E. Y. Hunker, L. G. Holloway, Chester Davis, Sister Chester Davis, Bertha Van Eaton, J. L. Butterworth, E. L. Edwards, J. F. Garver, Mark Jensen, Mrs. J. J. Killpack, G. M. Vandel, and J. E. Currie. Bishop Adams asked the conference to ratify his choice of Brother John Hansen as counselor. The appointment was unanimously ratified. Missionaries in the district the past year report a successful period of work, the Lord abundantly sustaining their labors. A peaceful and unifying spirit prevailed throughout all sessions of the conference, giving the district a splendid beginning for the new year.

**Our Departed Ones**

**HINDS.**—Amelia P. Hinds was born February 26, 1846, at Saxony, Germany, and passed away December 8, 1929. At the age of four years she came with her parents to America and married Frederick H. Diem when she was twenty years old. To them eight children were born, six sons and two daughters. One son preceded her in death. Those surviving are: Frederick H., of Cushing, Iowa; Edward R., Carsonville, Michigan; Herman O., Hamilton, Missouri; Mrs. George Schoff, Stewartville, Missouri; Robert W., Hamilton, Missouri; Bruno A., Crosswell, Michigan; and Mrs. Richard Schoff, Hamilton, Missouri. In 1880 Mr. and Mrs. Diem were among the first people in Michigan to unite with the Reorganized Church of Jesus Christ of Latter Day Saints. In the year 1881 Mr. Diem was killed by an explosion in a sawmill owned by Elder J. J. Cornish. Left alone with eight children, the oldest thirteen years of age, in those early days Mrs. Diem had a great struggle to rear her family. But she succeeded, and by her faithful life brought them all into the church. Six years after the death of Mr. Diem she married Elijah Hinds, and to them three children were born, one son dying in infancy. Remaining are Mrs. B. J. McWilliams, Oklahoma City, Oklahoma; and Mrs. Claud L. York, Drumright, Oklahoma, with whom Sister Hinds was making her home at the time of her death. She is also survived by thirty grandchildren, ten great-grandchildren, one brother, one sister, and many friends. She died as she lived, a true and devoted Saint and mother. The funeral sermon was by Frederick A. Smith, assisted by John Hovenga, Stewartville, Missouri, was the home town of the deceased. Interment was in Maple Grove Cemetery.

**CHAPMAN.**—Heber William Chapman was born in Wiltshire, England, July 7, 1854. He came with his parents to America when he was seven years old. They lived in Utah for about three years; then they moved to Harrison County, Iowa, near where Persia now is located. He was married to Miss Frances M. Legan November 14, 1875. To this union ten children were born, seven of whom survive him: Mariah Howard, Robert E. Chapman, Elsie Woods, Mabel Sherwood, William J. Chapman, Eva Mowers, and Elvin Chapman. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints June 19, 1887. He moved with his family to Hood River, Oregon, in 1920, where he engaged in business until 1923, when he moved to Vancouver, Washington, where he lived until the time of his death. His first wife preceded him into the future life in February, 1920. He was married to Sister Callie Tucker, November 20, 1920, who survives him. He was ordained an elder February 25, 1910. It may be said of him, that he was faithful to his church, honorable in life, and died strong in the faith. He died December 23, 1929. Funeral services were conducted by Elders Eli Bronson and M. H. Cook, M. H. Cook preaching the sermon.

**HOPKINS.**—Mary Levira Hopkins was born in Akron Township, Peoria County, Illinois, April 22, 1855, and departed this life January 4, 1930, after a short illness. She was married to Julius H. Hopkins, at Princeville, Illinois, May 26, 1872, and with the exception of a few years, spent her life in Princeville. For the past forty years she lived in the home where she passed away. To this happy union were born Mrs. Agnes Beardsley, of Richmond Hill,

Long Island, New York, who was unable to be present at the funeral on account of illness; Mary Geneva, who died in the bloom of womanhood, July 20, 1892; Nina Adeane Dawson, Dahinda, Illinois; Alice Maude Dawson, Kingston, Missouri; Roy Victor, Independence, Missouri; Henry Burt, Princeville, Illinois, who has tenderly cared for his mother for the past twenty-three years, since the death of her companion March 6, 1906; Bessie Lee Farquer, Dahinda, Illinois; and Harriet Lue Hopkins, East Moline, Illinois. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in youth, being reared in a Christian home, and has ever been faithful to her trust in the gospel of Jesus Christ. She was a patient, uncomplaining mother. She was most happy in her own home. Surely her children can rise up and call her blessed. By her bright, cheerful, pure, sweet life she contributed much to-

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Forty acres all fenced, 5 acres cultivated; 2-room box house. One fourth mile to school, on public road, 3 miles to Saints' church, 3 miles to Ava; 3 springs; lots of good timber. Price \$650. Terms, \$150 down, balance small monthly payments.

Seven and three fourths acres all fenced, good soil. On public road, 4 miles to Ava, ¼ miles to school, 2 miles to Saints' church. Four-room frame house painted white, small barn and smoke house, good spring near the house, nice blue-grass yard; nice place to live, good place for chickens, vegetables and fruit. Price \$750. Terms, \$150 down, then \$15 per month. I have other farms for sale. Big list free.

JOSEPH WARD  
Ava, Missouri

ward the happiness of her husband while he was with her, and toward her children. Between her and them was an unusual devotion and love. The funeral service and interment were at Princeville, E. R. Davis in charge.

ARD.—Elizabeth Cooper was born in Baldwin County, Alabama, December 7, 1860. She died December 20, 1929. Married Philip Ard in 1875 and was the mother of nine children, seven girls and two boys. Two of her daughters preceded her in death. She was a good mother. Was baptized a member of the church by Elder W. J. Booker, at Robertsedale, Alabama, September 19, 1909. It was in her home that Brother Booker passed away. Left are her husband, four brothers, two sisters, five daughters, two sons, grandchildren, great-grandchildren, and a host of friends. The funeral was conducted by Elder H. M. Aebli. Interment was in the Cooper Cemetery.

SKANK.—Frances Elizabeth McClenahan was born at Traders' Point, Mills County, Iowa, October 11, 1850. Departed this life December 5, 1929, at her home near Henderson, Iowa. In her early youth she united with the church and lived a consistent Christian life. She married George F. Skank in 1868. To them were born one son and three daughters. Her husband preceded her in death in 1912. She is survived by all her children: G. Fred Skank and Mrs. Ethel I. Stephens, of Henderson; Mrs. Ida L. Castor, and Mrs. L. May Cater, of Des Moines, Iowa; fifteen grandchildren; ten great-grandchildren, and one sister, Mrs. S. I. Gifford, of La Harpe, Kansas. The funeral sermon was preached by Patriarch Joshua Carlile, and interment was in Farm Creek Cemetery, at Henderson.

MOSIER.—Charles V. Mosier was born December 26, 1857, at Byrneville, Indiana. Died December 21, 1929, at Independence, Missouri, of Bright's disease. He married Laura Foote April 21, 1882, and to them seven children were born. A son, Orville D., passed away some time ago. Remaining are his wife, Laura Mosier, of Independence, Missouri; his children: Mrs. Ethel Schwab, Mrs. Nellie Bingham, Knoefel Mosier, Arco R. Mosier, of Independence; Mrs. Myrtle A. Smith, Los Angeles, California; Mrs. Cleatie M. Baker, Bradford, Indiana; and nine grandchildren. A short funeral talk was given by George Jenkins. Interment was in Mound Grove Cemetery, Independence.

CHIVINGTON.—Lauretha Smith was born February 15, 1863, at Des Moines, Iowa. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in February, 1886. She devoted her time in service to the church. Was united in marriage to John Chivington September 25, 1880. Left to mourn are her husband; a son, J. W. Chivington, of the home, Rich Hill, Missouri; a daughter, Mrs. Helen Leaveridge, Kansas City, Missouri; three sisters, Mrs. Elmira J. Neal, Rich Hill, Missouri; Mrs. Mary Libergan, Independence, Missouri; and Mrs. Anna Seavers, Newton, Iowa; and many friends who will miss her kind words and deeds. The funeral was by Elder George Jenkins. Interment in Mound Grove Cemetery, Independence, Missouri.

ROBERTS.—Harriet Sullaway was born in Wales, August 25, 1856. When three years old she came with her parents to America, and they located in Saint Louis, Missouri, where she remained until her marriage to Arthur Roberts, December 31, 1881. To them four children were born, Arthur in 1882; May Belle, 1885; Joseph Marion, 1888; and Harry Elmer, 1896. She was baptized a member of the church September 29, 1890, by Ivor Davis. After the death of her husband she spent some years in Independence, Missouri, at the home of her daughter, Sister J. M. Lloyd; she also lived in California, with her sons at Los Angeles. There she passed away December 25, 1929, as the result of an attack of heart failure. Surviving are her children; six grandchildren, one great-grandchild, one brother, Joseph Izatts, one sister, Mrs. W. R. Wiedman, and many friends. The body was brought to Independence, where services were held December 30 in charge of Elder John F. Sheehy, sermon by Elder J. M. Terry from the text, "Blessed are the dead that die in the Lord." Interment was in Mound Grove Cemetery.

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Volume 77

Independence, Missouri, February 5, 1930

Number 6

## EDITORIAL

### More Good News

#### *Report on Joint Council Meetings*

The Joint Council of Presidency, Twelve, and Presiding Bishopric closed a lengthy series of meetings at noon, Friday, January 31. The men of the council are quite agreed that this was in many ways the best series of meetings that we have held in many years. There was a very marked degree of unity and light. Questions submitted were discussed with the utmost freedom, and in practically every instance decisions reached on important questions were by unanimous vote.

#### *Good Fellowship Prevails*

The marked degree of fraternity made the meetings very enjoyable. At noon each day the members of the council dined together in the Auditorium dining room; and the experience of breaking bread at a common table so many days in succession promoted their bonds of friendship.

Early in the meetings a reception was given to Apostle Paul M. Hanson, recently returned from his foreign mission. His return completed the circle of apostles—all members being in attendance at the council meetings. We found Brother Paul to be looking fine in point of health, and in splendid spirits. Three members of the council celebrated birthdays during our sessions: Frederick M. Smith, John F. Garver, and J. Frank Curtis. In each instance the event was taken note of by the council in ways suitable to the occasion.

So far as practicable the pre-conference work of the council was gotten out of the way. Never before, to so great an extent, has the slate been cleared before conference, in order to give the members of the council freedom to attend the conference meetings and to render their contributions in the various educational, devotional, and business sessions.

Mission appointments were made, so far as practicable. A goodly number of new names was

added to the list. Programs were mapped out and agreed upon in the missionary, financial, and other departments of the church. Steps were taken to put the Auditorium in better shape to receive conference visitors. Work is now in progress putting in the permanent ceiling in the upper auditorium, which should greatly improve the acoustic properties of the building. Work is also being done to improve the lower auditorium. Details of these enterprises no doubt will be reported from time to time.

#### *Bishop Reports Fine Showing for 1929*

The Bishop reported that the year 1929 had excelled all previous years in tithes and offerings. He reports in round numbers the tithes and offerings for the year were \$570,000, as against \$524,000 in 1928, and \$441,000 in 1927. The figures given for 1929 do not include offerings to certain special funds, amounting to some \$90,000. Drives for special funds may come and go; but tithes, offerings, and consecrations furnish the steady income and are fundamental in principle. The record for 1929 is a wholesome and hopeful portent.

In point of baptisms the later months of the year, beginning with the missionary campaign launched in May, showed, month after month, new high records in number of baptisms. In many ways the year 1929 was a memorable year, and leads, we trust, to greater endeavors and greater achievements in 1930.

#### *Good Record for Independence*

In Independence, where many interests focus, the year 1929 was very successful. It was a banner year for Independence, financially. Considering all that has happened, and more that has been rumored that never did happen, this showing is very significant. Tithes and offerings in Independence amounted to \$49,049.60. Offerings to local expenses \$12,647.57.

Peace and harmony have prevailed in our congregations to an extraordinary degree. At the annual elections in the various congregations in Zion, at the close of the year, the action in each instance was practically unanimous. When the congrega-

tions met in the conference in Zion, again unity and harmony prevailed.

At that conference, too, was launched a forward-looking and unified plan of church building for the entire city of Independence. This plan commits all of the congregations to the centering of their forces upon one building project at a time, in an order to be determined by general and local authorities in consultation, until all of the congregations shall be suitably housed in church edifices free from debt. This is no small matter, as we are constantly building for those who are gathering in to Zion. The growth of membership in Independence during 1929 (a net gain of 480) in itself would make one large branch, far above the size of the average local branch.

We trust that the good will typical of the council meetings and the meetings in Zion, and typical also of district and stake conferences being held, will be gathered up and find its full expression in the General Conference of 1930.

ELBERT A. SMITH.

### The White Masque

With the Centennial General Conference coming on and the presentation of the pageant, *Fulfillment*, in prospect, the White Masque Players of Independence are for the moment before the eyes of the people of the church a great deal. The pageant will be staged under their sponsorship and by their membership, with the help and cooperation of hundreds of other people in Independence, Kansas City Stake, and surrounding territory.

At this particular time some mention of the meaning and significance of the name, "White Masque," will not be amiss. The name was taken by the club in April, 1923, after it had been organized for one year under the name, "The Independence Dramatic Club," and had presented several public performances.

White being the natural and historic symbol of purity, and the masque being the symbol of the drama, "White Masque" stands for "purity of the drama." This the club had in mind when the name was chosen nearly seven years ago. And the matter of purity in drama is an important consideration, especially at this time, when there is so much discussion publicly and privately concerning censorship of both the screen and the legitimate stage.

It is not intended that the White Masque Players shall be prudish in their efforts to encourage wholesome drama. They have no program or campaign of censorship, no channels of propaganda through which to work negatively at the problem of a

cleaner stage. Their ideal is to work constructively in the direction of superior dramatics by selecting and presenting those productions that develop and cultivate the finer appreciations of man. They are particularly interested in the field of the religious drama, and in the use of drama to inspire and build strength of character.

Some people will contend that the matter of morality should not enter into the presentation of dramatic productions, that "art for art's sake" should not be reduced to the level of "drama for propaganda." We shall grant that plays can and often are made tedious and inartistic by the insertion of material that is merely undisguised propaganda. On the other hand, we are not convinced that drama, even in its most artistic moments, is either above or outside the moral law. Be the drama what it may within and of itself, once it is presented to an audience, it has a certain effect on the lives of those people, and in that moment takes on a moral aspect. For things are moral or immoral in that they exalt or debase human personality, human life.

With this conviction in mind, such organizations as the White Masque Players may continue their efforts for wholesome drama with assurance that they are laboring in a useful field of activity. There are great possibilities in a demonstration that the "purity" for which they stand is not a purity of repression, abstinence, and restriction, but an aggressive achievement in the creation and production of the best in dramatic art.

L. E. F.

### Encouraged in His Ministry

One of our younger ministers who has had experience in foreign mission fields and also in the States, recently gave expression to his feelings in a letter to President Frederick M. Smith, from which the following is quoted:

It may interest you to know that some of my work in the past few months has been very encouraging to me. What I mean is that my experiences have been of such a nature that I feel they have been among the richest blessings of my ministry thus far. I have been permitted to labor in conjunction with a very fine young man, Brother \_\_\_\_\_, and our mutual efforts have borne some fruits. This has been beneficial to me, and I believe it has been good for the people where we have labored.

If my observations are correct and unprejudiced, I find that there is more unity of purpose and a better understanding of the real program of the church among the people where I have been serving than at any time during the past nine years. There is a greater willingness on their part to study the Zionite phases of our work and a greater desire to comply with the financial requirements than at any time I have been among them. The spirit of fellowship is growing. A more intelligent vision of what is expected of both individuals and groups is growing in the general comprehension of our people. The growth has been slow, but I be-

lieve it will be sure and consistent. Such growth means progress, and finally will bring victory to those who continue to carry on faithfully.

Personal acquaintance with the brother who is the writer of this letter and the note of conservatism contained in the communication would indicate that his conclusions and his impressions are legitimate fruits of a study of his experiences. The brother is neither pessimist nor optimist, according to the meaning usually accepted for these terms. For this reason there should be encouragement in his letter—encouragement for all who may read.

The belief that the growth in comprehension of saintly duties is sure and consistent contrasts sharply with the statements of those who are making a business of adversely criticizing and condemning as apostate, the Reorganized Church.

R. J. L.

### Legionnaires as Tithe-payers

There comes to us from the office of the Presiding Bishopric a statement of the financial contribution of the members of the Tenth Legion up to November 30, 1929. This young people's movement was started in the summer of 1929 and on the date given had a membership of only sixty. Yet this group had paid in to the general church \$1,196.85 in tithing and \$238.53 in offerings.

As one of the primary requirements of his eligibility for membership, each Legionnaire has demonstrated his loyalty to the church by complying with the principles of its financial practice. This means the filing of an inventory, the making of an annual financial accounting, the payment of tithing, and the making of a sacrifice offering. The Legion does not make the financial requirement any more fundamental or necessary than the others, but does give that phase its proper place in an intelligent, balanced devotion to the church. Legionnaires believe that the financial law of the church provides for an equitable distribution of the temporal responsibility among the membership. They therefore subscribe to its observance.

We quote from the letter from the Presiding Bishopric:

Considering the short time the Tenth Legion has been in existence, we feel that it has made a creditable showing. Undoubtedly there comes to you at times the feeling that you are not accomplishing as much as you should, but we believe that the Legion is laying a wonderful foundation for the young people of the church. Of course the pioneers of any movement or business always meet the greatest discouragements. We feel that as the younger generation keeps coming on, your Legion will grow in numbers, which will then mean a larger number complying with the law that the Master has given to his church. When this time comes the church will go forward in leaps and bounds, and there will

## WORLD'S AFFAIRS

### A New Chief Justice of the Supreme Court

Illness and fatigue have conspired to force the resignation of William Howard Taft, Chief Justice of the United States Supreme Court. After a public life of forty years, in which Mr. Taft has served in a number of eminent positions, he finds himself today, at the age of seventy-three, too badly worn and tired to continue the heavy labors that he has undertaken. Since his appointment as Chief Justice in 1921 he has done much to clear up the cluttered condition of the court, and to provide means for the speeding up of its work. It is this effort which has cost him his health.

Mr. Taft has occupied the offices of Solicitor General of the Supreme Court, President of the United States, Governor General of the Philippines, and that office from which he is now forced to retire. In all these offices he conducted himself worthily and patriotically, not sparing himself the severest labors in order to facilitate the work of his offices. Perhaps the most trying time of his life came during his occupancy of the Presidential chair. He became a candidate for the presidency reluctantly, knowing that he was temperamentally better qualified for other work. The criticism that he suffered at the time cut him deeply, but it never halted his efforts to do good, nor did it embitter him. Those who know him best, and are best qualified to judge his abilities, know that the country lost by failing to bring him to the office of Chief Justice at an earlier time. One of the best effects of the uncertain Harding administration was Mr. Taft's appointment.

As Chief Justice, Mr. Taft brought to the country the ripest maturity of his unusual judicial powers and a high devotion to his task. That was

(Continued on page 175.)

be found larger groups of busier and happier people. We want you to know that you have the whole-hearted support of the Presiding Bishopric.

If every member were contributing his part through the regular channels of revenue, the church would be in a position to do many of the things we have been talking about for years. The Legion's program looks toward the day when every young person, particularly, and therefore eventually every adult, shall be observing the financial gospel.

Every member a missionary; every member a church worker; every member a tithe-payer! This is the call of the Legion.

Those who wish to join the Legion in 1930 should get in touch with the Executive Committee, at The Auditorium, in Independence.

L. E. F.

### January, 1930, Makes Good Record

Another record-breaking month in number of baptisms recorded, is just come to light. January reports are in, and baptisms number 303.

The total membership of the church is now 106,473, because of a net gain for the month of 333. The number of deaths reported for January was very low, only 96, and the total losses numbered only 110.

The goal of 6,000 baptisms for the year to close

April 1 is not at all impossible of achievement, though it would mean that 1,436 baptisms must be reported within the months of February and March. Decision Day has been set out by the leading quorums of the church as March 16. It would be well for all to read the Official which contains the announcement. Working together in the conservative manner suggested there, and filled with faith and righteous zeal, the goal of 6,000 baptisms for the year may be achieved.

R. J. L.

During the month of January the following numbers of the various types of reports were received by this office, resulting in the indicated changes in the Total Net Enrollment:

Net Enrollment of the Church January 1, 1930 .....		106,140	
Transfers .....	804	Gains from Unknown .....	125
Marriages .....	154	Gains by Correction .....	15
Blessings .....	126		
Ordinations .....	27	Total Gain .....	443
Silences .....	10		
Divorces .....	7	January Deaths .....	96
Expulsions .....	12	Expulsions .....	12
Changes of Name .....	2	Loss by Correction .....	2
License Restored .....	1		
January Baptisms .....	303	Total Loss .....	110

Net Gain During January .....

Net Enrollment February 1, 1930 .....

The total of 303 baptisms establishes another record for the Centennial Year. This is the largest number of baptisms that has been reported during any January in the history of the Reorganization as far as is shown by the records in this office.

The total number of baptisms for the ten-month period since April 1 is 4,564. This is 76.7 per cent of the goal which has been set for the church during these twelve months. As shown by the thermometer reading at the left the church is about 10 per cent below the percentage that should have been achieved by the end of January. However, this represents a gain because at the end of December the church was 12 per cent behind what it should have been at the end of that month. We are hoping that with everybody working together the church will be able to overcome the present handicap of 10 per cent and finish very close to its goal for the year. It will mean, however, that everyone will have to work very hard during the next two months.

The Honor Roll for the month of January is as follows:

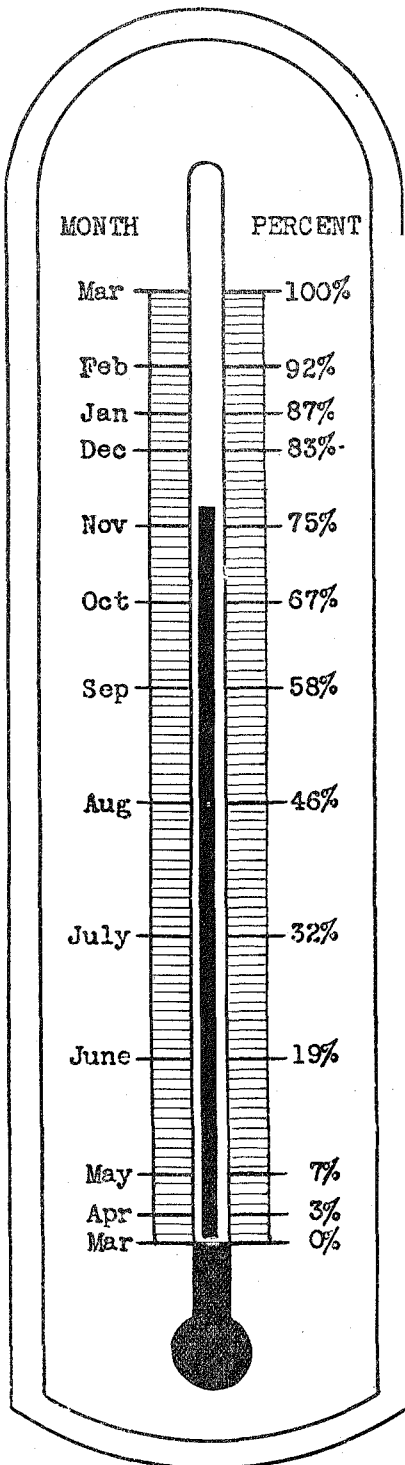
Society Islands Mission .....	224%	Kentucky and Tennessee District..	83%
Detroit District .....	135%	Des Moines District .....	80%
Northwestern Ohio District .....	120%	Kansas City Stake .....	78%
Southern Nebraska District .....	113%	Rock Island District .....	78%
Western Montana District .....	103%	Northwestern Iowa District .....	76%
Hawaiian Mission .....	100%	Saint Louis District .....	76%
Southern Missouri District .....	95%	Southeastern Illinois .....	76%
Southern Indiana District .....	88%	Eastern Oklahoma District .....	75%
Spokane District .....	84%		

The achievement of the Society Islands Mission in more than doubling their quota during these ten months should be noted. At the present time the Society Islands have reported a total of 157 baptisms, whereas their quota was set at 70.

The Detroit District has also been doing exceedingly well in the last few months. During November, December, and January a total of 105 baptisms has been reported. This brings their grand total for the ten-month period up to 260. Since the quota set for the Detroit District was 193, this means that they have obtained 135 per cent. The example of the Detroit District and Society Islands Mission should be followed by other districts in the church.

THE DEPARTMENT OF STATISTICS,

By CARROLL L. OLSON.



# OFFICIAL

## Decision Day—March 16, 1930

The Joint Council of Presidency, Quorum of Twelve, and Presiding Bishopric, which has just closed its meeting, has set apart Sunday, March 16, 1930, as church-wide Decision Day. It is hoped that by setting our endeavors toward this specific date it will be possible to reap the missionary harvest for which the entire church has been working.

The results of the missionary emphasis which has been placed upon our church work during the past ten months has been most gratifying. The total baptisms in five of the ten months have exceeded similar months in any preceding year. Yet in spite of this splendid showing we are not up to the quota which we have set for ourselves, and more than fourteen hundred baptisms must be reported to the statistician during the next two months if we are to reach our baptismal quota by the beginning of the Centennial Conference.

In preparation for the Decision Day which has therefore been appointed, we are calling attention to the following methods of preparing for the conversion and baptism of people who need the church and whom the church needs:

*Convert the children.* Every branch president and every director of the church school should seek to enroll unbaptized Latter Day Saint children in classes especially organized to prepare them for church membership. The Church Statistician has made a careful estimate of the number of children below fifteen years of age who are connected with Latter Day Saint families and places the total at about six thousand five hundred. We do not wish to overpersuade the young people before they are ready for church membership, but we are sincerely anxious that they shall make an early decision for Jesus Christ and that they shall grow up thereafter with a definite consciousness that he has a rightful place in their lives. There can be no more stabilizing spiritual experience than this.

*Complete the family circles.* In spite of the splendid church-wide response to our suggestion that the ripest field of missionary endeavor is in the families of the members of the church, there still remain many thousands of good men and women who know of the church through their relationship with church members but who have not yet decided to join with us. There should be a church-wide campaign of personal invitation directed toward the

completion of as many Latter Day Saints' family circles as possible.

*Revise and work over the prospect list.* Many of our most progressive branches keep a list of prospective church members to whom they feel definite and immediate responsibility. These lists include friends in every stage of approach to the church, and will reveal many who are near the kingdom and who will be eternally grateful for the help given them in making their decision. Without doubt an invitation to join the church should go to every desirable prospect who is ready for this invitation.

The pastor of every branch will of course take the lead in missionary work within the confines of his branch. The Saints who are in touch with prospects will keep the pastor apprised of the work they are doing, and in addition he will seek to arrange for cottage preaching services, visits by the priesthood, continuous Sunday evening missionary services, etc., as may be necessary and desirable.

Whatever method may be used in winning these good people to the church, the background upon which success will be predicated will have to be provided by the personal lives of the Saints. We are therefore making a special appeal that the Saints throughout the world will continue to be active in prayer and personal testimony, in the distribution of church literature, in taking *Ensign* subscriptions, and in all other methods which will aid in the achievement of our great purposes.

We believe that by mutual cooperation throughout the entire church, Decision Day, March 16, 1930, can be made a day of great spiritual achievement such as shall be remembered for many years. We do not want to overpersuade our friends and so bring them into the church before they are really converted, but we are eager that the many thousands who are considering church membership shall be baptized into the church and become assimilated into the working forces which are joined with the Master in the building of Zion.

Begin to work right now. Keep on working till the last man has been won. The church rightfully expects that every man will rise to his great opportunity and do his full missionary duty.

F. HENRY EDWARDS.

If you have not sent your subscription to the *Daily Herald* for the period of the 1930 General Conference and Centennial, you had better do it right now. The price is fifty cents and the first number is to be printed April 7. Order from Herald Publishing House, Independence, Missouri.

# Centennial Conference

## Advance Information

The installation of an additional heating unit in the Auditorium is fast nearing completion. When this work is finished, it will mean that the April conference will be practically insured against any unusual "cold snap."

Construction work for placing the ceiling in the Auditorium is being pushed. This will be of interest to the musicians of the church and to those who will speak at the Centennial Conference, as the acoustic properties of the Auditorium will be greatly perfected when the ceiling is in place.

Up to the date of this issue very few have sent in requests for reservations, or notified the committee that they have already secured accommodations. This delay is causing the committee considerable worry and indicates that last-minute reservation will have to be made. This will be exceedingly difficult to do. The committee again requests that those expecting to attend the conference will communicate with them immediately and either request reservations, or inform them if they have already secured accommodations. Mail should be addressed to

*The Committee on Reservations and  
Accommodations,  
The Auditorium,  
Independence, Missouri.*

A preliminary report from the Presiding Bishopric indicates that over \$28,000 has been contributed to the Auditorium Fund this year. This is a very definite indication that a considerable number are remembering their Auditorium pledges and paying the balances due. Individual members know whether their original pledges to the Auditorium Fund have been paid or not, and those who have not paid their pledges in full can help very materially if they will pay the balances due. Now, while the work is in progress, it is much easier to keep it going and do additional necessary work than it would be to start the work anew.

There has been a steady demand for copies of the oratorio, *The Course of Time*, which is to be sung at two performances at the Centennial Conference. It may be years before another edition is printed, and those who wish to secure this Centennial Edition should send their order to Bishop Carmichael at once. A copy of this souvenir edition will be of permanent interest, and whether you sing in the Oratorio Choir or not, you should have a copy of this musical masterpiece. The price is \$1.25 each, mailed postpaid.

## Evening Programs at the Conference

Two performances of the Oratorio, *The Course of Time*, will be given Sunday and Monday nights, April 13 and 14. The oratorio will be conducted by the composer, Evangelist John T. Gresty, of Sydney, Australia. This event has long been anticipated by the members of the church, as well as by the musicians. Practice has been going on steadily in the larger choirs of the church, and the two performances at General Conference will very likely bring together the largest group of musicians ever assembled at one time in the history of the Reorganization.

The music contest, sponsored by the Department of Music, under the direction of Miss Mabel Carlile, will be held Tuesday evening, April 15. Details of this contest are given on pages 55 and 78 of the *Saints' Herald* for January 15. This should be read carefully, and it is hoped that a large number of musicians in the church will take advantage of this opportunity and participate in the contest.

There will be a "song fest" in the Auditorium Wednesday, April 16, from 7.30 to 9 o'clock. Those who have attended like events at former conferences will remember the very enjoyable programs on these occasions. It is desired to fill the main Auditorium room to capacity, and the Conference Committee looks forward to a great experience when 7,000 or more Latter Day Saints participate in this program.

Thursday evening, April 17, has been given over to a reception for the entire conference crowd. Each general church officer and department head will be in his office for the purpose of meeting friends and visitors to the conference. This will afford an opportunity to get better acquainted with the general officers of the church. Due to the heavy schedule of class work, business sessions, preaching services, and evening programs, but little time will be available for social purposes. But Thursday night of the second week, the Conference Committee feels that it will be a welcome break in the steady routine of the conference to have the general church officials and department heads in their own offices where the conference visitors may have a special opportunity to get acquainted, renew old friendships, and form personal contacts which will better enable them to carry out the work in which they are mutually interested.

Other features of the Centennial Conference will be announced in this column each week, and readers of the *Herald* are invited to follow them carefully, so that they may be informed regarding plans for the coming conference.

*The Centennial Conference Institute*

Among the many plans being perfected to make the great experience of the Centennial Conference an outstanding event in the history of the church, attention is called to the list of institute classes to be held each forenoon of the twelve week-days. These classes will run on a one-hour schedule in four class hours, from 7.30 to 12 each forenoon. At the same hours there will be lectures and devotional and preaching services scheduled, so one may secure a varied program as may best suit his need or desire.

*Institute Credits*

Credits counting toward a certificate in Religious Education and Leadership will be awarded those who comply with credit requirements. One point per class hour will be allowed for attendance at not less than ten of the twelve sessions in a class. This will permit of a total of forty-eight points being earned if four classes are attended regularly. This means one must enroll at the opening of the conference and remain through to its close.

Helpful outlines are being prepared in most of the thirty-six classes, and in some cases a booklet is being printed, summarizing the lectures.

We list, below, the subjects to be treated, grouped by class hours. It may be noted that there are many courses planned for each of several groups of church workers. Every student should be able to find what he wishes, whether one desires general or specific courses in religious education, the work of the priesthood, music, parenthood and home-building, or fundamentals of our faith, belief, and church policy.

A folder of the classes is being prepared and should be ready for mailing by February 15. This will include a brief statement by the instructors of the ground to be covered in each class, and the time-table from which those who are coming may plan their selection of studies and make enrollment beforehand. To cover cost of class outlines and the expense of sending out credit cards, a uniform charge of twenty-five cents will be made for enrollment in each class.

In order that the membership of the church may be fully informed of the nature of the class work and able to plan their attendance, a supply of the institute folders will be sent to each branch president for distribution. Additional folders may be had on request.

The selection of classes should be made at the earliest possible date and application made for enrollment. Advance notification is imperative if adequate provision is to be made for conference attendance.

*Centennial Class Schedule***7.30-8.30**

Recreation in Religious Education.—E. E. Closson.  
 Story-telling in Religious Education.—Nellie Blackmore.  
 Art in Religious Education.—Nellie Sampson.  
 New Program of Religious Education in the Church.—F. M. McDowell.  
 Beginning Conducting.—Mabel Carlile.  
 Church Finance.—J. A. Becker.  
 Principles of Salesmanship.—C. A. Skinner.  
 Keeping Fit.—A. W. Teel.  
 Doctrine and Covenants in the Light of Today.—F. H. Edwards.

**8.40-9.40**

Working with Adults.—Blanche E. Mesley.  
 Working with Children.—Bertha Constance.  
 Working with Young People.—E. E. Closson.  
 Effective Speaking.—O. Salisbury.  
 Personal Evangelism.—F. H. Edwards.  
 Worship.—J. Blackmore.  
 Essentials of Stewardship.—A. Carmichael.  
 Zion's Social Ills and Suggested Remedies.—M. A. Etzenhouser.  
 Advanced Conducting.—Mabel Carlile.  
 Practical English.—Irene Layton.

**9.50-10.50**

Dramatization and Religious Education.—Florence Thompson.  
 Preparation for Marriage and Parenthood.—Ida Etzenhouser.  
 Science and Religion; Young People's Problems.—M. E. Mortimer and others.  
 Doctrinal Fundamentals.—J. F. Garver.  
 Bible Appreciation.—J. Blackmore.  
 Handcraft in Religious Education.—Lenoir Woodstock.  
 New Program of Religious Education in the Church.—F. M. McDowell.  
 The Contents and Use of the New Hymnal.—Evan Fry.  
 Religious Poetry.—Irene Layton.

**11.00-12.00**

The Book of Mormon in the Light of Today.—A. B. Phillips.  
 Music in Religious Education for Junior and Intermediate Ages.—Luella Wight.  
 Missionary Administration.—E. J. Gleazer.  
 Pastoral Administration.—Ray Whiting.  
 The Church Home and Those Who Worship There.—M. A. McConley.  
 Religious Education in the Family.—Lydia Wight.  
 Community Stewardship.—J. A. Koehler.  
 Fundamentals of Teaching.—C. B. Woodstock.  
 Junior Church, Methods and Administration.—Nellie Blackmore.

**THE FIRST PRESIDENCY,**

By F. M. McDOWELL.

If one takes religion seriously enough to believe that it makes a difference with character and conduct, it is impossible not to "discriminate" in some fashion in favor of persons who profess a type of religion which one considers indicative of intelligence and conducive to sound character. But such discrimination need not involve bitterness, hatred, or bigotry.—*The Christian Century*.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### "Send Out Thy Light"

*A sermon of J. H. N. Jones, of the Australian Mission, delivered at the Stone Church, Independence, Missouri, January 19, 1930.  
Mrs. A. Morgan, Reporter.*

*Editor's Note:* Elder Jones made a few interesting introductory remarks and delivered some personal messages which we do not find room available to reproduce. He then said:

I want to draw your attention to a well-known Psalm. I was almost wishing that the choir had sung that song, though it sang one with which I am very well acquainted and love very much. I wish they could only sing the one that is set to these particular words: "O send out thy light and thy truth. Let them lead me; let them bring me unto thy holy hill, and to thy tabernacle." (Psalm 43: 3.)

I desire to associate with that, one over in the New Testament which says: "And be not conformed to this world; but be ye transformed by the renewing of your minds." (Romans 12: 2.)

The Psalm which I have read, or the verse from the Psalm, to me indicates what we may term missionary activity. I do not know whether David would quite agree with the application I am making of his words, but he is not here, and in my judgment the Psalm absolutely, or admirably, suits my talk: "Send out thy light and thy truth."

Last Sunday night I listened to a very fine discourse by Brother Hanson, wherein he said, "Let your light shine." He laid emphasis on the word *let*. The Psalmist here says, *Send it out*. "Send out thy light." That seems to me to be equivalent to saying, Go into all the world and preach the gospel. Jesus Christ has been revealed unto us as the Light of the world, and this church has always been, I am proud to say, a missionary church; a church that believed it had something worth while; a church for which men were called to sacrifice, and they went joyously out into the different parts of the world, leaving their families behind them, without hope of financial reward, to be socially ostracized, knowing that that would be the result when they went out. Yet their love of the truth led them out, their love of souls, their love to carry the light, to be light bearers. And then I think of that beautiful Psalm, or it is from Isaiah, where it says, "How beautiful are the feet of those who bring

good tidings of good things." And so we regard the light-bearing of the gospel, or the missionary work of the gospel, as being a blessed thing. And I, this morning, desire to speak just a little concerning our experiences of the gospel in Australia, and also to point out to you what I consider to be some of the fundamental things of our faith; some of the peaks, shall I say, the high places, that we must ever occupy if we desire to be true to our foundational principles.

We had some light before this gospel came to us. Most of us, I suppose, have been gathered from one church or another. We were walking, to a degree, I should say, in the light of the Reformation. In fact, in my own father's home there had been a conflict, a struggle between the two, the Reformation light, and the light of the Catholic Church. But when the Restoration came we had the triangle. There was a struggle then among the three, and I am pleased to say that the Restoration idea conquered, and that is why I am here today. I would not be here if it were not for that fact.

What was there in the Reformation and in the Restoration that brought conflict, and what was there in the Restoration that brought about a victory? And I should say that whatever brought about a victory in our lives in favor of our present faith must be something that is worth while holding.

The old church to which my mother belonged was supposed to have come right down uninterruptedly from apostolic time; supposed to hold the keys of the kingdom which were given by our Lord to Peter. The Reformation was a breakaway from that. The Reformation was really a reaction against the priestly tyranny of Rome. The Reformation arose at the time modern scholasticism arose. It dates from that time—the translation of the *Bible* from the original into what we might term the common, everyday language; the spreading of the *Bible* throughout the whole civilized world, so far as it could be sent; the right of private interpretation of the *Bible*. The Reformation gave, then, to the world, as its supreme gift to mankind, the *Bible*, but every man interpreted the *Bible* just to suit himself, and therefore the Reformation gave rise to a multiplicity of sects.

We belonged to one of these sects; and I can remember the cogitations of my mind in early years, when I was brought up in the Methodist Sunday school. I read my *Bible* and found that there were many things in the New Testament, or new covenant, which were not being taught there in the schools, or in the pulpits of that particular faith, and I oftentimes said to my parents, "Why are things



not the same today? If things were as they were in the days of Jesus Christ and the apostles I could become a Christian; but I can not follow present-day teachings with the *Bible* in my hand."

I little thought at that particular time, when I made these comments to my father, who was a Methodist preacher, that the day would come when that same old gospel, or a people professing to have that same old gospel, would come knocking at our door, and that I would ever receive any knowledge of that same gospel by that same Spirit that I had read as being manifested in *Bible* times. I never thought such a thing could ever occur.

We were told that all these gifts and blessings which had anciently followed the Christian church were confined to the apostolic times, and that we must not expect anything of that kind now. But the church here in America, the place where God had spoken to that young man and given him a message to this generation, endeavored to send out the light of the gospel to other hands, and what a task, what a task those messengers had!

There had preceded their testimony rumors that had spread, as it were, on the wings of the wind, and everybody knew of that dark and murky stain that had come into the stream of truth. I have heard it said that the Americans say Evil will travel from Maine to Georgia while Truth is getting her boots on, or before Truth gets her boots on. And so it can travel right across the great Pacific Ocean, or the Atlantic Ocean. It can encircle the globe before truth can get a start; and so, before the messengers of the Reorganization came to Australia, people were very, very well prejudiced against it because of the evil doings of some who claimed to be its spot lights. That was the condition when the work came to Australia; and though the sectarian world could not deny the principles taught by the elders of the church they could speak truthfully concerning some who had represented the church. They could throw calumny over the name of the church and prejudice and inflame the minds of the people against the message. That was the condition in Australia, just as it was in America, when the light bearers came. I refer now to Brothers Wandell and Rodger.

I will tell you one or two stories of their missionary activities, or one, particularly, about Glaud Rodger, which will give you an idea of what I mean in relation to the difference between the reformation idea and the restoration idea. The reformation idea was one of scholasticism. The restoration idea was one of revelation. Now catch that and remember it. Faith in God was the reformation idea, backed up by scholasticism of worldly men.

Faith in God was the restoration idea, backed up by revelation, by inspiration. And so we were asked to believe that God had actually spoken again to men. But how was the matter to be proved? How get a message coming into a land so well prejudiced by rumor of the character that we had? How could he bring the light and truth of the gospel to prejudiced minds, unless some power accompanied him which we had not hitherto known?

Glaud Rodger went down into a place called Westonport to visit a relative. He lived with them out in the foothills. He went down to the seacoast where there was a little village. In that village was a man named McIntosh, and his wife and family, who kept a kind of hotel, where people could come and lodge, dry their clothing if they were wet, and refresh themselves, and always find a welcome. Glaud Rodger used to walk from the foothills down through swamps, so I was told (not by himself but by those who entertained him), up to the knees sometimes in water, to preach in a little place in that town. He came to McIntosh's home. McIntosh heard he had been there and he said, "Wait until I catch him. Wait until I catch that Mormon coming to my home. I will give him all he wants from the *Bible*." And he said to his wife, "Don't go out to hear that man preach, whatever you do. Don't go near the place." He was preaching in a little ramshackle building which was of such poor construction that you could see through the chinks. Mrs. McIntosh said, "I didn't obey my liege lord; I sneaked out at night and had a peep in through the chinks—curiosity in a woman—and I heard him preach. And when he came to my home he used to talk to me about this message, until the time came that he was about to depart. He was going away to another part of the field. This particular day he was in there talking to me while my husband was out in the field, and while he was talking I heard a Voice say to me, 'This is your last chance.' I turned to him and said, 'Did you speak, Mr. Rodger?' He said, 'No, ma'am. What did you hear?' " She said, "I heard a Voice say, 'This is your last chance.'" He said, "That is the voice of the Spirit"; and she was so excited about it that when her husband came in she told him about it, and he said, "Mother, while I was out sawing the log of wood, I heard the same Voice saying to me, 'This is your last chance.'" And that meant that these two people went out the next morning about day-break, about five o'clock in the morning, to where there was a tidal stream—the tide was in at the time—and were baptized by Glaud Rodger. And that Scotchman, that Presbyterian, and his good

wife, remained, to my knowledge, faithful to the Restoration up till the end of their lives. They bore testimony. Why? Because this work carried with it the Spirit of God, the witness of the Spirit, which is the most important thing; and associated with our propaganda work as we go forth, there must be that power of God, without which we can not succeed in putting this work across.

Some people believe that we should swerve toward scholasticism. I am not one of these. I love learning; but all the learning that could be crammed into my shallow brain could never drive out of it the witness of God's Spirit. Learning I think to be all right, provided I can classify it in the light of the truths that God has revealed to us. But our danger arises when we begin to classify the truths that have been revealed to us through the telescope of human education. That is where our danger lies. I say it boldly; I know it.

Even since I came to this land I have met young people who came out from church schools who are really perplexed concerning some of the things that they have been taught in the schools. One thing I shall mention: that man was one time a fish or a serpent or a mammal or an amphibian. It strikes at the very root of the Biblical revelation. That is what is termed the higher criticism. We are in danger from that viewpoint. Why, I ask, do we abandon the old paths wherein is the good way, in order to slip onto a position that can not be maintained even by those who propose it? It is time enough for us to accept the conclusions of science when scientists agree upon them, and when they are proved absolutely. But to yield our position that God created man in his own image for a position that says he created him as a fish, then as an amphibian, then serpent, or something of that kind—came up out of the sea into a tree, came out of a tree down on to the earth—it can not be proved at all! And yet that is what is being taught in the schools!

What I say is this, that we, as a people, are sent out to *teach the principles of the gospel as they are revealed in the books of the church*. The elders are commanded to teach the principles of the gospel that are revealed in the *Bible, Book of Mormon, and Doctrine and Covenants*. Those are our standards, and I find that the *Doctrine and Covenants* agrees with the *Bible* in that relationship. The *Doctrine and Covenants* says that God created man in his own image. The *Bible* says that after creating him in his own image, he gave him dominion over all these other lower creations, and I find it so today. I believe it ever has been so.

There are certain basic things I want to point

your attention to that we must stand by, and one of the basic things that we must stand by is the revelations that have been given to us as a people. In the formation of every society there are certain basic principles that are observed. There are certain things that have arisen which make the formation of that society a desirable if not an imperative thing. And I say that in the formation of this great latter-day work certain things had arisen, certain conditions among the religious bodies of the world, that made the formation of a new society, a new witness for God, if you will, imperative. And just as soon as any society or church or organization of any kind proves to be untrue to its basic principles, that society is gone. It is gone. And so, when we review the past of religious history in the world, even the past of Christianity—why are we here today as a people? What was the reason for our existence? What is behind it all? Why are we just a little bunch of 100,000 people, standing out and witnessing for Jesus Christ in our own peculiar way? Well, I will tell you why: Because of the tendency on the part of humanity to depart from the laws of God. That is why we are here, and if we want to stay here and continue our witness faithfully, then we will have to stand by our fundamentals.

I will prove that. We are here because of the instability of man, or because of the delusiveness of the forces against which he fights in the spiritual world; because of the insidious character of evil which oftentimes comes in like an angel of light. And why did God give unto us the restored gospel? Why was it necessary to restore the gospel? There is only one answer to that, and that is, because there had been a great departure from the truth. You didn't have the Reorganization then. The light came and swept abroad throughout the world. The impact of light and darkness created quite a great deal of trouble, as it always does. There took place another apostasy, another breaking away from the truth, and up came the Reorganization. Can not you see that the reason why we are here today as a people is because other people have not been true to the foundational principles of religion, the principles upon which they were based? Then it remains for us to take heed that we be true to that which we have received. And I will say that one of the basic things of this organization, one of the key positions of this organization, which it must stand by or go down, is the restoration of the priesthood by revelation from God. You can take that and see if it will not stand the scrutiny of all the intelligence you can place upon it and apply it to the revelations.

What was wrong with that which preceded it? Just that very thing. They had lost the authority

of God. They had lost the gifts of the gospel, which grew out of the use of authority. They had abandoned the ordinances that were placed in the church. These ordinances, when applied by those in authority, brought forth certain results.

You remember what was said by the Lord when he commissioned the disciples in ancient time, to "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned," or condemned. And he went on and said, "These signs shall follow them that believe." The account goes on to say, "And the apostles went out everywhere and preached the word, and the Lord worked with them and confirmed the word with signs following." There was the difference. That is the vital difference between the Latter Day Saint body and sectarianism; because that involves the witness of God's Spirit to the world, and that witness of God's Spirit to the preached word is what is termed by John the "greater witness." If we have received the witness of man, the witness of God is greater; and so soon as revelation moves out of this church, so soon is the witness of God's Spirit moved out of it. Well, then, I may as well move out of it for all the good it will be to me. And I know there are thousands of others who stand where they do today in the church because God has spoken to them, and they know the movement to be divine.

I say, therefore, that one of the big points or spot lights in the history of this church is the restoration of the priesthood, and with that restoration, the restoration of the gifts and blessings of the gospel. I know that these gifts and blessings have been—what shall I say—misused. You all know that. I know it, too. Notwithstanding the fact I know that these gifts and blessings have been misused, I never can get away from the fact that God revealed the truth to me directly by his Spirit. Shall I tell you about that? Have I time?

I would not be here today were it not for the revelation of God's Spirit to me, individually and personally, concerning this work. I had drifted away from religion, from the religion of the Reformation. I had gone because there was no power in it, so far as I could discern. Other people might find power in it or consolation in it. I thank God if they can. I have no fault to find with that. But for me there was nothing. I had been down to the penitent form, and come away, as I thought, converted. But there was no sticking power in it. As soon as I struck the world, with all its evils and fascinations, I was swept away. I had nothing to hold on to.

And when these light bearers came from over-

seas to our home and brought the gospel there, I was absolutely indifferent to it. I wanted the playground, the dance hall, or any other worldly pleasure. They held me. I saw my father persecuted, heard him maligned, and saw our family go through persecutions, and I wished that this message had never come to our home. But a good life tells. I say this for the benefit and blessing of my brethren; to those who are disappointed in their children who go out in the world, feeling the prayers of a good father or a good mother have been wasted on them. I never went to the church where my father preached; never heard him preach in my life, I was so stubborn. But when my father, who was the president of a branch, lay on his deathbed just before he died, or passed on, I stood there at his bedside, and from his dying body there came to me this message, If your father could have uttered his dearest wish, it would be that you should take up his work where he lays it down.

I was outside the church; didn't know what it was that came to me. I told the people around me what came to me. That went on until I went to a meeting of the Saints, a sacrament meeting. One well-known brother stood up and prophesied to a sister in another portion of the hall from where I was sitting, but nobody knew but myself what message came to me through that means. He spoke to the sister over in the right-hand corner of the building. I was on the left-hand side, and God spoke to me through that man's message given to the sister. I recognized it was the same Spirit that had spoken to me at my father's bedside. It now said, "If you will join the church, if you will submit and become a member of this church, it will alter the whole course of your life."

Finally I submitted, and the prophecies given me when I joined the church indicated that which was told me at that bedside, that I was to follow in the footsteps of my father, to fulfill his dearest wish. I was to do that; and my stubborn heart was broken down, and I was ready. I remember what people said to me who knew me before I had that experience. They said, "Oh, you one time belonged to the sectarian church, and you then believed that Jesus Christ was the Son of God. Now, what is the difference between then and your position now?" I said, "The difference lies here: At one time I believed that Jesus Christ was the Son of God, but now I know, and can go forward as a witness, for I know that he lives, because he has spoken to me."

I was ordained to the office of elder three months after I came into the church. And I came into the position my father had held. From that time to this I have been doing all I can to build up this cause.

That grand old man, Alexander H. Smith, when

you sent him to Australia, never saw our family until two days before he gave blessings. He told me exactly the same thing which had been told me at the bedside of my father, and further confirmed me, not only in the work, but prepared me for the office to which I have now been ordained. I believe in the divinity of this office or I would not have accepted it.

I want to get back to my text. The exhortation to Zion is, *Send out thy light*. What light? The light of God. The light of the gospel. There are any number of other people sending out certain kinds of light through education. Send out the light that has been revealed to you, the big points of which are the restoration of the priesthood; the revelation found of the *Book of Mormon*, the coming of the angel. Be true to the sentiments that have been expressed in the hymnology of the church; that "angels from heaven and truth from the earth have met, and both have record borne; thus Zion's light is bursting forth to bring her ransomed children home." Look at your hymnology, your books, and you can not fail to see that we must be true to these principles.

This morning I heard our brother speaking on the church, up in the radio room; the church which will stand the test of the future. I will tell you the church which will stand the test of the future, in one sentence. It is the church which carries most efficiently the message of love to mankind, and displays that love in actual deeds.

That is a complete answer. It is in harmony with what Paul said. Though I speak with the tongues of men and of angels, and have not charity, I am as sounding brass and tinkling cymbals. And he said, There are faith, hope, and charity, but the greatest of these is charity. And the church which will stand the test of the future is the church which has the most love of Christ in it.

I have not said half what I wanted to say. I may not ever get another opportunity of speaking to you, but I trust I may yet be enabled to let you know just a little more of what I think constitutes the genius of this movement into which we have been called.

May God bless you is my prayer. I thank you.

After all, perhaps the most terrible error of our smart and giddy-paced age is that we have mistaken knowledge for truth, and cleverness for wisdom, and have forgotten to distinguish between the "childish things," which Saint Paul said should be put aside, and the great childlike things, which abide, and to which we owe the strength and sanity of life.—*Doctor Joseph Fort Newton*.

## Disease; Bacterial Infections.—Chapter 3

By A. W. Teel, M. D.

### TREATMENT, PREVENTION, AND TESTS OF DISEASE

#### *The Gospel of Disease Prevention*

Bacteria of disease grow in dead matter everywhere, and produce decay. They change dead bodies to a form which plants use as food. A point of a pin may carry many thousand germs into the skin. They grow in the lymph, where they produce millions of new bacteria. Typhoid fever, diphtheria, erysipelas, and cholera are due to these organisms.

#### *Propagation of Germs*

When a cut discharges matter, or when a person takes a cold, it means a lot of active germs. The object of the physician and surgeon is to keep bacteria out of the lymph. Inflammation is due to the white blood cells beginning to stick to the sides of the finest blood tubes and passing through their sides into the lymph spaces, when more of the watery parts of the blood leave the capillaries, which produces a swelling. It is well to take care of cuts and bruises, and prevent inflammation and the entry of disease germs.

After bacteria gain entrance to the system through the skin, mouth, or other way, they may find a proper surface for development in the albuminous tissue, where, like yeast cells, they rapidly propagate. These bacteria produce noxious toxins and ptomaines, to which the various symptoms of disease are due, according to the specific microbes that spread into the tissues.

The field of disease-producing bacteria is so vast that only an outline can be given. The micrococci comprise spherically formed bacteria; the bacilli are oval or rod shaped, and the spirills are curved or twisted, as seen under high magnification.

Which, with you, are stronger—muscles, or ideals? Do not imagine that ideals have any right to absorb you, leaving your muscles to wither away. You will not begin to know what health means until you chuck overboard for good and all the symptoms and aches, fears and despairs, and wrong habits of diet and exercise. Be wise in choosing your doctor. Perhaps you need exercise; perhaps you need raw food; perhaps you need re-education of the brain cells. But whatever you need, use those things which are essential. You must fortify the whole physical body so as to master its numerous enemies and resist invasion.

#### *The Microscope and Its Help*

An influence which has helped the advance of scientific study and the progress of medicine, is the

increasing perfection of the microscope. With each development of this instrument a greater range has been given to our researches, and, with the assistance of chemistry, it is continuing to reveal to us fresh facts, which have created new branches of science. Electricity has revealed to us the mode of action of nerve and muscle, which would have been impossible to obtain in any other way. Though the hopes at first entertained, of its value in the treatment of diseases, have not been altogether fulfilled, it is still of much service in this respect, and perhaps it is still more valuable as an aid in diagnosis.

The ophthalmoscope, introduced by Helmholtz, has enabled us to understand diseases of the interior of the eye, which, without its assistance, was impossible. The laryngoscope has given precision not otherwise attainable to the diagnosis and treatment of diseases of the throat. The sphygmograph and the cardiograph have enabled us to ascertain the exact condition of the circulatory system, and are of the greatest service not only in studying problems of normal and abnormal physiology, but in the recognition of disease and its tendencies and in the influence of remedies. Nothing, from the time of Harvey, gave such an impetus to the study of exact medicine as the introduction or discovery of listening to the heart, or auscultation, by Lænnec, in 1816. Percussion of the chest, along with auscultation, enables us to understand diseases of the chest to a degree of precision unequalled in any other department of practical medicine. We are now able not only to recognize disease of each of the valves of the heart, but to estimate its degree, and the influence of the lesion on the greater and lesser circulations.

#### *Defense of Nature*

Our knowledge of diseases of the lungs is nearly as complete as that of the circulatory system. When disease germs grow in the body, they produce toxins, which are carried through the body in the blood. A little group of tetanus germs in a small wound or a small patch of diphtheria germs growing in the throat, may produce enough toxin to kill. When disease germs grow in the body and begin to poison it with toxin, the body begins to produce antitoxin, which saves the cells from being poisoned.

Red corpuscles carry oxygen through the body. The white corpuscles are the soldiers who kill disease germs. When the corpuscles are victorious, the germs are destroyed and the disease is stopped. But if the germs are too numerous and too powerful, the corpuscles are killed, and the disease goes on until the body dies.

There is another great defender of the body, the germicidal substance of the blood, and when disease germs attack the body, more of the germicidal sub-

stance appears. While some people are naturally immune to all contagious diseases unless inoculated, and can even swallow germs, the majority of us have to keep our physical resistance high, so as to ward off germ developments, and also use prophylaxis, which is the avoidance of the poisons of infectious disease and of local infections. The use of antiseptics in washing the nose, mouth, teeth, and throat, is indicated.

#### *Attacks of Bacteria—Immunity*

If the body is successful in its struggle with its enemies, the germicidal substance and the white corpuscles get the upper hand. After a patient recovers from some diseases (for example, smallpox, measles, and whooping cough) a large amount of protective chemicals or substances remains in the blood for years, or even for life. A person is seldom attacked by one of these diseases twice. After other diseases (for example, pneumonia, influenza, and colds), the increased powers of the body to kill the germs quickly disappear.

Some of these bacterial attacks, as for instance measles, smallpox, scarlet fever, or typhoid, are followed by a period of immunity. It appears that the bacteria of disease have developed in the blood a substance, or anti-toxin, and this is Nature's method for prevention of recurrence of the same disease. This period of immunity varies with the individual, as it does with the type of disease. It is encouraging also to know that we have within us special defensive forces against disease. Nature is the great preventer, if given a chance, and if we live aright, and nature is self-healing if we provide the right living.

The foci, or centers of inflammation, cause various symptoms of disease as they spread to various parts of the body. The adult may complain of rheumatism or suffer from pains in the joints. The fouled content of the small intestine may send infecting organisms into the gall bladder, and then gallstones may form, which cause much pain and danger to life. Bladder and kidneys may become infected from foul intestinal organisms, sent to these organs for disposal, or excretion from the system. The circulatory system then carries these waste products, full of toxins, or poisons, which help produce excessive or abnormal blood pressure.

Occasionally the germs are present in oysters which have been grown in polluted waters. For this reason cooked oysters are safer than raw ones. In a large number of cases the typhoid germ has been carried in milk, where some one having the disease has handled the milk, or where the milk vessels have been washed in water containing the germ. In many other cases typhoid is contracted from water.

A considerable number of persons who have recovered from typhoid carry the germs long after they have recovered and are called "typhoid carriers." These germs usually locate themselves in the gall bladder and keep on passing into the intestine. Typhoid fever is one of the most easily prevented of all diseases. The great preventives of it are pure drinking water, a safe method of disposing of human sewage, destroying carefully the germs that come from the bodies of typhoid fever patients and others who are carrying typhoid germs, and removing the breeding places of flies.

The carriers of disease may be a clinical case of the disease, as a mild case of unisolated smallpox, or a lower animal; as for example the dog in rabies or the mosquito in malaria. Typhoid may spread when feces and urine are not properly disinfected; and certain persons are carriers of typhoid because their discharges contain the specific organism. The specific mode of transmission is usually direct contact, as in venereal infection. Respiratory diseases may be spread by coughing, spitting, or even by talking. Food may be contaminated by flies, or discharges may get into the food.

#### *The Limitations of Vaccination*

It is possible by vaccination to suppress smallpox in the United States if everyone would submit to this mild treatment and renew it periodically. Typhoid fever, diarrhea, and dysentery are spread by germ contact, but in these types vaccination has not been developed.

Other types of disease are numerous, but are rather for the physician to consider. The causative organisms are being gradually isolated and studied under the microscope, and their deadly secretions are being chemically analyzed for antidotes.

Some of the thousands of forms of bacteria rarely get some of us, as for example the *spirocheta pallida*, the specific of syphilis. This germ is from one to six times the diameter of a red blood-cell, and in width varies from immeasurable thinness to half a micron. Metchnikoff and Roux have demonstrated this organism in acquired syphilis of man and in experimental tests in the ape. Since acquired syphilis originates only by inoculation, it is obvious that a break in the skin or mucous surfaces is essential to infection, such as a slight abrasion, fissure, or laceration, particularly of the genital surfaces, and also possibly the lips and hands. Susceptibility to the virus is universal, and no age is exempt.

#### *Pancreas Extract and Its Use*

The use of pancreas extract in the relief of diabetes sufferers has been known for some time, and successful work with it has been reported from Toronto University, where experiments have been

carried out. The use of this extract would seem to be one of the most important discoveries of recent years. Renewed administrations are necessary in order to assure the permanence of the good results. The fact that a disease hitherto considered incurable has been checked, even if only in a few cases, is not only a triumph of medical science, but also a new token of the marvelous strides made during the last half century in mastering the ills of the human flesh.

In certain kinds of kidney disease, as in diabetes, the organic substance which is chiefly at fault, being eliminated in excess, is the one which is most injurious when supplied to the organism in excess as a food, namely albumen or proteid in the one case, sugar in the other. So complex is the metabolism of such food that the appearance of albumen in the urine is regarded as a sign that proteid food can not be completely assimilated, and to add it to the dietary is to add to the proteid waste direct and endanger the system.

#### *Diabetes and Diet*

"There is no such thing as a diabetic diet." In other words, a routine dietary for this disease may beget more harm than good, and each case constitutes a separate dietetic study. It may be best to prescribe total abstinence from starch, and, of course, from sugar for a week or two, with the promise that as the symptoms abate a measured quantity of bread or potato will be again allowed. Otherwise the diabetic is apt to rebel against the hardship and help himself indiscriminately, with disastrous results.

The condition known as "stone in the bladder" is much benefited by diabetic treatment. The patient, usually in middle life, after leading an indoor or sedentary life, or after passing through a period of excessive mental strain and anxiety, complains of headache, insomnia, irritability, and lassitude. Constipation and a furred tongue are observed, the pulse is often small and hard, and the urine, somewhat diminished in quantity, is overloaded with proteid waste.

The term *rheumatism* covers a large number of diseases. *Catarrh* is confined to affections of the mucous membranes, and *rheumatism* is limited to diseases characterized by pain about the bones, joints, and other structures than mucous membranes.

Focal infections are due to disease-producing bacteria somewhere in the body. The original lodging place of infection is the focus for the spread or escape of bacteria, thus causing secondary foci or infection. These pour toxic substances into the

circulation, causing neuritis, rheumatism, various pains and aches, etc.

Scarlet fever is caused by streptococci. The bacteria may escape into the blood stream and lodge in the capillaries of the heart, causing endocarditis. When one or more joints are involved, we have arthritis or rheumatism. Such foci of infection are found in the roots of the teeth, in the tonsils, nasal sinuses, middle ear, abdomen, joints, heart valves; so it is evident that they are contributing a cause to half of humanity's ailments.

I have outlined in this brief review a number of human ailments worthy of closer study. Authorities differ much in the details, yet there are surely fundamental principles which if properly mastered should make the art of prevention of at least equal value with the art of prescription, in taking care of diseases arising from infection, or bacterial poisoning.

#### *Mortality from Influenza and Pneumonia*

The Metropolitan Life Insurance Company reported influenza and pneumonia recently as responsible for 10.8 per cent of all death claims paid, and that tuberculosis of the lungs is responsible for 10.1 per cent of all cases. The common cold is a widespread, communicable disease. Bacteria that are present on the mucous membrane of the nose and throat may gain a footing as a result of lowered resistance. Bacteria may be present on the nose and throat membranes, causing only a mild catarrh if the body is strong, but on the lowering of resistance may be the beginning of a long strain of colds, and even pneumonia. To avoid catching cold it is necessary to avoid lowering resistance by avoiding chilling, wetting of clothing, and infection by contact with infected persons.

Tuberculosis costs the United States 150,000 people each year, and the annual cost in money is over a billion dollars. This is all due to the *tubercle bacillus*, that slow-growing germ so difficult to kill. In tuberculosis, any part of the body may be attacked, but consumption of the lung is the worst type of this disease. The germs of this disease enter the body either by being inhaled or by being swallowed. They withstand drying and are scattered in many ways. The sputum of consumptives is full of germs, and it should be burned or disinfected. A careless consumptive is dangerous, but a careful one is not to be feared.

Public health sanitation has stamped out the bubonic plague and typhus fever, and even smallpox has largely been reduced, while the mortality from diphtheria has been diminished by the use of anti-toxin. One by one the enemies of mankind have been conquered by the microscope and the biochem-

ist. But when we come to tuberculosis, the difficulty is due to the germ carrier being man himself. We can not destroy him, as we would mosquitoes or rats. But then, man has acquired to some extent an immunity. This immunity wards off the ravages of the disease, provided the defensive forces have not been broken down by overwork, exposure, and dissipation.

#### *Questionable Treatment*

Some tell us that by auto-suggestion we can accomplish anything that is reasonable, or within reason. Is it to cure fibroid tumors, or cancer, or heal broken bones, or remove congenital defects and deformities? There are various cults that preach against any form of medical care or antiseptics, and that laugh at germs.

All these things if and when apparently accomplished by means of self-suggestion are beyond reason, and have invaded the domain of faith. It does not seem to me they are accomplished by such means as self-suggestion, or in the case of surgical involvements, by prayer. Not all the sick who go to Lourdes are healed.

Prevention has a lot to do with *keeping fit*. The way to keep well is to do the things a wise doctor would tell us to do. A physician is either a teacher or nothing. And the work of the teacher is to anticipate, not to probe or to mend.

The study of symptoms is made necessary by the neglect of causes. Some of the current modes of drugless healing are freakish, some are fanatical, and some are positively dangerous. But they have, together, done this one thing: they have shown that a man is a complex being, and that no amount of tinkering with his body will satisfy his heart, calm his mind, or heal and empower his soul.

*Health is physical, mental, emotional, and psychic.*

### **Do You Know Any of These Names?**

In the list which follows are the names of persons who have been reported to this office as being "Unknown." It is our conviction that if we could bring these names in contact with the right persons we could locate a large number of them. It may be that in going down the list you may find only one or two persons that you know. However, your knowledge, added to that of another reader of the *Herald*, and everyone making his or her contribution, should result in a large proportion of these persons, who are supposed to be "Unknown," eventually becoming located.

According to our experience with the names beginning with the first four letters of the alphabet, we should be able to locate at least 20 per cent of

the names on this list. To do this, however, will require the cooperation of all readers of the *Herald*, and we, therefore, earnestly solicit your support in order that we may be able to properly enroll these names.

If you are unable to give us the individual's present complete address, will you please advise us as to where such information may be obtained? If the individual has since died, will you please give us the

approximate date of death? In case a sister has had a change of name by marriage, also give us the full name of her husband, and the date of marriage if possible.

The list which follows contains names on the Unknown completing the letters "W," "Y," and "Z."

THE DEPARTMENT OF STATISTICS,

By CARROLL L. OLSON.

*List of Names on the Unknown Completing the Letters "W," "Y," and "Z"*

Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Woods, M. Della	1881	1915	Wichita, Kansas.
Woods, Mattie H.	1890	1913	Stonington, Maine.
Woods, Nellie	1886	1913	Boise, Idaho.
Woods, William H.	1874	1898	Manchester, Texas.
Woods, Wyoma Lavina	1897	1920	Western Colorado District.
Woodstock, Bertha Irtude	1892	1918	Milwaukee, Janesville, Wisconsin.
Woodward, John Burton	1894	1917	Edmonton, Alberta.
Woodward, Joseph T.	1885	1894	Independence, Missouri.
Woodward, Mary Olive (Brainerd)	1896	1911	Beardstown, Illinois; Independence, Nevada, Missouri.
Woodyard, Anna Luella	1869	1921	Flint, Michigan; Chicago, Illinois.
Woolcott, Minnie I. (Beecher)	1859	1878	Sandwich, Illinois.
Wooldridge, Alexander M.	1880	1909	Fairland, Oklahoma.
Wooldridge, Ethel B.	1885	1909	Fairland, Oklahoma.
Woolf, Unavella	1880	1908	Spokane, Washington.
Woolscroft, Mary E. (Tanner)	1870	1882	Lucas, Iowa.
Woolley, Ruby D.	1891	1901	Santa Rosa, San Francisco, California.
Woolsey, John T.	1894	1905	Thurman, Iowa.
Woolsey, John W.	1865	1885	Thurman, Iowa.
Woolsey, Loretta	1870	1897	Atchison, Kansas.
Woolsey, Rachel	1857	1877	Moroni, Nebraska; Thurman, Iowa.
Wooly, Eva	1874	1917	Gifford, Idaho.
Wooten, Aurilla	1880	1909	Wilburton, Oklahoma.
Wooten, Hattie	1876	1910	Wilburton, Oklahoma.
Woracy, Elizabeth (Clay)	1893	1903	Saint Louis, Missouri.
Wordell, Ethel V. (Palmer)	1892	1911	Little Compton, Rhode Island.
Worden, Susie E.	1892	1915	Vera, Oklahoma.
Works, Florence Ellen	1870	1922	Independence, Missouri.
Worley, Carrie B.	1879	1894	Moorhead, Iowa.
Worley, David M.	1857	1894	Moorhead, Iowa.
Worley, Edna B.	1886	1901	Stewartsville, Missouri.
Worley, Mary E.	1854	1901	Stewartsville, Missouri.
Worley, Mary M.	1882	1894	Moorhead, Iowa.
Worley, Samuel S.	1874	1901	Chicago, Illinois.
Worlund, Anders	1861	1907	Pollard, Sunlight, Alabama.
Worman, Frederick J.	1878	1897	Ladd, Tri Cities, Illinois.
Wormley, Alice A.	1854	1899	Twin Cities, Illinois; Denver, Colorado.
Wormley, Mary Daisy	1881	1899	Twin Cities, Illinois; Denver, Colorado.
Wortham, James	1884	1916	Lamoni, Iowa.
Worthing, Emery F.	1892	1908	Denver, Colorado.
Worthing, Grace	1872	1908	Denver, Colorado.
Worthing, Ina E.	1895	1908	Denver, Colorado.
Worthing, Jennie M.	1898	1908	Denver, Colorado.
Worthington, Amelia M.	1893	1914	Spokane, Washington.
Worthington, Eliza	1858	1883	Blue Rapids, Kansas; Knoxville, Missouri; Spokane, Washington.
Worthington, Hazel Norman	1882	1896	Spokane, Washington.
Worthington, John F.	1880	1891	Blue Rapids, Kansas; Spokane, Washington.
Worthington, Maggie	1879	1908	Northeast Manchester, England.
Worthington, Pomeroy	1886	1914	Spokane, Washington.
Worthington, Richard	1856	1883	Blue Rapids, Kansas; Spokane, Washington.
Woslum, Emmet Emory	1903	1913	Holdenville, Oklahoma.
Woslum, Voyce Marie	1906	1916	Holdenville, Oklahoma.
Wren, Bessie S.	1865	1894	Dixfield Center, Maine.
Wright, Alice	1867	1904	Miami, Oklahoma.
Wright, Alice E.	1869	1897	Boyne City, Michigan.
Wright, Amanda F.	1892	1902	Joplin, Missouri.
Wright, Bertha (McClelland)	1874	1893	Oak Lake, Minnesota; Minot, North Dakota.
Wright, Bessie E. (Rittenhour)	1872	1888	Clinton, Eldorado Springs, Missouri.
Wright, Bessie S.	1885	1911	Davidson, Oklahoma.
Wright, Cecil G.	1893	1919	Midland, Farwell, Brinton, Michigan.
Wright, Charles	1891	1919	Midland, Farwell, Brinton, Michigan.
Wright, Charles	1876	1916	Tulsa, Oklahoma.
Wright, Edgar	1889	1900	Plano, Illinois.
Wright, Esther	1858	1921	Morgantown, West Virginia.
Wright, James Henry	1855	1921	Morgantown, West Virginia.



Name	Birth Year	Year of Baptism	Places Where Once Enrolled
Wright, John Rolly	1878	1895	Plano, Illinois.
Wright, Lester T.	1882	1911	Davidson, Oklahoma.
Wright, Minta E. (Curtis)	1873	1892	Kibbie, Illinois.
Wright, Nora	1893	1912	Holdenville, Oklahoma.
Wright, Orville Albert	1903	1917	Marlette, Pontiac, Michigan.
Wright, Priscilla (Peters)	1874	1897	Gooderham, Ontario.
Wright, Sadie May	1862	1898	Little Sioux, Iowa.
Wright, Walter D.	1888	1903	Holden, Missouri.
Wright, Winnifred	1886	1897	Boyne City, Michigan.
Wyant, Malida A. (Conyers) (Powers)	1869	1880	Little Sioux, Iowa.
Wyatt, George W.	1866	1896	Edendale, Alaflora, Alabama.
Wylie, Adam L.	1882	1910	Des Moines, Iowa; South Omaha, Nebraska.
Wyman, Francis E.	1883	1892	Los Angeles, California.
Wymer, Eliza	1897	1916	Valley, Idaho.
Wymer, Jessie J.	1889	1903	Farwell, Michigan; Hamilton, Missouri.
Wyninger, Ora	1893	1908	High Hill, Kentucky.
Wynn, Vida Elizabeth (Downs)	1900	1911	Provo, Salt Lake City, Utah.
Yager, Frances Elvira (Barrows)	1858	1870	San Bernardino, California.
Yager, Mary L. (Goble)	1872	1896	Blue Rapids, Kansas; Spokane, Washington.
Yahr, Alice May	1907	1916	Centralia, Gray's Harbor, Washington
Yapf, Helen	1898	1919	Wray, Colorado.
Yapp, Roy	1885	1905	Franklin, Nebraska.
Yarber, Mary E.	1854	1880	Central, Texas.
Yarborough, Minnie D. (Pettigrew)	1876	1894	Baldknob, Arkansas; Castle Rock, Washington.
Yarbury, Maud (Wilson) (Woodell)	1883	1893	Stanley, Oklahoma; Cove, Arkansas; Grannis, Oklahoma.
Yard, Catherine (Williams)	1872	1884	Henderson Grove, Matherville, Joy, Illinois.
Yard, Charles Howard	1869	1908	Joy, Matherville, Illinois.
Yarrington, Hollis	1891	1900	Woodbine, Lamoni, Iowa.
Yates, Charles S.	1895	—	Providence, Cranston, Rhode Island.
Yates, Eugene Jerome	1897	1906	Niagara Falls, New York.
Yeager, Obi	1884	1915	Toledo, Sylvania, Ohio.
Yeager, Rosa	1871	1888	Delaware, Michigan.
Yeates, Elizabeth	1868	1915	San Bernardino, California.
Yethers, Walter H.	1872	1901	Stewartsville, Missouri.
Yoast, Kate E. (Butler)	1887	1901	Sharon, Pennsylvania.
Yocum, Maria Florinda	1873	1904	Wheeling, West Virginia; Bellaire, Ohio.
Yocum, Mary Matilda	1907	1919	Bellaire, Ohio.
Yoders, Charlotte B.	1883	1901	Fayette City, Pennsylvania.
Yohe, Lida S.	1883	1896	Rich Hill, Missouri; Decatur, Pana, Illinois.
Yokom, Eva M.	1901	1912	Saint Clair, Detroit, Michigan.
Yokom, Jennie	1880	1906	Toronto, Ontario.
Yokom, Joseph Henry	1881	1906	Toronto, Ontario.
Yond, Emma Selina	1856	1867	Stockton, California.
York, Benjamin H.	1872	1897	Lone Rock, Missouri.
York, James W.	1860	1885	Lamoni, Iowa.
York, John L.	1890	1917	Indianapolis, Indiana.
York, Meredith	1901	1913	Ukiah, California.
York, Orin Osmar	1887	1908	Springerton, Illinois.
York, Sylvin Lee	1897	1909	Ukiah, California.
Yost, Alpheus Ashby	1861	1906	Wheeling, West Virginia; Bellaire, Ohio.
Yost, Benjamin Taylor	1860	1923	Bellaire, Ohio.
Youmans, Fannie	1873	1899	Cove, Grannis, Arkansas.
Youmans, Marshall	1867	1901	Grannis, Arkansas.
Young, Annette	1867	1896	Allendale, Missouri.
Young, Benjamin F.	1863	1883	Lone Rock, Missouri.
Young, Blanche	1885	1894	Alpena, Michigan.
Young, Charles Leroyd	1885	1905	Ridgetown, Ontario.
Young, Clara J.	1870	1921	Joplin, Webb City, Missouri.
Young, Clarabell Myrtle (Brolliar)	1899	1916	Hill City, Kansas.
Young, David G. L.	1875	1888	Marlin, Texas; Peoria, Farmington, Illinois.
Young, Ether M.	1883	1914	Port Huron, Michigan.
Young, George	1872	1900	Wilmington, Illinois.
Young, Grace E. (Robertson)	1887	1899	Saint Louis, Missouri; Belleville, Illinois.
Young, Hezekial M.	1864	1891	Allendale, Missouri.
Young, James	—	—	Enfield, England.
Young, Jennet (Jones)	1877	1890	Bevier, Canton, Peoria, Illinois.
Young, Jennette	1862	1885	Petrolea, Ontario.
Young, Jesse	1885	1897	Chelsea Park, Weir City, Kansas; Denver, Trinidad, Colorado.
Young, Joseph Franklin	1892	1903	Trinidad, Colorado Springs, Colo.; Pittsburg, Kans.; Rich Hill, Mo.
Young, Leona Blanche	1901	1911	Ripley, Oklahoma.
Young, Lettie A. (Earl)	1888	1897	Logan, Iowa.
Young, Lola	1879	1900	Weir City, Pittsburg, Pleasant View, Kansas.
Young, Lydia A.	1893	1912	Three Rivers, Mississippi.
Young, Mary	—	1889	Shenandoah, Iowa.
Young, Mary America	1899	1911	Ripley, Oklahoma.
Young, Minerva V.	1866	1903	Lansford, Minot, North Dakota.
Young, Raymond W.	1901	1914	Spokane, Washington.
Young, Richard T.	1870	1904	Nebraska City, Nebraska.
Young, Sarah A.	1881	1895	Oskaloosa, Iowa.
Young, Thomas	1861	1885	Mill Creek, Maple Valley, Michigan.
Young, Thomas E.	1865	1915	Condon, Oregon.

Young, Thompson	1881	1914	Fairland, Oklahoma.
Young, Wesley W.	1894	1909	Three Rivers, Mississippi.
Young, William Alexander	1867	1896	Rich Hill, Missouri; Weir City, Pittsburg, Pleasant Vitw, Kansas.
Young, Willis M.	1883	1895	Webb City, Missouri.
Young Blood, Tressie Emeline	1894	1911	Grannis, Arkansas.
Younger, Louisa E. (Fields)	1856	1875	Sweet Home, Condon, Prairie City, Linnd, Mount Vernon, Oregon.
Younie, Bernice (McKim)	1879	1892	Lamoni, Deloit, Iowa; Tacoma, Washington; Independence, Missouri.
Zahn, Marion Ella (Main)	1898	1907	Providence, Rhode Island.
Zeek, Charles G.	1866	1895	Blue Rapids, Kansas.
Zeek, Nellie M.	1873	1896	Blue Rapids, Kansas.
Zeigler, Maud (Richey) (Clark)	1871	1886	Lamoni, Iowa.
Zeiss, Jessie E. (Rew)	1872	1884	Lamoni, Iowa.
Zellers, Rachel M.	1866	1904	Oak Lake, Audubon, Minnesota.
Zerbe, Jessie M. (Leach)	1890	1903	Omaha, Nebraska.
Zibley, Andrew	1875	1914	Seattle, Washington; Nowata, Oklahoma; Independence, Far West Stake, Missouri.
Ziers, Mildred Marie	1901	1916	Oelwein, Iowa; Independence, Missouri.
Zigler, Alice J.	1903	1912	Wheatland, Missouri.
Zigler, Charles L.	1876	1904	Rosetta, Idaho; Spokane, Washington; Saint Joseph, Missouri.
Zigler, Charles M.	1898	1907	Spokane, Washington; Saint Joseph, Missouri.
Zigler, Memreese	1901	1912	Wheatland, Missouri.
Zigler, Roscoe Harold	1907	1915	Saint Joseph, Missouri.
Zigler, Zelpha M.	1878	1904	Rosetta, Idaho; Spokane, Washington; Saint Joseph, Missouri.
Zilliox, Merida F.	1897	1907	Taverville, Missouri; Fort Scott, Kansas.
Zillon, Charles	1869	1915	Beardstown, Illinois.
Zimmer, Daniel A.	1893	1907	Belding, Michigan.
Zimmer, Lois E.	1894	1907	Belding, Michigan.
Zimmer, Luzelle Violet	1905	1915	San Francisco, California.
Zimmer, Marjorie Pearl	1910	1922	San Francisco, California.
Zinowich, Daniel B.	1893	1921	Cranston, Rhode Island; Brooklyn, New York.
Zinowich, Mary Josephine	1900	1921	Cranston, Rhode Island; Brooklyn, New York.

## NEWS AND LETTERS

### Christ's Yoke

By J. R. Hockaday

Among the many invitations extended to mankind by our blessed Master, none ever excelled in thought and value the words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

If only humankind would seek to be yoked with Christ and learn of him, then put into practice the things they have learned, Zion would be established; wars would be ended; man would be at peace with his neighbor and his God! To learn and practice the ethics of Jesus Christ is indeed the whole solution to the problem of getting man right with God.

The path of learning is one of continuous effort and seeking. Often we give up under the strain. Life takes faith and perseverance, a continuous effort on the part of each individual.

Many times our Savior, seeking to show us the pathway to God and eternal life, had to meet with hours of trials and discouragements. Under the great pressure of agony of body and spiritual darkness, he uttered on the cross the words: "My God, my God, why hast thou forsaken me?" Yet he knew that it was necessary for him to go through the pangs of hell itself, being a partaker of the bitter and suffering all things, that a perfect atonement might be made.

Often when we look at our experiences and hear the experiences of others, we realize the truthfulness of the hymn:

"Through the furnace, through the heat,  
There beneath the hammer's beat,  
Through temptations manifold  
Comes my soul like burnished gold."

The dross must be separated from the gold before we can turn it into a beautiful ring or any article of value. So must we in seeking to learn of the Savior of mankind start from where we are, forsake sin, seek God in earnest prayer, asking him to pilot us by his divine Spirit, trusting him when

we can not see the intent of his workings. We must seek to be willing workers well yoked with him and our coworkers, each functioning in his place and helping God's church to move forward. Then will the Father send his divine Spirit upon us in more abundance, and by that power we shall learn of him until we fulfill the statement: "And this is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent."

### Temperature Rises in Rock Island District

It seems that the cold weather must have affected our district thermometer for a time, as it remained at a standstill for a month; but the gospel temperature is rising again in spite of the continued cold weather. Today, January 26, three were baptized at Rock Island Church, where a tank heater has recently been installed, Pastor T. S. Williams officiating. Two adults and one child were baptized, representing three different families. This brings the Rock Island Branch contribution in baptisms up to nine; equal to that of Moline. Each of these two branches has one more to get in order to reach its quota of ten.

We feel that this district has made a good record during the past year, perhaps the best record ever made in this field during the same length of time. During the calendar year we contributed a little over \$9,000 to the general church budget, and during the same period, it took about \$5,700 to carry on local activities of the nineteen branches. The Saints of this district have done well, having paid about \$2,800 more in tithes and offerings than during 1928. The record in baptisms has already surpassed all other records for this field, and we have two months yet in which to make our quota of one hundred twenty during the conference year. The record stands now at ninety-six. Surely in the next two months with Centennial Harvest Week (March 2 to 9) before us, we can raise our number.

The year 1929 has been the most active year in my ministry, but in spite of the strenuousness of the work I have enjoyed it. One enjoyable thing about my work is the true fellowship manifested on the part of the brothers with whom I have worked. I have found Brother Amos T. Higdon, district missionary, a consecrated, hard-working, loyal supporter of the gospel, a gentleman at all times, respected by

all who know him, a true brother, friend, and servant of God. In the person of Bishop C. J. Hunt I have found a congenial associate, always ready to give fatherly counsel when he feels it is best to do so, always careful of the feelings of others. Being a hard worker, Brother Hunt has written hundreds of letters by way of encouragement to Saints during the year. While Brother Thomas S. Williams has not been long with us and has been absent on account of sickness and operations at the Sanitarium a part of the time since his appointment to this field, I have found him a congenial companion and a faithful pastor, who has endeared himself to the people he has tried to serve.

Aside from my associations with the general church representatives, my task has been made easier by the fellowship and counsel of Brothers Edward Jones and C. A. Beil, my counselors in the district presidency; and added to this is the kindly association of the nineteen branch presidents, who have cooperated with me in their particular fields; as well as the help of a number of the other local brothers. Especially do I wish to express my appreciation for the help of the branch presidents who have retired from office with the close of the year, and the confidence I have in the men who have taken their places.

I have visited all of the nineteen branches two or more times during the year, besides visiting two or more times at Princeville, Farmington, and Galva, Illinois, and once at Crabtown, Iowa. Wherever I have gone the Saints have treated me with the greatest respect, have made me feel at home in their homes, and have tried at all times to make things comfortable for me. I appreciate their fellowship and shall always have a warm place in my heart for the Saints of Rock Island District, as well as the many friends I have met outside the church.

Surely 1930 should be a still more successful year in this field, and to that task I trust we shall all set our hands.

E. R. DAVIS.

## Los Angeles, California

### Central Branch

Elder John F. Martin has continued his Sunday evening missionary sermons during the month of January. We feel confident that these services have done much good and will leave a lasting impression in the community. Partial evidence of the good done was the baptism on Sunday, January 5, of Sister Grace Bell and her two children, Claude Bell and Arvilla Bell, also Brother James P. Hepburn and Brother Cyrus N. Sparks. The baptismal service was conducted at the close of Sunday school, and the confirmation took place during the communion service. In the evening Brother Martin's subject was "Outward bound," and while this talk was primarily for the new members, it was a lesson to which all Saints should give heed.

November 24 was Graceland College Day, and Los Angeles Central Branch had a very impressive service. Apostle Myron A. McConley gave the College Day address. We were glad to have with us Brother Louis Ostertag and his wife, from Phoenix, Arizona. Brother Ostertag is pastor of the branch in that city.

November 26 the Idola Class held its regular monthly business meeting at the home of J. F. Martin. At this meeting the old organization was done away with, and the Idola Club was formed. This was done due to the fact that while the Idola Class was ostensibly organized to promote Sunday school attendance by adult members of the church, we found many in Los Angeles who desired to belong to the Idolas, but who were members of other Sunday school classes. The Idola Club was formed in order that all adult members might join in case they so desired. Election of officers for the new year was held at this meeting, the following being chosen: President, J. Arlie Austin; vice president, Frank A. Gregg; secretary-treasurer, Nelle E. Crum.

December 7 the Idola Club sponsored an indoor carnival in the recreation hall of the church. The ladies' aid members held their annual bazaar at the same time; while the event was not as well attended as we should have liked, a fair sum was raised to be turned over to the branch for expenses.

The branch business meeting was held Wednesday evening, December 11, and the following officers were elected for the year 1930: Glaude A. Smith, pastor; Raymond T. Knowlton and L. L. Sutherland, associate pastors; trustees, W. B. Badham, Doctor Joseph Mather, and Doctor A. W. Teel; custodian, Frank A. Gregg; financial committee, Wilber D. Gillen, chairman, W. B. Badham, Doctor Joseph Mather, Doctor A. W. Teel, and Albert H. Knowlton; branch clerk, Albert H. Knowlton; secretary-recorder, Bertha E. Austin; librarian, Pearl E. Crum; historian, Viola Bogue; publicity agent, J. A. Austin; superintendent of Sunday school, Sister Billie Carpenter; superintendent Department Recreation and Expression, Maenard D. Hall; superintendent department of music, Stella Kelley Hodges; superintendent Department of Women, Sister Joseph Mather. At the Sunday school election on the following Sunday, Brother Herbert Blakeman was elected as assistant superintendent, and Lois Neese secretary.

In our last letter to the *Herald* we stated that Sister Stella Kelley Hodges had taken a position out of the city and would not be with us any longer. Choir members were glad that Sister Hodges did not make this position permanent but has returned to us and is again in her old position as superintendent of music and choir director.

At the close of the business session December 11, Sister W. J. Menzies was baptized in the church font by Brother W. J. Nuckles. The confirmation took place at Lennox Mission Sunday, December 15.

Sunday morning, December 22, the choir rendered the Christmas cantata, "Chimes of the Holy Night," under the direction of Sister Stella Hodges. Mildred Mather Collings was at the organ and Nelle E. Crum at the piano. Special parts were sung by Sister Vera Martin, soprano; Sister Mildred Nesser, contralto; Glaude A. Smith, tenor; A. B. Crum, bass; an incidental trio: Mildred Nesser, Pearl Crum, and Bertha E. Austin. The Christmas message was given by Brother M. A. McConley.

In the evening an impressive Christmas pageant of the Nativity was given. This pageant was written by Sister Irene Stearns and directed by Sister Stearns and Sister Laura Freie.

The Sunday school Christmas program was given Monday evening, December 23, and it was indeed a delight to all who attended to see and hear the little children take their parts in the program.

Tuesday evening, December 31, there was a special prayer service at the church. This was followed by a watch party sponsored by the Idola Club. There were about seventy-five present, and everyone had a gay time. Games had been arranged by Frank A. Gregg and Bertha E. Austin, and every moment of the time was used. Refreshments were served at eleven o'clock in order that we might be ready for a time of community singing and a word of prayer before the New Year was ushered in.

New Year's parties had been arranged to take care of all members of the branch from Temple Builder age up. The younger Temple Builders, under the leadership of Sister L. B. Shippy, united with the younger members of the boys' group, Knights of the Living Triangle, and had a party at the home of Sister Armstrong. The Idola Club invited the Mizpah Chapter of the Temple Builders, which is the older group, and the older members of the boys' group to join in their party. All these ages were thus cared for at the two parties.

Thursday and Friday evenings, January 2 and 3, Bishop David B. Carmichael and his counselor, Brother Jack Milner, held meetings at the church explaining the tithing system by the use of charts. These meetings were instructive to those who attended.

Tuesday evening, January 7, a special prayer service was held at the church at eight o'clock in order that the Saints

in Los Angeles could do their part in forming the "chain of prayer" which was made during the week of January 5 to 11. A good number attended this service, and the Los Angeles link in the chain was thus completed.

Brother and Sister Fred Himmelgarn are the proud parents of a little girl, Dixie Ellen, born November 2, 1929.

Betty Gene Gardner, daughter of Murray and Betty (Crayne) Gardner, bears the distinction of being the first baby born in the Good Samaritan Hospital in Los Angeles in the year 1930, arriving January 1, 1930.

Herbert Blakeman and Cora Condit were married Sunday, November 10, 1929, Brother John F. Martin officiating.

Clarence L. Tindall and Erma Poort were united in marriage by the pastor, Glaude A. Smith, Sunday, November 17, 1929.

Linaus G. Parr and Nellie M. Hamm were married Sunday evening, December 8, 1929, Brother John F. Martin performing the ceremony. We wish these young people happiness.

## Omaha, Nebraska

*Central Branch, Thirty-sixth and Burt Streets*

For Central Omaha Branch the fall and winter months have been busy ones. Everyone must help in the work of the Master of men, and it seems that with the coming of frosty weather we have had an added impetus and desire to do our parts.

October, the month for rally days, was remembered by both Omaha Branches. October 6 Central Branch dismissed its evening services and worshiped with South Side Saints. The following Sunday our good friends returned the call and helped us celebrate our rally day. District President H. A. Merchant was the morning speaker, and the evening hour was given over to a pleasing musical program by the choir.

October 23, chicken dinner! We had a chicken dinner, which was served under the direction of Pastor John L. Cooper. We had a capacity house of over two hundred people, and the branch treasury received the proceeds.

Apostle F. Henry Edwards gave an excellent sermon October 27, entitled, "*The need of the church.*"

The first Sunday in November Presiding Patriarch Frederick A. Smith came to pay the Omaha Saints a visit. This was more than just an official visit, as Brother "Fred" was pastor of Omaha Branch some thirty years ago. He gave us some food for thought at the sacramental meeting, and the following four nights were well spent in preaching services.

November 24 was the annual College Day and Thanksgiving Sunday. Brother Walter Badham, former student of Graceland, presented an interesting talk on some of the historical events of the college and the progress of the institution. Elder R. W. Scott followed with a short discourse on "*The thankfulness of Thanksgiving.*" Special services were held at the church on Thanksgiving morning.

We numbered among our December speakers Elder J. F. Mintun, of Council Bluffs, and Patriarch J. T. Gresty, who came December 4, at which time a reception was held at the church. Brother Gresty stayed the balance of the week and spent several hours in rehearsing the combined choirs of Council Bluffs and the two Omaha Branches in the Centennial Oratorio, *The Course of Time*.

The evening of December 12 the annual branch business meeting was held. Apostles E. J. Gleazer and J. F. Garver assisted in the stand. With but a few exceptions the corps of officers were sustained.

Sunday evening, December 15, the combined choirs, of which mention has before been made, rendered the Christmas cantata, "*The Christ-child,*" at the Council Bluffs Church. The 22d this same group favored Omaha with this cantata.

December 18 and 19 the Women's Department, which is ever working to increase our bank account so that we might in the not too distant future realize our aim of completing our church edifice, held its annual Christmas bazaar at the

county courthouse. This endeavor netted something like a hundred dollars.

Santa Claus arrived Monday evening before Christmas and left a box of nuts and candy for each Sunday school scholar. Needless to say the recitations and dialogs of the children were much enjoyed by the grown-ups and the "growing-ups."

Two of our priesthood were honored at surprise birthday parties in the recent past. Brother B. M. Anderson was presented a leather-bound volume of *Doctrine and Covenants*, and Brother C. T. Self was given a brief case. We feel that when our priesthood are brought together in this way it can not but tend to promote the spirit of fraternity and good fellowship.

It was with a spirit of reluctance that we wrote finis to our work in 1929; yet who in the church could not but rejoice that the first half of our slogan—Forward to 1930—had been realized? The prevailing theme of the testimonies at the midweek prayer meeting, held on New Year's night, was that each one felt it a good way to start the centennial year.

Services the first Sabbath of the New Year were well attended. At the Sunday school, which is under the direction of Brother Marion F. Cooper, promotions were taken care of, pledges were made, and class officers were elected. Sacramental service was particularly well attended, and each one was edified and strengthened to press on, as were those who met at the cottage prayer meetings during the Week of Prayer.

## Little Visits in Zion

*By J. M. Terry*

Since the last time I wrote of our travels about the city of Independence, my companion and I have visited the flock at Mount Washington, Missouri, where we enjoyed the fellowship of kindred spirits and tried to encourage them in the precious faith as revealed in 1830 and perpetuated in the Reorganization.

September 29 by invitation I preached at Buckner. A happy congregation greeted us, and the people were delighted with the recital of her prize-winning oration, "*The Restoration,*" by Olive Curtis, of Independence. In speaking of the marvelous work I was given freedom, and the reception by the Saints was whole-hearted. That night we were greeted by a zealous band of Saints at the Liberty Street Church. These Saints are enjoying the liberty of the gospel, being made free from the bondage of sin and death.

As her health permits, my companion is with me in my visits, a present help.

October 6 at the invitation of the Chelsea Church in Kansas City, we occupied the sacred desk, being taken to the church in the car of Brother Thomas McKevit. Brother Harrington made us welcome and gave us something to do. A group of members who love the Lord's work worship in Chelsea Church.

We enjoyed a pleasant visit with the author of the music to the song, "*God is marshaling his army,*" and many other pieces, Brother H. R. Mills, who came to Independence from Pittsfield, Illinois, in 1884. Brother Mills is still vigorous in mind and with his active companion is firm in the faith.

In August we visited Spring Branch to meet with a faithful congregation then under the pastorate of Elder Snively. They worship in a well-equipped stone building which in time will serve as the lower auditorium of a fine church building. Spring Branch is an important part of Zion, united and progressive. Farther east we find the East Independence Church cared for by Brother Thatcher, whose father I knew some years ago in Stewartsville. Here is another faithful flock, a unit of Zion sharing the same spirit. The home of worship resembles the one at Spring Branch, they too awaiting the superstructure to complete the building.

Recently we were reminded of the days when we started

our life's work as a missionary when we were invited to visit the Sugar Creek Mission cared for by Brother and Sister Clutter. We tried to encourage them to press on. Our first mission was in Saint Joseph, where we started the Aspey Mission, which has grown into the South Saint Joseph Church. Sister Josie Isleib, a beautiful singer, helped with her musical voice. My companion was at my side, and the moral and spiritual support of the Saints sustained me in the work. Brother and Sister Clutter are doing splendid work in their mission. This is their second undertaking of this kind.

We were gladdened in the receipt of some four score Christmas greetings, one from our beloved missionaries in Norway; they came from many points ranging from Alaska to the South, from the Isleibs in the East to the Pacific coast and even from Millersburg, Illinois, our birthplace. We thank all who remembered us, for we appreciated every word breathing kindness and love.

At midnight last night, when the year of 1930 was ushered in, we were seated in the Auditorium in a congregation of about two thousand Saints, listening to a splendid appeal to the church made by President Frederick M. Smith. This appeal closed the watch meeting. Brother John Sheehy had general charge and led in singing many of the favorite hymns. The musicians did excellent work.

This New Year's morning as the snow is falling and the mercury hovers about the thirty-four mark, I wish for the happiness of all in the most blessed cause the earth has ever known, the great latter-day evangel.

## Columbus, Ohio

### Second Branch, Rhinehard and Twenty-second Streets

January 27.—Sacramental service for January was in charge of District President A. E. Anderton, assisted by Presiding Patriarch F. A. Smith and Bishop H. E. French. At the opening of the service Brother Robert E. Madden was ordained an elder under the hands of Brothers F. A. Smith, J. E. Matthews, and H. E. French. The Spirit of the Master was present throughout the meeting, and the members felt encouraged in the work to be accomplished this year.

In the evening Pastor R. E. Madden preached on the theme "Prayer."

Sister Helen Neiman Skeer underwent an operation for appendicitis January 6 at Grant Hospital. At this writing she is able to be out.

The Women's Department met January 9 in the social room of the church; potluck dinner at noon. The meeting was called to order at two o'clock by the singing of the department song, "Consecration." Twenty-one members and four visitors were present. A new member was added to the department, Sister Edith Feller.

The Blue Birds, under their guardian, Lepha McMillin, are meeting twice a month. The Orioles, under their monitor, Leah Turvey, will meet twice each month. The Tri Sigma Chapter of Temple Builders, led by Lucinda Madden, are doing handwork at their meetings each Tuesday evening.

January 12 at the morning hour Bishop H. E. French read for a lesson Isaiah 29, choosing for a text, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder."

J. E. Matthews, in the evening, preached on the text from John 1:9: "That was the true Light, which lighteth every man that cometh into the world," and in connection with this John 8:12: "He that followeth me shall not walk in darkness, but shall have the light of life." District President A. E. Anderton met with the branch that evening.

January 13 in the evening the officers and teachers of the Sunday school met in the social room of the church to enjoy a delicious potluck supper. The committee in charge had left nothing undone and at the appointed time twenty-four

were seated at the well-laden table. Following the supper, discussions were had in charge of Superintendent Carl E. Turvey. Some promotions were arranged for in the classes, and a teachers' training class was discussed. This will be decided upon at the February meeting to be in the form of a Valentine social. It was decided to hold a similar meeting once each month. The Sunday school is growing, and new interests are arising each week.

At the morning hour January 19 G. H. Kirkendall preached on the theme "Preaching." That evening another precious soul was added to the kingdom; Sister Kathryn Stratton was baptized by J. E. Matthews. She was confirmed later in the evening by J. E. Matthews and H. E. French.

January 26 in the evening Doctor W. B. Reeves preached on "Vision," selecting for a text Proverbs 29:18: "Where there is no vision the people perish."

## Nowata, Oklahoma

The faithful few are endeavoring to keep the spark of interest alive in this community. We have entered the new year with renewed energy and consecration.

A spiritual prayer meeting and communion service marked the first Sunday of January.

The annual business meeting was held in December, the following branch officers being elected: President, A. J. Bly; branch clerk and treasurer, Sister Louise Hayworth; pianist, Elinor Hayworth; chorister, George Hayworth; publicity agent, E. J. Lumm; Sunday school officers: Superintendent, O. A. Duncan; assistant, W. T. Hayworth; secretary, Mida Bly; treasurer, Louise Hayworth; librarian, Nolen Duncan.

Some friends are investigating the work. One woman asks an interest in the prayers of the Saints that she may know where the Lord would have her work.

It is hoped that the members of Nowata Branch who have not been attending will receive new interest, and present themselves ready to help. We wish to show our friends that we have the light and that we are striving toward higher things. Everyone hopes that the missionaries will be with us this year.

## Vancouver, British Columbia

Vancouver held annual business meeting December 16, 1929, J. E. Johnston in charge. Brother Johnston spoke of the good fellowship that has been noticeable among the Saints during the past year. All other officers in their reports supported the president's remarks. The financial report also was good, and the branch is looking forward to progress. All branch officers were reelected to their respective offices.

Vancouver Saints started the year as one big family. Once more was held the annual New Year's dinner at the church. About ninety members and friends sat down to turkey, beef, pudding, and mince pie. The food was donated by the members, everyone bringing what was needed as his portion. An enjoyable program followed the meal, after which everyone went home feeling cheered. This was a real home gathering of the Saints.

The Department of Recreation and Expression has changed to Friday evening. More activity is expected with the passing of cold weather.

January 12 the branch added to its numbers a young man recently elected Sunday school superintendent, Norman Morrison. We heartily give Brother Morrison the hand of fellowship. We also have the pleasure of having back once more Brother Isaac McMullin, who will be an able assistant.

Brother J. E. Johnston is branch president; Sunday school superintendent, Leonard Quance; president of the Women's Department, Sister John Dallyn; president of the Department of Recreation and Expression, Edwin Spargo.

## Kirtland, Ohio

At the branch business meeting all officers were sustained, or rather reelected for 1930. The old year ended with the young people singing carols on Christmas Eve, a fine play or cantata at the Kirtland Auditorium Christmas Eve, and a young people's New Year's Eve party. At this party the old year was rung out and the new year rung in by the Temple bell.

The Department of Recreation and Expression, for several years under the direction of William F. Webbe, district superintendent, is striving to promote the interest of all and to develop talent in the various branches. The executive committee decided to make 1930 a banner year for Kirtland. Our Auditorium is much improved. The stage is more complete, with curtains, drop scenes, and other equipment, and now that the dramatic club is organized for study, will be further completed. This year the Auditorium will be re-seated.

We have a forum class Thursday evening preceding the program. There are also a troop of Boy Scouts, Temple Builders, Orioles, Blue Birds, and young people's clubs. The scouts made wooden toys to distribute among the needy neighbors. The girls helped by dressing and upholstering some of the toys, distribution being made Christmas Eve. This seems to have become an annual event, so the superintendent of boys is striving to have a place in the Auditorium basement fitted with a work bench for the boys to do manual training. The branches appointed a committee to provide a suitable place for the boys to work and develop useful talent.

## Pleasant Valley Branch

Lucasville, Ohio

Sunday, January 5, was a fine sunny day in this region, and Sunday school opened with fifty-seven present, everyone filled with zeal and ambition for the year. Balancing his books, the secretary finds that fifty sessions of the school were held during 1929; two were missed, one because of home-coming exercises October 20, the other a two-day meeting July 27 and 28. The financial side of the record was good. We hope to do better in every part of this department during this year.

Sacramental service opened in charge of Brothers Walter Culp and Donald Bealor. The influence of the Spirit was experienced to a marked degree.

January 12 a friend, J. C. Leonard, came to Sunday school and taught a singing class. He is well acquainted with music, and his help was appreciated.

A son was born to Sister Zella Bealor at Mercy Hospital January 11. He lived three hours. Was laid away in the Rushtown Cemetery the following Monday. Sister Zella is better.

Because the Saints here live far apart and the change of weather abruptly took the mercury down to zero, attendance at Sunday school January 19 was slight.

## Muskegon, Michigan

The regular quarterly business meeting was held December 30. Most of the old officers were retained. Elder Whitehead still continues as branch president. Brother E. E. Loomis succeeds Brother H. D. Osborn as superintendent of Sunday school. Knowing he will maintain the high standard set by his predecessor, we wish him success. Brother H. D. Osborn succeeds Brother Charles Sheffer as superintendent of the Department of Recreation and Expression. He is particularly fitted for this work, his field of labor having been among young people since his ordination.

The priesthood, under the leadership of Elder Whitehead, have been pursuing a new course of study. At each session one member is asked to prepare a twenty-minute talk to be

given at the next meeting. At the close of the address the pastor gives a constructive criticism. It has been helpful in training younger members of the priesthood to speak in public.

Sunday evening, December 22, the Sunday school gave a three-act play, "*The dream of Queen Esther*," instead of the usual Christmas program. The play was again presented January 3. The church was well filled both evenings. Several members attended from Ludington.

A watch party was held at the church New Year's Eve. The early part of the evening was spent playing games. At 11.30 all assembled in the auditorium for a song service and a short address by the pastor. As the new year entered all stood with bowed heads while Elder Whitehead offered prayer.

## Fargo, North Dakota

Bungalow Church, 1423 First Avenue, South

January 21.—The Week of Prayer was observed in Fargo Branch in spite of cold weather. Meetings were had at different homes through the week and at the church on Sunday. Many earnest prayers were offered for the progress of the work. There were times, when singing the hymns together, that song seemed a real prayer to God. The Spirit of the Father is enjoyed when there is harmony among the members.

The Sunday school has a new corps of teachers: Beginners, Vera Stowell; primary, Ina Freeman; junior, Blanche Farley; intermediate, Leola Hennamen; young people, Courtney Rotzien; adult, Laura Freeman. The theme for the first Sunday of 1930 was "*The open door*," as suggested in *Departments' Journal*. A short program was given. On the platform a framework to represent the open door was erected. Colors were white and green, and cotton and artificial icicles helped to add wintry appearance. Over the door was inscribed "*The open door*." It is hoped all may feel to sense the meaning of entering this door of golden opportunities with humble hearts and a new zeal for service.

A teachers' meeting was held January 15. It was decided to start a teachers' training class. Plans were suggested for Christmas offering in the school, and it was decided that each teacher should have access to the *Departments' Journal*.

The Department of Recreation and Expression, Sister R. T. Walker, superintendent, met for the first meeting Sunday evening. It was decided to meet on Wednesday evening hereafter unless some other evening during the week would be more advisable. The study of drama and recreational leadership was advised. It is hoped to use dramatics in a practical way more than theory, in order that all ages may find expression therein. We hope in the field of religious education to be workers together with God throughout the year.

The Department of Women met at the home of Sister W. G. Couey for the business session, Sister R. H. Freeman superintendent. It was decided to have the first two weeks of the month for study classes and one week sewing demonstration. Sisters Minnie Peterson and William Shackow were appointed friendly visitors. Sister Thomas Hunter was chosen assistant superintendent at the council meeting. Sister W. G. Couey was appointed leader of the Temple Builders, and the girls' first meeting occurred January 17.

A Christmas program and tree were had by the Sunday school on Christmas Eve, Santa Claus assisted by his son distributing treats. The entertainment was well attended.

Pastor Thomas Leitch has been feeding the flock with sermons from Matthew 20: "The kingdom of heaven," also Daniel 2: 44, 45, and Matthew 24: 29-31, "Christ's second coming." He visits and encourages isolated Saints from time to time.

Elder Charles J. Smith, who is district president and missionary, gave two inspiring sermons Sunday, January 19. At the eleven o'clock hour he used for his theme, "*The open*

door," reading Revelation 3: 8: "Behold, I have set before thee an open door, and no man can shut it." The open door, he stated, sets before us the effectual opportunities and privileges basic to social and spiritual development. Zeal, he added, properly combined with wisdom, produces knowledge. There are many agencies at work of which we do not know for the accomplishment of God's work. Let us be willing to take good from any source. As visitors at the morning hour, three Utah elders were present.

### Montrose, Iowa

January 22.—The year 1929 has left Montrose Branch fewer in number. Some of the most active and faithful members are gone. Brother and Sister B. F. Strange and family moved to Fort Madison to be near Brother Strange's work. Brother and Sister La Matty and family moved to Keokuk, Brother La Matty having employment there. Sister Nora Glassford moved with her family to the country, taking a farm near Donnellson, Iowa. Since the branch was small when it included the above-named members, it feels the loss of them greatly. However, the few left are endeavoring to carry on the work of the Master, hoping some day, since they are located just across the Father of Waters from Nauvoo, to be ready to become a part in the restoration of Nauvoo District to a corner stake of Zion.

The branch and Sunday school recently elected officers for the centennial year. Branch officers are: President, Orval T. Miller; clerk, Eva I. Miller; treasurer, Joseph H. Reed. Orval T. Miller was recommended to the publicity department as publicity agent. President of the Women's Department, Beulah G. Smith; R. N. Smith was chosen acting deacon. Sunday school officers are: Superintendent, Raymond N. Smith; assistant, Eva I. Miller; secretary, Lillian Shuster; treasurer, Joseph H. Reed; librarian, Yvonne Smith; janitor, James Bunker.

Some of the members will attend the centennial conference of the church, two being delegates.

### London, Ontario

The branch and its departments began the new year under favorable conditions. At a largely attended business meeting the following officers were chosen to take care of the branch activities: President, J. E. MacGregor; counselors, W. A. Hardey and J. Winegarden; secretary, Arlo Hodgson; financial secretary, J. Judkins; treasurer, H. Ward; superintendent of department of music, Fred Heddington; organist, Dorothy Abell; bishop's solicitor, W. A. Hardey; superintendent of religious education, Frank Gray; superintendent of Department of Recreation and Expression, J. Winegarden; superintendent of Women's Department, Cynthia Vasbinder; finance committee, J. E. MacGregor, J. Vasbinder, J. G. Timbrell, J. Winegarden, C. W. Alford, H. Ward, J. Judkins, W. A. Hardey. The officers are again working under the group system.

Elder William I. Fligg, district missionary, who was here a couple of weeks, did efficient work among the Saints in their homes.

The dramatic club, under the presidency of Brother J. Vasbinder, has been active. The members put on an interesting play in the schoolroom several times and at the Byron Sanitorium. The branch and other departments have been helped by the proceeds of the club.

Sister Lillian Winegarden is convalescing after a couple of weeks of illness.

Sister Blodgett, of New London, Connecticut, who has been in poor health of late, is improving. She is with her parents, Brother and Sister C. W. Alford.

Speakers at the sacred desk during the past month have

been Elders MacGregor, J. Winegarden, Bishop J. C. Dent, F. Gray, W. A. Alford, A. Hodgson. Their discourses were interesting and encouraging. One Sunday evening a month is given to the choir. They rendered a good program last month, being assisted by the Sunday school orchestra.

The Women's Department, Temple Builders, and Oracles are busy. There is some talk of organizing a Tenth Legion, and we hope the plan materializes.

The Religio also is coming to the fore under the direction of Elder J. F. Winegarden and his assistants. This promises to be a banner year for our branch.

### Birmingham, Alabama

January 27.—We are having interesting Sunday school sessions, Brother Marvin Salter superintending and teaching the adult class. Because of the smallness of the school, it is necessary at times to double up on the work. We are keeping active, and the interest in class work is good.

The members who have served during the past year were reelected to preside over the Sunday school, one new officer being added, assistant superintendent. The corps is: Superintendent, Marvin Salter; assistant superintendent, Lyle D. Flynn; secretary-treasurer, Sadie Chandler; pianist, Vida Booker; chorister, Wilbur Chandler. The election of officers for the group resulted in Brother V. R. Chandler as group leader; Lyle D. Flynn, assistant; Doctor G. G. Booker, secretary-treasurer; pianist, Vida Booker; chorister, Wilbur Chandler; publicity agent, Elbert Chandler.

The program we are endeavoring to carry out consists of preaching service every other Sunday morning following the Sunday school, and sacramental service the second Sunday of each month.

We have endeavored to make our programs as varied as possible in Sunday school and church service, giving everyone something to do in order to make it as interesting as possible.

We would appreciate the addition of Saints to our number. Anyone desiring to locate in Birmingham may obtain information from V. R. Chandler, 1618 Fifty-first Street, Central Park, Birmingham. We would advise, however, that anyone contemplating moving here should have a trade or profession with employment guaranteed in advance. While business seems good here, there is much idleness.

Visits from the missionaries are always appreciated.

### Hutchinson, Kansas

*C and Plum Streets*

This is the first time we have written to the *Herald* since the flood last summer almost wrecked our church home. The Saints here are getting back on their feet, and everything seems to be going well. We have the seats which were ruined by the water fixed up again, a new piano, and a live, enthusiastic group of members. What more could we ask?

A short time back election of officers to preside throughout 1930 was had. Brother T. C. Turpen was elected pastor, Brothers J. N. Madden and E. P. Sanders counselors. Brother E. P. Sanders was elected Sunday school superintendent; Brother C. C. Peters, president of Religio; Sister Juanita Peters, head of the Women's Department. Each of these departmental heads has a corps of able assistants. We hope to move forward this year.

During 1929 we baptized thirty people and grew to a total membership of eighty in spite of the flood. Attendance at all services was good, and fine interest was shown.

We have a boys' department in charge of Brother Oscar Seley, and a girls' department directed by Sister Margaret Turpen, and the boys and girls are growing under this leadership.

We hope general church officers passing through Hutchin-

son will take time to visit us. We are urging all of the members who can possibly do so to attend the Centennial Conference in April. Hutchinson is supporting the church and its entire program.

E. P. SANDERS.

### Fisher, Arkansas

January 28.—It is said in Arkansas that if it rains the first day of the month, it will rain fifteen days. This month the forecast has proved true. For this reason business meeting to elect branch officers did not convene until January 12. There was a short talk from the pastor, and upon his recommendation A. E. Ziegenhorn was elected presiding officer of the branch for the year. Brother Gordon immediately gave way to his successor, wishing to give him the benefit of the opportunity to direct. This no doubt is uncommon but practical. The new pastor, desiring a little time to prepare a creditable program, asked the meeting to adjourn until the following Sunday.

The following meetings brought out some remarkable incidents, which it is hoped will produce new mileposts and an expansion of the work. Upon the advice of the pastor several committees were appointed. A need for research is felt, which is being cared for. Committees and commissions seem to be in line with the trend of the times. A short talk by the pastor indicates that it is a part of everyone's business to have an efficient branch.

The enthusiasm manifested at present seems to indicate such a motto as this: "Calm, deliberate judgment and a resolution to work hard to accomplish what we set out to do."

### Mobile, Alabama

The latter part of November, 1929, a departmental institute was held in Mobile. Some very profitable lectures on phases of departmental work were delivered by Brother and Sister J. A. Gunsolley and Sister Frances Booker. Sunday evening, as a closing feature of the institute, a Graceland College program was rendered and an offering taken for the scholarship fund.

December 5 at seven o'clock in the evening a banquet was given the men of the church by the Women's Department in recognition of their willing and untiring service in building the new church. The speakers for the evening were Apostle James A. Gillen, Missionary N. L. Booker, and District President Franklin Steiner. Pastor G. E. Burt acted as master of ceremonies. The banquet was served in the little church building, which was prettily decorated in church colors. About fifty men attended, and there was a marked spirit of friendliness.

The formal opening of the new church was held December 8. Promptly at 9.45, the Sunday school hour, the congregation arose and with one accord sang "Praise God from whom all blessings flow." The opening prayer was offered by Elder N. L. Booker; then "The old, old path" was sung. As the march was played the children quietly passed out, going to their little building for the class period, after which junior church service was held. The opening sermon at eleven o'clock was ably delivered by Apostle J. A. Gillen, who commended the Saints for the splendid spirit of willingness, friendliness, and cooperation which made possible the new church in this city, a building reared almost entirely by donated labor, modern in every respect and one of which the Saints can justly feel proud. We were, however, admonished that though our task of building the church is about completed, our work has only begun, and our responsibilities are more than doubled. May the Father bless us and help us, that we may not fail but with faith and courage as a united band of workers carry the work forward. Special music for the day was rendered by the choir. The church was deco-

rated with palms, ferns, and flowers. About three hundred were registered in attendance on the opening day.

At the evening service Apostle Gillen was again the speaker, opening a series of meetings to continue ten days. Good crowds attended during the week.

Bishop Albert Carmichael was the speaker the following Sunday morning and at the round table discussion in the afternoon. That evening Apostle Gillen gave his closing address to a large audience. Every seat in the house was filled. Bishop Carmichael continued the meetings three nights, teaching the temporal law, especially calling attention to the making of a steward. While attendance at these meetings was not large, we think much good was accomplished. Surely those who were present have a clear understanding of the law.

December 30 the branch met in business session to elect officers for the year. Those chosen were: Pastor, G. E. Burt; associate pastor, Franklin Steiner; clerk, Irene Day; treasurer, R. E. Scarcliff; superintendent of Sunday school, Franklin Steiner; assistant, J. W. Hancock; superintendent of Religio, Oran Cochran; head of Women's Department, Irene Day, assisted by Winona Miller; musical director, Verna Burt; pianist, Elsie Smith.

Brother Albert Miller, who has been confined to his home for two months, is again able to meet with us. Brother Miller has been suffering with a broken leg sustained in an automobile accident.

We begin the year with a hope born of determination that we may contribute our part in making this year the greatest in the history of the church.

### Aurora, Illinois

January 28.—Aurora Branch has entered the new year with zeal, its members praying and working that we may accomplish much of real value during the next twelve months. Despite the fact we have no church building, meetings are held regularly at the home of J. E. Wildermuth.

New officers have been elected: Brother Clement Malcor, branch president; assistant, Brother Lon Williams; superintendent of Sunday school, Sister Erma Wildermuth; assistant, Irvin Luke.

Brother and Sister Clement Malcor have opened their home to the young people's department, Brother Irvin Luke leader, Sister Erma Wildermuth assistant, Brother Clement Malcor, Sister Laura B. Atkins, and Sister Mable Reedy teachers.

J. F. Wildermuth, district president of Northeastern Illinois, who has been away from home for the past three months on account of business, was with us Sunday. He is an earnest worker in the church and is greatly missed when away from us.

Elder Roscoe Davey, district missionary, spoke during the Sunday morning service. His subject was "Stewardship." His sermon was so convincing that some are giving it more consideration.

Ezra Dutton and family visited here during their stay with Brother and Sister J. E. Wildermuth.

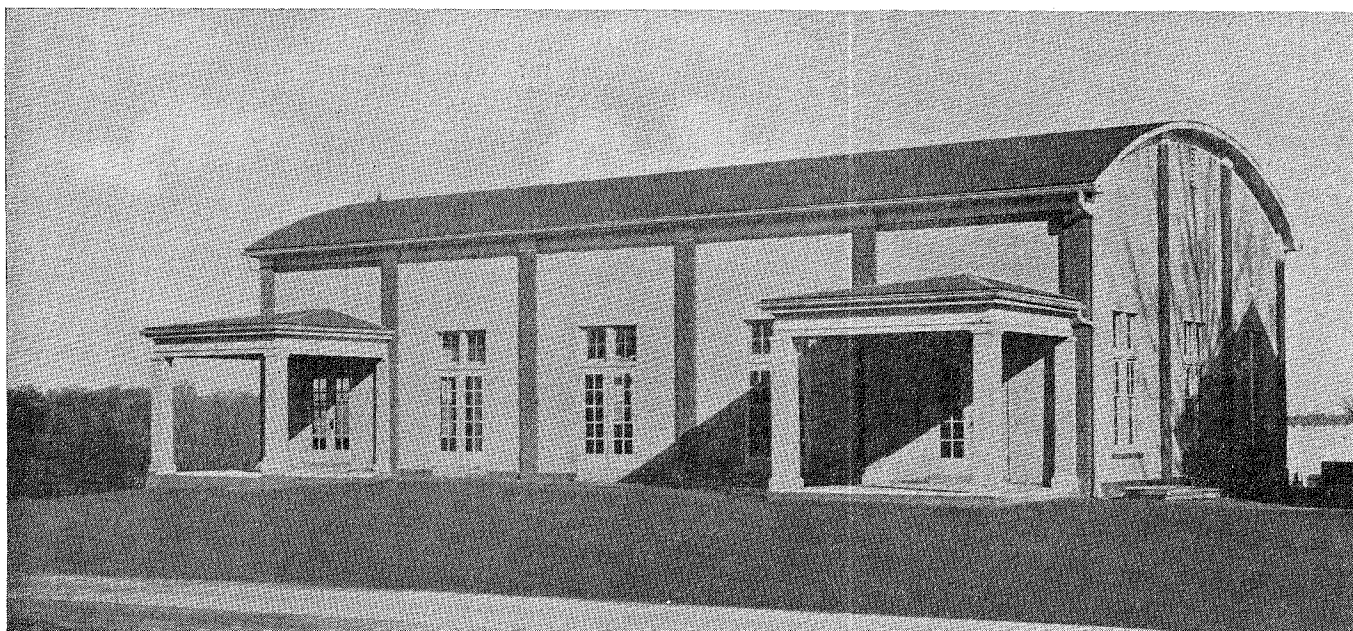
Sister Ruth Hankin's baby, Ruth Bordwell, was blessed last Sunday. Sister Hankins and children left for Peoria this week, where her husband is employed.

Beryle Wildermuth is attending college at Bozeman, Montana, this winter.

Rolney Wildermuth, who has been away for the past two years in charge of his father's wheat farm in Montana, made Aurora a short visit. He is at present with his grandmother at Janesville, Wisconsin.

The Women's Department meets at the home of Brother and Sister Malcor every other week. Sister Clement Malcor is leader and Sister Ava Wildermuth teacher. They are studying the guidance of childhood and youth.





*The Kirtland Auditorium*

## The Kirtland Auditorium

Because of the tangible evidence of the activities of the early Saints in and around Kirtland, that little village will always be of historic interest to Latter Day Saints. Kirtland Temple stands today as a symbol of loyalty, consecration, and sacrifice and is evidence of the heroism and undaunted courage of the early Saints.

Oncoming generations seeking for trace of the activities of the early Saints will find in Kirtland Temple that evidence which symbolizes the ideals of the first Saints of the church—a century ago. No small amount of confirmation will come to those who review the past when they realize that the same fundamental ideals which motivated the members of the early church still live and command the loyal support of Latter Day Saints.

In the future more than in the past, Kirtland will serve the church as a center or a gathering place midway between Nauvoo and Palmyra. The Saints in the districts immediately surrounding Kirtland have planned to make it suitable for accommodating larger gatherings of people. For several years in the recent past, the annual Kirtland reunion has attracted an increasing number. It is well that this is so. Under the spiritual atmosphere of reunion services many have been reborn to a more faithful observance of their church covenant, with the result that they have rededicated their lives to God and reconsecrated their time, their talent, and their money to the service of the church.

A few years ago the Saints in that vicinity authorized the building of an auditorium at Kirtland which will relieve the Temple of any activities which more appropriately might be conducted elsewhere. The total cost of this investment is approximately sixteen thousand dollars. The Saints in the Kirtland Branch have paid three thousand dollars of the amount; the remaining indebtedness is but eight thousand dollars at the present time. The general church has a vital interest in seeing this auditorium completed and will assist in liquidating the debt, provided Saints in the six districts immediately surrounding Kirtland will pay one half, or four thousand dollars, of the remaining debt. The districts included in this area are: Northwestern Ohio, Southern Ohio, Kirtland, Pittsburgh, Wheeling, and West Virginia. It ought not to be difficult for the Saints in these six districts, which have an enrollment of approximately fifty-three hundred members, to raise this amount.

Year after year many hundreds of people have received benefit at the annual Kirtland reunion. The Kirtland auditorium serves a distinct purpose and is adapted for mass meetings, entertainments, special programs, lectures, classes, commissary and meal service, and recreational activities. When the indebtedness on the building has been cleared, attention will be given to improving the property and making it even more adaptable for the purposes for which it was built.

There are many Saints outside the districts above mentioned who have enjoyed the facilities which the Kirtland Auditorium has offered on many occasions. We are very sure that many of these will be glad to contribute to this fund. Their offerings may be sent through any bishop, bishop's agent, or branch solicitor. The receipts should be marked, "Kirtland Auditorium Fund." Credit will be given on the general church books for all such contributions as "Special Offering."

Mass meetings will be arranged for the branches in these districts between the dates February 16 and March 2. At these meetings the proposition will be explained by special speakers, and pledge cards will be offered to the Saints, on which they may state the amount they are willing to contribute to clear the Kirtland Auditorium of its indebtedness. The pledge cards call for the payment of the amount pledged in six monthly installments.

Many of the Saints in these districts who have recently discussed the plan feel that the amount can be raised and paid in less than this time if every member having an income will do his full share. In fact, the sentiment seems to be growing that the amount can be and will be raised quickly, and a very large percentage of it paid in a much shorter time than the six months allowed by the committee.

The Saints in these six districts have a first interest in the Kirtland Auditorium, and plans to raise the present indebtedness should need but little encouragement to bring about a unanimous response. The general church officers are watching the progress of these plans with interest, and are ready to fulfill the agreement of the general church to share in raising the amount needed. We believe it is well within the ability of the Saints to raise this amount, and we also feel that the willingness and interest in the Kirtland Auditorium will result in a hearty response.

THE PRESIDING BISHOPRIC,  
By A. CARMICHAEL.

## Independence

### Stone Church

We should be servants to all, declared Apostle Roy S. Budd who gave the principal talk at the communion service Sunday morning. A servant is one who looks into the hearts of men and sees therein opportunity to render service to mankind. The sacrament of the Lord's Supper was given us that we might be enabled to forget the failures of the past and adjust ourselves to the tasks before us, having in our hearts the love of the Savior.

Elder H. G. Barto was assisted in the stand by Elders G. W. Eastwood, M. T. Williams, R. S. Budd, W. Wallace Smith, R. T. Cooper, and Frank McDonald. Organ music was by Robert Miller.

The service of the sacrament for the intermediate department in the lower auditorium was well attended, the young people listening to Pastor John F. Sheehy's talk on the happy month of February, the great people it has given to the world, and the standard by which their greatness was achieved. In the stand with the pastors were Brothers S. A. Thiel, Roy McNeil, Oral Andes, and Kenneth Morford.

Among the great Christian affirmations is the statement of Christ: "I am the resurrection, and the life." It is like God to create man in his own image, to give him opportunity to develop Christlike characteristics, and to conserve in him beauty and strength, asserted Apostle F. Henry Edwards in his sermon on "*Resurrection*" Sunday evening, but it is unlike God to permit all this to sink into oblivion at the close of man's mortal existence. Too frequently are we given to considering resurrection in terms of the dead, not in terms of the living. The resurrection of Christ and the completing of his ministry among men have been established in the mouths of many witnesses.

The significance of resurrection is that it applies to all men. Each day we are building for eternal life, we are being resurrected from the old to the new, Christ our example and helper. With his divine idealism he comes to us, testing us, inspiring us, assuring us, "I am the *resurrection* and the *life*."

"*Appear, thou light divine*," C. P. Morrison, was the contribution of the Stone Church Choir, Paul N. Craig directing. Robert Miller at the organ and the choir led the congregation in singing favorite hymns. Elder H. G. Barto was assisted in the stand by Apostle E. J. Gleazer.

Apostle J. F. Curtis had been scheduled to speak to the congregation, but illness prevented the carrying out of his Sunday program.

### Among the People in Zion

Captains, assistants, and helpers have been appointed among the young people in the Stone Church groups to see that the gymnasium equipment movement for the lower room of the Auditorium is pushed to a successful conclusion. A meeting of the captains with the pastor occurred Sunday afternoon, and it is hoped as a result that intensive activity in this undertaking will characterize the young people during this week and next. Everyone is to be given opportunity to participate in the undertaking to equip an adequate gymnasium for the young people of Independence.

Patrons of the big dinner and variety program given Thursday and Friday nights in the dining hall by the Wahdemna Choral Club were pleased with the entertainment. Guests were served by members of the club while Blaine Bender as master of ceremonies conducted the program. A small orchestra, in charge of Miss Lillian Green, had a prominent place in the entertainment, and there were song novelties, burlesques, and a one-act play. The performance was continuous from 7.30 to 10 o'clock. Miss Vera Redfield, assisted by Paul N. Craig, director, was in charge. The proceeds from the two nights' entertainments will be applied to the purchase of robes for the club.

On the last day of the month the Pen and Ink Club of Independence held its January meeting, assembling in the Wahdemna Choral Club rooms to elect officers for the year. The business was in charge of President L. E. Flowers, and the following members were chosen to serve the club during 1930: President, Inez Smith Davis; vice president, Roy Davey; secretary, Clarice Hanson; treasurer, Virginia Budd; and historian, Alice McBride.

### Walnut Park

Sunday, February 2, began with a spiritual and helpful prayer meeting at the church at eight o'clock. Elders Fred Lanpher, George Bullard, and George Jenkins were in charge of the service, Brother Jenkins giving an interesting and inspiring opening talk. During the course of the meeting the Saints were blessed with a spiritual manifestation, giving admonition and encouragement, urging them to put their trust and confidence in the Lord.

The sacramental service was a continuation of the spirit had in the prayer meeting. The Saints were fortunate in having Apostle Clyde F. Ellis with them to give the introductory remarks concerning the sacrament, and in having Bishop B. J. Scott to point out the meaning and importance of the oblation. Brother Scott has recently moved out of the Walnut Park District, being now in the vicinity of the Stone Church, so all were glad to have him back again on this occasion. Brother Ellis is, of course, always welcome when he comes to his home congregation after his travels and work in the Eastern States Mission.

In this service Rolla John Pennell, six-weeks-old son of John and Laura Scott Pennell, was blessed by his grandfather, Elder W. W. Scott, and Elder Samuel C. Smith.

The pastor, Brother Smith, with two of his associates, Brothers Lanpher and Barnhardt, presided over the service. A few modifications in the manner of serving the sacrament were introduced, which should result in noticeable improvement. Members of the priesthood are requested to hereafter take places on the platform rather than remaining in the congregation.

During the hour preceding the evening service a special meeting of the young people of District Three was held in the church, in the course of which Elder John F. Sheehy explained the proposed plan for equipping a gymnasium in the basement of the Auditorium for the benefit of the young people of Independence. Captains are to be appointed in each of the groups for the purpose of soliciting funds for the project.

"*The resurrection*" was the subject of the evening sermon by Elder J. A. Holsworth. A quartet composed of choir members gave an uplifting contribution, "*Somebody is praying for you*." Those in the quartet were: Sister Ethel Schwab, Sister Carletta Norman, K. R. Mosier, and C. A. Closson.

Union prayer meeting at the church on Wednesday evening was well attended and marked by a high degree of activity. Almost one hundred were present, a good representation.

Announcement was made concerning the appointment of Brother C. A. Closson to be in charge of the young people's prayer meetings during February. These meetings are held Wednesday night at the church.

### Enoch Hill

A church school service impressive in its order and purposefulness preceded the hour of sacrament last Sunday morning. The theme of the service of the Lord's supper was "*The purpose of the sacrament*," and the talk of Elder W. J. Brewer was based on this topic. A special duet number was given by Brother and Sister Charles Warren who sang "*Come, sweet Comforter*." Pastor O. W. Sarratt and the local priesthood were in charge.

In the evening Elder L. W. Moffett, pastor at East Inde-

pendence, came to Enoch Hill with a helpful and assuring message on "The resurrection." The members were happy to listen to this brother.

The young people's worship service occurred at the home of Verla Alexander last Wednesday evening. Following the regular worship program, talks were made by President F. M. McDowell and Elder H. G. Barto concerning the work of the young people, emphasis being given the movement to equip the lower room of the Auditorium as a gymnasium. Teams to support the undertaking have been organized in each group on Enoch Hill.

#### Spring Branch

A good prayer service was held Sunday morning at 8.15, in charge of Brothers McLees and Jesse Smith.

There was no intermission between the Sunday school service and the eleven o'clock service. Brother Cleveland was assisted at the sacramental service by Brothers Smith, Tankard, Bozarth, Farrow, and Peer. Several numbers were sung by the quartet, Beulah Stewart Donkawich, Dorothy Mabbott, Robert Hampton, and Jesse E. Smith.

Attendance at the church school at 6.30 in the evening is growing. The programs are improving.

Under the leadership of Sister Dorothy Mabbott, the junior choir sang two numbers Sunday at the eight o'clock service. The musical contributions of our young people are deeply appreciated.

A Valentine party will be given by the young people's class of the Sunday school February 14 at the church. There will be a post office where valentines can be mailed, the postage being the cost of the valentine. Proceeds will go to the flower fund.

Sister W. A. McClain has been seriously ill at her home. Her son was called home from Chicago and daughter from Michigan. We are hoping it will not be long before she is again well.

#### East Independence

The Saints who came together Sunday morning, January 19, felt well repaid for their effort to come as they listened to Presiding Patriarch F. A. Smith, who chose as his text, "What good thing shall I do that I may have eternal life?" Much good instruction was imparted.

"Baptism" was the evening theme, and Brother E. A. Thomas, the speaker, left no doubt in the minds of his hearers concerning water baptism as an essential.

East Independence Church School is an important factor in the lives of the children and young people, if one may judge from the earnest faces and animated participation of class members. The older people are much interested in stewardships under the tutelage of Brother Roy Young.

Brother T. W. Thatcher, who preached January 26, gave his attention to a consideration of our own home problems, of which there are always many. What have we gained during the year that is gone? he asked. Can we see that we have made progress toward unity of purpose? Are we able to work harmoniously? He named some definite problems yet to be solved, making his sermon particularly applicable and helpful.

"The laying on of hands" was discussed by Brother J. A. Taylor that evening, its various uses being made plain.

Sacramental service February 2 was well attended in spite of the roads, which a continued thaw has rendered unfavorable to travel. The meeting was characterized by peace and calm.

The members were happy to greet Elder N. Carmichael in the evening. He talked on "The resurrection," emphasizing a phase not frequently noted. We are daily preparing for our part in the resurrection, he asserted.

## Lamoni Stake

### Special Service

The service at the Brick Church Sunday evening was given over to the subject of music, its mission and place in the church and its influence toward the redemption of the world. This meeting was one of a series of interesting and educational programs which the presidency of the stake are sponsoring this winter. The service opened with fifteen minutes of congregational singing, led by Arthur Oakman. Sister Rae Lysinger then played Bronn's "Intermezzo."

Sister Mabel Carlile, of the Graceland department of music, and member of the general church music department, was the first speaker. She took for her subject "The musical program for 1930." A short history of the organization of the department under one general director, Brother Albert N. Hoxie, about 1912, to the present preceded her future outline. This original organization gave away in 1928 to a musical board. This idea was conceived by the musicians assembled at that time, because there seemed to be no one available who could devote sufficient time to the work to do justice to all departments, and the various divisions were placed under different directors as follows: Paul N. Craig, hymn directing; J. H. Anthony, band and orchestra; Sister Luella Wight, junior choir work; and Sister Mabel Carlile, adult choral work. Sister W. N. Robinson is president of the organization, and Arthur H. Mills is secretary.

In outlining the work for 1930 Sister Carlile mentioned the new hymn book which is soon to be inaugurated for use in the church. It is a combination of selected hymns and songs from the *Saints' Hymnal* and *Zion's Praises*, together with a large number of other selections chosen from other sources, and will also contain a section devoted to junior songs. Sister Carlile gave a prominent place in the 1930 musical program to the oratorio, *The Course of Time*, to be presented at the April conference, and which represents the lifetime work and devotion of its composer, Brother J. T. Gresty, of Australia.

Sister Carlile sees as the greatest need of the department at the present time, the placing of some capable director in the field who can devote entire time to work of traveling among the branches and giving aid. She said one can hardly realize the need of such a director as is expressed in letters received and the eagerness with which she is received in smaller branches where some inexperienced person is doing his best to direct the work of the choir.

Brother J. H. Anthony, general director of the band and orchestral department of the church, was the next speaker. He pictured more or less humorously the struggles for recognition of this particular branch of church service, the rebuffs and discouragements it met in earlier years. People have always been educated to the value of song as a part of church service, but the introduction of instruments was more or less of a diversion. In contrast, however, he told of a number of incidents where the influence of the orchestral work in Sunday school had been of lasting and far-reaching benefit, stating that the only question now seemed to be the exact place which such music should occupy in the church service and the selection of the correct type of music. The latter is a most difficult task, since there is a variety of opinions. Brother Anthony fittingly closed his talk by relating an incident in the life of his devoted mother, during the early and trying days of the church when the life of a missionary's wife was fraught with hardships and discouragements. A strain of music proved a spiritual buoy, and the memory of it lightened her burden during the remainder of her life. Brother Anthony's devotion to the church and the musical education of the young people is founded on the firm belief that it has a prominent place in the divine plan, and he shares with Sister Carlile the hope that our church may some day take its place in the world as a musical church.

Brother Arthur Oakman gave an excellent talk on the subject, "The ministry of music." He gave a brief review

of the use of music by the churches at an earlier time. Early Christians sang to maintain their courage; the Catholic Church recognized the holding power of music, carefully selecting the songs the sentiment of which represented the truths which they wished to instill into their members; during the Reformation Luther wrote hymns with the same regard as to the inculcation of correct sentiment; John Wesley followed in his footsteps. Bringing the history down to the founding of the church, he said God recognized the power of song when he commanded Emma Smith to compile a hymn book. He quoted: "My soul delights in song; the song of the righteous is a prayer unto me." He thinks music should have a prominent place in the missionary work of the church.

## Kansas City Stake

### Central Church

Associate Pastor George Mesley delivered the talk during the worship period of the church school session February 2.

The sacramental service from 10.50 in the morning till noon was marked by excellent program arrangement and attendance. Prayers, talks, and soft music combined to create in the hearts of the worshipers the spirit of brotherhood and peace. The sacramental message was spoken by Apostle Paul M. Hanson.

In the evening Patriarch J. H. N. Jones, of Australia, spoke on "Our belief in the Holy Spirit." This sermon was a continuation of the sermon series "What do we believe?" The evenings at Central are proving sociable and interesting. Come next Sunday and bring your friends. Always the branch musicians have prominent place on the programs, and their services are much appreciated.

More than one hundred and twenty people were at the pageant rehearsal Monday. Blanche Edwards Mesley directed. More men of all ages are needed to take important roles. Adult and young women also are needed. Members of the stake chorus will be enrolled next week, when the group will be cast for suitable roles. This is a splendid opportunity for worth-while and enjoyable service.

There were over sixty-five reservations for last Wednesday's dinner and only fifty present. Some canceled their reservations in time, but those who did not were responsible for the profit of fifty-three cents after many hours of work. If we are fair, we will either cancel our reservations at least a day before the dinner, or pay for the reservation we make.

Looking ahead to interesting services we find: Sunday, February 9, morning speaker, John Blackmore; evening, President Elbert A. Smith on "The atonement"; February 16, morning, John Sheehy; evening, J. W. Teener, professor of Bible Department, Park College, and Park Trianon Ensemble.

Those in charge have given Central Church a budget for the year 1930 amounting to \$8,081.02. The budget for the church school for 1930 is \$743.

### Quindaro Church

Snow and subzero temperature have not decreased the number at church school. There was an attendance of one hundred and twenty-four January 26, our enrollment being one hundred and three. The junior department, which has an enrollment of forty-four reported present fifty pupils.

Brother Ernest Hawkins was the speaker at the eleven o'clock hour, giving a splendid discourse on "The Restoration."

The program at the Recreation and Expression hour was given by the children under the direction of Sister Eola Hawkins. Some fine talent was displayed.

Pastor H. A. Higgins occupied the eight o'clock hour, using as a theme "The reward of friendship." The anthem,

"I would go to him for rest," was sung by the choir, and there was a violin solo by Otis Swart.

The music department, under the leadership of Otis Swart, is greatly improved. It is an asset to the services.

Our hearts were made glad Wednesday night after prayer service January 8 when Frank Schneider, husband of Sister Schneider, was baptized by Brother Higgins and confirmed by Brothers Higgins and E. N. Palmer.

A dinner was served at the church Wednesday night preceding the prayer service, a good sum being realized.

The various departments under their leaders are organizing, and we look forward to a year of success.

### Fourth Church

January 19, following the morning prayer service, the family service was edifying. Brother Norman Carter from Utah gave a talk on "How to make friends." If friendship is desired by us, he said, we must be friends. Not only should old friends be cherished, but new friends should be made. Sister Wilson gave a beautiful piano selection.

New signs, made by Brother Allen Tannehill, were hung on the walls. The one "Silence," was hung under the picture of Christ as he is kneeling in the Garden of Gethsemane. It reminds one as he enters that silence should be observed at the time of prayer. The other sign, "Reverence," hangs under the painting of Jesus as he stands knocking at the door. Surely every Saint should revere the moment that Christ knocks at the door of our hearts.

Sunday school classes have entered a contest, "A tour around the world." Each class gets credit for five hundred miles on this tour every time all the members are present, and two hundred miles each time all the members send in their collection, other details concerning class discipline being considered. The tour is limited to a certain number of thousand miles. The car in which each class is taking this tour is pinned to a wall map of the world. Each Sunday every class watches to see which one is in the lead. The class called Zion Boosters was in the lead this Sunday.

At eleven o'clock Elder George Jenkins, of Independence, spoke on "Faith and repentance." Elder J. H. N. Jones preached on the theme "Saved by hope," from Romans 8: 24, in the evening.

January 26 a beautiful program was given at the family service. The congregation sang "I'm pressing on the upward way" and "Take time to be holy." "The open door" was the topic of Brother Marion Sneed's talk, and the congregation sang "Onward to Zion." Three members of the priesthood sang "Pass me not, O gentle Savior."

Stake President C. E. Wight occupied the eleven o'clock hour on the theme "Character." His sermon was forceful in denunciation of covetousness, one of the factors which destroys character.

At 7.45 in the evening Apostle M. A. McConley preached on the text "Have faith in God." Beginning with the visions of Joseph Smith, the Prophet, he related all the periods that tested the faith of the Saints, yet the church, through faith, has kept on spreading the gospel throughout the world.

The young people are preparing themselves to help redeem Zion. The year 1930 will be a great year for the church.

### Mount Washington Church

Sunday, January 26, Patriarch J. T. Gresty, composer of *The Course of Time*, gave an interesting description of the composition of his wonderful oratorio. It was started twenty-two years ago. During the period of its development he endured many discouragements and trials. He at one time gave it up. The Lord directed him in his work, promising aid in its development. After coming to America he took the completed work to Hill Cumorah, where the plates of the *Book of Mormon* were found, and there in the cool quiet of the early morning presented it to the Lord and dedicated it to the heroic men and women of the church

who have wrought the achievements of the past, to those who are maintaining its ideals, and to the future generations who shall forge its victories in a new century.

The O. B. K's had as speaker last Sunday afternoon at their good fellowship meeting President F. M. McDowell.

## Far West Stake

### Stewartsville Branch

The new year witnessed several changes in the officers and curriculum of this branch. Our aged pastor, Brother B. J. Dice, has labored faithfully and unselfishly for the upbuilding of the branch in Stewartsville during the past year. Although discouraging at times, we feel that progress was shown, and Brother Dice was well worthy of the vote of thanks which he received from the branch business meeting assembly.

Brother T. A. Ivie was elected pastor for the current year, with Brothers D. E. Powell and Gordon Hidy as associates.

It was voted to amalgamate the various departments of the branch, having a common treasury for all, each department to present a budget commensurate with its needs. It was also voted to have a music committee to take care of the various branches of music instead of the usual way of electing officers to serve throughout the year. We anticipate thus to have a greater amount of interest shown in the junior and young people's musical activities.

The first Sunday in the month in the new year was observed in the morning by partaking of the sacrament, in charge of Elders John Piepergerdes and T. A. Ivie. This being the beginning of the centennial year, we feel that we must evince a deeper faith, a fuller consecration, and a more unselfish service.

Sunday, January 12, junior church was inaugurated with Mrs. A. E. McCord superintendent. Much more interest was shown than before by the juniors, and continued interest can be expected throughout the year under the efficient leadership of Sister McCord, who with her husband and nephew, Glen Thomas Crossan, has again made her residence here after an absence of over two years.

The final Sunday of January was marked by a union service of the Maple Grove and the Stewartsville Branches at Stewartsville morning and evening, Bishop Milo Burnett as the speaker. Brother Burnett dwelt on the antiquity of the financial law at both services. He especially pointed out that the financial law is as old as the gospel, that our father, Abraham, paid one tenth of all he possessed to Melchisedec, that Christ recognized the same law, and that the observance of the financial law must go hand in hand with the rest of the gospel provisions, or we shall fail.

## East Saint Louis, Illinois

January 29.—A two weeks' series of meetings has just been held here by District President E. A. Curtis. Although there was much snow and temperature hovered around the zero mark practically the entire time, attendance was good and much interest was shown. Brother Curtis explained in his pleasant way the first principles of the gospel. His efforts bore fruit in the baptism last Sunday of five young people: Dessie Neudecker, Ruth Avery, Dorothy Anderson, Manford Richardson, and Carmen Scranton. Thus have we completed the family circle in four families and started another family in the gospel.

Monday evening a number of young people of the branch met at the home of Brother and Sister Richardson for a farewell party. The Richardsons are moving to Chaffee, Missouri, this week.

Sister Belva DeLany, who is quite ill, has been unable to attend church for some time. Sister Barraclough had the misfortune to fall and break her arm. She, too, has been kept from church.

Sunday morning, January 26, Brothers Edgar Boren and

Eddie Nicholson, of Belleville Branch, were with us in the interest of the Sunday school work. They also occupied the pulpit at the preaching service.

## Holden Stake

### Lees Summit

The last Sunday of January the evening service consisted entirely of the program outlined in *Herald* to present the first of the "Know-your-church" series. The sketch, "*The birth of a Prophet*," was presented by the local dramatic club. E. F. Brace took the part of Joseph Smith; Sister Lucio Larsen, the part of Lucy Smith; and John T. Smith represented Mr. Cutler. The audience was larger than usual and appreciative. Owing to unforeseen difficulties the cast was limited to one rehearsal. Everyone is enthusiastically looking forward to the next program. It is planned to present every one of the twelve sketches, one the last Sunday night of each month. Visitors are welcome.

The first Sunday of February the pastor, Brother Wells, was called to Holden in connection with his work as director of religious education in the stake. Brother John T. Smith preached the evening sermon.

### Lexington

We have just finished a two weeks' series of gospel meetings in which the stake missionary, Elder H. V. Minton, was the speaker. We feel that Lexington has received a wonderful blessing. Attendance was regular and good, considering the cold and snow that prevailed throughout the series. Four were baptized and two babies blessed by Brother Minton. These new members will be a great help to this group. All are looking ahead to the return of the missionary. The appreciation of the Saints was in a measure shown by the splendid offerings given him.

### Marshall

William Arthur Ridge, son of Brother and Sister Will Ridge, passed away January 25. Elder W. S. Macrae, of the stake presidency, preached the funeral sermon Sunday 26, at the church. The boy was only a little over four years of age, and he will be sorely missed by the parents and two sisters.

While here Brother Macrae had a conference with the heads of branch departments Monday night and held a round table discussion Tuesday night.

### Atherton

We are glad to report progress on the new community church at Atherton. Work was stopped by freezing weather early in January. The first open day was January 30, when a crew of five men from Lees Summit, headed by their pastor, met a similar crew from Atherton and finished putting up the remainder of the rafters in about five hours. If the open weather continues as it is at this writing, over Monday, February 3, a crew of a dozen men from Holden and a number from Lees Summit will again swarm onto the roof to make an effort to completely inclose it, and wire the building. We can then feel assured that the inside will be sufficiently finished to hold stake conference there in March. At this time another attendance competition will be put in motion, and several prizes awarded to the groups sending the best representation, distance and size of branch considered.

### Holden

At a conference of all departmental workers today, after listening to an explanation of the new unified type of branch organization by the stake director of religious education, Brother G. R. Wells, the meeting voted unanimously to ask the branch in business capacity to adopt the plan and start it as soon as possible.

A male chorus has been organized, under direction of one of our high schools boys, Brother Richard Macrae. The stake presidency is hoping this will be the nucleus of a stake male chorus. This chorus is practicing and will occupy on the program of the coming stake conference.

# MISCELLANEOUS

## Conference Notices

District conference for Utah District will convene in Salt Lake City, Utah, February 15 and 16. In addition to regular business to come before the conference, the matter of election of General Conference delegates will be taken care of. It is expected that there will be general church representatives present, and that this will be a splendid conference for all to attend, coming as it does just prior to the Centennial General Conference. Branch secretaries should have their statistical reports made out and in the hands of the district secretary prior to date of conference.—*Calvin H. Rich, district president; Roy F. Hewes, assistant district president.*

The Eastern Colorado conference will convene in the Denver (Colorado) church, Speer Boulevard and Logan Street, February 21 to 23. Special session on Friday evening. Business session begins Saturday morning at 10 o'clock. Delegates to General Conference will be chosen at this time, therefore it is necessary that the district secretary, Ralph Vincent, Otis, Colorado, receive all branch statistical reports, together with their credential lists prior to the convening of the conference. Apostle E. J. Gleazer is expected to be in attendance and conduct classes.—*E. B. Hull, district president.*

Central Texas district conference convenes at Houston, Texas, February 21, 22, and 23. There will be a special program at 8 p. m., February 21. The church address is 516 East Tenth. Houston Saints are looking for and are ready to entertain all who may come, so let us make this a conference to be long remembered.—*Mrs. Etta Smith, publicity agent.*

The Idaho district conference will be held at Boise, Idaho, February 21 and 22. Apostle Myron A. McConley will be present.—*Ella Dillenbaugh, district secretary, Meridian, Idaho.*

Minnesota district conference will convene February 15 and 16 at Minneapolis. The regular business session will be held Saturday afternoon at 3 o'clock. Delegates to General Conference will be selected at this time. There will be services in the morning, afternoon, and evening on Sunday. Visiting Saints who expect to attend, please communicate with Wesley Elvin, 805 Beacon Street, Minneapolis.—*Lester Whiting, district president; Mrs. Blair Jensen, district secretary.*

## Conference Institute Notice

Clinton district conference will convene for institute work February 21, 22, and 23, at Nevada, Missouri, church, corner of Elm and Ellison Streets, one block west of Highway 71, opposite Shell Oil Station. President F. M. McDowell will be instructor. This will be an accredited institute which will make it possible for each person attending full time to earn ten credits towards a teacher's certificate. One hour of credit will be given for each session attended, provided this is not less than seven sessions. There is a great opportunity to hear a great teacher on the biggest and greatest work in the world. You are not only invited, but urged to attend this institute, that each may be instructed in the program of the church, so that working together in an intelligent way, we each may assist Clinton District in making its best contribution to the general church. Saints of Nevada will entertain conference visitors and are anxious for a good representation of the district. There will be one business session Saturday evening at 7.30, for election of delegates to General Conference. The order of the institute will be: Suggested subject, "*The religious education program of the*

*church.*" Program: Friday evening, 7.30-8.20, first class period; 8.30-9.20, second class period; Saturday, 9 a. m. prayer service; 10.15-11.05, first class period; 11.15-12.05, second class period; 2 p. m., class period; 3 p. m., recreation; 7.30 p. m., business session; 8 p. m., lecture or class; Sunday: 9.30 Sunday school, adults in one class for lecture; 11 a. m., sermon or lecture; 2.30 p. m. to 4, class and round table discussion.—*Birch Whiting, district president.*

## All-day Service

There will be an all-day service for Eastern Michigan Saints at Crowell Branch, February 16, commencing at 10 a. m. There will be a special conference session at 2 p. m. for the appointing of delegates to General Conference. All are invited to attend.—*Myron A. Carr, district president; Herbert Swoffer, district secretary.*

## Request for Prayers

Sister Mary Andrews, Dinuba, California, sufferer of an affliction of many years' standing, requests the prayers of the Saints.

## Correction—Church History Quarterly

The preface to current *Church History Quarterly*, subject, "*Stewardship*," in the twelfth line contains this clause: "We should not be motivated by the highest ideals." The word *not* should not appear, as is obvious.

## Our Departed Ones

**WILLIAMS.**—Mary Elizabeth McHarness, daughter of Moses and Susannah McHarness, was born August 3, 1848, at Lincolnshire, England, and passed from this life December 10, 1929, at the home of her daughter, Mrs. Fannie Post, Davis City, Iowa. With her parents she moved to America in 1856, the family locating at Gaines, New York. About five years later they moved to Van Buren County, Michigan, where they made their home for nearly twenty-eight years. February 28, 1863, she was united in marriage with George Washington Williams. To them were born eight children, namely: Moses Williams, of Independence, Missouri; Mrs. Nellie Cook, Saint Joseph, Missouri; Mrs. Fannie Post, Davis City, Iowa; Francis David William, Saint Joseph, Missouri; Mrs. Winnie Park, Kansas City, Missouri; and Pearl, Clyde, and Fred, who preceded her in death. With her family she moved to Lamoni in 1884, where she made her home until 1899. Since that time she has lived with her children in Saint Joseph and Kansas City, Missouri; Lamoni and Davis City, Iowa. Her husband passed from this life in 1893, when their youngest child was but four years old. When sixty-seven years of age, she returned to Lamoni, where she cared for her aged mother for a period of nine years. Early in life she became a member of the Disciples Church, but later united with the Reorganized Church of Jesus Christ of Latter Day Saints. She lived an exemplary Christian life, always looking on the bright side. She often remarked that this world is so beautiful that she could not understand how anyone could be unhappy for any great length of time. She leaves one brother, Edward McHarness, of Kansas City, Missouri; one sister, Mrs. Rose Wiley, Colony, Kansas; five children, twenty-four grandchildren, eighteen great-grandchildren, and one great-great-grandchild. She had unusually good health until about four months ago, when she was taken ill. During the last five weeks of her life she was a constant care, making it necessary for her three daughters and a granddaughter, Mrs. Ruth Brenizer, to give her constant attention. Funeral services were held at the Latter Day Saints' Church in Davis City. Sermon by Elder W. E. Prall. Elder John Lane in charge. Interment was in Rose Hill Cemetery.

**CONYERS.**—John Willis Conyers was born March 27, 1871, and passed from this life December 30, 1929, after an illness of eight weeks. He married Miss Maggie S. Bishop, of Onawa, Iowa, October 31, 1890, and to them were born six children of whom five survive: Mrs. Bruce Vittetoe, Modale, Iowa; Mrs. Russel Nelson, Missouri Valley, Iowa; Lum F., Missouri Valley; Winn S., River Sioux, Iowa; Clinton H., Woodbine, Iowa. Glen S. died April 8, 1914. Besides his children, he leaves to mourn his mother, Mrs. Sarah Conyers, of Little Sioux, Iowa; three sisters: Mrs. Will Davison, of Pappillon, Nebraska; Mrs. Otis Gardner, Fremont, Nebraska; Mrs. W. A. Wyant, Missouri Valley; four brothers: David, Wagner, South Dakota; Mark, Custer, South Dakota; Frank and Fred, of Little Sioux, Iowa. Three brothers and two sisters preceded him in death. There were twelve grandchildren, two of whom died in their infancy. July 11, 1880, he was baptized a member of the Reorganized Church and was faithful till death. Many other relatives and friends are saddened by his departure. He spent most of his life in Harrison County, Iowa. The funeral sermon was by E. B. Purcell; interment in Little Sioux Cemetery.

**CONYERS.**—Sarah P. Patterson was born on a farm near Memphis, Tennessee, September 30, 1842, and died January 6, 1930, at her home in Little Sioux, Iowa. She married Mathew M. Conyers April 24, 1862, at Little Sioux, Iowa. To them thirteen children were born, six having preceded the mother in death, four boys and two girls. Her husband died September 2, 1921. The deceased was baptized into the Reorganized Church of Jesus Christ of Latter Day

Saints November 28, 1875, and was a faithful member. For several weeks she had been in failing health but was confined to her bed one day. She is survived by four sons and three daughters, thirty-five grandchildren, sixty-two great-grandchildren, and eight great-great-grandchildren. The children left to mourn are: David Conyers, Wagner, South Dakota; Mark Conyers, Custer, South Dakota; Frank Conyers, Little Sioux, Iowa; and Fred, of Little Sioux, who has cared for his mother a number of years; Mrs. Elba Davison, Pappillon, Nebraska; Mrs. Elsie Gardner, Fremont, Nebraska; and Mrs. Emma Wyant, Missouri Valley, Iowa. Sister Conyer's entire life was given in service to others and to her God. The funeral was held in the Saints' church in Little Sioux, Iowa, by E. B. Purcell, assisted by M. K. Fry. Interment was in Little Sioux Cemetery.

**TANETERAU.**—Taneterau a Faarere a Tefau was born at Avatoru, Rairoa, Tuamotu, Society Islands, in the year 1855. He was baptized by Apostle T. W. Smith at Panau, Kaukura, Tuamotu, in the year, 1885, and in the same year ordained an elder. He was several times under General Conference appointment as a missionary. He died October 3, 1929, at Avatoru, Rairoa, Tuamotu, and was buried in the Saints' Cemetery, William Manua Bennett conducting the services.

**BATTEN.**—Eleanor Leavore, daughter of James and Margaret Batten, was born December 16, 1912, at Hiteman, Iowa, and died at Albia Hospital January 14, 1930, age seventeen years and twenty-nine days. She resided with her parents in Chariton, Iowa, since October, 1919. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in Chariton, March 9, 1924. She took great interest in her school, being in the eleventh A grade, and would have taken her State teacher's examination January 16 of this year. She leaves her father, mother, four brothers, and two sisters, also her grandparents, Mr. and Mrs. Parley Batten, of Chariton, and Mr. and Mrs. Adam Marshall, of Hiteman, Iowa, besides many other relatives and friends. Funeral services were held at the Saints' Church in Chariton, Friday afternoon, January 17. J. C. Cackler, of Chariton, took charge of the service, and the sermon was by Wilber Prall, of Lamoni.

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Forty acres all fenced, 5 acres cultivated; 2-room box house. One fourth mile to school, on public road, 3 miles to Saints' church, 3 miles to Ava; 3 springs; lots of good timber. Price \$650. Terms, \$150 down, balance small monthly payments.

Seven and three fourths acres all fenced, good soil. On public road, 4 miles to Ava,  $\frac{3}{4}$  miles to school, 2 miles to Saints' church. Four-room frame house painted white, small barn and smoke house, good spring near the house, nice blue-grass yard; nice place to live, good place for chickens, vegetables and fruit. Price \$750. Terms, \$150 down, then \$15 per month. I have other farms for sale. Big list free.

JOSEPH WARD  
Ava, Missouri

## WORLD'S AFFAIRS

### A New Chief Justice of the Supreme Court

(Continued from page 147.)

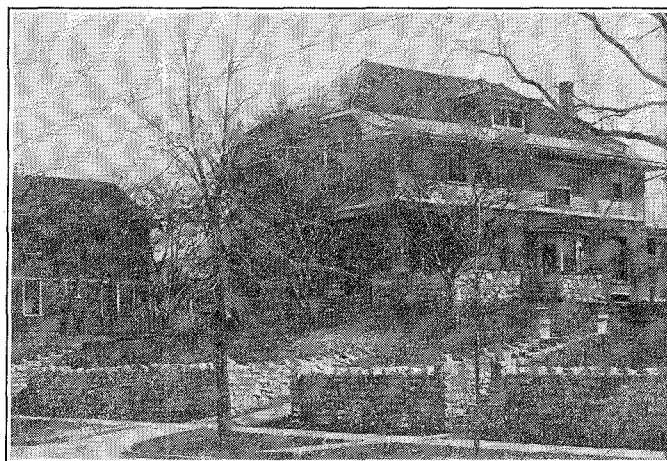
his proper place, and in that place, for which he was so well qualified by training and temperament, he distinguished himself in a way to deserve the gratitude of all who are able to estimate the importance of his work. He is the only man who has served the country as President and as Chief Justice. It is fortunate for him, in the estimate that posterity will make of him, that he occupied these offices in the order named, for as a Chief Justice he has shown true greatness.

Shortly after the resignation was made public, it was also made known that the position had been offered to Charles Evan Hughes, and that he had accepted. The careers of three important men of recent times have been strangely involved. Both Hughes and Taft have been defeated in contests for the Presidency by Woodrow Wilson. Hughes and Taft have long been friends, and Hughes served on the Supreme Bench as the result of an appointment by Taft in 1910. Hughes took the side of Henry Cabot Lodge in helping to defeat the favorite proj-

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ect of Wilson, the support by the United States of the League of Nations.

The country is saddened by the necessity of the retirement of Chief Justice Taft, and will be concerned for the welfare of one who has served so long and well. But frank happiness is expressed over the fact that so able a man, internationally known, has taken his place. Hughes is sixty-eight, but his powers are undiminished.

## Broadcast Schedule, Program News

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Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

#### Sunday morning:

- 7.00 to 8.00 "Heroes of the Church," Columbia Chain program.  
8.00 to 8.30 Bible Study, U. W. Greene.  
10.00 to 10.30 Community Church, A. B. Phillips.

#### Sunday evening:

- 3.00 to 4.00 Cathedral Hour, Columbia Chain program.  
6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.  
10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

### Daily Devotional Service

- 7.30 to 7.45 Morning devotional service (Columbia).  
7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

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Independence, Missouri, February 12, 1930

Number 7

## EDITORIAL

### Prophets of Despair

We seem always to have with us those who feel that the world is in a hopeless condition, and that people, the younger generation in particular, are rapidly going from worse to worst. This may be a result of the fact that we often find the things we are "looking for." It may indicate that the person making such an estimate is either out of step with the march of things or uninformed on present conditions or on history. At any rate, such "prophets of despair" are perennial.

In his book, *Frontiers*, written in answer to those who condemn wholesale the young people of today, Doctor A. B. Hulbert has this to say:

Those witnesses of old heard the same groanings and outcries that assail our ears; the country was always "on the brink of ruin"—always "going to the Devil." . . . The road was always rough. Did not Increase Mather bemoan the fact, two hundred and fifty years ago, that "conversions are becoming rare," just as we do today? You who writhe today over the fretful "Charleston"—did not the *Albany Patriot* say, a century ago, that it would not trust the moral purity of any woman who would waltz with a man to whom she was not married? . . . Was the road smoother or the ship more staunch in those polite Victorian days of 1843, when the *Boston Bee* said "robberies, murders, rapes, suicides, and perjuries are as common as marriages and deaths"? Was the ship likelier to be piloted safely by the oncoming generation of sedate and pious youth one hundred and one years ago, when the leading American educational journal said of a great university, "to attempt to stem the torrent of vice and immorality there would be considered by the students a freakish innovation"? Or, when, also a century ago, one sixth of the prisoners in the Massachusetts State Prison had been thieves at sixteen years of age, and one half had been accustomed to strong drink in their teens?

Doctor Hulbert is echoed by *The Literary Digest* in reviewing news articles which appeared in the *New York Sun*:

Talk about juvenile delinquency today! In the middle of the last century juvenile crime flourished in New York and London to a degree that would be appalling even to our own Jeremiahs. One investigation disclosed that one time 6,000 boys, trained and proficient in stealing, were colonized in 200 "flash houses" in London alone. In 1854 approximately 14,000 boys served time in various prisons of England and Wales. Of these, 60 per cent were between the ages of

fourteen and seventeen; 46 per cent had been convicted more than once; 18 per cent had been convicted four times or more. Its juvenile crime was the most loathsome detail of the Five Points of New York. . . . Bishop Herbert Shipman of New York . . . in a recent address . . . said that the youngsters born into the present time are about the same as those in all preceding generations. But, he pointed out, as *The Sun* quotes him, they have been "catapulted into conditions vastly and tragically different without the example that the older generation had at their inception." He is inclined to think that blame for the conditions so loudly complained of now rests mainly upon the elders instead of the youngsters.

It is very doubtful that anyone will be able to show by statistics that the boys and girls of today are actually worse than those of previous generations. Of course the existence of crime and delinquency in the last century by no means excuses it now. Everything possible must be done to correct the situation of today. But we must not allow ourselves to be depressed and hampered in our efforts by the gloom cast by prophets of despair.

As for this matter of deciding who is to blame, that has become a sort of favorite "indoor sport," and as a result the blame for each of the many social ills has been laid first at one door and then at another. In the meantime we may be continuing the very practices in which these ills are bred. Infinitely more important than *blaming* is the matter of *understanding*, and having understood, a sincere attempt to proceed from where we are now in the direction of a better day.

L. E. F.

### Decision Day and That Goal of 6,000

In May, 1929, there began a definite missionary movement throughout the church. Consideration was given by the leading quorums, and they saw fit to announce that in their opinion 6,000 souls should be added to the church records before a year's time should elapse.

It was pointed out that there were thousands of men, women, and children in our own families who should be members of the church. This field is one of the most important to church advancement, and to it has been directed a large part of the special effort of the year.

Many husbands and fathers had postponed the decision of one of life's principal problems, permitting

the stress of business or other activity to crowd out a consideration of their responsibility to God and their chance to help in his great work. Many wives and mothers had been victims of circumstances which prevented the consideration of the religion of the home, and as a result the home had no religion, while possibly the husband or some other prominent member of the family was a member of the church. There were reported to be literally thousands of children of eligible ages, yet not members of the church to which father and mother, or father or mother had given their support.

Recognizing the possibility of much greater efficiency in religious life where the family is united and devoted to the same great purpose, the campaign during the entire year has continued in the same general direction. Many family circles have been completed by the baptism of a father, a mother, or a child or children, and for this reason there is basis for the belief that another year of missionary effort will reach new fields and produce greater results than the past has done.

But the goal of six thousand baptisms has not been reached, and if it is achieved much effort must be put forth, and at once. There is a discrepancy of 1,436 baptisms to be overcome.

The Joint Council of First Presidency, Quorum of Twelve, and the Presiding Bishopric, recently in session for several weeks, has set apart March 16 as Decision Day. The effort will be made to bring about a decision in the mind of every person to whom the gospel has been presented. Decision generally means a uniting with the church; lack of decision is what keeps people out, not a negative decision.

The secretary of the Joint Council appeared in a splendid article on page 149 of the *Herald* for February 5, in which he suggests three lines of preparation for Decision Day. These are: Convert the children; complete the family circle; revise and work over the prospect list.

It is universally recognized among ministers and members that no man, woman, or child should be unduly hurried to a decision to enter the church. There is just as grave danger of mistake in being so fearful of bringing a hasty or immature decision to enter the church, that we fail to bring our friends or loved ones to any decision whatever. It is often more wrong to neglect to press men, women, or children to decide this great question than it is to reason with, instruct, and then insist on the necessity to decide.

Five months during the year have been recorded as record breakers in number of baptisms; that is, July has exceeded any previous July in its record. The year is quite likely to yield more baptisms than

any previous year. But it is not enough that this be true, unless all has been done which can be done to bring others to a knowledge of the truth and to cast their lot with us for the spread of the gospel.

R. J. L.

### General Conference Problems

Independence Saints and their friends among the citizens have always been able to care for the General Conferences in a satisfactory manner, so far as entertaining the visitors is concerned. Public buildings for meetings of various bodies of church workers have also been at the disposal of the officers, though at times these have been disadvantageous as to location. The community is desirous of making the city a satisfactory place for the General Conference gatherings.

Since the Auditorium Building has been available for conference uses, no public meeting has lacked for capacity, but there does threaten just such a condition during the coming conference. Good management, planning far ahead, and working to the plans, will handle the matter to the satisfaction of all. The officers located in Independence are active at this work.

#### *Feeding the Visitors*

The Laurel Club has undertaken the responsibility of feeding the conference—a huge undertaking. In the Miscellaneous department of this number of the *Herald* they are saying something of how they intend to accomplish the task. The Laurels mean what they say, and they will do what they have promised, but you who can help them should do so. Get into communication with them as directed if you can help.

#### *Lodging the Visitors*

Instructions to those who are coming to the conference have been issued in the *advance information*, under heading of *Centennial Conference*. Prospective visitors are not responding to these instructions as they should, and the committee is hampered in its work because of this failure. It is necessary that the committee know where you are going to be, no matter if you have made your own contract for room.

Much effort is being made to provide the accommodations sought by prospective visitors to Independence for the term of the Centennial Conference, or a part of the term. Those in charge will be able to accomplish the best of results if all will hear and heed their requests and instructions.

If those who contract to entertain visitors to the conference will report the names of their proposed

# OFFICIAL

# Centennial Conference

## "Mite" Offering Wins Unexpected Response

It is very gratifying to know that the suggestion of Sister Coffman, of Wagner, South Dakota, has appealed to quite a number. It was her suggestion to make a special offering to the church of five cents for each year she has been a member. Her idea appealed to me as a unique way by which to again express some measure of our appreciation of all that the church has meant to us; and, therefore, I sent the letter to the *Herald* for publication.

Immediate responses were received from more than a score of States. Not only is this offering assuming substantial proportions, but it is pleasing to note that without exception the responses express gratitude for God's blessings, and for the spiritual experiences which the making of this modest offering in this particular way has brought to those who have followed out the suggestion. A sister from California sends in her offering, which represents a membership of fifty-two years in the church.

In all my religious experiences I have found that giving helps the giver. It lifts him up toward God, and as a result he experiences a rededication and a reconsecration of his time, ability, and means to the service of the church.

How many will respond to this suggestion in the months of February and March?

THE PRESIDING BISHOPRIC,  
By A. CARMICHAEL.

guests, together with their home and conference time addresses, to the Committee on Reservations and Accommodations, The Auditorium, Independence, Missouri, it will aid in the work.

R. J. L.

## Coming in March

*Vision*, the young people's magazine of the church, offers some good features in its March number, which will be in the mails February 25. Two short stories: "*White Flower*," by Annie Ivie McCord; and "*The mountain doctor*," by Charles H. Arven. The final installment of the short serial, "*And the children led them*," by Charlotte Pearson. Elbert A. Smith's "*Conversations*" continue with "*Coming of the Book of Mormon*." "*Seville and its cathedral*," by Audentia Anderson. An interview by Madge Craig Siegfried—"Business is good." If your subscription is behind, now is the time to renew.

## Advance Information

All branch pastors are asked to request members of their congregations who expect to attend the Centennial Conference to inform the committee at once, regardless of the fact that they have made reservations with personal friends. This request has been broadcast throughout the church through various channels of publicity, but it is quite evident that the members have not taken the matter seriously. Those who expect to attend should communicate with the following committee immediately:

*The Committee on Reservations and Accommodations,  
The Auditorium,  
Independence, Missouri.*

In addition to the new work on the interior of the Auditorium, work has started to waterproof the dome, so that the ceiling on the inside, which is now being put in place, may be protected. The work which is now in progress is being rushed to take advantage of the favorable weather which now prevails in Independence. The progress of the various items of work which are now in the process of completion brings satisfaction to those who are interested in seeing the Auditorium completed, for it brings the building just that much nearer to making it usable for the many purposes for which it was built.

## Evening Programs at the Conference

The Centennial pageant, *Fulfillment*, will be given Friday and Saturday nights in the Auditorium. This is the biggest production of its kind ever attempted by the church. The pageant was written by Mrs. S. A. Burgess and will require a cast of from 800 to 1,000 people to produce it.

As a literary work, the pageant has more than ordinary merit. Within its limits is comprehended a sweeping interpretation of history. It is a narrative of great events reduced to its simplest and most powerful outline, expressed in a select combination of realistic scenes and symbolic interpretations.

Mrs. Burgess has brought to the creation of this pageant her scholarship, and a natural ability in dealing with words that has produced a smooth and charming style. With a true instinct she selected significant and dramatic facts and welded them into a harmonious progression of scenes that never break nor falter. Her conception has been truly inspired and enriched by an imaginative power

that has triumphed over the stubborn difficulties of the material she had to use.

It dates from the time of the ministry of Christ to and including the year 1830, and features "The Restoration" as the fulfillment of prophetic anticipation regarding the church of Christ to be restored in latter days. The pageant interprets three epochs of time and is divided into nine episodes. The White Masque Players, as an organization, has been entrusted with the task of organizing and producing the pageant, cooperating with the general church authorities and under the direction of the Centennial Conference Program Committee.

This group has called to its assistance all available talent, and the response that has been made thus far is very encouraging. Approximately seven hundred people have enrolled and will be cast in the scenes for which they are best adapted. The forty principal characters have already been cast, and preliminary try-outs will be held in the next few days. It is expected that the entire pageant will be cast by February 15. Rehearsals are already in progress in some of the smaller groups, and the group in Kansas City, which will produce one entire epoch, has been at work since January 20. The sets for staging the pageant have been built under the supervision of the production committee of the White Masque Players, and have been built with a view to their future use in other pageant and dramatic productions.

The second performance of the pageant, Saturday night, April 19, will be the closing *evening* program of the conference, as it is expected that the dedication service Sunday afternoon, April 20, will be the closing service. There will be no meetings Sunday evening, April 20, which will permit conference visitors, who find it necessary to hurry home after so long an absence, to take evening trains to their destinations.

The conference program includes a full schedule of forty-one preaching services. The speakers, subjects, and dates will be announced.

The devotional services have been made a prominent feature, and will include twenty-four general prayer meetings, two communion services, two priesthood prayer meetings, two young people's prayer services, a total of thirty.

Thirty-seven classes will be held each morning from 7.30 until 12, as announced on page 151 of the *Saints' Herald* for January 5, 1930.

Two special lecture courses will be conducted at the Stone Church from 8.40 to 9.40 each morning. The first course of six lectures will be given by Walter Daykin, subject, "Religious Utopias." The second course of six lectures at the same hour during

the second week of conference will be given by John W. Rushton, subject, "The ministry of beauty."

Young people who plan to attend the conference should carefully review the class work offered and select the subjects which will help them in their local branch work. The two special young people's prayer meetings are scheduled as follows: The second Sunday morning, April 13, 7.30 to 9.15, in charge of President F. M. McDowell, Eugene Closson, Blair Jensen, and Roy Cheville. The second one is a sunrise prayer meeting on the third Sunday morning, April 20, from 6 to 7.15.

Other features of the Centennial Conference will be announced in this column each week, and readers of the *Herald* are invited to follow them carefully, so that they may be informed regarding plans for the coming conference.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

#### *New Work on the Auditorium*

Those who have not been privileged to visit the Auditorium at Independence have at least seen pictures of the inside and outside of the building. Those who have been through the building will be particularly interested in knowing what items of new work are now being performed.

Materials are assembled and work has actually begun in making the dome waterproof. Work on this one item is proceeding at a rapid pace, and waterproofing materials will be applied next week. The material used is guaranteed to be waterproof for a period of twenty years, and will take the place of the expensive copper roof as first planned. The flat deck surrounding the dome will also be made waterproof, as well as the vertical side walls extending from the flat deck roof to the base of the dome, including the column heads.

Up to date of Saturday, February 8, the first coat of plastering has been applied to one third of the ceiling surface, and the finished coat has been applied to one fourth of the area. This finish coat is in a light buff tint, pleasing to the eye, and will softly reflect the light from the row of windows at the base of the dome.

Work on the heating plant continues, and conference visitors are assured that it will be in operation well before the time for conference.

The rooms at the front of the building; that is, the three floors at the northeast and northwest corners of the building, will be temporarily inclosed and will house most of the exhibits of the depart-

## An Interesting Book Published September, 1929

A Review by John Blackmore

*The Bible from the Beginning*, by Simms. Publishers, The Macmillan Company. Price \$2.50.

This book is of special interest to the members of the church because the author recognizes the *Inspired Version of the Holy Scriptures*, and its place in the development of the *Bible*. A brief review of the book is given here, as we believe many of our people will want a copy.

The author commences his work with a survey of how the *Bible* was written. In this chapter he reviews the methods of ancient writing and the development of the Hebrew written language. This discussion leads us through the Old Testament on into the New Testament as the written language of the Hebrews changes in its development. The difficulties of translators are pointed out: the oldest Hebrew was a language written in consonants, the vowels were handed down by the methods of oral tradition. In the Greek there were no punctuation signs and no separation between words, and all letters were capitals.

The second chapter deals with the chief sources of our biblical text. The original manuscripts have all been lost, so translators have access only to manuscripts written long after the originals. The author discusses these source materials, their relative values and possible dates of writing. Comparisons are made where differences in manuscripts exist.

The section of the book that will be of most interest to our people is that which deals with development of the canon of the *Bible*. The history of the formation of the canon is one of a gradual and some-

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ments and institutions of the church at the General Conference.

Practically all of the work mentioned above has been secured at a very reasonable figure, and the contract price places the total investment involved well within the amount appropriated for this work in the 1930 budget. Members of the church, we are sure, will be pleased to know that the Auditorium is being further completed, and as soon as the present work is finished there is no question but that the building will bring an ever-increasing revenue, to be applied toward its upkeep, from the receipts from concerts, lectures, and large regional gatherings, whose management has already applied for its use.

Is your Auditorium pledge paid in full, or is there still a balance due?

THE PRESIDING BISHOPRIC.

times painful process. The author, after discussing the Palestinian and Alexandrian canons of the Old Testament, reviews the growth of the canon of scripture up to the present time. This review gathers both the Old and the New Testaments into the treatise. On pages 145, 146, and 147 the author has in a fair manner recognized the *Inspired Version* in the formation of the canon. Under the caption, "*The Reorganized Latter Day Saints' Bible*," the author gives a very fair statement of the origin of the church and the Reorganized Group. He then introduces the *Inspired Version* as the chief *Bible* of the Reorganized Church, devoting one whole page to quotation comparisons. The review is closed by this statement of the author:

This much, at least, may be said of many of the changed readings found in the *Bible* of the Reorganized Latter Day Saints: Its author had the courage deliberately to alter the text, and make it say clearly what many *Bible* students succeed in getting by theological legerdemain. This *Bible* contains the usual (39) books of the Old Testament, and the usual 27 books of the New. No apocryphal books are admitted, but the *Book of Mormon* is accepted as inspired equally with other books of the *Bible*.

It is very interesting that the author places the *Inspired Version* in the treatise on the canon of the *Bible*.

On page 293 the author again in a short paragraph pays attention to the Version. Under the heading of "*Secretarian Bibles*" he has this to say:

One of the most puzzling *Bibles* in print is that published in 1867 by the Reorganized Latter Day Saints, at Lamoni, Iowa. The Utah Mormons do not use it. It has many additions to the usual text, Joseph Smith having claimed a special revelation for the changes he made. Had these changes favored the doctrinal position of his church, the explanation would have been easy, but they do not seem to serve any denominational or sectarian purpose.

The whole book is full of valuable material. The book also contains a discussion of the various early translations of the *Bible* into English, the different *Bibles* of the nineteenth century, and the Modern Speech translations. It covers a great deal of ground and will be valuable in your library. We recommend this book for your collection of reference books.

We appreciate the very frank and fair statements referring to the *Inspired Version* made by the author, Reverend P. Marion Simms.

(We would point out that there are only 38 books in the Old Testament section of the *Inspired Version*. The Song of Solomon has been eliminated.)

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Read Doctor Teel's article, "*Some Plain Truths about Sex Psychology*," in the March number of

THE DEPARTMENTS' JOURNAL

# The Daily Herald

Beginning with Monday, April 7, and continuing until the close of the Centennial Conference, *The Saints' Herald* will publish a daily edition.

It will contain the official minutes of the conference, and will be the only appearance these minutes will make in print.

In addition there will be many special articles, personal sketches, and accounts of special meetings outside those of the Centennial Conference.

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## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Has Christianity Helped You?

Radio address of A. B. Phillips, November 24, 1929, from station K M B C.

I wonder if you would prefer a more impersonal title to what I am to present? Or should I have asked: Has Christianity hindered you? But perhaps this would suggest an unpleasant train of thoughts, and I want to present something more constructive than unpleasant thoughts. Indeed, I greatly prefer to suggest thoughts that will prove distinctly pleasant.

There are two factors, which may decide this matter for us, in a sense. Is Christianity a pleasant subject to you? Or, is your concept of Christianity a pleasant one? Upon reflection, I believe I will ask you to excuse me if I do not, at least directly, state what the second factor is, to which I have just referred. I will try to consider it in due course.

I do not think I will attempt to state what Christianity is; at least not in so many words. Perhaps the average person will substitute the word *church* for *Christianity*, and will make the application accordingly. But as the church is called of God to be the exponent and example of Christianity, this ought not to lead us very far from the real purpose of my subject. And I do want to say a few things about Christians.

The Christian covenant obligates us to support all good work and purposes, whether it may concern our private interests and preferences or not. Christ started out upon his mission in order to make the world a better place in which to live, and as Christians we are enlisted in that great cause; it is our business. I came near to saying our religious business, but perhaps it is just as well stated as it is. This being the Christian's business, and the group of Christians being known as the church, probably no one will object if we declare that the church has accepted the responsibility of representing Christ as the most mighty spiritual and moral force the world has ever known.

#### *Imperfection in the Church*

The church could not be too strong in the loftiness of its aims, or in the wisdom of its activities. And it is probably safe to say that no one will accuse it of having been so, though it is possible that some will think quite otherwise, and will feel to

suggest that it has been distinctly lacking in both of these valuable qualities on certain occasions in the past. Perhaps we should frankly admit that there was a time when the churches to a great extent sought salvation through a strict observance of outward forms, doubtless hoping to acquire inward grace by this means.

However, we believe experience has been profitable, even to the church, and has proved the truth of the old saying that "The only way to be good is to do good." It might have learned this by precept, instead of by the more laborious and expensive method of example, for it was pointed out ages ago by the Apostle James that "Faith without works is dead." And surely no one wants a dead faith, for it would become only a putrid burden to carry, and would hinder instead of help its unfortunate possessor. The church does not appear to obtain inward grace by observing outward forms, or else it obtains so little of it that few people note the improvement. But perhaps it would be better to suggest that the outward forms were but the expression of the inward grace already possessed.

Whatever may be our conclusion concerning this matter, we think history will sustain the fact that much of the past efforts of the church stressed the negatives of life. And doubtless we can all agree that life should be so full of constructive activities that there will be little room—little need for negative factors. Our glorified leader has shown us the way to live by affirmation and action.

#### *How Much Religion in Life*

There have always been a number of people who have desired to protect Christianity from contact with the world. Their motives were excellent, no doubt, and sometimes their efforts were put forth with unquestioned zeal. But it takes more than motives and zeal to make a person right, and they seemed not to realize the significance of the sacred word which says:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—*John 3:16, 17.*

The fact is, that the religion of Jesus was something more than an abstract theory of ethereal ethics. One who will observe his teachings and also his example closely must note that he dealt with the everyday affairs of the people. He told them how to give faithful service, how to be considerate of employees, how to aid the needy, how to use their temporal possessions, how to forgive trespasses, how to be just and equitable toward others, how to set good examples, how to settle their dis-

putes, how to treat an enemy, how to make friends, and how to lay up treasures in heaven and qualify for the great gift of God: eternal life.

If we will make a practical application of all these precepts and examples of the faultless Master, it will become apparent that the required spiritual qualities can not be developed or acquired without a corresponding development in moral, social, and ethical virtues. And these virtues are all applied by the great Teacher to the daily affairs of life. He was interested in making men and women see the folly of doing wrong; of being unjust, unkind, selfish, deceitful, unsocial, irreverent, or unbrotherly. Sin was condemned in a business deal as fully as in a church matter.

In the light of the instructions offered us by Christ, we can easily understand that the business of Christianity is to transform sinners into saints, to lift the world up to the plane of right conduct, right ideals, and right objectives in life. Hence the true Christian has the whole world for his field of action, and should engage in whatever will help to achieve the divinely given ends to be reached. There is nothing that can properly belong to his life that should not be regulated by Christian rules of conduct.

#### *Christian Leadership*

The Christian should be both a follower and a leader. He should follow the path which the Lord has designated, but in doing so he should be a leader in the progress of the world. If his access to the light of God does not make him zealous in advancing human welfare, then the message of Christ has failed to accomplish its intended purpose in his case. He should therefore take part in the constructive activities of his State, city, town, and community. In this day of graft it behooves upright men and women to work for better and cleaner conditions.

Adverse forces are united to prey upon the common welfare, to combat which the church should unite in its effort to promote the prosperity of all. This united effort is needed in all the departments of human activity, whether in the world of business, philanthropy, society, politics, or what not. United effort is essential if we shall succeed in raising higher the standard of human relationships.

The curse of special privilege is almost constantly being extended over the land. The legislatures, public officials, heads of departments, and various other officers in responsible places are being sought for special favors, for which a price is offered. If such officials are men of sterling character we have nothing to fear through them, but if we support unprincipled or weak-principled men for responsible

positions, both we and our posterity may suffer more than now seems possible. Perhaps few things are more destructive to ideals and moral standards, and the future of our country, than are the various forms of graft which today sap the moral and material resources of the land. We need a moral atmosphere in the daily affairs of life which will be an inspiration of noble qualities to our growing youth.

The enforcement of law is a problem which grows constantly with our enlarging activities. No nation can long endure which permits extensive lawlessness to go unchecked and unpunished. We have the right to work for the repeal of laws which we believe are detrimental to the people, but we do not have the right to become a law unto ourselves and disregard the laws which have been enacted. So long as a law is in force it should be respected, and will be respected by all right-thinking people—those who have the stability of our Government at heart. The power of example is tremendous, and if we do not respect the law, we shall lead others to disrespect it and us as well. Thus our influence for good is undermined by our own example.

#### *Rights of the Group*

We have come a long way in recent years toward recognizing that the rights of the public, the community, or group, are superior to the claims of any individual within it. It is largely upon this basis that our public service corporations are supervised, and their rates of operating profit are regulated, because the public has an interest in their activities and the purposes for which they are formed. The common welfare demands that protection against unjust profits, improper service, and other unfair methods, be furnished those who are served.

These principles are the very foundation stones of the religion exemplified by Christ. Unity of purpose and action for the maintenance of equity, brotherhood, and uprightness, will go farther toward bringing the kingdom of God in human hearts than religious forms alone can ever accomplish. The Christians of any community should stand together for spiritual, social, moral, and material betterment; not for themselves alone, but for the entire body of God's creatures. Professor Rauschenbusch says:

The ideal society is an organism, and the Christianizing of the social order must work towards a harmonious cooperation of all individuals for common social ends.

The common good, that is, the good of humanity, is an essential function of the Christian religion. In its very nature it is unselfish. One can test the quality of his own religion by observing the character of his motivations. He who works for his own selfish desires rather than for others does not put



himself in condition to know and experience religion in its higher sense. To understand the religion of Christ he must be sympathetic toward the feelings and needs of others as well as of himself.

Another feature of religion as taught by Christ is designed to aid men to work together for worthy ends. This may be termed the socializing of human aims and ideals. History shows that the world's most rapid advancement has been made under the social impetus of unified purpose. Perhaps the most fervent prayer ever recorded of Christ on behalf of his disciples was uttered when he prayed that they might "all be one." The power of unity in a righteous cause is beyond our ability to estimate.

#### *Influence of Christian Principles*

Some of these influences we may trace along the milestones of past centuries. In exerting them the church has come up through much tribulation, but the many blessings enjoyed so richly in the world today would not exist, if these great sacrifices had not been made. In many instances the struggle has been a long one, but the benefits finally enjoyed have been correspondingly greater, as a rule. We note only a few of them briefly.

A few centuries ago women were considered little if any better than chattels. They were bought in marriage, and had no civil status of their own. In the Middle Ages, also, accused persons were tried by "ordeal," a horrible method of torturing innocent and guilty alike, to determine their case. Disputes were settled by the "wager of battle," an almost equally barbarous custom. Not very long ago piracy was protected by the so-called civilized nations. The poor debtor was sold for debt, and more recently was kept in filthy jails if unable to pay the extortionate charges against him.

The abolition of slavery, together with many other customs which now would be classed with some age of savagery, have all been accomplished as a result of the light of Christ shed upon the world. These remarkable reforms were the outgrowth of a foundation principle of Christianity. Professor Ely states its meaning as follows:

The second commandment, which is like the first, means that in every act and thought and purpose, in our laws and in their administration, in all public as well as private affairs, we—if indeed we profess to be Christians—should seek to confer true benefits upon our fellow men.—*Social Aspects of Christianity*, p. 7.

#### *The Task of Today*

But the work that lies before us is still great. For we must work for the establishment of equity, justice, and equal opportunity among all peoples. We must win the confidence of those who are suspicious, by the establishment of just conditions for all. We

must make vice and its consequences so distasteful that none need be entrapped by its deceitful allurements. Our prisons should be equipped to deal with each class of lawbreakers according to the defects of their character, rather than according to the act itself. The incorrigible should be restrained so long as necessary to protect against them, and punishment should be designed for effecting reformation.

Some of our large corporations have discovered the power of a little Christian spirit in business. Such examples should be encouraged until it dominates business life. The stability of our Government, the prosperity of our Nation, the security of our homes, the health, happiness, and freedom of our posterity, as well as the attainment of our ideals, are more, much more, dependent upon the devoted efforts of Christian societies than probably most people imagine. We owe Christ our allegiance for what we now enjoy, and for what our children's children shall enjoy after our work is done.

## The Breathing Apparatus and Its Ramifications.—Chapter 4

By A. W. Teel, M. D.

### 1. Colds.—How not to catch them.

The common cold is the great pandemic. It is a most communicable disease, which is today receiving extraordinary attention because of its widespread harm. A large life insurance society a few years ago reported that influenza and pneumonia were responsible for over ten per cent of all paid death claims, while tuberculosis fell slightly behind both. The cold is less serious, but it leads to these other complications. In addition, it causes immense loss of working time and keeps piling in the toxins which one has to fight as the years advance. Bacteria, normally present on the mucous membrane, gain a foothold, and with lowered resistance these enemies succeed in lighting up a catarrh and then spreading to throat and bronchial tubes and lungs with increasing virulence. The specific organism has not been found as yet, but we know that care will diminish its foothold.

The breathing and associated apparatus is attacked by so many ailments that I consider the subject deserving of a volume. I will emphasize the matter in this one lesson. I include the nose and throat, which are the gateways to the lungs and to the rest of the body. They are particularly prone to germ diseases.

Microbes give rise to bronchial and nasal catarrh, causing symptoms with which most of you are familiar. These germs can not survive in air or sun-

light. Men living entirely in the open air are free from colds, in spite of hardship and exposure.

During a cold, and indeed at all times, there are great numbers of bacteria growing in the air passages. It seems certain that the pneumonia and influenza germs often cause colds. It is thought also that the *pneumo-bacillus*, which sometimes causes pneumonia, is a common cause of colds, and that a small *micrococcus catarrhalis*, which is often found in catarrh, is sometimes the germ which is causing the trouble in a cold. It attacks the nasal chambers and the throat and causes inflammation. Catarrh is a chronic cold, and bronchitis is a cold of the lining of the trachea and bronchial tubes. The small coccus which are sometimes present in the pneumonia and influenza germs, are common causes of bronchitis. A chronic catarrh is difficult to cure.

To breathe through the nose is to lessen the harm done by dust. Therefore one should breathe habitually through the nose. If there are any obstructions, have them removed. Avoid indoor crowds and other polluted air. The city contains a tremendous amount of dust which has to be filtered through the nasal cavities and passages if the lungs are to be kept clean, instead of grayish.

When a person is hoarse, all the air passages become affected unless the disease is checked. We reach for consideration the larynx, or Adam's apple, the organ of the voice. It lies between the trachea and the base of the tongue, and its upper opening is closed during swallowing by a cartilaginous flap, the epiglottis. The trachea, or windpipe, is a cartilaginous and membranous tube which extends downward about four and one half inches from the larynx to its division into the two bronchi, one of which goes to each lung. The right bronchus is larger and shorter than the left. The bronchi subdivide and give off branches, at the same time gradually losing their cartilages, until they terminate in a sack, the walls of which are studded with air cells, a terminal bronchus, and its air cells resembling a bunch of grapes.

Bronchitis is a particularly common disease which is quite chronic.

## 2. Taking care of coughs.

In order to ward off colds one should avoid the use of damp habitations, with windows shut at night; the breathing in of a lot of dust from carpet sweeping, instead of using the moist method or the vacuum cleaner; overheating the house in winter, with dry heat; wearing heavy underclothing which can not be removed indoors. Colds are contracted by overeating, even if appetite fails; also by neglect or avoidance of proper bathing, which permits the pores to become clogged. Loss of sleep, together

with worry or mental depression, bring about favorable conditions for the contracting of colds. If the feet become wet and shoes are not removed, it takes but a little draft on the back of the neck to rivet the cold. Drafts are not themselves dangerous, except under these conditions. A lowering of resisting power disturbs the marvelous heat regulating mechanism of the body. It takes first the germs, then the causes, such as chilling, wetness, dry heat, etc., and finally the lowered resistance, to promote a cold. It is advisable to treat chronic catarrhal conditions every day, for growth of germs is favored by a poor soil. Therefore practice daily antisepsis with some reliable alkaline wash.

The lungs are the essential organs of respiration, and with the heart they fill the entire chest cavity. Each is covered by a smooth, shining serous membrane, which also lines the chest cavity and is called the pleura. Ordinarily the lungs are everywhere in contact with the chest walls. In the ultimate air cells the venous blood of the pulmonary arteries, circulating in the capillaries, is brought in contact with the air in the cells, and the interchange takes place which results in the blood receiving a supply of oxygen and becoming arterial, while the air becomes charged with carbonic oxide and waste organic matter.

Of the millions suffering from tuberculosis, pneumonia, typhoid fever, and diphtheria, some regain full health and strength; others are weakened for life, and still others die. Tuberculosis alone kills about half a thousand of our countrymen every day, and in its deadly work consumes more money than is spent on all the public schools of the country. Almost as many people are killed by pneumonia, and it causes even more intense suffering. Coughs, colds, and catarrh are considered homely and harmless diseases, but severe attacks of them often cause great discomfort and weakness.

These diseases are due to special bacteria, which make their way into the body and live upon its tissues. Certain bacteria destroy lung tissue and cause pneumonia; other bacteria develop in the small intestine and produce typhoid fever; others develop mainly in the respiratory organs, such as the nose, throat, and pharynx, and cause influenza.

Our objective should be to keep down dust as much as possible. Dust trades are exceedingly unhealthy. In due time, even the air of homes will be filtered and renewed hourly and properly moistened, as is done in large theaters. Dust is a carrier of disease and is a menace to the lungs. Hard floors, rugs, plain furniture, and a minimum of hangings are desirable, as is the use of vacuum cleaners. Indoor air holds numerous impurities in suspension; and also gases, carbon smoke, etc. An

ideal system of ventilation employs the water filter system.

### *Do Not Overfeed the Body*

During colds, it is desirable not to overfeed the body. A laxative is helpful in clearing the body of waste by way of past excesses. It is not necessary to be stuffed with bedding and clothes and to stay indoors. The home remedies: hot milk and hot lemonade, the hot gargles and sprays, the quinine if desired, and hot mustard footbath, are not exactly scientific remedies, but they dilate the capillaries of the body and cause sweating. If the cold is severe, go to bed at once. If ears or sinuses are infected, a physician should be called at once.

During the winter months people have a tendency to shut themselves up in stuffy, overheated rooms, where infective germs are given more powers by virtue of the polluted air and absence of sunlight. Throat, and mucous membrane of the nasal passages, are so closely connected with the lungs that by care of the throat and nose, much lung trouble can be avoided. Nearly one third of the total deaths result from lung trouble.

Our houses should be kept light and airy; blinds should be raised, even if carpets do fade. Kitchens and pantries in particular should be thoroughly lighted. Bed clothes, rugs, and clothing should be exposed to the sunlight frequently, for there is no better safeguard against bacterial disease than light. In a sick room sunlight is especially valuable.

### *3. Pneumonia and influenza.*

Pneumonia is an inflammation of the lungs, as the result of exposure affecting principally the air cells. Bronchitis affects the large bronchial tubes, while pleurisy is an inflammation of the outside wrappings of the lungs, or pleura. Pneumonia is found principally among the tenements and crowded warrens of the poor, where light and air and working conditions are unfavorable, while in comparison the chances of its attacking the rich and favorably located are one in twenty. The disease runs a rapid course, usually from one to three weeks. The thing to do is to destroy the sputum, keeping the patient by himself. The first symptoms are a cold, then a chill that is extreme, and then a stabbing pain, with short, sharp cough. High fever is attended by rapid breathing. However, seventy-five per cent recover. The lungs that are swollen and enlarged, also the pleurisy, subside. The sudden change for recovery is miraculous. However, the heart has to be watched, for the muscle is weakened.

The terminal stage of most diseases is pneumonia. It is usually a complication of other diseases, such as influenza, measles, and the common cold, causing much mortality. The United States Army during the

World War had as its principal disease pneumonia, causing 83.6 per cent of all deaths. Save for one type of lobar pneumonia, there is no specific treatment. The outcome depends on the resistance of the patient to the virulent organisms. The important thing is to avoid colds and influenza. All forms of vaccination are at present in the experimental stage. It is better to avoid cold and wet, particularly during winter. Keep up the body resistance by suitable diet, rest, sleep, and outdoor exercise. Avoid fatigue and exposure. These are the chief preventive influences. Pneumonia may be caused by a number of different germs, but 95 per cent of all cases are caused by the pneumococcus germ, which grows not only in the lungs but also in the nose, mouth, throat, and air passages.

It is not advisable to expose oneself to germs from a pneumonia patient, for a person who may be holding in check a race of weak pneumonia germs may very readily fall a victim to a stronger race of the same germs. During pneumonia epidemics, make a special effort to keep up the general health, and wear sufficient clothing to protect you from cold.

By many it is believed that the large number of pneumonia cases in February and March is to be accounted for on the theory that we have been weakened by living indoors all winter, often in houses that are not sufficiently ventilated. Physicians and boards of health are more and more recommending fresh air as a means of keeping up health, and in treating pneumonia some of the most successful physicians carry the patients outdoors even in the coldest weather, as is done in the treatment of consumption.

The germ of influenza is one of the smallest disease-producing bacteria known. It grows in the mouth, the throat, the trachea, the bronchial tubes, and occasionally is the cause of pneumonia. Influenza germs linger for a long time, sometimes for more than a year, in the air passages of those who have had the disease.

A bad feature of influenza is that other troubles, such as pneumonia, consumption, eye and ear disease, bronchitis, and colds, often follow it, and it may leave a part of the body, as the stomach, the kidneys, or the nervous system, in a weakened condition. Because it is so widespread, because its after effects are so serious, and because a person may have it again and again, influenza is a much dreaded disease.

Influenza germs are therefore spread everywhere, and great numbers of persons are attacked by the disease. Every care should be taken to avoid the germs, and the hands, dishes, and handkerchiefs of an influenza patient should be carefully disinfected.

Aged persons and persons who are weak should be guarded with especial care from the germs.

#### 4. Tuberculosis and its universal prevalence.

The Germans say that "everyone is a little bit tubercular," and this is almost the truth. Even in the lungs of most grown persons there are scars showing where *tubercle bacilli* have started to grow and have been checked. If consumption is taken in hand before the germs have gained a secure foothold, it yields to treatment much more readily than many other bacterial diseases. One who has symptoms of consumption, therefore, should not try to persuade himself that his symptoms have no existence, for this will not stop the growth of the germs. He should not lose valuable time experimenting with patent medicines, for there is no medicine known that will cure consumption. The only sensible thing to do is to be examined at once by a physician who thoroughly understands the disease.

A consumptive should have an abundance of nourishing food, especially of fatty food. Meat, eggs, milk, and any other good food that he can eat, and digest, should be taken. Lunches should be eaten between meals and on retiring. The foods must be well prepared and served in different ways, or the patient will become tired of them. "Stuffing" a patient, however, may cause indigestion, and the diet should be looked after carefully. Nothing in the treatment of consumption is more important than fresh air, and the disease has been most successfully treated when the patient has lived and slept in the open air, summer and winter.

Tuberculosis selects its victims especially from those who are in the active working years of their lives. It is a lingering illness, which costs us far more in money than does any other disease. It is difficult to calculate the cost of sickness in dollars and cents, but one estimate that has been widely accepted places the cost of tuberculosis to our country at a billion dollars a year.

The germ of tuberculosis is a slow-growing bacterium, but often it resists all attempts of the body to kill it and grows steadily on until it causes death. Outside the bodies of men and animals, it does not grow at all in nature, and light and drying kill it. Tuberculosis of the lungs, or consumption, is the best-known form of the disease and causes by far the most deaths. Tuberculosis of the bones is also a common trouble, and most of the lame and crippled people that we see have been deformed by tuberculosis of the spinal column, the bones of the hips, legs, or feet. Tuberculosis meningitis, which causes more deaths than any other form of tuberculosis except consumption, is more common among children than among older persons. The skin, kid-

neys, intestines, larynx, and other parts of the body also may be attacked by this germ.

#### 5. Hay fever and asthma.

Autumnal catarrh is hay fever, more common to the male, especially over twenty years of age. Often some abnormality of the nose acts as a source of reflex action. Dwellers in cities are more liable to this than rural people. When the catarrhal process invades the bronchi, the cough and asthmatic seizures become distressing. Permanent removal from the district, or immunization with some specific, is the cure.

Asthma is more serious. Heredity has something to do with it, and males are more subject than females. Duration of the attack is from a few minutes to several hours, or even longer. An overloaded stomach calls for an emetic. Of stimulants, coffee is the best, and seizure may be arrested by its use, as also by removal of the source of irritation or inhalation of certain fumes. General hygiene is also indicated.

Hay fever and asthma have some relation to the respiratory system. The asthmatic paroxysm is due to a dilation of the blood vessels of the bronchial mucous membrane. There is pallor and sense of coldness in the extremities. The local application of cold to the bronchial mucous membrane brings relief, especially by sitting near an open window, or relief may be obtained by the inhalation of certain fumes. A hot bath rarely fails to give relief. In hay fever, certain pollens to which the patient is susceptible produce swelling of the mucous membranes. A serum is made of such pollen and applied by physicians to the skin with a needle.

### In Touch with Common Things

There is a loss in having one's life refined until it no longer touches common human experiences. It was well that Watt did not live too far from the kitchen, since it was in watching a boiling teakettle that he found the principle of the modern steam engine. It was well that Lilienthal, some fifty years ago, was able to see clothes on the line, for in watching the line he discovered "that tablecloths and sheets and other normally flat pieces lifted in a strong breeze above the horizontal position which it would be natural to suppose they would assume when borne out by the wind." According to Lindbergh, Lilienthal's patient observation of such things as washings on the line and the wings of birds was the beginning of the airplane.—*Charles H. Sears, in The Crowded Ways; Missionary Education Movement.*

## The Meaning of Priesthood

By Henry L. Livingston

Do people really understand the importance and place of priesthood in God's work? This question comes to us as we view the attitude of indifference on the part of many people in regard to priesthood work. This is perhaps due to the fact that many members of the priesthood fail to function as they should in their offices and callings.

Just what is the purpose and meaning of priesthood? Paul tells us, "God hath set in the church, first apostles, secondarily prophets, thirdly teachers." (1 Corinthians 12: 28.) And we have learned that whenever God does anything there is always an important purpose behind it. In finding out God's purpose in priesthood, we shall be made able to understand its significance and meaning.

In latter-day revelation Jesus says:

And this greater priesthood [Melchisedec] administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.—*Doctrine and Covenants 83: 3.*

Continuing, Jesus says that the lesser priesthood (Aaronic)

holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and baptism, and the remission of sins.—*Doctrine and Covenants 83: 4.*

God has chosen priesthood as the means and the only means of administering the gospel, that the power of godliness and salvation might be manifest unto man. Priesthood is, then, of vital importance to man, and it is important that we should understand its meaning, and it is important that the men who hold offices in the ministry, function as God intended, for the salvation of the human race depends upon it.

### *Priesthood Responsibility Demands Serious Consideration*

Men who contemplate the acceptance of divine calling into the priesthood should certainly give the matter most serious consideration, for it is indeed a high and holy calling to be a representative of the eternal God—to administer the ordinances of his kingdom. It does thrill one to think of being called to occupy in positions held by the ancient worthies such as Peter, Paul, or John, having the same rights, privileges, and duties. All this is splendid, but we must not overlook the fact that priesthood is not given to men because they who are called are favorites in God's sight. It is rather because God has

given them the ability to work in this capacity for the salvation of mankind. It is responsibility rather than honor that should be considered when accepting offices in the ministry, for the real honor comes in "magnifying" one's office and calling. We should not be so much concerned about holding the priesthood as we should be in how the priesthood can be used for the salvation of men and for the honor and glory of God, the Father.

### *The Priesthood Is Forever*

Not only should the men who accept the calling of priesthood understand its purpose and seriousness, but they should also understand that it is enduring in its nature. "Whatsoever God doeth, it shall be forever," says the writer of Ecclesiastes. (3: 14.) Jesus, in speaking of one who accepts the priesthood, says that he accepts an

oath and covenant of my Father which he can not break, neither can it be moved; but whosoever breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.—*Doctrine and Covenants 83: 6.*

There can be no turning back after one accepts the oath and covenant of the priesthood, unless he forfeit his right to salvation, and that price is too great to pay! There is, on the other hand, a beautiful part to the everlasting nature of this covenant, and it is, that so long as men function in the priesthood in the way God intends, he has pledged salvation to those to whom they administer. If we who are called to occupy in the ministry could only appreciate the seriousness of the responsibility we accept, perhaps not so many would start and then be unwilling to continue when trials, problems, and perplexities confront us.

### *The Work of the Helpmate*

It is an important thing, too, that the wives of the men of the priesthood understand their husbands' calling, for they can either help or hinder them materially in their work. We have seen the husband who is anxious to discharge his duties but can not do so well because of the wife's complaints. If he spends more than one evening out in visiting among the people, she feels that she is being neglected and does not hesitate to tell him so. It must be very discouraging to a man who senses his obligation to God and the church to be hindered because of complaints from the one who should be a help to him in his work.

We have seen, on the other hand, the wife who is interested in her husband's work and who is deeply concerned about the success of the church. She prays for him, she encourages him, she offers constructive suggestions, and she is willing to go all the way, not only for his sake, but also for the sake of

the church. Fortunate is the man that has that type of companion.

If we, the children of men, wish to have a rich and significant fellowship with Jesus, and God the Father, if we wish to enjoy the privileges and benefits of God's kingdom, we are able only to do so through the administrations of the priesthood, for it is by this means that we have access to heavenly things. Jesus tells us through his latter-day prophet:

All they who receive this priesthood receiveth me, saith the Lord, for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him.—*Doctrine and Covenants 83: 6.*

#### *Priesthood the One Medium*

The hope of heavenly blessings, also the hope of salvation, depends upon the function of priesthood. This is not difficult to understand when we realize that only the priesthood is authorized to preach the "good news" of the gospel. They alone are authorized to administer the saving ordinances, and it is through the medium of priesthood that the gifts of healing are manifested. God has also placed upon the ministry the tremendous responsibility of watching over and feeding the "flock." They are to be to his people as shepherds to the flock. They are to lead the people into green pastures where they can be fed upon spiritual food. Jesus emphasized the importance of this task to Peter: "Peter, Simon, son of Jonas, lovest thou me more than these? He said unto him, Yea, Lord: thou knowest that I love thee. He said unto him, Feed my lambs." Jesus again said unto Peter, "Lovest thou me?" and Peter answered, "Yea, Lord; thou knowest that I love thee." Jesus said unto him, "Feed my sheep." The third time Jesus asked Peter, "Lovest thou me?" Peter was grieved. He was deeply disturbed because Jesus had asked him the same question three times, and he replied, "Lord, thou knowest all things; thou knowest that I love thee." Jesus' only response was as before, "Feed my sheep." (John 21: 15, 16, 17.) Here Jesus was trying to impress Peter with the fact that his love for him could be measured only by the supreme efforts he put forth to feed the people of God on the spiritual food that would enable them to grow.

If this was true in Peter's case, then it is likewise true in the case of every minister of Christ. Our love for him can be measured only by our willingness to feed the people he loves and whom he has intrusted to our care. David, the Psalmist, was a shepherd in his youth, and he knew that the duty of the shepherd was to search for new pastures for the sheep. This required weary hours of toil and search-

ing, but the life of the sheep depended upon it. As David was led by the Lord into green, spiritual pastures where he fed and his soul was satisfied, he was no doubt inspired to write the famous twenty-third psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

#### *Priests of God Must Be Diligent Men*

Sheep do not have the ability to go out in the morning to find new pastures themselves and return to the sheepfold in the evening. It is the duty of the shepherd to find the pastures and lead them there. We wonder if we, the ministers for Christ, who are shepherds of his people, keep them down in the valley, in the same pasture week after week and month after month, nibbling on dead grass stubs of our own notions and hobbies, or do we lead them into green pastures? Can the people say of us, "Christ's servants, the priesthood, are our shepherds. We shall not want. They make us to lie down in green pastures; they lead us beside the still waters."

Green pastures in spiritual things can be found only by diligent searching, by hours of toiling, and by gigantic mental effort, supplemented by the help of the Spirit of God. Men who are mentally lazy shall never be able to satisfy the hunger of God's people for spiritual things. How many times do we send the people away unfed and hungry? The Lord admonished the ministry "to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God." (*Doctrine and Covenants 83: 7.*) We should, then, be diligent in studying God's word, for therein is our distinctive message and the spiritual food necessary for the proper growth of God's people.

The shepherd not only feeds his flock, but also watches over the flock, to protect them from the encroachment of the enemy. Paul, in his time, sensed the necessity of watching the flock.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. . . . Therefore watch.—*Acts 20: 28, 29, 31.*

God has placed certain officers in the church, whose special duty it is to watch over the church to see that there is no iniquity therein; to see that the members do their duty. It is also the duty of all the priesthood to watch against the enemy, sin, to keep it from entering in amongst the flock. Vigilance is the price of a peaceful and undisturbed people. Wise is the servant who climbs up into the watchtower to watch for the approach of the enemy so that he can protect his people. Unless the watch-

man enter into the watchtower, sins will enter in the midst of the people and scatter them in panic. Broken hearts, injured feelings, time, and expense can be avoided if the servants of Christ are diligent in their watching.

### *Love for the People a Necessity*

In understanding the meaning of priesthood, there is another lesson to be learned in the shepherd and sheep story, and it is one told by Jesus, referring to himself. He tells us that he is the Good Shepherd and that he would lay down his life for the sheep because he loves them. Priesthood means, if it means anything, a passion and love for the souls of men. The minister must have a sacrificial love for the human race that approximates the divine love, or else his work shall be ineffective. It was God's great love for men that has made salvation possible, and if he, the servant of Christ who administers the ordinances of salvation, fails in love, he fails in everything. The man who understands the true meaning of priesthood is the man who, because of his great love for men, is willing to lay his life on the altar of service, that these men might live.

"Rise up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.

"Rise up, O men of God!  
His kingdom tarries long:  
Bring in the day of brotherhood  
And end the night of wrong.

"Rise up, O men of God!  
The church for you doth wait;  
Her strength unequal to her task;  
Rise up and make her great."

### The Herald Bookshelf

"Perhaps it is not too late," says J. F., the Custodian of the Bookshelf, "to remind our readers of the beautiful Scripture Text Calendar. We have sold a large number this year, but have a number left from a rather heavy order." J. F. reached across the long counter that you will see when you come to conference. He opened a box and drew out one of the loveliest calendars that you may ever see.

We remind our readers of this calendar at this time for its value as an aid to the worker with young students in the Sunday school. For each month there is a beautiful picture on a Bible subject, in full color, and of large size. Each picture could very well be used as supplementary lesson material to hold the interest of the children. Almost any teacher can make a good talk of from ten to fifteen minutes on each picture. The subject could be continued from Sunday to Sunday. Besides, there are good daily Scripture quotations, and special reading assignments for Sunday.

Order from Herald Publishing House, Independence, Missouri. Each 30 cents. Four for a dollar.

## NEWS AND LETTERS

### Cleveland, Ohio

January 30.—The first Sunday of the new year brought an instructive talk on astronomy by Bishop Charles Fry, of Kirtland District. Bishop Fry has a comprehensive understanding of the subject. We were amazed at the greatness and grandeur of the sun, moon, and stars as pictures on the screen.

We too had a good visit from District President James E. Bishop, who spent the week of January 12 to 19 here, giving instruction in a religious training class. This instruction will prove helpful to those who wish to serve humanity more efficiently.

At the annual business meeting of the year the officers were elected. Missionary Appointee Percy Farrow was re-elected pastor; branch clerk, Sister E. Campbell; deacon, Brother H. Wilson; organist, Sister M. Mason; musical director, Sister Percy Farrow. We created a finance and trustee board consisting of three members from the branch: Elders E. Webbe, J. H. Talbot, and C. Bennett, one from the Sunday school, C. Thomas; Department of Recreation and Expression, H. Campbell; and the Department of Women, Sister M. Lindsay. The Sunday school superintendency, J. H. Talbot and Ed. Cooper, were reelected; primary superintendent, Sister Shirley Talbot. The Department of Recreation and Expression made a change in the election of E. Webbe as superintendent; assistant, Orville G. Loeding. The Department of Women reelected Sister M. Mason superintendent; Sister E. Foster, assistant. We have adopted part of the coordination plan, that of a finance and budget system, and are happy to report that all departments have fallen in line with the plan. We hope the new system will be an incentive that we may realize our objective—our Cleveland Church dedicated in 1935.

Weekly prayer meetings are increasing in number, a good spirit prevailing. Attendance at church services is also gaining.

We have met with gain in the membership of Sister Percy Farrow, who came to this branch last November, the bride of our missionary appointee and pastor, Elder Percy Farrow. By her sweet personality, humility, and love toward all, we are sure to benefit. She is willing to serve in any capacity. She has started a junior choir, which adds much to the morning worship hour, also a senior choir for evening worship.

January 26 a new form of service was begun. The meeting opened at the regular Sunday school hour, 9:30 in the morning, organist and chorister in charge of the music, the superintendency in the stand. The opening song was announced, the prayer offered, introductory remarks given concerning the nature of the new service by Superintendent Ed. Cooper. This introduced a twenty-minute prayer and testimony meeting. Following came the teachers' and officers' roll call, music, and class assembly for thirty minutes. At the first bell the junior choir members assembled, and at the second all classes gathered in the main auditorium while the church organist, Sister M. Mason, played a march on the organ. Then came the church school review by the superintendent, music while the offering was received to aid the building fund. The secretary read the report, the choir marched in, announcements were read by the one assisting the speaker, offertory played, the choir sang, and the speaker delivered a forty-minute sermon followed by the closing exercises. We are happy to say the new program was carried out with the cooperation of the branch.

Because of a change in his business hours the bishop's solicitor, E. A. Mehlisch, has resigned his office. He has served faithfully many years, always ready to give assist-

ance. His successor is Brother Clark Bennet, a recently ordained priest.

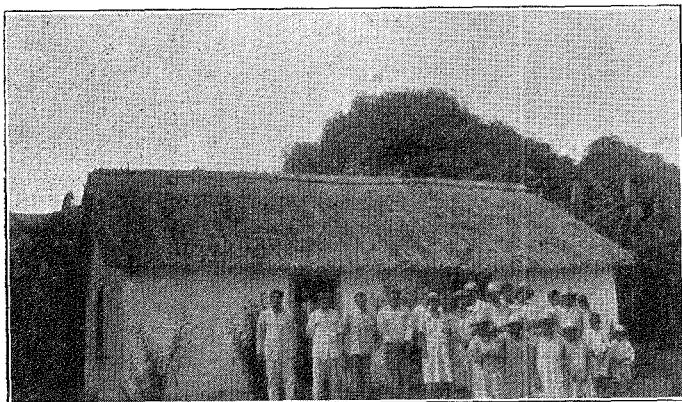
Elder and Sister J. A. McNeil's daughter, Florence, who is attending Graceland College, spent the Christmas vacation at home.

## Historic Branch at Mahu Reorganized

By J. H. Yager

I have just finished four weeks of very intensive work in the island of Tubuai, the island where our missionaries landed in the year of 1844, and where the first sermon on the restoration of the gospel was preached to the people of this mission. This island had not been visited by a white missionary for more than six years, and the way the native Saints held on there in spite of that fact is indeed commendable.

Tubuai is about fifteen miles in circumference, and the means of travel are by foot, horseback, or bicycle. The last named was the most preferable, for I am not an expert horseman, and walking was warm work and slow. The



Saints and their church home at Mahu.

climate was delightfully cool after three years of the extreme heat of Tahiti and the Tuamotus, and I was able to finish considerable work in my short stay there.

The following will give *Herald* readers an idea of the amount and character of work that was completed during my four weeks there: Sermons preached, thirteen; total services attended, forty-seven; baptisms, twenty-seven; branches organized, one; elders' courts, nineteen; house to house calls and visits, fifty-three; and numerous other kinds of work that do not appear in a report of this kind.

The branch I organized at the village of Mahu is a remnant of the first branch organized in this mission, July 29, 1844, by Addison Pratt. It was then called the "Tooboui" (Tubuai) Branch. See *Church History*, volume 3, page 100. We have two other branches in Tubuai, one at the village Mataura, the other at Taahuaia. I was indeed happy to reorganize this historic branch of the church. It now has a membership of thirty-four.

I was permitted to see the site on which stood the house where the first gospel sermon was preached in this mission. The house itself has long since been removed, but Apostle Clyde F. Ellis succeeded in purchasing a piece of ground two meters square (about seven feet square) where the house once stood. A suitable marker is to be placed there in due time.

Among the twenty-seven persons baptized were several from the Utah Church ranks. A number of other Mormons are near the kingdom. One young man, a priest in the Utah Church, returned his license to their missionaries before I left. I presume he has been baptized before this

date. Zion and the standing of the Reorganization in Zion appeal most strongly to the Mormon membership here. They were strongly impressed with my illustrated lecture on Zion, in which I drew a map of that portion of the city of Independence surrounding what is commonly called the "Temple Lot," showing the holdings of the Reorganized Church in contrast to the holdings of the Mormon Church in what was formerly the "Temple Lot." I was wonderfully blessed with the Spirit in my lecture on Zion.

I feel that my visit to Tubuai was most successful and profitable to the work in that island, and I regret that I could not have remained for at least three months.

Lillian, Nadine, and I sail for America March 4. We are looking forward to a grand meeting with the church at General Conference and with our friends and relatives in the homeland.

May we be prospered in the rapid strides the church is making these months.

## Centennial Thoughts

By Poul S. Nielson

One hundred years—only a short span in the life of the world—can bring about many changes in the lives of men. The past century has seen initiated more improvements than any other like period of time in the history of the world. Almost all of the great inventions, with the exception of that of the steam engine, were made in the century which is just closed.

The question may be asked, Why have so many things been done in the last century? Many will be the answers given. Some claim it is because man has reached a very high level of civilization and must invent more and more things to improve his standard of living. Be that as it may, the writer can not help but think there is a better reason to be given than a purely material one. We are living in the last days, and God is preparing mankind for the fullness of the earth, or in other words, the end of the world.

In this one hundred years untold sufferings have been endured by almost all the peoples of the earth. Wars have followed wars; famine, pestilence, and disasters have followed closely one upon another. There have been many hardships and troubles which have never appeared on the surface, and the struggle for existence seems gradually to have grown sharper. Industrialism rules, and one man can scarcely be out of a position before many are ready to take his place. The fear of insecurity is among men as never before. Everyone is looking out for himself and those intrusted to his care. The spirit of Christianity is hardly found outside the church building, and sometimes it is not found inside.

We Latter Day Saints should be especially thankful for what has happened in the last one hundred years through the instrumentality of Joseph Smith. Do we rejoice in the way we should at being able to witness the centennial year of the life of the church in latter days?

The Scriptures tell us that where there is no vision the people perish. Let us, then, have vision to see ahead the task which is ours, as a church and as individual members. None are too old to serve, none are too young. Everyone has a niche to fill. We can not all be in the pulpit (who would then be the congregation?), but we can help those who are called to preach the word, to take it to the world. If we can not lead, we can follow. Always we can be supporters of those who must press forward.

Criticism may at times be all right, but as a rule the critic is addressing himself to those who do not need his criticism, and the ones who do need it live in ignorance of it. Sometimes we may in ignorance do things which we would not do if a friend had the courage to tell us in a kindly way and to point out our mistake. Here is where adverse criti-



cism is helpful. It is easy for us to see that which is faulty in our brother; but the quickest cure for the habitual critic is to strive honestly to put himself in his brother's place and to look at things of his own through the eyes of another. Everyone will profit by trying this.

Now, as never before, those who are in authority need the help and support of all loyal members, that the church may move on to the place God has designed it should occupy in the affairs of men, helping and leading a straying world to find that which is the most important—eternal life.

## Duluth, Minnesota

January 22.—Elder and Sister Robert Gunlock, of Minneapolis, visited during the holidays at the home of Sister Gunlock's parents, Brother and Sister J. E. Walters, Carlton, Minnesota. Brother Gunlock occupied the pulpit at Duluth morning and evening December 29. Sister Mildred Walters, who is attending Graceland, was also at her home during the vacation and told us how nice it was to have a room in the girls' new dormitory at the college.

Brother and Sister A. S. Davis and family with their daughter, Marie Senna, and her husband, left the day before Christmas for Ava, Missouri, where they have purchased farm lands.

We are now holding Sunday services in the Cosmopolitan Clubrooms at 307 North Central Avenue, while the church edifice is being repaired since the fire. The work is progressing nicely, and the upper auditorium will present a better appearance than it did before the disaster. A new pipe furnace has been installed, hard maple floors are being laid, a more spacious rostrum is planned, and the walls are to be newly plastered and given new doors and woodwork. New glass is to be put in all the upper windows. In ten days or two weeks the decorating and varnishing will be done, and again we will meet in our church home.

Sister Eva Tourville has had serious trouble with her ear but is improved.

Sister Mahala Bundy, for some time confined at the Nopening Sanitarium, visited with her son, Elder A. C. Bundy and daughter, Sister Lottie Zuelsdorf, during the holidays. Sister Hennaman, of Moorhead, Minnesota, another daughter, also visited at these homes. They were in attendance at several meetings of the Saints.

The Sunday school perfected organization during its hour December 29, Robert Zuelsdorf superintendent. The following officers were chosen: Assistant superintendent, Cyrus Stauty; secretary, Brother Jewell; assistant secretary, Sybil Bundy; Christmas offering superintendent, Samuel Case.

January 2 the Women's Department perfected its organization, Sister F. J. Feathers superintendent. Those elected are: assistant superintendent, Sister Martha Schnuckle; secretary and teacher, Sister Lottie Zuelsdorf; organist, Sister Sybil Bundy; scripture reader, Sister Julia Case.

Sacramental service January 5 was attended by the good Spirit. Many earnest prayers and testimonies were offered. The theme of the service brought out the thought that the centennial anniversary shall be a time of church-wide spiritual endowment for the enlightenment, unification, and encouragement of the Saints in preparation for the tasks and triumphs of the second century. A week of prayer followed at the homes of the Saints, the themes suggested by the district president being used. There was good attendance throughout the week. Prayer is that which places us in communion with the heavenly Father. It opens the gates of heaven to us. We feel we have gained much through the avenue of prayer, and our desire is to press forward to the high calling which is in Christ Jesus, to strive to build securely as we move toward Zion the beautiful which beckons us on. Christ is our leader, and his assistants are leading us forward. The church which was restored in latter

days will accomplish the work assigned to it. Let us do our part.

Gus Holmstrom, of Knife River, Minnesota, passed from this life January 5. The funeral services were held from the Holliday Mortuary at Two Harbors, Pastor A. C. Bundy officiating. Interment was beside his wife, who died a year ago, at Forest Hill Cemetery, Duluth.

A bridal shower January 14 was given in honor of the marriage of Sister Esther Braddon at the home of Sister W. C. Stauty. The rooms were decorated for the occasion with streamers, cupids, and hearts. Many appropriate gifts were received by the bride. A mock marriage ceremony was had, Sister Lottie Zuelsdorf acting as bridegroom, Sister T. J. Feathers, the bride, Sister Sybil Bundy officiating, Sister Eva Tourville singing and playing the wedding march. Sister Esther Braddon's marriage to Reginald H. Edlund will be solemnized at the Elim Lutheran Church by Reverend Carl H. Olson January 29.

Pastor A. C. Bundy has occupied the pulpit on recent Sundays along with other members of the local priesthood.

## Lincoln, Nebraska

January 31.—Owing to the absence of Pastor E. J. Lenox, who has been confined to the Sanitarium at Independence, the annual branch business meeting has not yet been held. The officers of last year are holding their places until Brother Lenox is again able to be with us. We are glad to report that his health is gaining rapidly and we expect him home soon.

Elders W. E. Poague and Lawrence Brockway, counselors to the president of the branch, with the aid of the other officers, have kept the work moving along as best they could, but we miss the pastor and eagerly look forward to his return.

The Sunday school presented a Christmas program the evening of December 22. There was a tree with candy and nuts for the children. The junior department of the Sunday school presented the program, which was in charge of Sisters Poague and Schrunck.

Elsie Hale, who is teaching school in western Nebraska, visited at home and worshiped with the branch one Sunday during the Christmas vacation. Sister John Hunt and daughter, Dot, of Atkinson, Nebraska, were guests at the home of Sister Hunt's daughter, Sister Schrunck, during the holidays. They were seen at church while they were in Lincoln. Marcia Omev visited with her parents and friends here during the holiday recess of her school. Jimmy Chapple spent two days in Lincoln, December 26 and 27.

The Department of Women gave a supper at the church on New Year's Eve. After the meal the dining room was cleared, and a good program was presented, followed by games in which all ages participated. All went home feeling well paid for attending.

The Department of Women met at the church January 2 to finish the business of 1929. A splendid feeling of cooperation has been manifested in this department, and a good amount of money contributed to branch expense.

There has been much sickness in the branch. Brother Fike is still in poor health, and Sister Fike, who suffered a stroke of paralysis early in the winter, is very ill.

A number of young people have been absent from our meetings. We look forward to a revival of interest among them.

The cottage prayer services of the midweek are proving a success. Lincoln observed the Week of Prayer early in January. These services were in charge of Priest Grover C. Wall.

District conference will convene at Lincoln March 1 and 2. The evening of February 28 a three-act play will be given if present plans are worked out.

## Woodbine, Iowa

February 4.—This year we are hoping to see each member do his best, giving his talent along with his financial assistance. Officers for the branch are: President, F. A. Fry, who has chosen for counselors, George Young and Howard Reynolds; superintendent of religious education, K. C. Harder; assistants, George Young and Joe Hamer; superintendent of music, Irvin Rosenberger; head of Women's Department, Sister Belle Brewster, Sister Fannie Deal in charge until Sister Brewster is able to return to her duties. Sister Brewster, who has been in Mercy Hospital for some time where she underwent a serious operation, returned to her home in Woodbine Sunday. Charles Cushing was chosen leader of the Department of Recreation and Expression. The new officers are busy, and the work seems to be progressing.

There is a teachers' training class at the evening study hour, Brother K. C. Harder instructor. From this the teachers are gaining valuable training.

New Year's Eve we had a hard time party in the basement of the church. This was well attended, the people coming dressed for the occasion. First prize was given to Sister Ella Rosenberger; second prize to Brother Frank Fry, and third prize to Brother Dick Young. The program and stunts given were entertaining. The young people attended a carnival at Logan Friday evening the latter part of December.

The Blue Birds meet tonight with Florence Deal. The little girls have met regularly throughout the year and are deriving good from their association. The Department of Women have purchased some new furnishing for the church.

A goodly number attended the February sacramental service, the members being benefited by assembling to partake of the Lord's Supper.

## Saint Thomas, Ontario

The sisters met at the church January 16 to transact business. Reports were heard from the various officers, each giving retrospect of a fine year. The following officers were elected: President, Sister Ira Kinsman; vice president, Sister A. Cordery; secretary, Sister Lillie Burger; assistant secretary, Sister E. Ford; treasurer, Sister A. Mann.

This branch has had a pleasant and profitable visit from Missionary William I. Fligg. His sermons always are uplifting, and we are encouraged. During his stay here the young people under the convenship of Sisters Burger and P. Ford and Brother Charles Skelding held a tally-ho party the evening of January 30. About sixty young people met at the church and went in sleighloads around the city. After two hours out in the invigorating weather they returned to the church for another hour, where a bountiful repast was prepared for them by the older members. All thoroughly enjoyed themselves and after singing "*Blest be the tie that binds*" were dismissed by Elder Fligg.

## Elkhart, Indiana

2245 Morton Avenue

Elkhart Saints look forward to the coming months of this year with hope. Opportunities are opening to us and all have been brought to a realization of achievements to be made in the near future.

December 22 a beautiful Christmas pageant was presented by members of the Sunday school. The children deserve much praise in honor of their splendid work. A generous treat closed the evening.

Sacramental service January 5 was well attended and will be long remembered by all who were present. The spirit was there in abundance. The assurance was given

that the work in Elkhart is opened up, and this makes us feel that our earnest prayers are heard.

In the afternoon a number of South Bend and Mishawaka Saints met here at the Y. M. C. A., where Elder C. B. Freeman led to the waters of baptism three precious souls, Carol Freeman, of Mishawaka, May Newlund and Glenn Davis, who recently arrived from Independence. Then the Saints gathered in the home of Brother and Sister Walters for confirmation. This was indeed a day of rejoicing, and we are thankful to our heavenly Father for the progress of the everlasting gospel. For the things we have done we do not praise ourselves but our Guide and Protector who has answered our prayers.

## Buffalo Prairie, Illinois

Buffalo Prairie Branch was organized April 28, 1862, with Wentworth Holmes, sr., in charge and eight members, two of whom, Wentworth Holmes, jr., and Ellen W. Hutchins, are still members of the church. Since that time the work has been carried on by such men as Eli Epperly, J. F. Adams, David S. Holmes, Ezra Bryant, and Charles L. Holmes, and others. Among the ministry who have from time to time visited the branch and helped are J. T. Kinnamon, F. G. Pitt, James McKiernan, J. S. Patterson, M. T. Short, C. E. Willey, and many others.

The chapel was one of the first built and dedicated in the Reorganization, being erected in 1868 and dedicated September 6 of that year by Joseph Smith and Mark H. Forscutt. It still stands in a fair state of repair. In August, 1929, a meeting was arranged at which a collection was taken sufficient to shingle, paint, and repair the house. A part of this work was done.

Because of the recent decrease in numbers in this local due to the moving away of some members and other causes, District President E. R. Davis has recommended that we join Joy Branch for worship. Plans have been made, however, to hold at least one union home-coming service yearly, this to be in our branch in the autumn.

Christmas Eve we met with the Saints at Joy, where a pleasant program was presented under the leadership of Sister Marjorie Holmes.

Brother and Sister Thomas Hartnell, of Independence, have been visiting their daughter, Mrs. W. V. Holmes, at Joy, for several weeks, and the brother has greatly helped in the preaching. Sister Hartnell gave a fine talk at the Christmas program. It is a treat to enjoy the services of such able workers.

## Davidson, Oklahoma

February 1.—Christmas Eve found the church adorned with Christmas decorations and a gayly lighted Christmas tree. The large crowd of people very much enjoyed the program presented by young and old. Nothing more beautiful than the play "*Wondrous night*" could have been presented. It was given by the young people of the branch. Then Santa Claus made merry with the distribution of gifts.

The old year closed in Davidson with a rush of activity, and now the new year is well under way. The annual business meeting was held, officers elected, books balanced, and all made in readiness for the biggest year in history. For another year our beloved president, E. B. Stafford, senses the heavy responsibility of the branch upon him.

With a complete corps of officers the branch is ready to move forward to accomplish great things. This spirit was exemplified the morning of January 5, when ninety members gathered for Sunday school, there being unusually fine interest. A few visitors were present, District President M. Crownover, wife, and son Elmer, of Calumet, and others. The spirit of peace prevailed in the sacramental service at the eleven o'clock hour. The meeting was characterized by

unity, love, forgiveness, and a desire on the part of each that spoke to become more humble this year than ever before. A like testimony could be sensed as one looked at the faces of the members who sat in quiet meditation. The Spirit assured the Saints that they had done many pleasing things in the past year, and they were admonished to come up higher, being comforted with the thought that if they are humble God will care for them and heal their sick. Much greater are the blessings of God for his people this year if we heed his admonitions.

The Saints are trying to do those things which have been advised by the heavenly Father, and January was a busy month.

### Tawas City, Michigan

The Christmas season was observed with an appropriate program. The playlet, "*The most precious gift*," was sponsored by Sisters Olive Davison and Mabel Frank, and there were songs and recitations by the children.

The semiannual election of officers was held in the church December 28, the following being elected: President, M. A. Sommerfield; secretary, B. C. Bowen; treasurer, Sister E. L. Pringle; organist and chorister, Sister Florence Ulmon; solicitor, Sister E. L. Pringle; Sunday school superintendent, Sister Olive Davison; secretary, Evalyn Frank; librarian, Violet Bowen; treasurer, Dorothy Davison; organist and chorister, Myrna Sommerfield; leader of Recreation and Expression, Olive Davison; assistant, Ervin Ulmon; leader of the Department of Women, Sister E. L. Pringle.

The Women's Department has been busy during the year giving suppers, holding baked-goods sales, quilting, and engaging in other activities to assist in lessening the debt of the church.

On a recent Friday evening Sisters Davison and Ulmon gave a party for the young people of the Department of Recreation and Expression. About thirty attended, all enjoying a feeling of good fellowship. Games were played, songs sung, and lunch served. The increase in attendance at Sunday school shows that the young people appreciated this effort in their behalf. This Friday evening they are to debate the question, "*Resolved that George Washington was a greater man than Abraham Lincoln.*"

Sunday evening, January 26, the program outlined in the *Herald* was fully enjoyed by the large audience. Two papers by Sisters Ulmon and Davison on Joseph Smith and his life's work and the Restoration were followed by a sermon by the pastor, who spoke along the same line.

### Fulton, Iowa

January 27.—What have we accomplished in the year which is gone? In checking up the activities through which we have recently passed, we have resolved to do our utmost this year to further the Master's work.

District President E. R. Davis was in Fulton at the business meeting December 28. John Heide was sustained president of the branch. Brother Heide has occupied this office since 1888. Ethel Campbell was elected clerk; superintendent of Sunday school, Elvin Heide, Brother Clarence Heide, holder of this office, planning to move to Lamoni with his family March 1. The office of solicitor will be filled at a later date.

January 5 new officers took their places, and that morning a very good sacramental service was had. All expressed a desire to follow the Master.

Amos Heide is conducting meetings at Crabtown, a place not on the map, about nine miles from Fulton. They have Sunday school, and this last fall Brother Higdon held a series of meetings there. Fifteen persons were added to our branch but do not attend here.

We are praying that the General Conference will be a

great force for good and that the divine Spirit will be felt throughout the whole church and the endowment be had by every honest member. May we let our light shine, that God may be honored and the work advanced.

Sister Heide has been ill and unable to attend services this month. This is unusual for this faithful helper.

### Ribstone, Alberta

The Christmas concert on Christmas Eve proved to be an enjoyable event for all. Our prairie church was crowded, no standing room being left. The program was of a more sacred nature than most concerts in this region. We tried to celebrate the anniversary of the birth of Jesus rather than the expected visit of Santa Claus. Sister Whalley acted as the good man who brings the presents, and did very well.

New Year's Eve was the regular prayer meeting night. After the service Brother Whalley announced that it was also Sister Whalley's birthday and that she was going to serve us turkey sandwiches and tea to celebrate the occasion. But we gave her a little surprise also. The news had leaked out, and the members brought some cakes among which was a birthday cake.

Several nonmembers are regularly attending church, more in number than have ever before attended at the same time. Surely some good will come of their interest.

Extremely cold weather has been our lot, the thermometer having dropped below fifty for three mornings, and one morning it was sixty-two.

Brother Whalley is planning a trip to the different branches with his counselor, Brother Bates, sometime the latter part of January and the early part of February.

The Women's Department is planning a social for Valentine's Day, and the Department of Recreation is planning a play for this winter.

### Parkersburg, West Virginia

January 27.—Of recent months much has taken place in this branch. The Saints met at the home of Sister Florence Williams July 8 in a farewell party for Sister Isabel Booker, who was leaving for Canada. The branch regretted to see her leave, for she was always ready to help in church work.

Brother and Sister Guy Hammond, of Akron, Ohio, visited July 14, Brother Hammond preaching that evening. Brother and Sister G. W. Lawson and daughter, of Clarksburg, West Virginia, were here July 21. Brother Lawson is district Sunday school superintendent, and this was his first visit to our school. He preached a fine sermon in the morning on stewardships.

During the summer the branch held several lawn socials at the church, also at the Cooper and Griffin homes. They were sponsored by the women, the profits going to help pay the church debt. The Women's Department is doing well in this line of activity.

Only a few were able to attend the district reunion at Indian Creek Branch August 4 to 11. Harry and Martha Smith, Laura and Burns Wilson, Florence Williams and family attended part of the week. Attendance was poor. Sister Bunner and daughter, Dolores, and Sister Griffin and Sister Reese came out the last Sunday, good attendance being enjoyed that day.

Brother Hubert Mitchell and family and Mary Cross, of Akron, were in Parkersburg August 4. Brother Mitchell preached at night. It was our first time to hear him.

Brother C. W. Germon and family were the only ones from here to attend the Kirtland reunion.

Quarterly business meeting was held October 7. Parkersburg's enrollment was seventy-one, a gain of five during the year. Several interesting reports showed progress in the departments of the work. Officers for the coming year were elected as follows: Branch president, Harry Smith; Sunday

school superintendent, May Griffin; superintendent Recreation and Expression Department, C. W. Germon; superintendent Women's Department, May Reese; secretary-treasurer, May Griffin; chorister, C. W. Germon; pianist, Shirley Germon; publicity agent, Burns Wilson. Harry Smith was sustained solicitor and historian.

The branch took another forward step the first of October when it started to use a limited number of collection envelopes as an experiment. The branch operates on the budget basis, and this and payments on the church require considerable money. It is almost too soon to decide about the success of the envelopes, but we hope the results will be encouraging.

Elder J. E. Vanderwood and Apostle C. F. Ellis came September 12 and started a series of meetings September 15. Handbills and much visiting had been used the previous week to prepare for the opening of the meetings. Brother Ellis preached on Sunday. We rejoice to have Brother Ellis with us, for he seems to be one of the branch. The meetings continued two weeks, interest fair. A few nonmembers were present, but some of the Saints were in attendance very little. Brothers Vanderwood and Frank Minton followed up the meetings with visits in the homes.

A chicken supper was held November 14, and about eighty-five were served. Many nonmembers attend our suppers and comment favorably. We feel these events will benefit the branch by creating a social and friendly interest in the church. The proceeds go to the church debt. The last two quarters we paid \$150 on the debt in addition to interest, a total of \$300 cut off the debt.

Sister Belzora Barr died at her home in Vienna November 16 following a lingering illness. She and her husband, Brother J. A. Barr, did much to help the work start here in the fall of 1917 and succeeding years. The funeral was held at the church November 18, Brother Minton speaker. Interment was in the Odd Fellows Cemetery.

Departmental heads met with the branch president at his home November 22 to talk over problems of the branch and the program for the year. Brother Minton met with them. It was planned to continue these meetings in the future.

Observing College Day Brother Minton was the speaker November 24. "Education" was his theme. He told some interesting things about Graceland. Following Brother Minton's talk, Harry Smith gave a short talk on the history of Thanksgiving Day.

Several members gave a birthday surprise party on Brother C. W. Germon December 2. An enjoyable evening was had, and refreshments were served.

Because the street car service to the church is poor and attendance was slight on week nights, it was decided to discontinue the Wednesday night prayer services during cold weather. Brothers Germon and Minton started holding services at the home of Brother Withee, a short distance from here, on Friday nights. Interest has been only fair.

A good Christmas program was had Sunday night, December 22, at the church. Brother Germon in the role of Santa Claus had a treat of candy for all, and there were gifts. Sister Minton had charge. The two missionaries, J. E. Vanderwood and Frank Minton, were not overlooked, but Brother Vanderwood's present had to be sent to him in Independence, Missouri. Some Clarksburg Saints also remembered him.

The branch entered upon the centennial year of the church with hope. The special week of prayer was observed with good interest. We are trying to have a balanced program in the branch in order that the needs of the members will be supplied.

Since coming here last June Brother Minton has been a great help to the branch. He has done much preaching and is well liked by all. Many friends are his who are not members of the church. He and Sister Minton have visited several who are interested and reading our books. The

branch hopes the conference will see fit to return Brother Minton to Parkersburg another year in order that he may follow up the interest he has created. Our local is short of laborers, especially members of the priesthood.

Brother Minton left January 18 to meet Brother Vanderwood in the southern part of the State to visit and do some work among the scattered members. At one time we had branches down there, but a few isolated members are all that remain.

The branch solicitor has been teaching tithing and stewardships since the first of the year. He used the blackboard in a study class at 10.45 the morning of January 19, working out an inventory, and January 26 the annual tithing report. The branch is doing well observing its financial obligations. For 1929 it paid more tithing and oblation than any other branch in the district. Its contributions were \$594.68 to the Bishop. For local purposes were raised \$213.61, and for church interest and debt, \$601.82, making a grand total of \$1,410.11.

The Saints here are anticipating General Conference. Some hope to attend.

## Missionary Experience at Scammon

*By J. Charles May*

I left my home in Independence January 25 to spend the week-end somewhere in my appointed field of labor. I boarded the train at Kansas City for Joplin, Missouri, undecided as yet at which branch I would spend Sunday. Everything seemed unfavorable for meetings, snow and ice, roads blocked by winter, and continued threatening of the weather. I began to think I might have as well remained at home. Immediately there came to me a very strong impression to spend Sunday with the Scammon, Kansas, Saints and friends.

I was not able to reach Scammon until Sunday school had commenced. This was my first visit here, and I had never met but two or three of the members living at Scammon. I found the faithful few at church and, coming unannounced, took them all by surprise.

I preached morning and evening. In the evening besides the Saints we had about forty nonmembers present. Interest was so good it was thought best to announce meetings for over Tuesday night.

Monday night came with mist, and the roads and sidewalks were very slick. But that evening we had one hundred and twenty-five out, about ninety being nonmembers. And Tuesday night there was an attendance of one hundred. Interest was of such a nature that I decided to remain over Sunday, preaching Saturday night, too. There was an average of fifty nonmembers at each service. Sixty were present at the sacramental service including twenty interested friends. At the noon hour three persons, two adults and a boy, were baptized. Some of the members who have been rather indifferent are showing renewed interest.

Elder John Bath, brother of Missionary William Bath, is pastor here and is a faithful servant.

Many others are deeply interested in the gospel message, and we are hopeful that before these meetings close they too will unite with us.

It was decided last night to continue another week, as we felt with such excellent interest shown it would be folly to close the meetings. Thus my week-end visit here is stretching out over three Sundays.

This has been a very busy year in missionary work. I have labored in Spring River and Clinton Districts. I note the following items by going through my missionary diary: Though I have had the pleasure of visiting at home often on week days between series of meetings, I have been in my field of labor every week-end since a year ago the 23d

of last December. I have been engaged in twenty-one series of meetings, sometimes by myself, and at other times with other missionaries in my field. Since April 1, 1929, sixty-four have been baptized in these meetings by the local ministry, the other missionaries, and the writer. Though there has been no unusually large ingathering at any one place, we feel grateful for the success that has attended our efforts. A large number of subscriptions to the church papers have been taken and many books sold. It has been a great pleasure to be associated with the missionaries of the two districts, Elders Jenkins and Quick and the district presidents, Elders Whiting and Harrington. We have felt happy in presenting the old Jerusalem gospel.

As we look forward to the Centennial Conference celebrating the one hundredth birthday of the church, we should be happy indeed that during the closing year of the first century of church work, thousands are uniting with us, desiring to participate in the great task that lies before us—the redemption of Zion.

## Flint, Michigan

From *Flint Tidings*

For more than a year the general church officers have been recommending that the larger branches of the church introduce a unified Sunday morning service, with but one opening and one closing; thus conserving at least thirty or forty-five minutes, and also making possible a more inspiring and beneficial service for old and young. Flint Branch has decided to make this change in service form the first of February. The service will be divided into four periods as follows: Opening exercises, 9.45 to 10 o'clock; upper auditorium, sermon or devotional for adults, 10 to 10.35, lower auditorium, story hour or pictures for juniors; 10.35 to 11.25, class study period; 11.25 to 11.40, announcements, offerings, and benediction. One of the many advantages of this new form of service is, that it permits the parents and children to come to church together, and return home together. We are sure everyone will like it.

It is inventory time. The bishop's local representatives whose duty it is to teach the financial law of God, are William Tuttle, 1224 Campau Street; Lewis McNamara, 525 East Newall Street; and Robert Luce, Clio, Michigan, Route 1. Local members should confer with these brothers.

Another class of candidates will be admitted to church membership through the ordinances of baptism and confirmation Wednesday evening, February 19, 7.45 o'clock. The ceremony will take place at the regular midweek prayer service at Newall Street Church.

The first Wednesday evening and the third Sunday morning of each month have been given to the young people for devotional services.

The annual fathers and sons banquet will be held in the lower auditorium of the Newall Street Church, Thursday evening, February 27. A program is being prepared for the enjoyment of everyone.

There will be an old-time box social and entertainment February 14. The Valentine social is being sponsored through the united efforts of the Women's Department and the Department of Recreation and Expression.

At least fifteen have volunteered under the leadership of Harry Hall, one of our new members, to join the new orchestra. They meet for practice on Tuesday evening at Newall Street Church. They will appear in the near future in the church services.

A cottage prayer service will be held in six different parts of the city each Thursday evening. The group leaders have these services in charge, and will announce where they will be held. We urge the Saints to attend.

On account of bad industrial conditions in the city, the

officers of the church have thought it wise to postpone the new church building fund drive.

January 6 a meeting of the priesthood of the branch was held at Newall Street Church, thirty-four present. The spirit of unity and cooperation was manifested to a remarkable degree. The pastor handled the business as expeditiously as possible, and changed the order of the meeting to prayer and testimony.

The following have been added to our membership of late: Kathryn Barker, Mary Forsythe, Francis Hickox, Lurena Papple, Alice Walters, Marjorie Pavola, Irene Duke, Alonzo Gunsell, Oren Beck, Aleta Gane, Orville Kitelinger, Dorothea Phillips, Virginia Woodin, Elizabeth Barker, Cecil E. Rogers, Alta Diehl, Harry Hall, Bettie Little, Gracie Stockwell, Carroll Pavola, Ruth Barker, and Mae Rogers. Arvilla McNeal, Lizzie Bordner, and Pearl Wright have been added by transfer.

January 12 a beautiful service was conducted at both churches in which the following babies were presented to the Lord for blessing: Floyd Robert Corwin, Lawrence P. Barker, Gerald A. Slater, Albert Clarence Hoschna, Delmare J. Lawrence, and Arthur E. Sears.

A little son, William Lee, was born to Lee and Emma Alley, January 8, at Hurley Hospital. Brother and Sister Chapman also have a baby, a boy named David. Carlton Glenn was born to Theo and Ruth Bush at Hurley Hospital January 16. The stork played Santa Claus at the home of Brother and Sister Russel Little, bringing them Jack Lee one day before Christmas.

Brother Macklin, who moved his family to Clare just before Christmas, has requested the prayer of the Saints. He is afflicted with cancer and an enlarged heart.

Miss Verna Reagan was married January 11 to Markwood Walters at the pastor's home. They were attended by Lottie Hodges and Clyde Walters. They will be at home to their friends at 2094 Begole Street, where they have built their new home.

The Temple Builders are having fine times every Monday night. Already they are planning for reunion next summer.

John W. McNeal, seventy years of age, passed away the last day of the old year, at the home of his son, Leon, in Davison Township.

Lametta Surbrook, Cecil Junior Rogers, Edith Tree, Mrs. Allanson Cheney, and Junior Phillips are on the sick list.

Doctor E. B. Guile, family physician of many of our people, sustained an injury to his left elbow recently when he fell on the ice. It was necessary for him to have an operation at Hurley hospital. He is home again now.

George J. Rhodes, son of Brother George Rhodes, met with a serious accident at a railroad crossing when he was hit by a train. He is in the hospital in a critical condition.

Everett Commons, who has been in the hospital for the past four weeks, following an accident on a toboggan, is reported improving.

The department of religious education reports three home department classes started at Sister Laura Smith's home in charge of group officers.

The Newall Street Sunday school reports the amalgamation of the five adult classes which seems to offer solution to the problem for more room. Pastor Clarke is the teacher. An effort is being made to form a young people's group of the younger set. All young people between the ages of fourteen and sixteen are invited to be present.

Sister Burrows has been unable to take charge of her class for several weeks because of the illness of her little daughter. Sister Putney is caring for the class during her absence.

Brother Albert Leighton, the new superintendent of religious education, will be glad to help any of the Sunday schools or Religios.

## 'Neath the Southern Cross

By W. J. Haworth

The Australasian Mission has had a very good year from many points of view. There has been great spiritual activity in almost every corner of the commonwealth and in such places in New Zealand as have been opened to our work. At last we have done some work in the island State of Tasmania and a missionary is *en route* to an appointment there.

Up to the end of November, the evangelical campaign had resulted in one hundred and thirty-seven baptisms; and as the work of four more months will be added to that number before the centennial, we have every prospect of our quota of two hundred baptisms being reached. Our workers will do their best.

We regret that finances have not been as satisfactory as we would wish. A coal strike lasting almost the whole year and involving the bulk of the workers in this branch of industry, together with a lumber workers' strike for half of the year, has had a generally depressing result. However, many faithful Saints have set a wonderful example by meeting their financial obligations. May others be inspired to follow.

The mission conference and reunion, held conjointly at Tiona, has just closed. The weather was good, the attendance the largest on record, and the social spirit better than ever. Good educational meetings were held. The preaching was good. The prayer meetings were well attended and spiritual. A young people's prayer meeting presided over by our junior officers, Brethren Colin Ferrett and Walter N. Johnson, was a season of great spiritual rejoicing. The young people helped wonderfully to make the gathering a success. At the final sacramental meeting the gifts were in evidence and an uplifting time was had.

The oratorical contest for this region had been decided at Balmain a few weeks prior to the convening of the reunion, and we had four of the finalists and a few of the other contestants with us. Oratory, therefore, had a prominent place on the program. It is a pity that America could not enjoy hearing the orations of these devoted young people. However, they will have a fine representative in Sister Flora Delofski, the regional winner, who will sail for the Centennial Conference with the Australian delegation, February 20.

Readers may be interested in knowing that sixteen Australians have tentatively booked to sail on the above date, *via* Tahiti, where they will be joined by Elder Yager, wife, and child. We expect to arrive in San Francisco March 14. We look forward with pleasurable anticipation to the privileges of renewing old acquaintances and of participating in the big doings at the centennial. Two things Australians can do well are "Look and listen." Perhaps we learn it at the railroad crossings.

The company which cares for the reunion grounds decided to apply to the Presiding Bishopric for acceptance as a group stewardship. It was also decided to erect a concrete tank of thirty thousand gallon capacity, with pipes and taps along the avenue. This will supply a long-felt need. We have never been absolutely out of water since the first year, but do not relish being too close to the danger line. A concrete tennis court is also slated for erection. With a view to financing these improvements more stock is being offered for subscription.

We believe it is safe to say, on behalf of the mission, generally, that there is more devotion, loyalty, and energized desire to press forward in the present year than I have witnessed during the whole of my experience as a member of the church. May God bless the church and prosper the efforts of its children to build it up and purge it from every unseemly thing.

## Logan, Iowa

January 31.—The activities of the departments of Logan Branch have been many and varied since the first of the year. Branch business meeting resulted in the choice of the following corps of officers: Branch president, Gerald Gunsolley; Sunday school superintendent, Ruth Gunsolley, with Belle Miller in charge of the primary department; Women's Department superintendent, Myrtle Crabb; superintendent of Recreation and Expression, Leila Gamet; financial agent, C. W. Keairnes.

The first Sunday of the month was the outstanding spiritual experience, when the membership met fasting for sacramental service. A beautiful prelude of quiet music, prayer, and response in song preceded the passing of the emblems and the period of testimony. A spirit of deep peace pervaded the assembly, and the gifts of the Spirit were manifest. Such experiences as these give hope and courage to those of earth's children who, with groping, finite hands outstretched toward the stars, reach for the Infinite.

The Week of Prayer was observed, the special hour given to the branch occurring at eight o'clock on the regular mid-week prayer meeting night. The quorums of the church in session were especially remembered, also the church in general.

Elder L. G. Holloway was a welcome visitor and speaker January 12. At other times the stand has been ably filled by the pastor, Bishop W. R. Adams, and other members of the local priesthood.

January 16 occurred the passing of Sister Ann Crandall McCord at the home of her daughter, Sister Mary Yeaman. She was eighty-six years of age, one of the pioneer women of western Iowa, and the head of several five-generation groups. She was a faithful member of the church for more than seventy years and will be greatly missed in our gatherings here and by her family and friends. The burial was in the old Gallands Grove Cemetery, in the same locality where she was born and lived the first years of her life.

The 6.45 hour each Sunday evening is given over to class work in stewardships, dramatics, teacher training, and junior classes. The young people of the dramatic class gave the first of the historical plays, "*The birth of a Prophet*," the last Sunday evening of the month. The characters of Emma Smith, Joseph Smith, sr., and Eben Cutler were well taken by Louise McKain, Edgar Salts, and Dale Gamet, respectively. The other plays are to be given later, one each month.

Feeling the need of means to finance these and other plays, the dramatic club stages a carnival in the church basement January 24. The usual carnival array was in evidence, shooting gallery, fishpond, beanbags, cherry pie booth, "hot dog" stand, etc. Monsieur Fixem presided over "Ye Beaute Shoppe" and sent his patrons forth with rosy cheeks, carmine lips, and delicately penciled eyebrows, as well as strange, mystic tattooing on noses and foreheads. Probably the most thrilling moments were experienced in the booth of Madame Marveleski, the fortune-teller, where an electric shock was applied to the chair just after the trusting victim sat down and gave his or her hand to the gentle madame. After the crowd had been given time to appreciate these attractions, an invitation was extended to come up to the main room, where an entertaining program was given by the young people, with the kind and efficient help of friends from Woodbine and Missouri Valley.

The choir, under the direction of Harrison Peyton, has begun work on an Easter cantata, "*Life eternal*." Its melodious numbers give promise that the time and effort to be spent upon it will be well worth the effort.

The Department of Women is engaged in the study of various subjects that have to deal with home making. As a change from the study of food for the family, which has engaged the attention of the members most of the past

year, another phase of home building will be taken up, "*Budgeting the family income*"; also work on home decoration, furnishings, etc.

Altogether the membership of the Logan Branch is looking forward to a year of uplift and progress.

## "Conquering Now and Still to Conquer"

By Mrs. Edwin H. Davies

Although the church looks forward to the establishment of Zion, we can look back and see that it has progressed wonderfully, and that much has been accomplished.

One hundred years ago the gospel was restored to earth in its purity and grace, and April 6, 1830, a living church was organized to go forth with the power of God to conquer "the world, the flesh, and the Devil."

One great conquest was over the *Book of Mormon*. The great majority of us are acquainted with the fact that certain wicked men planned to steal the manuscript and make alterations which would destroy the book, and thwart the purpose of Him who caused it to come forth at that time. But God is mighty and strong, and "God is not to be mocked"; so their efforts were frustrated and the *Book of Mormon* was printed in due time. Although it is evilly spoken of by the prejudiced and ignorant, it now has many friends in many countries. It is to convince Jew and Gentile that Jesus is the Christ, for so he has decreed, and "If God be for us, who can be against us?"

The church grew rapidly in numbers and spirituality, but it suffered much persecution. Many of the Saints were compelled to leave their homes, and finally opposition ran so high that Joseph the Seer and his brother Hyrum, the patriarch, were martyred for the faith.

After this, Brigham Young, then the president of the Twelve, led many of the Saints to Utah, rebaptized them, and introduced polygamy along with other false doctrine. Others also were led away into various paths till it became necessary for the church to be reorganized with Joseph, son of the Martyr, as Prophet and Leader.

Despite the terrible persecutions, law-suits at different times, and debates with all denominations, the church went forward "conquering and to conquer." It grew to such an extent that auxiliaries had to be organized to cope with its growing needs and responsibilities. Sunday school, Religion, (now known as the Department of Recreation and Expression), the Women's Department, Temple Builders, and various other helps for the young were duly inaugurated. The gospel was spread to different nations, and many church buildings erected to accommodate the numerous congregations of Saints.

Other buildings have been purchased or built to meet the demands of the church in its onward march, the most notable of which are Graceland College, the library, Independence Sanitarium, the Children's Home, general church office buildings, Independence storehouse, and the Herald Publishing House. And now, under the leadership of President F. M. Smith, grandson of the Martyr, the Auditorium is being erected and will mark the centennial of the Restoration, and provide accommodation for the ever-increasing attendance at General Conference.

Surely the church has grown and has done something towards conquering the world, the flesh, and the Devil! It has not only raised up many buildings of note and admiration, but it has also brought joy to many thousands of people who were honestly and earnestly seeking the Lord. It has brought a song to their lips that wells up from the heart with tender sincerity and gratitude to God. It has brought to them the desire to render loving and faithful service to their Creator. Also it has developed an army of splendid men and women, who have sacrificed their all and dedi-

cated their lives to the service of God. Their noble characters must of necessity have impressed those not of the faith, as well as those of the kingdom of God.

It has been said that "The light that shines the farthest shines the brightest nearer home." This we know from observation and experience is true. So we who love the gospel are earnestly striving at times against great odds to let our light shine brightly, that it may shed forth a heavenly influence and set the spark of love aglow in hitherto dark and dreary places. We look forward with a yearning to the establishment of Zion and the coming of the Lord, and we are encouraged along the way by the blessings he bestows upon us. He has said that Zion will be redeemed, so we go onward and upward, conquering now and still to conquer, until our Lord comes and makes the final conquest over the last enemy—death, hell, and the grave.

SUBIACO, WESTERN AUSTRALIA.

## Onaway, Michigan

February 3.—The Saints in Onaway Branch are rejoicing because of the condition in their branch. They are like one large family.

Elder J. J. Ledsworth and Brother M. J. McGuire held five weeks of meetings and had very good interest. Their sermons were constructive, and the power of the Spirit that attended their preaching caused the Saints to rejoice.

Sunday, January 19, Elder J. J. Ledsworth led six into the waters of baptism. The temperature registered fifteen below zero, and when we reached the river it looked very cold. But as the Saints gathered around the hole cut in the ice in the river and sang the first stanza of "*Jesus, Mighty King of Zion*," they forgot the cold. In the evening confirmation service was held, and everybody was made to rejoice.

Onaway Branch has another group of about twenty members fifteen miles from Onaway.

When Brothers McGuire and Ledsworth left the branch to go to Cheboygan, the Saints said they had been strengthened and encouraged.

May the Spirit abide with the Saints in Onaway, that they may make their contribution to Zion.

## Colorado Springs, Colorado

The Colorado Springs Saints were busy during the past holidays. After the fall activities of rally and college days, came a few special days. Then Christmas was upon us. The Department of Recreation and Expression gave evidence of having worked out some of the theory learned during the past six months. The drama, "*The Red Man's quest*," being well rendered by this organization.

The new year brought but a few changes in the branch personnel. Elder Joseph E. Ebeling was sustained as president, also the superintendents of the church school, Recreation and Expression, and Women's Department, were reelected.

In the forepart of the month of December Bishop A. Carmichael addressed the members of the church, showing our great responsibility in making preparation to become stewards and the building in ourselves Zionic principles. The next night President Floyd M. McDowell taught a class in "*Religious education*," further inspiring us to make sure that preparation so needful if we are to be dependable stewards for God in these latter days. These lectures were greatly appreciated.

We are glad to again have with us Elder J. E. Lalonde. He underwent a serious operation during the forepart of the month of December.

## Nauvoo, Illinois

Complying with the wish of the presidency for branches to "know your own church," the program as outlined in the *Herald* of January 1 was carried out on the last Sunday of the month by the Department of Recreation. Arnold Ourth read from *Doctrine and Covenants* 11; John Lee gave a ten-minute talk on the "Biography of Joseph Smith," which was followed by the play, "The birth of the Prophet," given in the January number of *Vision*. Roberta Lewis took the part of Lucy Smith; Myron Wood, Joseph Smith, sr., and Paul Fusselman, Eben Cutler. This was well carried out and enjoyed by all present. Elder J. C. Page then gave a short address on "The nineteenth-century Prophet" and enjoyed good liberty.

Last Sunday evening, Sister Page, dressed in Spanish costume, gave a lecture on her work in the Isle of Pines, concluding her talk with a duet in Spanish, Florence Ourth assisting, and Jack Sanford playing guitar accompaniment.

The pastor has made out a schedule for three months, listing the membership of the priesthood, when they are to preach, take charge of Wednesday night prayer meeting, and assist at these services. This list has been posted so that all may know in advance when they are to take part and make the necessary preparation.

There has also been placed in the hall a table on which is displayed the various tracts published by the church, so that strangers may help themselves. A rack is also there in which members may place church papers that they have read and wish passed on to others.

At a recent business meeting it was voted to adopt the envelope system of collections, and each member has been given a number and supplied with a package of envelopes for weekly offerings.

The Women's Department has set as its goal the furnishing of the church with new seats. The members purchased one thousand church seals to dispose of at Christmas time and have been meeting once a month during the winter, taking their own sewing until other work can be provided. While they sew Irene Layton reads to them from the church books which they are discussing. Each member pays dues of ten cents and brings something which she has made to sell for ten cents.

The funeral of Mrs. William Koechle, daughter of Sister Anderson of Keytesille, Missouri, was held in the church January 22, in charge of Elder J. C. Page. The church was filled with relatives and friends. Mrs. Koechle has been a sufferer for three years with abdominal cancer but had continued to mother the children entrusted to her care. Although but forty-two years of age, she had raised two sons by an early marriage, two sons of Mr. Koechle's by a former marriage, two of her sister's children, five children by her second marriage, and was caring for two grandchildren. She was a mother indeed, and it was a hard blow to the children to be deprived of her loving care. Brother and Sister Page were called upon many times to administer and pray with her, and she expressed a desire that she might recover sufficiently to be baptized. Sister Page stood by her bedside during her last hours and mothered the little children, explaining death to them in a way that took away much of its sting. These children are now all regular attendants of the Sunday school. The sister's girl, Goldie Coon, a young woman of twenty-one, was baptized two years ago. She is taking the mother's place and caring for the family.

Elder Page was called to Carthage last week to preach the funeral sermon of Brother Horace Daugherty, who was working for a Mr. Fricks. His death was presumably from heart disease, as he was found in the barn, lying between two horses.

Brother Robert Fairclough and Sister Elsie Williams have been confined to their homes since Christmas on account of illness.

J. W. Layton, our oldest member, celebrated his seventy-eighth birthday January 12. The Sunday school arose in a body and wished him a happy birthday. At the eleven o'clock hour he gave us a fatherly talk.

Brother Page held a skating party for his class of young people one recent Saturday evening. The skating was excellent, and when the young people grew tired they went to the Nauvoo House and before the open fireplace toasted marshmallows and were served with sandwiches and cocoa.

## Oakland, California

In the near future operations will commence on the new church building to stand on the south side of Ashby Avenue between Adeline and Shattuck Avenues, Berkeley. This forty thousand dollar structure will be the new home of the congregation of the Reorganized Church in Oakland and Berkeley adjacent to this vicinity. For about a year the building committee under the chairmanship of Cecil Hawley, of Berkeley, negotiated for the construction of an edifice to house the congregation, which has outgrown accommodations and equipment at Sixteenth and Magnolia.

According to Mr. Ed. R. Beebe, of Berkeley, designer and constructor, the new church will be a two-story building of characteristic California style, cement foundation, art brick, stucco superstructure, with modern steam-heating plant, lighting, and ventilation. The main auditorium and balcony will have a seating capacity of 450. There will be six classrooms, a council chamber, and the pastor's study. The platform will have a baptismal font, pulpit, and communion table. The lower auditorium will be used for banquets and social gatherings, dramatic and concert programs, and will have gymnasium apparatus. It will have seating capacity of 350. There will also be three classrooms, two club rooms, a kitchen, and rest rooms.

The building will be a splendid addition to the architectural and cultural beauty for which Berkeley is outstanding. This church is the beginning of an extension program to be developed in the Bay Cities region.

Mr. Beebe says that he expects to have this church ready for occupancy about the end of May. In it will be conducted divine worship, religious education work, and the several church activities under the pastorate of John W. Rushton, of Berkeley.

In the *Oakland Bulletin*, the branch publication, the Department of Women announces a Valentine dinner to be held in February.

One Sunday evening recently the orchestra, under the leadership of Brother Walter Davis, rendered an attractive program of classical music, which was much appreciated.

Brother J. E. Carmichael was in Santa Rosa not long ago and reports a good time with the church there and at Windsor. Brother Cecil Hawley was the preacher at the San Francisco Church.

Lately the Sunday evening was occupied by a dramatic feature concerning the Prophet Joseph Smith, and Pastor John W. Rushton gave an address on "The nineteenth century prophet." Sister Ruth Bricker will prepare one of these church dramas each month to emphasize our denominational distinctive features.

Among the shut-ins of the congregation who appreciate the sympathy and prayers of the members are Sisters Bettie Smith, Hannah Brown, Bettie Brown, Sister Montgomery, and Sister Buswell, the last named having for ten years been confined to her room a victim of arthritis.



## Graceland Chats

### Boys' Clubs Entertain

Last Friday evening, two of the boys' clubs, the Royal Thirteens and the F. N. P's, entertained lady guests.

Several alumni came back to Lamoni for the Royal Thirteen annual banquet, which was held in the American Legion Auxiliary Hall. The decorations in purple and gold, the improvised throne, and the regal headgear of the guests carried out the royal traditions of the club. A three-course dinner was served by the Patroness Ladies. An interesting after-dinner program was given in which "Willie" Gilbert reviewed the history of the club under the subject of "The book." "The roll call," which dealt with the present, and "The paddle," which revealed the future, were presented by Ed Traver and Tex Cox. The singing of the club song at the end made it indeed a royal banquet.

The F. N. P's were entertained at the home of Stanley Barrows. The first game, "Throwing the laugh," brought out the powers of Paul Utnehmer as a comedian, although Virginia Webbe and Roy Mortimore were able to withstand his terrific onslaught. Anne Morgan should be commended on her ability to play "The Prince of Paris." Refreshments of sandwiches, olives, pie, and ice cream were served. It was all over too soon, but the girls reached the top of college hill just in time to see the lights blink.

MARGARET CHRISTENSEN.

### A Cappella Chapel

The A Cappella Chorus furnished the program for chapel at Graceland Friday, January 31. The first group of songs consisted of two musical settings of the English poems by Shakespeare and Shelly. "How sweet the moonlight sleeps" (eight parts), the theme of which was suggested from *The Merchant of Venice*, was composed by Eaton Fanning. Granville Bantock's "On Himalay" (eight parts) told the story of a mountain shepherdess tending her flocks. The song gradually dies away as the shepherdess disappears over the mountain crest. The melodies of these two numbers were dreamily soft and full of expression, producing a beautiful harmony.

Vivian Castings played a spirited piano solo, "Caprice Espanol," by Moszkowski.

Two Negro spirituals, arranged by Burleigh, made up the second choral group, "Nobody knows de trouble I've seen," and "My lord, what a mornin'."

The students appreciate the opportunity of having this talented group and always welcome them on the chapel programs. The chorus is just beginning to round out its annual concert material.

LULA ROMIG.

### The New Semester Begins

The new semester has begun at Graceland. It bids fair to be a busy one, with only nine weeks until conference time. Grades are not out yet, but the relief that semester exams are over has expressed itself in the light-hearted spirit of students and faculty and the week-end parties of several of the social clubs.

In athletics, too, this feeling seems to have been expressed, because Graceland won the first home game it played this semester. The literary societies have elected and installed their new officers and are ready for another semester of entertaining the educational programs. Those athletically inclined are helping their society by conscientiously getting in three practice periods of basket ball each week in preparation for the final intersociety games. The Oratorio Society is busy with special practices during the week, which are to help in getting Brother Gresty's Oratorio in the best shape for conference.

A few students who started the year left at the end of the semester for various reasons. Three who were previously students have returned, and two new ones have been added

to our student body, in some measure taking the place of those who have left. With spring and the 1930 conference coming, this ought to be one of the best semesters that Graceland has ever known.

DOROTHY MESLE.

### Graceland Wins from Creston

The experience squad of Creston Junior College received a good drubbing from Graceland January 28. Although Graceland's 14-point margin was quite a surprise to Creston, it only served to satisfy the secret opinion of many Graceland students, who have firmly believed that the fight shown by their squad throughout the early season games would bring them victory.

Whether the victory was due to the conscientious practice of the squad, or the addition of new members, is difficult to say. There remains in our minds only the fact that we can depend on either one of these to bring us through the season with a high total score. Due to the fact that all of our previous games lost by only a scant margin, the 14-point lead in last Tuesday's game gives Graceland a total point average only 8 below that of her opponents.

MERVYN RUTHERFORD.

## The Laurel Club Reports for 1929

It has been the custom of the Laurel Club to report its activities at the end of each year. Ever since the Auditorium was proposed, some ten years ago, the Laurel Club has steadily worked toward the accomplishment of its purpose; namely, to furnish the equipment for the kitchen and dining room of the Auditorium. Over a period of years they have held a number of banquets and entertainments, and have managed many banquets for both church and non-member organizations. The profits from these ventures have been accumulated, and during the last five years several thousands of dollars have been realized. The net profits from the activities of the Laurel Club during the year 1929 amounts to \$2,425.49, and the club had a cash balance on hand, December 31, 1929, of \$6,700.75, a large part of which will be spent within the next sixty days for installing needed kitchen and dining room equipment in order to provide meals for the church's largest conference.

The following activities represent the work of the club during the past year, and it is from these undertakings that the revenue has been derived.

On January 4, 1929, the Laurel Club served the annual dinner for the pastors and associate ministers in Independence. About sixty were present. Following this was a dinner for the officers and teachers of the Sunday schools in Independence. Later in the month a banquet was served for those interested in religious education, for which plates were laid for 270 guests. On January 21 the Laurel Club and its friends were hosts at a birthday dinner given for President Smith, to which were invited members of the First Presidency, Presiding Bishopric, and other friends.

The Laurel Club served the annual priesthood banquet to 294 on April 5, and on May 16 the annual Mothers and Daughters Banquet was served to 450 people. The annual Fathers and Sons Banquet on October 4 accommodated over 400. October 11, the occasion for celebrating the opening of the Independence-Liberty Bridge, the Laurel Club provided a banquet for 350 people of Independence and vicinity. This banquet was attended by the leading officials of the city, county, and State, including Governor Caulfield and other officials from Jefferson City; also the city officials from Liberty and the surrounding towns. On November 7 the Laurel Club furnished the banquet for the teachers in the public schools in Independence. This was served in the dining hall at the rear of the Stone Church, but all other banquets were held in the basement of the Auditorium. A rummage sale was held December 1, in charge of Mrs. New-

comb, a member of the club, which netted a profit of \$45. The annual bazaar was the closing activity of the club for the year 1929.

The Laurel Club has arranged to publish a cookbook, which will be on sale during General Conference. This is a compilation of choice recipes and will prove to be a valuable aid in the management and preparation of meals in homes where the housewife takes a personal interest in preparing a well-balanced diet for the family.

The Laurel Club has established its headquarters in the Auditorium, which is the center and objective of its activities, and during the year the club has held nineteen meetings, each of which was well attended. The Laurel Club is maintaining a lunch room in the kitchen of the Auditorium. This is a great convenience to the office force in the church offices, and is also patronized by others whose employment is near the square in Independence, and still others employed in industries near the Auditorium. This patronage has averaged about fifty per day in recent months, and the revenue from this venture has been added to the Laurel Club fund. The lunch room is in charge of Mrs. W. C. Harvey, assisted by Mrs. Addie Matthews.

The officers last year were as follows: President, Mrs. T. J. Watkins; vice president, Mrs. W. H. Williamson; second vice president, Mrs. W. C. Harvey; secretary, Mrs. R. A. Harder; treasurer, Mrs. M. T. Williams; historian, Mrs. M. T. Short; publicity chairman, Mrs. Robert Kemp.

The members of the club desire to thank those who have so willingly and liberally supported them during the past year, and in advance extend their greetings to the conference delegates and visitors. They promise to do their utmost to take care of the meal service during the coming conference in a way that will contribute to the comfort and convenience of the visitors.

## A New Home Every Year

By E. C. J.

*Better Homes and Gardens* says that each one of us may have a new home the coming year. "Though it is not literally true, in the sense of building, it is universally true regarding the betterment of that which we already have.

"The making of a home is an intimate part of life itself. Every time we look out of the windows of our dwellings we are stimulated to new deeds and new ideals. The home is just like another self, with lovable and human attributes. The striving for self-preservation and self-improvement is a natural law working through all living things.

"The homemaker seeks beauty in other homes. . . . He visualizes what beauty may do for himself. He resolves that he will enlarge his dwelling, literally or spiritually, or both, by adding those caresses of toil, of grace, of wholesomeness, which indicate a constant striving upward and a growth outward into sunshine and air."

Beauty, comfort, usefulness are the three things to equalize in a home. A right amount of each must be visualized by the home builder.

Beauty is not necessarily found in expensive furniture and pictures, but can be attained by a combination of pleasing effects in plain, good carpets, cretonne covered furniture, which can be as comfortable as velvet, but is far less expensive, and plain wall paper. The bright colors in the furniture coverings combine best with plain carpets and walls.

Comfortable, restful chairs, with footstools, plenty of reading lamps, an oil burner which will keep the house comfortable with a minimum amount of attention, small desks in the guest rooms and children's rooms, all combine comfort and usefulness.

Beauty should be enhanced by a few flowering plants and green ferns. "Why not have blossoms every month in the year, and use them to comfort those who are in pain and sorrow?"

"A real home is a place where children feel at home."

"If the lowly nautilus may have a better and larger home each year, so may the human being, gifted with imagination, enterprise, the power of reasoning, and a deep realization of beauty, reach out in the making of a new home the coming New Year."

## Holden Stake

Marshall

The good Spirit prevailed at the sacramental meeting the first Sunday in February. Elder T. L. McCormick presided, being assisted by Priests Cecil R. Walton and Ralph M. Ridge. A goodly number of Saints was present. The young people were active in their share of the meeting.

Brother Walton, assistant Sunday school superintendent, has a class of twenty-one young people. He was the speaker Sunday night. The men's quartet sang "Take time to be holy," and Brother Jack Winslow contributed a solo.

A treat was given the Religio Sunday night, Pastor Thayer's picture projector being used. Sister Frankie Thayer adjusted the pictures, part of which belonged to Jack Winslow, while he read the descriptions. There were scenes of Colorado and cliff dwellers.

Elder H. V. Minton is expected soon to hold a series of meetings.

## Independence

Stone Church

Christ set us the example when he prayed to the Father, said Pastor John F. Sheehy Sunday morning and read the Lord's prayer from Matthew 6. He gave us this prayer that we might come closer to the heavenly Father. Prayer will help us to become Christ-like, to be our brother's keeper, to live always doing for others as did Christ.

The Stone Church Choir sang "Psalm 150" by Cesar Franck, Paul N. Craig directing, Robert Miller at the organ, George Miller at the piano. Elder W. Wallace Smith had charge of the service, being assisted by Elder Ralph Farrell.

An excellent church service drew the intermediate young people and their friends downstairs. "I will be loyal" is the month's theme, and the topic of the day, "A loyal person is truthful," was carried out in the program. A story, "The man who was honest to himself," was told by Vera Sheehy, and Duane Miller played a violin solo. Elder R. J. Lambert talked interestingly on "The irreverence of a lie." Sister H. W. Harder directed the music.

Eternal judgment is one of the principles of God's plan of salvation. It is universal; it includes every man; it is inescapable, declared Apostle E. J. Gleazer in his sermon on "Eternal judgment" Sunday evening. But the big thing for us to realize is that God is a just Judge and a loving Father; he is very willing to give us that which we merit. By our daily lives we are determining what our eternal judgment—the means by which we obtain assignment according to our needs to eternal life—shall be.

In observance of National Boy Scout Week, members of Troop 223 and their officers: Committeemen H. W. Harder and Henry Stahl, Scoutmaster A. E. Bullard, and Assistant Scoutmaster Paul Dalberg, attended the service in a body.

Organ music was furnished by Robert Miller, and Paul N. Craig led the congregational singing. A pleasing solo was sung by Harold Pearson. Elder Fred Wilkinson assisted Elder H. G. Barto in the stand.

Among the People in Zion

For a five-week period the groups of the several divisions of the Stone Church District are taking turns meeting in union prayer and worship service in the lower auditorium.

of the Stone Church. The opening of this series of services occurred January 29, and the meetings will continue, according to the pastor's plans, into the latter part of February. Some excellent services are being reported.

Monday night the captains and assistant captains of all the groups in Independence active in the gymnasium equipment movement banqueted with President F. M. McDowell and the pastor. Reports of accomplishment were made, and plans laid for the furtherance of the campaign throughout the month of February. The meal was served in the dining hall to the workers, who wish to see the lower hall of the Auditorium equipped as a gymnasium for the young people of Independence.

The annual banquet of the deacons and solicitors of Independence and their companions occurred January 31 in the lower room of the Auditorium, Bishop G. W. Eastwood in charge. Encouraging talks were made and commendation given by President F. M. McDowell and Pastor John F. Sheehy.

The interior of the upper and lower auditoriums of the Stone Church has in the past ten days been redecorated, and the woodwork on the outside of the church has received a new coat of paint.

Independence singers and instrumentalists are giving intensive practice to the oratorio *The Course of Time*. The combined choirs of the branches in the center place rehearse the choruses of the composition from three until 5.30 o'clock each Sunday afternoon. The orchestras practice on Monday and Friday evenings and give special time to it on Sunday morning.

At the White Masque Players meeting Monday evening, "*An hour in Liberty Jail*," a play by Elbert A. Smith, was presented by the following cast: Joseph Smith, Harold Curtis; Hyrum Smith, Verle Jamison; jailer, Paul Gould; General Doniphan, Reginald Smith; George Washington Davis, Monta Parrish; Emma Smith, Blanche R. Farrar; little Joseph, Tommy McNamara. The play was directed by Mrs. Beatrice McNamara. Frank S. Jennings gave a talk on the properties, sets, and colors to be used in the staging of the Centennial Pageant, illustrating his remarks with sketches and color charts. Mrs. S. A. Burgess reviewed the eight years of the club's history, mentioning the principal productions staged in that period. Mrs. Gladys Six, director of the pageant, gave a report of progress and announced that parts were being cast and that rehearsals would begin soon. Refreshments were served by Mrs. M. H. Siegfried, hostess, and her associates, Mrs. Henry C. Smith, Earl Page, Leonard Lea, and L. E. Flowers.

The people of Independence are happy to see work on the Auditorium resumed. At present the work includes the laying of a cork brick floor in the pit of the lower auditorium, so that this may be used for gymnasium purposes. In connection with this a fully-equipped shower bathroom is being fitted out. An additional boiler of 250 horse-power capacity is being added to the heating facilities of the building with the installation of two additional steam coils in iron case-ments. The skylight well connecting the upper dome with the ceiling of the main auditorium is being plastered. The ceiling of the main auditorium is now being built. It is suspended from the dome structure on steel rods, and is composed of steel framing supporting metal lath as a base which is now receiving the first coat of plaster. Heavy protective surfacing is being added to the dome.

Because of improvements being added to the lower room of the Auditorium the fifteen classes of the senior department of the Stone Church Sunday school have temporarily returned to their old meeting place, the band room. Though the present quarters are crowded, the young people are glad to see the work progressing on the room which will be a gymnasium for them and for all the young people of Independence. The superintendent reports an attendance last Sunday of one hundred and seventy-nine.

#### Walnut Park

The morning speaker Sunday, February 9, was Elder Earl F. Hoisington, formerly of Boise, Idaho, but at present working in the church offices as assistant to the general church auditor. He gave an effective address, his theme being taken from the text, "What good thing must I do in order to inherit eternal life?" In answer to the question, "What lack we yet?" he pointed out some of the important things necessary for us to do in order that Independence may in reality become the City of Zion and in order that the church may carry out the program assigned to it. The Saints of Walnut Park appreciated his visit.

The anthem of the morning, "*Lead on, O King Eternal*," fitted in nicely with the spirit of the service and was very well rendered.

In the afternoon a special meeting of the Walnut Park group elders, and their associate elders, together with the pastors, was held at the church, during which the statistician in Zion, Sister Dorothy Maloney, explained the card system in use in the groups and what is necessary in order to keep the records up to date. Several different points which had caused difficulty to the elders were explained. It is believed that hereafter the records of the groups will be kept up to date as far as is humanly possible. This, of course, requires cooperation on the part of the Saints.

The evening speaker was Elder M. A. Smith, formerly of Council Bluffs, Iowa. His subject was "*The eternal judgment*." It was well developed, and the sermon caused the Saints to leave the meeting bearing away the thought that there is a great deal involved in this gospel and that each one has a big responsibility to discharge.

#### Enoch Hill

Miss Lilla Beryl Warren, daughter of Brother and Sister Charles S. Warren, and Fred Ballinger, son of Brother and Sister Samuel Ballinger, were married last Saturday night at the home of the bride's parents. The ceremony was read by the bride's father, Priest Charles S. Warren, in the presence of immediate relatives. For the present the pair will make their home with the bridegroom's parents. Sister Ballinger is secretary of the church school on Enoch Hill, and Brother Ballinger is assisting her.

Elder T. A. Beck, speaker at the church school session Sunday morning, devoted his attention to the work of the Boy Scout organization, associating it with the program of the church.

In the evening Troop 227 of Enoch Hill opened National Scout Week with a candlelighting service at the church. Attendance of parents and friends was large. The invocation was asked by Pastor O. W. Sarratt, and President F. M. McDowell gave a short address. Then came the candlelighting ceremony. Investitures were made to the following scouts: Tenderfoot, Wallace Smith, Roy Hight, Kent Scott, and Frank Horn; second class, Wallace Smith and Roland Chappelow; first class, Roland Chappelow; merit, Joseph Dooley, Donald Bullard, and Roland Chappelow; patrol leader, Joseph Dooley, Roland Chappelow, Kent Scott, and Wallace Smith. Glen Cox was made assistant scoutmaster. The troop committee is made up of O. W. Sarratt, Don Cox, William Worth, C. E. Beal, and E. H. McKean. Badges to the troop committee were presented by Hilton Hartley. The scout badges were awarded by John Pennell, scoutmaster. The pledge of allegiance to the American flag followed and the scout benediction. This troop on Monday placed a display of scout work in the window of the J. C. Penney Company on the south side of the square. It includes badges won by the different members, pennants, flags of all kinds, scout knots, and other articles made by the members.

A surprise party was given Sister S. A. Thiel one night last week as a mark of gratitude for her recent work in this district. For a period of a number of weeks Sister Thiel

taught those interested in the art of story-telling. More than a dozen participated in the games of the evening. A pleasing program was presented, two solos by Opal Hansen and a story by Nellie Kramer. Those who wished double credit for the story-telling course availed themselves of the opportunity to pass in their papers.

The funeral of Sister Alice Behnke was conducted at the church at 11.30 Sunday morning, Elder W. D. Bullard in charge. Sister Behnke, whose maiden name was Alice Southwell, was born December 25, 1852, at Jacksonville, Illinois. She married Israel Brush October 1, 1887, and to them four children were born. For more than forty years she was a member of the church. Her death occurred February 8.

## Kansas City Stake

### Central Church

Pastor C. E. Wight delivered the talk during the worship period of the church school February 9; and in the service period, from 10.50 to 11.45, Elder John Blackmore, of Independence, gave the sermon.

The Sunday evening series on "What do we believe?" continued last Sabbath, President Elbert A. Smith preaching on "Our belief in the atonement."

Regular week-night events should be noted by the local members: Centennial pageant rehearsal, Monday, 7.45 p. m.; centennial choir rehearsal, Tuesday, 7.45; special family prayer meeting, Wednesday, 8; choir rehearsal, Thursday, 8.

Central basketball boys defeated the previously unbeaten Chelsea team Tuesday, February 4, with a score of 41 to 17. It was a good game.

Next Sunday morning John F. Sheehy, pastor of the Stone Church, will be the speaker, and in the evening Professor J. W. Teener, of the Bible Department at Park College, will preach. At this service the Pauline Hawley Trianon Ensemble, a group of talented college musicians, will give a half-hour concert. Park is a Presbyterian college with ideals similar to those of our Graceland.

### Gladstone Church

This small band of workers, headed by its pastor, C. A. Selbe, reports gains in attendance as well as spiritual growth. The church school last Sunday had eighty present. The members anticipate even greater attendance between now and General Conference.

Patriarch Ammon White was present at the sacramental service. He, assisted by Elder C. G. Lewis, blessed the child of Brother and Sister Leaman, giving him the name Jack Edward.

Brother L. C. Connelly proves an able helper to the pastor. Elder C. G. Lewis has charge of the church school and is supported by a consecrated corps of teachers.

A young people's choir is part of the organization here, and the members are doing good work under the directorship of M. Tanner.

The group will move to its new church home on the corner of Van Brunt Boulevard and Anderson Avenue in the Masonic Building, March 2. The entrance is on Anderson Avenue, and the Saints will occupy the ground floor.

Cottage prayer meetings are well attended.

### Grandview Church

The Wahdemna Choral Club, of Independence, under the direction of Paul N. Craig, rendered a splendid program January 24.

Pastor C. D. Jellings has been forced to take a leave of absence from church duties on account of ill health. He is greatly missed by the entire congregation. We hope he will

soon be able to once more be with us. The work is in charge of Assistant Pastor L. W. Hayes.

Hyrum H. Hedrick, grandfather of Brother J. H. Coakley, passed away January 20. Funeral services were conducted by Elder H. A. Koehler.

Sister Susan Fleck died January 26 at the age of eighty-two-years. Her funeral was conducted from the Long Mortuary by Patriarch Ammon White.

Sister J. H. Coakley is recovering from a sinus operation and an attack of quinsy.

Recent speakers have been Elders L. W. Hayes, H. A. Koehler, Apostle Myron A. McConley, and Patriarch Ammon White.

## Far West Stake

With its spacious territory of sixteen counties and eighteen churches, totaling an enrolled membership of about twenty-four hundred people, Far West Stake offers to the church a most fertile field for missionary endeavor.

At Richmond, one of the most promising branches in the stake, signs of church growth are becoming more and more evident. With the advent of the new year, Elder Oscar Case, lately of Decatur, Nebraska, took over the responsibilities of branch president, and with his previous years of experience as a district president, this bids well for the consolidating of the gospel forces in Richmond. His entry to the presidency of this branch enables Elder William G. Hamann, one of the stake overseers, to devote his time and interests to other fields in need of a shepherd.

Cameron likewise is pushing steadily ahead, strengthened by a very successful series of missionary services recently held by Elder G. T. Richards. With the spirit of personal evangelism penetrating every fiber of his being, Brother Richards followed up his sermons with visits in the homes of Saints and friends, thereby establishing a contact that will ultimately terminate in further additions to the church. During his labors in this branch five splendid young people were baptized, with the possibilities of more following in their footsteps before long.

Elder Robert E. Jones is working in double harness in Saint Joseph, combining pastoral and missionary work throughout the branch as occasions demand. Though his efforts have more or less been restricted through lack of close cooperation on the part of some of the local ministry, Brother Jones has succeeded in bringing many souls into the church, and has established contacts that are valuable. His Monday evening classes in "Church Doctrine" are not only indicative of much preparation and efficiency, but are gradually winning over to the church a high type of truth seeking people.

Elder Richard D. Weaver has spent several weeks with the Saints of the Second Saint Joseph Church, preaching each evening, and visiting among the membership as wisdom directed. Recently as a climax to his efforts, over eleven souls were inducted into the fold of Christ. Surely God is abundantly mindful of the consecration of his servants and the needs of those who continually seek him in meekness.

Elder O. Salisbury, and Bishop Milo Burnett, as president and bishop of the stake respectively, are devoting their spare time to the demands of their spiritual stewardships in an admirable manner; and though frequent demands are made on them during business hours, they are always ready to minister in the interests of the church. But few people can fully appreciate their contribution and sacrifice.

Thus, in brief, is presented a word picture of achievements and possibilities in Far West Stake. A deeper conviction

# MISCELLANEOUS

## Conference Notices

Southern Nebraska district conference will convene at Twenty-sixth and H Streets, Lincoln, Nebraska, March 1 and 2. E. J. Gleazer will be with us to conduct class work Saturday morning; business session at 2 p. m. A play will be given Saturday night by Lincoln Branch. This conference will be the annual election of officers. Please try to attend.—*E. J. Lenox, district president, 3071 S Street, Lincoln, Nebraska.*

A special conference of the Southeastern Illinois District will convene at Mount Vernon, Illinois, March 8 and 9 for the purpose of electing delegates to General Conference. The electing of delegates will be the burden of the business Saturday afternoon at two o'clock, and all intending to attend General Conference please be present or communicate your intentions to the district secretary, Mrs. Myrtle Choate, Marion, Illinois, or Elder R. L. Fulk, Mount Vernon, Illinois. It is important that we have the information of your intention to attend the General Conference if you expect to be placed on the delegation. If you are not sure

of the essential function of the gospel in our lives as individuals and as a group will enable our Master to work mightily through us.

## New London, Connecticut

February 4.—Christmas was celebrated here with an interesting program. A miracle play, "*The Christmas Guest*," was dramatized by a group of children. Their enthusiastic work at rehearsals well repaid them with effectiveness and beauty of rendition. The adults put on a play entitled, "*The Light of Bethlehem*." The special lighting effects, including rich shadings, were creative of the mystic atmosphere woven in the story of the birth of Christ. Violin numbers filled in.

Brother William Patterson, district missionary, visited the branch during the holiday season. The lantern slides of this native of Australia were of interest, and Brother Patterson supplemented with many facts concerning the various pictures.

With the new year we find few changes in branch officers. Elder Alma T. Whipple was reelected pastor. Brother Willard M. Blodgett, teacher, was elected treasurer.

Brother Herbert Floyd, with a group from Providence Branch, was with us a few weeks ago. He related during the course of his sermon experiences of his life which were helpful and encouraging to those present. Brother Floyd has been here twice. His humility and sincerity make his work effective.

The Women's Department has scheduled a supper for February 7. A musical program is to be included.

A Valentine party is planned for the children and youth, with a program of happy promise.

March 17 Saint Patrick's Day offers an opportunity for an Irish play and music.

A musical cantata, dramatizing with song the setting prior to the crucifixion and carrying it through to a grand climax of praise, rendered by a choir of angels, is being worked up for Easter. The committee consists of Sister Florence Simmons, dramatic chairman; Sister Willa Maynard, music; and Mrs. Stanley, costumer.

Music is attaining a high order under the direction of Sister Maynard. A large proportion of the members here are studying music.

you are going, do not report that you are. If you do go, we shall be glad to try to place you as one of the delegates. Please be prompt in your report to or attendance at the district conference.—*District president, R. L. Fulk; secretary, Myrtle Choate.*

Holden stake conference will convene with Atherton Saints March 14, 15, and 16. Delegates to General Conference will be selected Saturday, the 15th, at 10.30 a. m. The committee in charge of the new church building at Atherton is pushing the work on the building so as to be ready for the conference. Atherton may be reached from any part of the stake by hard-surfaced roads.—*W. S. Macrae, stake president.*

Kansas City Stake will hold a special stake conference March 14, at 8 p. m., at Central Church, 2917 Tracy, Kansas City, Missouri, for the purpose of selecting delegates to the coming General Conference.—*C. E. Wight, stake president.*

The annual conference of the Kirtland District will be held at Akron, Ohio, March 1 and 2. First meeting 10 a. m. Saturday, March 1. Election of officers and delegates to the Centennial General Conference. Send all reports to the district secretary, Mrs. Royal Rhodes, 751 Longview Avenue, Akron, Ohio. Member of the Quorum of Twelve Apostles in charge of the field is expected to be present.—*James E. Bishop, district president.*

Florida district conference will meet with the Alaflo Branch near Brewton, Alabama, February 15 and 16. All who can are urged to be in attendance. The election of officers will take place at this time. Business session Saturday, February 15, at 10 o'clock. All members of the priesthood are urged to have their reports in promptly.—*A. D. McCall, president Florida District.*

## Laurel Club Needs Help During the General Conference

In order to serve meals to the thousands of delegates and visitors to the Centennial Conference, the Laurel Club is organizing for the work well in advance. The cafeteria plan of serving will be used, and to expedite the serving of food in the Auditorium dining room, six steam tables will be placed advantageously. Extra men and women will be needed to assist in serving. A lunch room also will be conducted in the room at the left of the lobby at the main entrance. Meals will be served also in the dining room at the rear of the Stone Church.

The force will be organized in shifts, so that those who are thus employed may participate in as many of the conference sessions as possible. The Laurel Club will furnish meals free to those who desire to assist in this way, and this arrangement will lessen the expense of those attending conference who are willing to give a part of their time for this work. Arrangements should be made now, and requests for assignments sent to Mrs. T. J. Watkins, 701 North Union Street, Independence, Missouri.

## Notice to Nurses

Will all nurses who are expecting to attend the General Conference of 1930 please get in touch with Miss Ina Hattey, R. N., 208 South Fuller Avenue, Independence, Missouri, before March 15? Important.—*Ina Hattey, chairman Nurses' Banquet Committee.*

## Our Departed Ones

OLTVEDT.—Thora M. Holm was born at Olso, Norway, October 9, 1884. Early in life she came to Minneapolis, Minnesota, at which place she was united in marriage to Helmer Oltvedt in 1912. With her companion and two daughters, in 1926 she united with the Reorganized Church of Jesus Christ of Latter Day Saints, to which faith she was true until her demise at a hospital in Minneapolis December 26, 1929. Her passing brought to an end an affliction of seven years' duration. Funeral services were conducted in the church at Minneapolis, being in charge of William Shakespeare.

of Saint Paul. The sermon was preached by her pastor, Blair Jensen, of Minneapolis. Interment was at Crystal Lake Cemetery. Our sister has left her companion, Helmer Oltvedt; daughters, Helen and Irene; sons, Thoralf and Carl; all of Minneapolis; a brother, Carl Eugene, of Duluth, and a brother, Chris J., and an uncle, J. T. Holm, of Minneapolis, together with a host of friends.

**JONES.**—Elizabeth Gordie, daughter of Enoch and Elizabeth Jones, was born January 18, 1915, at Hiteman, Iowa, and passed away October 24, 1929, at the Miners Hospital in Albia, Iowa, after an illness of seven weeks following an operation for appendicitis. Her mother preceded her in death eleven years ago. For the past four years she has made her home with her cousins, Mr. and Mrs. Griff Thomas. She was a member of the Chariton Junior High School. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in July, 1925, and has been a faithful worker, helping in the Sunday school and doing whatever she could find to do. She leaves Mr. and Mrs. Griff Thomas, of Chariton, Iowa; her father, Enoch Jones, of Albia, Iowa; and two brothers and one sister, also her aged grandfather and grandmother, Mr. and Mrs. James Wilkinson, of Melcher, Iowa, besides many other relatives and friends. Funeral services were held at the Saints' Church in Chariton, Iowa, October 27, 1929. Parley P. Batten, of Chariton, took charge of the service, and the sermon was preached by W. E. Prall, of Lamoni.

**BAIR.**—Oscar Bair was born at Bourbon County, Kansas, September 25, 1888. He was united in marriage to Miss Mabel Harrison August 16, 1908, and to this union were born five children, four of whom survive, Mrs. Fred Madsen and Charles, Sadie, and Frankie Bair, of La Junta, Colorado. An infant daughter preceded him in death in 1912. Five years ago Mr. Bair and his family located in La Junta, where he has since been engaged in the transfer business. His death January 15, 1930, followed an operation. He leaves to mourn his departure, his wife, his children, an aged father and mother, three brothers; and three sisters. Although not a member of the church, he was an ardent supporter, unusually regular in attendance at all church services. Funeral services were from the Mayer Mortuary Saturday, January 18, O. A. McDowell officiating, assisted by E. B. Hull. Interment was in La Junta, Colorado, Cemetery.

**MAEDEL.**—Ida Loeding was born September 5, 1877, in Casco, Saint Clair County, Michigan. At the age of nineteen she married John Maedel, and three children were born to them. One died in infancy. About thirty years ago the deceased and her husband located on a farm in Cash, Michigan, where she spent the remainder of her life and the family now resides. Brother and Sister Maedel united with the Reorganized Church of Jesus Christ of Latter Day Saints May 20, 1901. She and her husband are highly respected in the community and have contributed freely of their time, money, and talents to the church of their choice. She passed from earth life January 8, 1930, leaving to mourn her husband, a daughter and a son, Ella and Irwin; five grandchildren, one sister, two brothers, and many friends. The funeral was in the Saints' church at Cash, Michigan, Elder C. A. Winters in charge, sermon by Elder William M. Grice. Interment was in Watertown Cemetery.

**PLANT.**—John Plant was born in England June 28, 1857; died January 6, 1930, at Rock Island, Illinois, following an illness of about eight months' duration. Death was due to blood poisoning, which had its beginning in a slight scratch. He married Sarah Tully July 6, 1897, at Runnells, Iowa. His wife survives him. Mr. Plant never joined the church, but is remembered by the Saints at Hiteman, Iowa, and Rock Island, Illinois, as one who was very friendly. Funeral services were held in the Rock Island church, the sermon being by T. S. Williams, assisted by E. R. Davis. Interment was in Chippiannock Cemetery, Rock Island, Illinois.

**RASMUSSEN.**—Mads Rasmussen was born October 4, 1853, in Denmark, and died December 19, 1929. He came to this country in 1878 and settled in Council Bluffs, where he was united in marriage to Matilda Jensen, April 17, 1882. They located in Hazel Dell Township in 1887, where they made their home until 1911, when they moved to a farm in Keg Creek Township. They resided there four years before coming to Council Bluffs, where they made their home until his death, which occurred after two weeks' illness. He is survived by his wife and ten children, four sons and six daughters: Rasmus Rasmussen, of Lacona, Iowa; Herman, Walter, and Artur, of Council Bluffs; Mrs. Hans C. Hemmingson, of Honey Creek; Mrs. John A. Hansen, of Weston, Iowa; Mrs. Louis C. Larsen, of Omaha; Katie, Mabel, and Tilda at home; twenty-eight grandchildren, two brothers and one sister. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints in March, 1882.

**HALL.**—Helen May Sage was born in Syracuse, New York, April 7, 1897. When she was one year old her parents moved to Detroit, Michigan, where her girlhood was passed. She united with the Reorganized Church when eight years of age and was a faithful member, one who was actively engaged in Sunday school and all church activities. She married John L. Hall, of Detroit, June 15, 1915. She passed several years of married life in Detroit. In January they moved to Lake Orion, Michigan, where her husband has been president of the Orion Branch, and she has been a helpful worker. She died December 15, 1929, leaving her husband, five children, her parents, three brothers, and a host of friends. The funeral was held from the Allen Funeral Home December 19, Elder A. H. Case in charge, assisted by the Reverend F. R. Walker, of the Methodist Episcopal Church. Interment was in the Orion vault, and later the body will be laid to rest in East Lawn Cemetery, at Orion.

**CORSON.**—Alice R. Corson was born February 17, 1854, at Burlington, Bradford County, Pennsylvania. She was baptized a member of the church December 27, 1899, at Richmond, Virginia, Henrico County, by J. L. Goodrich, confirmed on the same date by Elder

Goodrich. She died January 27, 1930, at Ashland, Virginia, at the home of her daughter, Mrs. F. P. Starke. Surviving are six sons: L. B., M. S., C. E., F. E., F. W., and R. S. Corson; three daughters: Mrs. Bertha Newton, Mrs. Jennie Rettburg, and Mrs. P. P. Starke. Interment was in Woodland Cemetery, Ashland.

**MARTIN.**—George W. Martin was born November 5, 1853, in London, England. He came to the United States at sixteen years of age, where he lived the remainder of his life. Died July 4, 1929. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints September 19, 1897, by Elder W. P. Robinson, of Madison, Dane County, Wisconsin. Surviving are his wife, Emma, two daughters by a former marriage, Mrs. Alda Wagoner, and Mrs. Ida Kimball, of Chicago, and several grandchildren. The funeral was held in Chicago, Illinois, J. J. Oliver in charge, assisted by C. E. Smith.

**MAYMON.**—William Abel Maymon was born July 2, 1925, at Sulphur, Indiana. As Jesus blessed the little children, so he was blessed in September, 1926, at Mount Vernon, Illinois, by R. L. Fulk and Chester Henson. He died January 26, 1930, leaving his father and mother, Brother and Sister W. G. Maymon, his brother, Paul H., and a host of relatives and friends. He was a spiritual-minded child and seemed to have great faith in prayer, especially praying for his afflicted mother. The real cause of his death is not clearly known. The funeral was held from the Christian Church, sermon by J. O. Dutton. Interment was in the cemetery close by the church.

**SEARS.**—Clarence Snow Sears was born November 26, 1851, at West Brewster (Cape Cod), Massachusetts. He died at his home in East Dennis, Massachusetts, January 21, 1930. Services were conducted at his late residence before a large gathering of relatives and friends in whose esteem he was highly held. The sermon was by William Patterson, who was assisted by David E. Dowker. The deceased was preceded in death by his wife, Teressa Tamson Sears, who died June 5, 1929. He united with the church August 7, 1928, under the ministry of Elder Patterson. His children, Lucy H., of New Bedford, Massachusetts; Warren C., New York City; and Calvin C., Branford, Connecticut, mourn the passing of a devoted father; a number of relatives the passing of a beloved kinsman; the community a respected citizen and neighbor; and the church an honorable member.

**MOORE.**—Isaac Reed Moore was born in Cherokee County, Texas, February 20, 1852. He married Miss Mildred Ann Conn January 20, 1873, and to them were born four children, all of whom survive: Mr. and Mrs. Moore settled in Orange County about forty years ago. He became a member of the Baptist Church at the age of twenty-one, continuing fellowship with that organization until about 1890, when he and his wife were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. He passed away February 11, 1929, at Wintersburg, California, leaving his wife, Mildred Ann Moore; two sons, Isaac O. Moore, of Imperial, California; Lee R. Moore, Kansas City, Kansas; two daughters, Mrs. Lydia Calloway, Arcadia, Los Angeles County, and Mrs. Oella Morgan, Irvine; eighteen grandchildren; five great grandchildren; one brother, David Pierce, Modesto; two sisters, Mrs. Allie Rhodes, Dinsmuir, California, and Mrs. Mattie Bishop, San Antonio, Texas; besides other relatives and friends. The funeral sermon was by D. B. Carmichael.

**FLECK.**—Susan Fleck was born at Booneville, Missouri, in 1847. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 24, 1923, in Kansas City, Kansas, by L. W. Hayes. Passed away January 26, 1930, in Kansas City, Kansas, leaving one daughter, Mrs. Minnie Jones, of that city, four grandchildren: Wallace Jones, Leonard Steiner, Mrs. Mabel Lang, and Mrs. Gladys Morrow. The funeral was held in Long's Funeral Home, Kansas City, Kansas, January 28, in charge of Ammon White. Interment was in Hiland Park Cemetery.

**PRINCE.**—Sarah Amanda, wife of John Henry Prince, was born September 27, 1864, at Bald Knob, Arkansas, where she died February 2, 1930. She first married Frank Moss, who died about forty-three years ago. Married Mr. Prince in 1889. She was the mother of five sons and four daughters, two by the former marriage. Five children survive her and were present at the funeral. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1894, being baptized by Heman C. Smith, and was a faithful member. The funeral was from the Christian Church in Bald Knob, in charge of Branch President Thomas W. Emde, sermon by S. S. Smith. Interment was in Bald Knob Cemetery.

**WESTERVELT.**—Emma F. Craig was born in Defiance, Ohio, April 28, 1855. She married W. E. Westervelt November 24, 1872, and to them seven children were born, five boys and two girls. Two have preceded the mother to the beyond. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in the spring of 1893. Died January 30, 1930, leaving her husband, five children, thirteen grandchildren, five great-grandchildren. She was highly esteemed by her neighbors. The funeral was held in the Baptist Church at Altmont, Kansas, sermon by Lee Quick, prayer by G. D. Gray, of Parsons, Kansas. Interment was in Mound Valley Cemetery.

**BREITHAUPT.**—Margaret Ann, eldest daughter of George and Sarah Blackburn, was born at Rock Island, Illinois, February 9, 1854. She married William Breithaupt February 16, 1873, and to them eleven children were born. Two died in early infancy. Frank, May, and Nettie (Mrs. Henry Pollock) also preceded their parents. Mrs. Breithaupt was baptized a member of the Reorganized Church of Jesus Christ October 18, 1908, at Flora, Wisconsin, by G. J. Brookover. Her husband passed away in 1925. She died at the home of her daughter, Mrs. John Taylor, Lancaster, Wisconsin,

December 29, 1929, having been a patient sufferer for many months. She was a quiet and unassuming neighbor and friend, a woman of faith and kindness. Surviving are the following children: Sadie, Mrs. John Taylor, Lancaster; Mabel, Mrs. Wallie Garthwaite, Milwaukee; Cora, Mrs. John Place, Waterloo, Wisconsin; John, Lake Mills, Wisconsin; Archie, Watertown, Wisconsin; two sisters, Jane, Mrs. Orville Brimmer and Ida, Mrs. Treloar, of Independence, Iowa; five brothers: John and Tom, of Lancaster; Jesse, of Pennimore; Albert, Minneapolis; Fred, of Pittsville; and fourteen grandchildren, eleven great-grandchildren, and a host of other relatives and friends. The funeral was held at her daughter's home, the sermon by Elder Amos Berve. Interment was in Hillside Cemetery.

**SEMLER.**—Orin O. Semler was born at Uniontown, Ohio, February 6, 1869. Died January 30, 1930, at Akron, Ohio. He married Mrs. Rachel Bush November 24, 1916. United with the church twenty years ago and has lived a clean, consistent, Christian life. He was respected by all who knew him. His last thoughts were of the church and his wife, and he made provision for both so far as it was possible. Surviving are his wife, one stepson, Ernest Bush, of Doylestown, Ohio; one stepdaughter, Mrs. Ethel Labadis, Barberton, Ohio; and nine grandchildren. Interment was in Chestnut Hill Cemetery, Doylestown.

**WATERBURY.**—David A., son of Mr. and Mrs. L. S. Waterbury, was born December 19, 1872, at Earlville, Illinois. Died January 31, 1930, at his home in Plano, Illinois. He spent most of his life in Yorkville, Illinois. At the age of eleven he united with the Baptist Church, later joining the Odd Fellows at Plano. He was a machinist by trade. Married Pearl Howard, of Sandwich, in 1900. Was baptized into the Reorganized Church July 3, 1909. Left are his wife, one son, father, mother, three sisters, and one brother, as well as many friends and neighbors. The funeral was held at the Burkhart Funeral Parlors at Sandwich, Illinois, Earl D. Rogers in charge. The sermon was by J. M. Brakely, of Plano. Interment was at Oak Ridge near Sandwich, Illinois.

**DUNLAP.**—Lafayette Dunlap died January 11, 1930, at a hospital in Los Angeles, California, at the age of eighty years, lacking one day. He was born in Peoria, Illinois, January 12, 1850; was married to Miss Harriett Cook, by whom he became the father of five children. Two of these, with his wife, had preceded him in death. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1876, remaining a member till death. He was a resident of Council Bluffs, Iowa, and vicinity more than fifty-four years. After his death he was brought to Council Bluffs for funeral and burial. He led a quiet and unassuming life. The funeral was conducted by J. F. Mintun, using as texts for the sermon, 1 Corinthians 15: 22, and Romans 15: 4.

**FARROW.**—James Benjamin Farrow was born in Marion, Illinois, March 21, 1851. He married Miss Viola Stitt January 11, 1874, and passed away on January 11, 1930, the anniversary of his marriage, having spent fifty-six years in union. The pair were blessed with six children, two having passed on in death. Left are his wife; children: Mrs. Cora Drown, Fairmount; Joseph A. Farrow, and Mrs. Myrtle Cook, of Independence, Missouri; and Ted R. Farrow, of Kansas City; six grandchildren; and one great-grandchild, also one brother, Moses Farrow, of Independence; and three sisters: Mrs. Elizabeth Pooler, Mrs. C. W. Bowen, and Mrs. Julia Singleton, of Independence. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints March 10, 1878; in Kansas, being later ordained to the office of deacon, which he held at the time of his death. The funeral occurred January 13 at the Stone Church, Patriarch Ammon White in charge, assisted by J. F. Sheehy. Interment was in Mound Grove.

**YOUNG.**—Samuel D. Young was born May 14, 1860. He lived in Kansas for a number of years, but later moved to Oregon, then to Idaho. He was baptized April 23, 1895. For the past twelve years he was a member of Filer (Idaho) Branch. Nearly a year before death claimed him, Brother Young suffered a severe attack of neuritis. He never fully recovered. He was taken to Portland in September, at which place he died November 28, 1929. Left are his wife, a daughter Freda, an adopted daughter, Ula, Portland; three sons, Claud, Portland; Samuel W., Hagerman; and Edwin F., Los Angeles, California. Interment was in Portland, Oregon.

**MONTGOMERY.**—Paul C. Montgomery, son of Robert R. and Matilda Montgomery, was born at Deloit, Iowa, March 31, 1877. When a small boy he accompanied his parents to Denison to life for a number of years. August 8, 1899, he married Emma E. Brewster in Denison, and to them were born two children. Ruth E. and Clifton D. He passed away November 14, 1929, near his home at Guthrie Center, Iowa, leaving his wife, his daughter and son, one brother, Ninus Montgomery, Stromsburg, Nebraska; two sisters, Mrs. Flora Winey and Mrs. Edith M. Oliver, of Deloit. The funeral was held at the Methodist church at Guthrie Center, and interment was at that place. Mr. Montgomery was baptized into the church August 13, 1918, and was enrolled as a member of the Perry (Iowa) group.

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8.00 to 8.30 Bible Study, U. W. Greene.

10.00 to 10.30 Community Church, A. B. Phillips.

**Sunday evening:**

3.00 to 4.00 Cathedral Hour, Columbia Chain program.

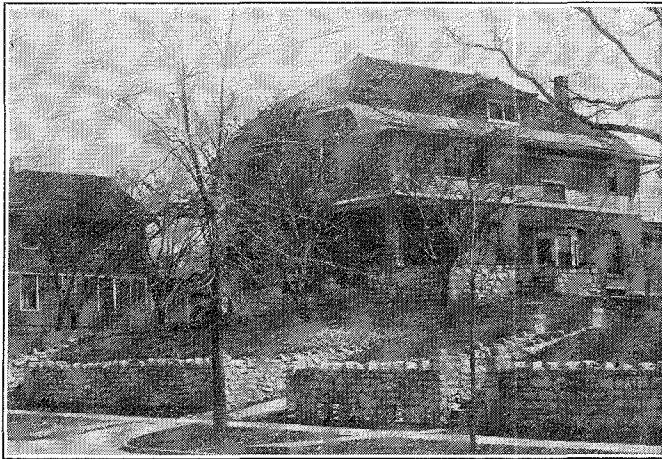
6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.

10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

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Richard J. Lambert, Managing and Assistant Editor.

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Number 8

## EDITORIAL

### March 16 Is Decision Day

The Joint Council of the three leading quorums of the church have named March 16 as Decision Day. They have recommended that the church work together for the purpose of bringing every eligible prospect to the point of decision as to joining the church by that date.

In addition they have called attention to the various places where prospective eligibles may be found, and part of their number have been very busy in arranging and participating in the conducting of special services to close on Decision Day. President McDowell writes of this particular activity for this issue of the *Herald*. You will find his article in the "Official" column.

These movements among the leading men and quorums have brought the matter down to the great body of missionaries throughout the world, and to the rank and file of church membership. The leaders have not slackened their efforts, and they do not wish to throw down their work because they have brought it to the point where every member of the church may take hold. But have the members greeted this opportunity joyfully, and have they avidly taken up the suggestions of working with the missionaries in bringing every possible attraction to the series of special services? Have they also vigorously launched out in the individual work suggested? And have they conjured ways not mentioned and formed plans not dreamed of by their leaders, but which specially fit the needs of some whom they know should make his decision to enter the folds of the church?

What have you done? What are you doing? What do you plan as your contribution toward bringing some one or many to the point of decision before Decision Day shall have passed?

R. J. L.

Have you ordered the *Daily Herald* sent to your address during General Conference?

### Book of Mormon in Print a Hundred Years

In the winter and early in the spring of 1829-30 the mechanical work on the *Book of Mormon* was completed, and a new book of sacred writings made its advent.

The copyright privileges had been applied for by Joseph Smith to R. R. Lansing, clerk of the Federal Court of the Northern District of New York, on June 11, 1829. It was about two months later, early in August of 1829, that a printer was engaged to get out an edition of the *Book of Mormon*. Mr. E. B. Grandin, of Palmyra, New York, was the printer thus engaged, and Mr. John H. Gilbert, Grandin's compositor, claims to have set the type from the cases.

It can be said truthfully that the printers were exceptionally painstaking and faithful to their trust. They prosecuted their work with vigor, also.

There are not a large number of these books of the first edition still extant. Most of them have been worn out by much handling, or have been lost because of the vicissitudes through which the people of the early church passed. The possessors of well-preserved copies of the first edition value them highly. They will not part with them quickly or easily.

My own copy of this edition is quite worn, the binding being broken and the sewing almost useless. But I can use it by being very careful in handling it, and I expect to retain possession, at least for many years.

The book has gone through a large number of editions, and it is a heavy seller today by the church publishing house. The last edition is printed from eight point type slugs, and is known as the authorized edition, being a popular book size, and bound in cloth or leather, and also in the style known to publishers as flexible morocco.

There has not been any severe or destructive criticism of any recent edition of the book. It is remarkable how faithfully the present authorized edition follows the original manuscript and the first printed edition.

The paragraph marks of the current authorized edition indicate the division of the original manuscript into paragraphs. The short verses of the

current edition and of the large type edition have been executed only in recent years.

Thus the mechanical history of the *Book of Mormon* is now finishing its first century, and the book which came forth from the earth through the power of God and the work of a very few of his servants among men, is firmly established in the faith of more than half a million people now living upon the earth.

It has fulfilled its mission to many, having been of great worth in producing an increased faith in God and in his Son, Jesus Christ, of whom the book itself states it is for "the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations."

As we finish the first one hundred years of the distribution of the *Book of Mormon* to all who desire to investigate its contents, let the church highly resolve to know it more fully, and to heed the counsel of God which it contains. If this be done, the day of Christ's coming will be brought near, and when he comes he shall find faith on the earth.

R. J. L.

### What About a National Referendum?

Leaders of antiprohibition and pro-liquor organizations are doing a lot of talking just now before the judiciary committee of the House of Representatives of the United States Congress. A great deal is being said, and even "demanded," in regard to the proposed repeal of the Eighteenth Amendment, and the idea of a national popular referendum on the question. This is not the first time such a hue and cry has been made.

These speakers have endeavored to establish in the first place that conditions have grown worse instead of better under prohibition. They have pleaded for a return of the local self-government for which our forefathers stood; they have asked for a regulated liquor traffic (but *without* saloons!) on the one hand to "outright, unequivocal, repeal of the Eighteenth Amendment, free from modification, compromise, or substitute" on the other. Repeal they must have—let Congress work out the details!

It is doubtful that many of the assertions made with regard to conditions under prohibition can be substantiated. But aside from that—the particular point at issue here is the method of amending the national Constitution and the repeal of such an amendment. The Eighteenth Amendment was brought into being in exactly the same way that every other amendment has been—proposed by Congress on a two thirds vote and ratified by the legislatures of three fourths of the States of the Union. There are other ways in which amendments can be

brought about, according to the Constitution; but a national referendum is not one of them.

The repeal of an amendment to the national Constitution must be brought about through the same means by which it was enacted. Either this or the provisions of the Constitution with regard to amendments must be altered. As the Constitution now stands, an amendment could not be repealed by national referendum.

One of the speakers mentioned above said, "We have no desire to evade any of the duties laid on us by the Constitution, but we refuse to be bully-ragged and browbeaten by a text out of the Mohammedan *Koran* simply because it is labeled a constitutional amendment." The speaker is going through a process sometimes called "howling at the moon." Regardless of where it came from or how little this speaker agrees with it, the Eighteenth Amendment was made a part of the Constitution (and as much a part of it as any other article) by the methods which were used at the inception of this Nation, and from then until now. If this be "bully-ragging" or "browbeating," it is at least what we have ourselves accepted and used for years and years.

If these are not the methods we wish to use, then our line of speech and action should be toward changing those methods of amendment. To talk about the failures of prohibition and the invasion of personal liberty is merely befogging the issue.

L. E. F.

### Wait for the Facts

We are never more fortunate than at those times when we have the good judgment to wait for the facts and verify them. Waiting for the facts will save many heartaches, prevent misunderstandings, preserve confidence, and strengthen friendships.

Rumors are frequently conscienceless lies or inexcusable mistakes. Perhaps at the start they were not intended to be malicious, but that innocent beginning does not ameliorate their destructiveness.

Nothing is more unhappy than the following typical instance: Mr. A hears that his friend, Mr. B, has made some disparaging remarks about him. Hurt and inflamed, Mr. A makes some counter remarks about Mr. B, which the diligent peddler of tales kindly carries to Mr. B as soon as he can. A few days later Mr. A learns that the rumor was entirely false. But he has already uttered the savage words that have destroyed a friendship. The breach can never be completely healed. A little patience, a little restraint, waiting until the rumor could be brought to face the facts, would have saved that valuable friendship for Mr. A.

It is not only individuals that suffer from the idle, floating rumor and the malicious tale. The church

## THE ELDER JOHN HOWARD STORIES

### XXVII. Idealizing the Real and Realizing the Ideal

The overland train hammered its way steadily westward, counting the rails that, like unbroken steel ribbons, unite New York with Los Angeles, representing in themselves great expenditures of human effort and mentality, and the triumph of brain and muscle over inanimate nature. The weird desolation of New Mexico whirled steadily past the car window, vast regions of sandy wastes broken by black reaches of lava beds from old volcanoes and rendered even more desolate by grotesque desert growths. This world was so unlike the level prairies and green forests and well-kept fields of the Middle West that it might have been a section of another planet; or, seen by moonlight, it might have seemed the figment of a dream, or a fairy scene conjured up by the waving of a wand, soon to dissolve into nothingness when the spell of the enchantress was spent. And so it was to the travelers, for soon it

frequently suffers from them. A story is told concerning some office or officer of the church. Probably there is no word of truth in it, but it is told and retold, and amplified in the telling. It does great harm. But those who so carefully spread the story take no pains at all to ascertain the facts or to give them the publicity that they honestly demand.

It is impossible to estimate the amount of damage that is done to the reputations and credit of people, or to the prestige and power of the church to do good, by these idle rumors and malicious tales. Once started, they never stop until harm is done.

Church officers and private individuals can not go about tracing these tales to their sources and proving them false. As officers, they are too busy in the performance of their duties. They have neither time nor energy for such a thankless and profitless task. They must rely on the passing of time to justify their works, and on their friends to contradict current errors. To the world at large they may seem indifferent about what is said of them, but those who know the circumstances understand the burdens that cause them to preserve silence.

Sometimes even those who know the facts, or part of them, do not understand. There are often purposes unexplained which future events will reveal. Even these people should be guided by Christian charity in making their judgments.

There is a lesson for all of us. Let us try to know the facts before we judge, and then let us make our judgments charitably and mercifully.

L. L.

would melt into the emerald and gold and perfume of California orange orchards and the riotous coloring and beauty of California roses, still another section of this old world so different from the two already named that it, too, might seem to belong to another planet.

The porter passed through the car announcing: "Last call for luncheon is now being served in the dining car in the rear." Elder John Howard nudged his traveling companion, Elder —, and called his attention to the fact that "the call" was "now being served," and that probably "the call" was all that they would get. So, ignoring the comforts of the dining car, not from choice, perhaps, but from necessity, the two proceeded to arrange their own repast.

Having requisitioned a folding table from the porter, they spread upon it a white cloth and arranged thereon sandwiches prepared by the good people at home, preserved strawberries, a bottle of unfermented grape juice, and the inevitable cakes and cookies that so soon pall on the taste of the overland traveler. They promised themselves that when the journey was a little older and the lunch box in a more advanced stage of disorder they would fall back upon the dining car for warm and attractive meals.

Having finished their luncheon, the two elders fell into conversation. Their talk drifted from one topic to another, as conversation will, touching upon a point here and a point there, pursuing a direct line for a time and then going off at unexpected tangents into new fields. Who can predict the course that a conversation will take when once started? No one can make such a prediction successfully, unless it be when two cranks meet, in which case probably the bigger crank will dominate the situation and direct the conversation along the groove in which his mind always travels. But neither Elder Howard nor Elder — were monomaniacs. And their conversation covered a wide range, now "spiritual," now "practical," now poetic, now humorous.

By and by, through a course the sequence of which neither could have retraced, they arrived at the topic of marital happiness and the ideas of "affinity" and "soul mates" so prevalent and dangerous, now finding expression in companionate and like "marriages." And presently Elder — was relating the following story:

"I am now beginning to acquire a few gray hairs, but the time was when I was younger and more impressionable." Elder Howard, studying the handsome, intellectual face of his companion, realized that the speaker might have added that he had been and was yet capable of creating an impression, but he forbore comment, and the elder continued: "I

have learned that a man's safety lies in disciplining his mind. Thoughts always precede actions. One who can resist the sweet illusiveness of daydreams on forbidden subjects need fear no flesh and blood temptations.

"Men and women make the mistake of overlooking the ideal and beautiful in the life that is open to them, and legitimate, in the things that *belong* to them, and look far afield for it in the unlawful and forbidden. A man will overlook the beauty and goodness of his own wife and fancy that he sees in some other woman his ideal and his affinity. If he were thrown with the other woman a month or a year, he would be looking elsewhere for his soul mate. As it is, he soon finds some woman who will listen to his plea that he is a poor, 'misunderstood' man whose wife is no mate for him. Pity paves the way for affection, and the foundation is laid for a cheap and sordid 'romance' that finds sanction in the pseudo religion of 'divine affinity' and dares to think that God has sanctified their unlawful love.

"That which I am about to tell you occurred some years ago, when I was just starting out in my work as a missionary.

"I was staying at the home of a certain sister who was both refined and beautiful, but of a discontented and melancholy temperament. The fact that her husband was of a lower type mentally, besides being careless and unattractive, gave her some just ground for discontent.

"For this woman I felt a strong natural friendship, for she was witty and attractive, and her presence seemed to stimulate me to be my best in conversation and thought. I did not realize how strongly this feeling was returned until something occurred that opened my eyes.

"The husband was gone for the day. The wife then sent her two little boys to a distant neighbor's home on an errand, and told them they need not hasten to return. She then seated herself across the table from me, where I was reading, and took up her sewing. By and by she began to talk to me, presenting a hypothetical case, and I noticed that as she talked her face was as white as death and her eyes shone with feverish brilliancy.

"'In this town,' she said, 'there lives a woman who is unhappily married. Her husband is coarse and uncouth. He is beneath her intellectually. At times he is cruel to her. She has come to abhor him. She loves the beautiful in art and literature and the good and pure in life. In this town there is another man who is fine and noble in every way. He loves the things that she loves. The two are congenial. They were meant for each other. Now I wish to ask you if you think that this woman is doing wrong to love this man.'

"There was no mistaking the meaning and application of this appeal. A hundred past tokens unnoticed at the time came flooding back to my mind to confirm the quick understanding that had come to me. I looked at the woman's bent head. She was beautiful and attractive. The full force of the appeal that surged from her being thrilled through me. It was not coarse and bestial. That would have repulsed me at once. It assumed a high plane and was the more dangerous to a man of my temperament. She was naturally a good and clean woman. It gratified me to think that only I could have stirred in her heart such sentiments and wrung from her soul such a veiled confession. Yet I realized what my position would be if I were to respond. It would mean the end of my ministerial career, the breaking up of my family, the disgrace of my church.

"I knew that I must save this woman from herself. I must resist her appeal, yet do it in such a way as not to betray to her that I had suspected its personal application.

"So I said to her: 'I certainly think that this woman would be doing wrong to yield to the love that you mention. Advise her that if she can not *realize* her *ideal* in life to at least try to *idealize* the *real*.'

"I watched the woman closely and saw the red color come flooding back to her white cheeks; and it seemed that a gleam of anger flashed into her eyes. It was the resentment that the eternal feminine feels at a rebuff, even when carefully disguised. She flung her work to the floor and went into the kitchen without a word and began the preparation of the noonday meal, though it was still early in the forenoon.

"I had passed the test, and the unexpected ordeal was over. I trembled. Picking up the morning paper I glanced at its pages. The headlines of the very first column told the story of a truant minister, two ruined homes, a broken church. I thought: 'But for the grace of God, that were *my* story.' And I thanked him that by his help I had made a different record."

The climax of the conversation had been reached. After a little silence the talk began again, a new suggestion diverting it to inconsequential matters. The news agent passed through the car crying his wares. A halt was made at a little station where clustering "doby" houses sheltered dark-skinned, indolent aborigines. The diners returned to their respective seats, picking their teeth and wearing the sleek and complacent air of the cat that had eaten the canary. The thousand and one details of such a journey followed each other in their turn. But in his subconscious mind Elder Howard pondered long

# Centennial Conference

## Advance Information

During the past week a large number of requests for reservations at the Centennial Conference have been received by the committee, but the number registered thus far does not by any means indicate the number of visitors and delegates who are planning to attend, if the attendance records of past conferences are to be considered.

Branch presidents should again urge members of their congregations to report to the conference committee, if they expect to be in Independence during the Centennial Conference. Mail should be addressed to

*The Committee on Reservations and  
Accommodations  
The Auditorium  
Independence, Missouri*

Work still continues on the Auditorium. At the date of going to press, the scaffolding has been removed from practically all of the south half of the ceiling, which reveals the beautiful curved lines radiating from the center around the sky line opening to the thirty-two columns which support the dome. The flurry of snow last Friday interrupted the roof operations on the outside of the dome, but undoubtedly work will be continued Monday, as fair weather is indicated.

Daily morning services at the Stone Church, except on Sunday, are scheduled as follows:

7.30- 8.30 Prayer service, in charge of R. S. Budd.

8.40- 9.40 Six lectures—April 7-12, inclusive—  
Walter Daykin.

Subject, "*Religious utopias.*"

8.40-9.40 Six lectures—April 14-19, inclusive—  
J. W. Rushton.

Subject, "*The ministry of beauty.*"

9.50-10.50 Prayer service, F. M. Smith in charge.

11.00-12.00 Preaching by the following ministers:

THEME: DEMANDS OF THE NEW CENTURY

April 7, Eli Bronson, "*Missionary passion.*"

April 8, C. E. Wight, "*Pastoral devotion.*"

April 9, R. E. Davey, "*Twice-born men.*"

on the lesson contained in the admonition: "If you can not realize your ideal, try to idealize the real."

Alas, the story has a sequel: Some four or five years later Elder —— fell into the very snare that he so ably described in his conversation, and passed from his family, his ministry, and his church. Let him that thinketh he standeth, *doubly* take heed lest he fall.

ELBERT A. SMITH.

# OFFICIAL

## Missionary Series

February 16 to March 16, 1930

Missionary services will be held in the following branches during the month ending with Decision Day, March 16, 1930:

The Saints of these branches are planning to give the missionaries eager support by making their church homes attractive, inviting their friends and neighbors to attend, financing advertising, distributing literature, furnishing suitable music, etc.

We come now to urge also that members of the church who have nonmember friends in the cities represented write to these friends, giving their personal testimony regarding the work and urging them to attend the services, while the Saints everywhere are also requested to add their prayers for the success of the meetings.

Here is another suggestion: You may have friends in the branches where special missionary meetings are to be held who are now members of the church. Be sure to write to them and by letter send your personal testimony. It will encourage them to support the branch pastor and the missionary who may be conducting the meetings.

There are over sixty special missionary meetings planned in as many branches in the next thirty days, and there is no reason why hundreds of letters should not be exchanged on this occasion. Your friends will enjoy hearing from you and be lifted up through your personal testimony. For

April 10, O. A. McDowell, "*Zion's homes.*"

April 11, G. P. Levitt, "*Divine communion.*"

April 12, Glaude A. Smith, "*Creative fellowship.*"

THEME: THE CHURCH ABROAD

April 14, W. H. Chandler, "*England.*"

April 15, E. Y. Hunker, "*Scandinavia.*"

April 16, J. H. Yager, "*South Sea Islands.*"

April 17, H. I. Velt, "*Australia.*"

April 18, Virgil Etzenhouser, "*Hawaii.*"

April 19, Frank Veenstra, "*Holland.*"

April 19, C. F. Greene, "*Germany.*"

Other features of the Centennial Conference will be announced in this column each week, and readers of the *Herald* are invited to follow them carefully, so that they may be informed regarding plans for the coming conference.

THE FIRST PRESIDENCY,

By F. M. MCDOWELL.

instance, meetings are being held in Des Moines. Why not write to Brother C. B. Hartshorn, telling him you are praying for him and for the success of the meetings. Also, if you have friends in Des Moines or in any other of the branches where meetings are being held who are not members of the church, send them an invitation to attend the meetings. If you know some of the Saints, write to them. You may not be sure of the addresses of your friends, but letters may be sent in care of the branch president, whose name and address is printed below.

This church-wide Decision Day can be made a time of great ingathering for the church, and those who participate directly in offering their service in the special meetings planned, or those who assist indirectly by writing letters of encouragement and invitation, are very definitely assisting to build the kingdom of God.

Will you be counted as one of the helpers?

#### F. HENRY EDWARDS.

- Alabama, Alaflora, March 2-16.  
E. N. McCall, Route C, Brewton, Alabama.
- Alabama, McKenzie, March 2-16.  
H. H. Wiggins, McKenzie, Alabama.
- Alabama, Mobile, March 2-16.  
G. E. Burt, 1164 Hunter Ave., Mobile, Alabama.
- British Columbia, Vancouver, Feb. 2-Mar. 2.  
James E. Johnson, Ft. of Gore St., Vancouver, B. C.
- California, E. Los Angeles, March 2-16.  
Camron Stuart, 606 Hillview Ave., Los Angeles, Calif.
- California, Long Beach, February 16-Mar. 2.  
W. A. Teagarden, Box 384, Lomita, California.
- Colorado, Denver, Feb. 23-Mar. 9.  
E. J. Williams, 1210 S. High St., Denver, Colorado.
- Illinois, Belleville, March 3-9.  
James Wild, 1925 W. Main St., Belleville, Illinois.
- Illinois, Chicago (Central), March 3-16.  
H. P. W. Keir, 3114 W. 67th St., Chicago, Illinois.
- Illinois, Chicago, (West Pullman), Feb. 16-Mar. 2.  
E. O. Byrn, 12011 Stewart, Chicago, Illinois.
- Illinois, Sawyerville, Feb. 24-March 2.  
A. A. Russell, Sawyerville, Illinois.
- Illinois, Mt. Vernon, March 2-16.  
O. C. Henson, Mt. Vernon, Illinois.
- Indiana, Byrneville, Feb. 24-Mar. 9.  
John Byrn, R. 3, Georgetown, Indiana.
- Indiana, Indianapolis, March 10-16.  
A. W. Gage, 1141 W. 33d, Indianapolis, Indiana.
- Iowa, Burlington, March 2-16.  
D. B. Sorden, 1207 S. 7th, Burlington, Iowa.
- Iowa, Centerville, Feb. 23-March 16.  
David Taylor, Centerville, Iowa.
- Iowa, Cherokee, Feb. 12-March 2.  
A. R. Crippen, 408 Sherman Ave., Cherokee, Iowa.
- Iowa, Council Bluffs, March 2-16.  
Ray Whiting, 29 Bluff St., Council Bluffs, Iowa.
- Iowa, Des Moines, March 3-16.  
C. B. Hartshorn, 818 Buchanan, Des Moines, Iowa.
- Iowa, Ft. Madison, March 2-9.  
Amos Chase, 1007 Ave. D, Fort Madison, Iowa.
- Iowa, Lamoni, March 2-16.  
W. E. Prall, Lamoni, Iowa.
- Iowa, Keokuk, March 10-16.  
L. C. Mosen, 115 S. 19th St., Keokuk, Iowa.
- Iowa, Persia, Feb. 16-23.  
W. J. Chambers, Box 144, Persia, Iowa.
- Kansas, Weir, Feb. 16-Mar. 2.  
J. W. Jones, Route 2, Cherokee, Kansas.
- Kansas, Wichita, March 2-16.  
A. E. Stoff, 1659 S. Main, Wichita, Kansas.
- Maine, S. Addison, Feb. 17-March 2.  
Herbert Ingersoll, Addison, Maine.
- Maine, Kennebec, March 3-16.  
G. E. Manchester, Machias, Maine.
- Minnesota, Duluth, Feb. 18-March 2.  
Arthur Bundy, 207 S. 61st Ave., W. Duluth, Minnesota.
- Minnesota, Minneapolis, March 10-16.  
Blair Jensen, 518 Morgan Ave., Minneapolis, Minnesota.
- Missouri, Bevier, Feb. 16-March 2.  
B. S. Tanner, Bevier, Missouri.
- Missouri, Holden, March 2-13.  
W. S. Macrae, Holden, Missouri.
- Missouri, Joplin, March 2-16.  
A. T. Gray, 1913 Picher, Joplin, Missouri.
- Missouri, Sedalia, Feb. 17-March 2.  
A. A. Weaver, 922 E. 6th St., Sedalia, Missouri.
- Missouri, Springfield, March 2-16.  
Henry Sparling, 2002 N. Pickwick St., Springfield, Mo.
- Missouri, First St. Joseph, March 2-16.  
O. Salisbury, 413 Am. Nt. Bk. Bldg., St. Joseph, Mo.
- Nebraska, Lincoln, March 2-16.  
E. J. Lenox, 3071 S. St., Lincoln, Nebraska.
- Nebraska, Omaha, March 2-16.  
John L. Cooper, 5812 Walnut St., Omaha, Nebraska.
- Ohio, Second Columbus, March 5-16.  
C. W. Clark, 197 Clinton St., Columbus, Ohio.
- Ohio, Nelsonville, Feb. 19-March 2.  
Charles McCray, Madison St., Nelsonville, Ohio.
- Oklahoma, Davidson, March 2-16.  
E. B. Stafford, Davidson, Oklahoma.
- Oklahoma, El Reno, March 2-16.  
W. S. Huff, 1517 W. 24th St., Oklahoma City, Okla.
- Oklahoma, Oklahoma City, Feb. 16-March 2.  
Z. Z. Renfro, 814 W. 11th St., Oklahoma City, Okla.
- Oklahoma, Sperry, March 2-16.  
Ward P. Rumsey, Sperry, Oklahoma.
- Oklahoma, Tulsa, Feb. 16-March 2.  
Falice Cunningham, 1226 S. Trenton, Tulsa, Oklahoma.
- Ontario, Amherstburg, Feb. 16-23.  
Theodore A. Wismer, R. 4, Amherstburg, Ontario.
- Ontario, Bothwell, March 9-18.  
William R. Leverton, R. 4, Bothwell, Ontario.
- Ontario, Windsor, Feb. 23-March 9.  
J. Leslie Brown, 1059 Howard Ave., Windsor, Ontario.
- Oregon, Multnomah, March 9-16.  
Eli Bronson, 1289 E. 6th St., N. Portland, Oregon.
- Oregon, Portland, Feb. 23-March 2.  
B. O. Longsdorf, Silverton, Oregon.
- Oregon, Silverton, March 2-9.  
Wallace Dobson, Tillamook, Oregon.
- Oregon, Tillamook, March 9-16.  
H. L. Livingston, 112 W. Ontario, Philadelphia, Penn.
- Pennsylvania, Philadelphia, March 9-16.  
William McCune, Box 294, New Castle, Pennsylvania.
- Pennsylvania, Newcastle, Feb. 23-March 2.  
Thomas Jett, Jr., 512 N. Laredo, San Antonio, Texas.
- Texas, San Antonio, March 2-16.  
C. W. Tischer, 10th & Oxford, Houston, Texas.
- Texas, Houston, March 2-16.  
Harry B. Smith, 2506 Oak St., Parkersburg, W. Va.
- West Virginia, Parkersburg, Feb. 24-March 16.  
W. L. Hartnell, 621 1/2-4, Beloit, Wisconsin.
- Wisconsin, Beloit, Feb. 23-March 3.  
E. W. Dutton, Route 2, Janesville, Wisconsin.
- Wisconsin, Janesville, Feb. 16-22.  
Fred V. Dreyer, 554 Eleventh Ave., Milwaukee, Wis.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Courage

By Leonard Lea

*A radio sermon used Sunday, January 26, 1930, from Stone Church studio in Independence, Missouri, over K. M. B. C.*

It is my purpose to say something about the courage that is necessary to do good.

I speak not alone of courage for private affairs, but more especially of that quality of character which prompts a man to do good for his family, for his community, and for his country, even in opposition to a determined and dangerous foe.

Christian people the world over, together with all others who labor under a divine discontent with things as they are, bear a heavy responsibility. They need strength and courage to produce the world as it ought to be.

I speak of that courage.

The children of Israel stood near the banks of the River Jordan, ready to go into their inheritance: the promised land. Moses, their old leader, could not enter with them. Advanced age withheld him, and the command of the Lord forbade him.

Moses said to them, as he made ready to resign the command of the host to Joshua:

Be strong, and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.—*Deuteronomy 31: 6.*

In that promised land the enemies of the children of Israel were strongly established. Many among them were afraid and unwilling to cross the Jordan into the dangers which awaited them in a strange country.

#### *Looking Back to Egypt*

They were the children of people who had been led, almost unwillingly, out of captivity and bondage. They were the children of people who, on the way to the land of promise, had looked back with yearning to the fleshpots of Egypt; children of those who worshiped the golden calf. They were of the same people who had suffered in the heat of the desert, who had fed on the manna, and who had drunk of the water that had gushed from the rocks at the touch of Moses' rod.

Now, at the door of the promised land, when all their hopes were about to be realized, and all the promises were about to be fulfilled, they hesitated and doubted. Before the unknown enemies across the Jordan they hesitated.

Therefore it was that Moses, their old leader, said to them: "Be strong and of a good courage; fear not, nor be afraid of them: . . . he will not fail thee, nor forsake thee."

#### *Do We, Also, Look Back?*

In this simple story there is an important lesson for the people of our own time.

We, like the children of Israel, have been on a long pilgrimage. We are of a race which has long been on the way of an intellectual and a spiritual journey. It is long since we left our bondage, and we have spent years in the wilderness until we could make ready to enter the promised land. We have not yet found the uses of our freedom. We, too, are on a threshold. We, too, stand ready to cross another and a greater Jordan, into another land of promise.

Now we find among our numbers those who long for the things we thought we had left forever. There are faultfinders, and the deep-voiced, solemn prophets of gloom. They warn us that we can not succeed; that our efforts must end in failure; that we can not enter into the land of promise of better things.

It is time that some leader should arise among us, as Moses did among the children of Israel, and say to us: "Be strong and of a good courage; fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

#### *The Wish Fathers the Statement*

Those people who would like to see the enforcement of prohibition made a reality look with some hope upon the changing world. With all of the evils that we suffer now, they are less than those that we suffered before. With all that it costs the Nation to attempt the enforcement of prohibition, it costs the Nation at large much less than it did before for an enormous liquor bill.

Those who clamor most loudly that prohibition has failed, are those who would profit most by its failure. They are biased witnesses, prejudiced judges. We can not accept their words as truth.

There are always buzzards in the air, birds that feed on carrion, looking for something to die. There are members of human society, too, who make their profits by the destruction of human life. They are the parasites, the vandals, the exploiters. Those who wish to see the breakdown of prohibition are akin to this kind.

#### *Other Issues*

But prohibition is not the only issue in which the welfare of the human race is at stake. There is the question of world peace.

There was a time when war was the normal rela-

tion between separate peoples and governments. Now peace is the normal relation, and war abnormal. Christians and idealists everywhere hope that war may not only be made an abnormal relation of peoples and governments, but that it may be eliminated altogether. At the very suggestion that we can outlaw so old and strongly entrenched an evil as war, the pessimists and prophets of gloom swarm down upon us. They tell us that we can never succeed. They tell us that man is a fighting animal, and that we can not change human nature.

Thus with a composition of ignorance and deception, they try to frighten the world away from its constructive effort to obtain a safe and lasting peace.

#### *Man Is Fundamentally Peaceful*

They are wrong when they say that man is naturally a fighting animal, for most men naturally prefer peace, and they enter conflict unwillingly and only when they can not avoid it. It is a belligerent minority that takes the world to war. It is an irreconcilable and lawless minority that makes necessary the heavy and expensive machinery of justice. The large majority of men, in their private lives and in their public acts, demonstrate their preference for peace by remaining peaceful and obeying the law, by inoffensively minding their own business.

They tell a lie when they say that you can not change human nature. Human nature is the one thing in this world most subject to change and modification. Climate changes it, social customs change it, social and family life modify it until there is not one single person living who can say with certainty what a man would be like if he were to grow up naturally and alone, uninfluenced by other men and their ways. There is no greater fallacy than the thought that you can not change human nature.

Then, if man is not essentially or necessarily a fighting animal, if human nature can be and actually is vastly changed, there is no truth in the idea that we can not abolish war. There is every hope, if all men want peace, or if even a large majority of them want peace, that they can have it. There is every hope that war can be brought under control, that man's instinct for fighting can be conditioned and regulated, as law and custom condition and regulate every other instinct in human nature.

#### *Is There Cause for Fear?*

We stand on the threshold, we are ready to cross a new Jordan, and enter into a promised land of a better world. The prophets of gloom and destruction, the social cowards, the exploiters, the buzzards and beasts of prey—they are a motley crowd—stand

together in a little knot and predict failure and warn us away from our goal.

Must we heed them? Are we to take them seriously? Is there any real meaning in their warning? Let us see. Let us look briefly at history and see if their statements are true.

#### *Substantial Gain Has Been Made*

The prophets of gloom and failure tell us that there is no such thing as progress. They say that from the beginning of recorded time there have been no essential changes in human life. Let us see if they speak truly.

If we carry our investigation back over no more than four or five centuries, we see a definite trend. In every country where there have been any changes at all, the bulk of those changes have been for the improvement of human life. The rights of private property are more precious, and the majority of humanity can now keep what belongs to it without having to maintain a private army to defend it. Individual rights and liberties are safer. Human life is more sacred, and there is a strong and growing sentiment against the violation of it. Women in the leading civilized countries have very nearly made good their claim of the right to a total equality with men; and in the backward countries their emancipation must follow with the acceptance of civilization. Children are increasingly guaranteed better parentage, better treatment, better education, better opportunity.

As much or more than this is another very important but less tangible gain: the improvement of the consciences and ideals of men. There is an increasing consciousness of justice and right, and a corresponding resentment of wrong. There is an increasing tendency to "play square."

An examination of any long period of recent history will show a gain, we believe, in the things that make life worth while.

#### *Progress Still Before Us*

We must admit the existence of distressing conditions. We do admit them, and we wish to remedy them. But they are not as bad as they used to be. Let the skeptical auditor search the newspaper files of fifty and seventy-five years ago, and read of the actual conditions that existed then. Let him go to the records and find the facts for himself. We must admit that there is political corruption. But it is certainly no worse than it has been in the past, and quite probably not as bad.

#### *The World Has Survived Many Shocks*

The prophets of gloom and destruction are not a new phenomena. Every generation has its share of them. At every tidal wave they predict the end of



the world. At every earthquake they tell us to prepare for the great and final catastrophe. At every eclipse they whisper their old, old stories. Ever since the time of Christ they have gathered their followers to prepare for the end of the world, but it has never come. They are left, pathetic and ridiculous figures, making weird and meaningless gestures into empty space.

Our critics tell us that there is an increase all over the world in crime. To state the truth, they scarcely know what they are talking about. Their statistics are made meaningless by the fact that never, until recently, has crime been reported with even approximate accuracy. We do not pretend that it is reported accurately now, but the story is more nearly complete. There is no possibility of comparing this age with any other on the basis of quantity of crime. We know, however, that the apprehension and punishment of criminals is improving. Those who say that the world is growing rapidly worse are ignorant of history, or else they misrepresent it.

#### *Improvement in World Conditions*

Just before his death, J. M. Dent, the great publisher whose little volumes have made his name famous throughout the English-speaking world, said: "There are more men minded to do good than when I was a boy."

We believe that this statement is true. The number of voluntary contributions to the welfare and happiness of humanity is increasing. The inclination of people to preserve and benefit by these contributions is improving. We could not begin to name even the leading benefactors without starting a list that would be too long to consider.

The number of people who are willing to make a concerted and determined effort to preserve justice and improve the conditions of life is increasing.

#### *Unity of Forces for Good Is Necessary*

We should like to rid our country entirely of the curse of liquor. Some believe that it can be done, and are determined to see it done. Some wish it could be done, but are afraid it can not. Opposed to them are those who will try to defeat it at any price. They plan, if they can defeat prohibition, to make millions of dollars out of human degradation and misery. They buy up the venial presses and newspapers to tell the people that it is doomed to failure. There is no one to buy up newspapers to tell the people that it ought to succeed and can succeed. We must depend on the honest papers for that.

We should like to help rid the world of the cursed shadow of war. It can be done if enough of the world are determined to have it done.

On our successful curbing of liquor and war depend the future happiness and security of the human family.

All persons and forces that turn their efforts to do good, to try to better the world, should unite in a common bond of cooperation and sympathy for a united effort on these and other great projects of outstanding importance. It is fitting that, under the principles of the plain and beautiful teachings of Christ, the constructive forces and movements of the world should draw together for the achievement of their common goals.

There will be those who doubt, those who scoff, and those who obstruct. But having no program except the defeat of a good work, they will fail and die, and their names and memories be forgotten.

Jesus, walking on the water, said to his disciples in the storm-tossed boat: "Be not afraid: it is I." And the tumultuous sea became calm. At this uncertain time we should not be afraid.

Moses, getting ready for his end, saw his people, the children of Israel, standing on the banks of the Jordan, hesitating to cross over into the promised land.

He said: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

## Headaches, the Thyroid, and Heart Trouble.— Chapter 5

*By A. W. Teel, M. D.*

In this lesson I am grouping three unrelated matters, though they are alike in causing discomfort and pain. All reveal symptoms that point to deeper things. Headaches are present in a long list of diseases.

"Your headache is migraine. You will have it until you are forty or forty-five. It should disappear then." This was not very cheerful information for a young man struggling to earn his expenses and suffering with an interminable dull headache. Twenty years more of that leaden, stupefying burden!

I recall the case of a recent patient who had been a long sufferer from an intense headache. He was unbelievably constipated, had a perpetual burning sensation in his throat, a most disagreeable catarrh, and his eyes were inflamed and sore. Frequently he was afflicted with nausea and extreme lassitude. The cause was found to be in faulty diet and lack of sufficient oxygenation. Appropriate treatment promptly alleviated this condition.

Headaches, if due to pelvic disturbances in the female, are usually located at the top of the head and

are accompanied by soreness of the scalp; if due to digestive disturbances they are occipital (back of head and neck), or frontal; if due to a disease of the pharynx they involve the entire vault, as though the pharynx were expanded and extended upward; if due to migraine, they are usually one-sided, local, and accompanied by soreness at the supra-orbital foramen (situated just above the eyes); if due to eye strain, generally superciliary (just above eyebrows) or frontal, sometimes occipital; if due to disease of the nose, between the eyes and extending backward.

Headache may arise from disturbances of air pressure in the accessory sinuses of the nose. Any closure of a natural sinus outlet leads to diminished intrasinus pressure owing to the absorption of oxygen by the blood vessels of the mucous lining, and as a result the latter swells. Later there may result a serous outpouring into the sinus and an engorgement of its lymph channels. In other words, the condition is analogous to non-suppurative inflammation of the middle ear (otitis) from closure of the Eustachian tube. The symptoms vary according to the time the sinus remains closed, the prominent one being headache.

There are some who attribute much languor and headache to modern street conditions, when much carbon monoxide is developed from auto exhausts. I doubt if at this time many people feel the after effects of the influenza epidemic or of the World War, as one physician has warned in a speech before the American Medical Association recently, and as for alcoholic liquor, this has something to do with malaise and lack of pep and headache, if we stop to think of it. It is, however, true that the air of cities is becoming poisoned by the exhausts of auto engines, though the amounts mixing with air are relatively small. There is little question, however, that the over-use of automobiles to the detriment of leg power has its penalties. The air in an unventilated closed car and the cramped posture are unnatural, even if not perilous or menacing to public health. Then, too, the bad effects of noise are to be noted, and even though the well person may not think so, it affects the system.

It is interesting to note that only forty-four per cent of the men, but seventy-five per cent of the women complain of headache. Among the males the commonest decade for headaches was the third, while the second, fourth, and fifth shared practically equally with one another. In the first ten years of life, and after fifty, headache was almost never complained of by the males. Among the females the third and fourth decades showed the preponderance. The second decade had about half as many, while the first, fifth, and sixth decades each con-

tained about one fifth as many as the third and fourth. Sixty-five per cent are due to refractive or muscular troubles. An analysis of the other thirty-five per cent indicated that the largest number of cases are undoubtedly due to nasal disease; some were apparently digestive, some from high blood pressure, an occasional one from low, some were typical migraine. The nasal cause ranks high in cities on account of the frequency of naso-pharyngeal disturbance due to smoke and dust irritation, and in our climate, to instability of weather during the winter months. Living conditions, as factors in headache, are important, and must not be overlooked.

The types of errors of refraction chiefly associated with headache are hypermetropia (far-sightedness) and hypermetropic astigmatism. Astigmatism is a refractive condition where the eye is not the same in all its parts, causing the eye to focus the light at different points.

The next most frequent cause of headache was imbalance of the extraocular (outside) muscles, but this occurred scarcely one fifth as often. Here there was a ready possibility of error because the muscle imbalance was usually associated with an error of refraction, and this may have been more responsible for the trouble than the muscle imbalance.

One reliable authority classified two hundred cases of non-migrainous headache and attributed thirty-five per cent to poisons and poverty of the blood, such as anæmia, dietetic states, infections, uræmia, lead, alcohol, tobacco, etc., twenty-five per cent to reflexes from the digestive organs; ten per cent to other reflexes; five per cent to local organic disease, and twenty per cent to neurotic states.

The character of the headache doubtless indicates to some degree the causation; for example, the throbbing headache, aggravated by the jarring of the body, is more likely to be migraine, while the dull, steady pain is more likely to result from dyspeptic disturbance and toxæmia. The hot, burning sore headache is often alleged to be due to anæmia, but frequently results from neurotic conditions incident thereto, and to uterine disorders. The intense, boring pain (clavus) is nearly always a hysterical symptom; while the occipital pain is often caused by eye-strain.

Each year fresh evidence develops of the manifold headaches due to eye-strain from various optical defects of the organs of vision, the variation of hypermetropia and astigmatism being the most common. Defects of the extra-ocular muscles probably also cause headache. Observers differ as to the proportion of cases due to these causes, all the way from a modest figure up to seventy-five per cent, or

more. A misleading circumstance is the fact that in some of the worst of such cases there are no ocular symptoms of pain or discomfort.

There are various remedies that are used extensively by physicians for temporary relief from the agonizing condition, until the cause can be ascertained. Various secret and proprietary preparations, which are mostly compounds of some of these medicines with various modifying agents, have also been extensively employed. So common has the use of this class of agents come to be in the United States that many people purchase and use them on their own responsibility as freely as quinine is used for malaria. Occasionally a large dose of these preparations will produce a sense of prostration, evidence of heart weakness, or some skin eruption, and I have known of some fatalities. But in general it may be said that in tentative quantities these drugs are safe in the hands of a physician. A headache relieved by a certain dosage for a particular patient may be expected thereafter to yield, to some degree, to the remedy, but migraine patients have found that they acquire a tolerance for the drug that makes it, after repeated trials, ineffectual except in large quantities; so that many, after a year's trial of it and more or less benefit, have rejected it as unsatisfactory. This has been, however, the experience of such patients with every drug known to affect the disease.

The nervous system is one of the last parts of the body to register the effects of migraine or any abnormality of the system, epilepsy, etc. It often gives invaluable signals of a misused physical system, and is a most useful pain, having little to do with the condition of the brain. Nerves of the face and head being the most sensitive in the body, they register first the cry of poisoned and overworked or starved nerves. The thing to do is to endeavor to eliminate the toxins from the blood stream after finding out the cause.

Bad air, fatigue, lack of sleep, sleeping with windows shut, or night dissipation, say in an atmosphere of smoke, plus possibly bad drink produce a condition where one is not getting sufficient oxygen into the blood to eliminate the toxins. Constipation and indigestion are familiar causes for this reason.

The first signal of a cold in the head is registered in the cranial nerves, or even by some more serious disease, for which a physician should be called. These nerve pains may be the result of misuse of tobacco, alcohol, or absorbed poisons, like lead. Mild cases of influenza or scarlet fever may attack special nerves elsewhere than the head and cause partial paralysis.

Let us not attack brain work as the cause of nervous depression. Such work under proper condi-

tions is wholesome. It is only the lack of outdoor life and exertion and play that induces languor and nervous aches. Most of the conditions that affect the nervous system arise from poisons in stomach, liver, muscles, and other parts of the body. All sorts of mental work, if not overdone, are healthy and stimulative, and never lead to insanity. It is the infectious disease, bad food, and bad living which are the primary physical causes.

#### *Keeping Heart in Good Condition*

Not all heart pains, or pains that seem located there, are cardiac, for pain is also located in the spinal nerves following the course of the ribs around the chest. If awakened from sleep by palpitation or paroxysmal rapid beating of the heart, the sensation may indicate poor circulation or trouble with the stomach or in the abdomen. Sensations in the diseased heart are few, except in angina pectoris, which is too agonizing to describe, and this is due to long-continued irritation of the heart nerves, producing a sympathetic reaction. There are no sensory nerves in the heart.

Patients with heart disease may take moderate, carefully planned exercise in the open air, such as moderate hill-climbing and walking. At the same time nature is assisted by good food to build up and strengthen the heart muscles. Thus cardiacs may live on with reasonable care to beyond their expected term. Two thirds of average heart symptoms are due to excitement and overstrain and are a sign that digestion is not going on perfectly. Much overwork and overstrain, whether by muscles or brain, induce rapid beating, which is a danger signal to relax. Or palpitation may be due to excessive stimulants taken, too much of "good tobacco" or "good coffee and tea." Or digestion may be out of order. Hence avoid poison, or after sickness seek to eliminate all poisons, or prevent auto-intoxication due to food wastes uneliminated, and your heart will keep working on faithfully.

To save the heart, rest must be balanced with labor. Many have toiled, using mind and body unceasingly and ardently, until the desire to live seems spent and the joy of effort has all gone out. "Stop and rest!" is the command of the heart. The need is for conservative, constructive rest and ease, so that the heart will continue pulsing on rhythmically and unrebellingly. Then statistics will not show heart disease to be at the head of the list of causes of death—with an army of over 200,000 in the United States going the cardiac route.

Of itself the heart does not go wrong. There is a list of degenerative diseases responsible for its malfeasance, with acute rheumatic fever topping it, and then in turn tonsillitis, carious teeth, syphilis, scarlet fever, and diphtheria. These diseases are due to

focal infections back of heart diseases. Even though the primary diseases have been reduced, the amount of heart disability has increased, which means there are other factors at work, such as diseases of the arteries and of the kidneys.

With the advance of time, the arteries or vessel walls lose their elasticity. This gradual hardening or rigidity is a normal process, and is common to all aging organs, due to the increase of connective tissue. The inner coat of the artery begins to resist stretching under tension. But this is not arteriosclerosis, which is one playing a large part in the mortality rate today. This is due to high blood pressure, and such pressure is caused by alcohol and tobacco, as well as toxic products evolved in the body; also overeating, obesity, and an array of more or less accepted other causes, such as syphilis.

Let me state that heart disease is easily at the head of the list of the causes of death, with over 209,000 deaths in the United States in one recent year, or of some 200 per 100,000 population. There seems to be an increase in this disease, with its allies of Bright's disease and apoplexy. These deaths fall particularly on the age groups over forty years. Too often we give no thought to the circulatory system until it has been damaged beyond repair. If we realized the enormous work it is doing for us constantly, we would take more care of our foods, exercise, and rest periods. Would that we gave it the same care that we give a machine! In the heart there is no stretching of muscle wall. Damage to the valves makes for incomplete closure of the openings and backward leakage of the blood current. In rheumatic fever involvement, the heart is often damaged irreparably; influenza has also a severe reaction on the heart muscle. Then we have the related diseases of the kidneys.

We are nourished by our blood stream. The liquid part of the blood is called plasma. It is water in which a little albumin and mineral matters are dissolved. The albumin and the mineral matters are the real food of the cells. The tubes which carry blood to the cells of the body are the arteries. Their sides are strong and tight, so they can not burst or leak. In them are muscles which can make them larger or smaller so as to let the right amount of blood pass through for the use of the cells of the body. Each capillary has sides so thin and soft that the liquid parts of the blood easily soak through to reach the cells, and even the white blood cells burrow through its sides without harming the tube.

The capillaries unite to form the veins. These carry blood away from the cells. Veins have valves which permit blood to flow toward the heart, but keep it from flowing back to the cells. If we follow the arteries back, we shall see that they unite

and grow larger until we reach the artery of the heart. This, the aorta, has at the end, a pump. The heart pump lies just to the left of the middle of the body, and just below the level of the armpit. It is a bag about the size of the fist. The lower part of each side of the heart is a ventricle, and the upper part an auricle. There are two openings in each ventricle. When the ventricle is full of blood, all at once it squeezes the blood. This pressure closes the opening to the auricle, and the blood is forced into the artery.

Lymph is thin blood without its red cells. Only a little lymph can go back to the capillaries; so, to take away the rest, there is another set of tubes, called lymphatics. Pressure closes the opening to the auricle, and so it passes into the artery. The heart keeps the arteries full of blood and passes it through their branches and through the capillaries and veins. Food is gathered from the intestine by the blood, which is pumped by the left half of the heart, but in man only the right half of the heart sends blood to get air. The left half of the heart sends blood through the arteries to all parts of the body. It takes twenty seconds to send a drop of blood through the left ventricle, then through the arteries, capillaries and veins, and then to the lungs and back to the left ventricle. All the blood in the body passes through the heart every two minutes.

During severe work the heart works harder, so as to provide food for the cells. This soon wears out the heart, so that it can not send enough blood even for light work. When the heart beats with little force, or stops beating, the cells suffer at once. The brain suffers sooner than any other part. Then the mind stops acting and the person is faint.

When a person faints he should be placed in a horizontal position, with the head lowered so that the blood will go to the brain. Rubbing the arms and legs toward the body will assist in driving the blood to the heart. Cold water on the face will cause a nerve stimulus that will assist the heart action. In a moment or two the patient will revive and be as well as before. Sometimes a useful cardiac stimulant is necessary, but should not be taken unless under the direction of a physician.

During convalescence those who neglect cautious but regular and systematic exercise out of doors are apt to do indifferently. It would be a wise precaution for everyone who had begun to take the downward course after broken compensation, to place himself under constant medical supervision, even though apparently well. By the too free use of heart stimulants the energy of the heart itself is taxed, and there is only a definite amount of such energy available. Digitalis is a remedy of value in all valvular lesions, but its use is not to be recom-

mended unless under the supervision of a physician. It strengthens the systole (contraction) and prolongs the diastole (dilatation). There are also other remedies of value, having a similar action.

In the case of organic murmurs, a careful physical examination is necessary for the formulation of a correct prognosis. The history of rheumatism is of great value, and the rhythm and point of the murmur are important. If the heart beats forcibly and well, the lesion is a small one; a weak, intermittent pulse is a danger signal. Cardiac valvular disease is more serious in children and old people than in adults. Habits, mode of life, occupation, and temperament are important factors.

Valvular disease of the heart in the first half of life, if properly compensated for, is not usually especially dangerous, but the opposite is true in later life. In organic disease of the heart the patient should know without apprehension just the significance of the particular affection of the heart from which he is suffering. Plenty of sleep and fresh air, and habitual light eating are important factors in keeping up good health in such persons. Alcoholics should positively be avoided. Very hot baths, including the Russian and Turkish bath, are exceedingly dangerous, as is also swimming. Bathing is largely a matter of personal peculiarity. To condemn a person with heart disease to a life of inactivity is the height of bad management; such persons should have moderate exercise in the fresh air, but no violent muscular exercise should be allowed. The important thing is to insist upon moderation in everything, mental and physical exercise, eating and drinking.

The thyroid is a highly vascular gland. It consists of two lobes lying on each side of the trachea, or windpipe, like an old-fashioned pair of saddlebags, and joined by a band of thyroid tissue called the isthmus. It is located just below the Adam's apple and above the breastbone. It is located just beneath the skin and therefore can be easily felt. It is about two inches long and about three quarters of an inch wide; is about one inch thick at its thickest part, and weighs one and one half or two ounces.

Little has been known about its function until recent years, probably on account of its being a ductless gland and its secretion being directly absorbed into the blood stream. A gland without a duct is not so easily tapped.

In the early days of Grecian art, their sculptors and painters knew of it, for their pictures and statues show it plainly. Parselsus, about the year 1500, was the first medical man to describe a diseased thyroid and cretinism. Paracelsus, the Swiss scientist of the sixteenth century, was rickety, and had a smooth skin and a beardless face on account

of being deprived of one of his ductless glands. The rickety condition was attributed to having a diseased thyroid at an early age.

The thyroid may well be called the Master Gland, for in addition to its own particular work to do, its other liabilities are to cooperate and help out with the tasks of the other glands. The other organs have practically only one kind of work to do. While the thyroid has its own specific duty to perform, it helps the others to do theirs.

Anything which interferes with the function of this gland, such as a general infection from any cause, indigestion, and pelvic troubles peculiar to women, may cause it to enlarge. If its regulative function is interfered with sufficiently, it may cause the heart to beat too fast or too slow and irregularly. Tremor of the hands and shallow breathing may also be produced. If the secretion should be scanty, the mind becomes dull, the skin is thickened and dry, and the hair falls out and is lifeless.

Doctor Hertoghe found by experimenting upon small, young animals that it had a great deal to do with their size and weight. When their thyroids were removed, their growth was slackened; then by the use of thyroid their growth would be resumed. It has been observed that when children are abnormally small, they have a deficiency of thyroid secretion. If they have an excess, they are quick to learn, nervous, and grow rapidly.

The treatment and management of a case of goiter is important. It may be divided into dietetic, medical, and surgical. There is a close relation between goiter and the function of the thyroid gland. Any kind of food that is liable to cause a toxic condition, such as meat, must be avoided. Iodine containing foods should be selected, such as lettuce, tomatoes, turnips, melons, beets, radishes, French beans, carrots, green peas, potatoes, and parsley. Kidney beans, pumpkins, cucumbers, and spinach contain only a small quantity of iodine. Those suffering from the simple form of goiter should partake freely of agar and irish moss, as they are rich in iodine. The iodine content of water is important. In the Southeastern States simple goiter is seldom seen on account of the abundant iodine content of the water, while in the northern half of the United States its content is very low, and fifty per cent of the school children have evidence of thyroid enlargement.

If the nerves are poisoned by the goiter, and the pulse becomes rapid, the heart palpitates, with tremor and protrusion of the eyeball, you have a case of exophthalmic goiter to deal with, and the sooner surgical intervention is taken advantage of the better. Delays are dangerous and may result in the case becoming inoperable. Medical treatment should be undertaken only by a competent physician.

## What Is Liberty?

By Arthur E. Stoft

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. *John 8: 31, 32.*

Undoubtedly, the innate desire for liberty and freedom that resides in the breast of everyone, is born of God. People resent being called slaves. The people to whom Jesus addressed the above language resented the implication that they were not free. "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

Men always have and always will, no doubt, fight for what they think will bring them liberty, or freedom. The tendency today (it might be called a demand) for a democratic form of government by practically all of the countries of the world indicates the struggle men are making for what they consider more liberty. About fifteen years ago there were a number of the countries in the east that had at the head of their government a king, but today what few kings there are have lost much of their power. It is quite true that the king of England exercises less authority over his own people than does the President of the United States over the people of America. The movement now on foot by the people of India, some three hundred and twenty millions, ninety-four per cent of whom are illiterate, to gain their independence, illustrates the tendency of all mankind. The French Revolution was but an outburst of that deep-seated demand on the part of man to be free from bondage. The American Revolutionary War might be sighted as another very prominent illustration of the struggles of man to free himself from taxation without representation, or from what he considered servitude.

Men can not stand the thought of being tied or bound. Inmates of prisons and penitentiaries risk their lives and frequently forfeit them in an attempt to free themselves. Many instances of this character have come to our attention in the recent attempted jail breaks and prison riots. I visited a young man who was in one of the city jails of the East some few years ago. He expressed himself to me with tears in his eyes, between sobs, in the following language: "This confinement is killing me." I believed him. He wanted to get out. He wanted me to help him get out. He appreciated his freedom when he was released far more than he ever had before. He has kept out of prison since.

Any institution or set of laws or boundary lines which seems to curtail one's liberty, is shunned. A number of years ago, I was associated with a group of young people of the church in the city of Omaha,

Nebraska. We had a young people's organization, but we had no rules or by-laws to govern us. We desired to be free from those things which might have a tendency to bind us or keep us from expressing ourselves fully. In one of the business meetings, we discovered that the very things we felt would hinder us from expressing ourselves freely were the things that would have enabled us to carry on our business in an orderly fashion. We at once adopted a set of rules and regulations which enabled us to give fuller expression of our wishes.

Personal expression or group expression seems to be the criterion as to whether the individual or group is free. One who is free can express himself far more than one who is bound. The athlete wears very little clothing while on the field, in order that he may be free to use his muscles. The racing automobile is built so that the wind resistance is cut down to the minimum. Every possible incumbrance is removed, so that speed is acquired. A story is told of a young man who expected to run in a foot race. He was employed on a farm. While he was plowing corn, he fastened some iron weights upon his ankles, making his feet seem very heavy, but when he entered the race he removed not only the heavy iron weights, but every other article of clothing, so that he might be free to use every ounce of energy to win the race. He burdened himself with the weights for the time being in order that he might feel more light and free after removing them.

The good citizen who is loyal to the laws of his country enjoys the liberty of moving about among his friends and associates, going to and from his work unmolested, taking pleasure trips, enjoying the beauties of nature, while the man who is serving a term in prison is compelled to stay within the prison walls and can not do as he pleases. This is so apparent that it almost seems useless to express it; however, it is just as apparent that none of us are entirely free from some sort of bondage.

Our thoughts, plus our expressions or actions, make us free or bind us. How is it that the athlete can express his physical powers more than an ordinary man? He can run faster, run a longer distance, jump higher and farther, and endure more strenuous exercises. Our bodies are governed by certain physical laws with which the athlete is quite well acquainted. He eats certain things; well-balanced meals at certain times, and certain amounts; he gets a certain number of hours sleep under certain conditions; he exercises a given amount daily. He refuses to indulge in certain habits, such as the use of tobacco, liquor, tea, coffee, and meat. He does not expose himself to the elements, nor indulge in overexertion or overstimulation of mind or body.

Does he feel that he is binding himself by refus-

ing to indulge in these harmful habits? If it is a sacrifice to him to refrain from indulging himself, is it wise for him to sacrifice? It is true that he needs to keep constant guard of himself. He must exert his will power always. He must control his appetite, govern his passions, and subdue self.

In thus living according to the laws of health, physically and mentally, he sets himself free from weakness and sickness and is therefore more able to express himself to a fullness. I may have the permission to compete with the athlete on the field, but it is certain that I would lose the race, because I have not been living as the athlete has, according to the laws of physical life. I am therefore not able to express myself as fully as he. I am limited. Or in other words, I am bound just to that extent. It is a form of slavery. Weakness of body, or sickness, is the result of transgression of law, and one readily sees that sickness does not liberate one to express himself fully, but is a hindrance to expression.

The chorister of the branch might be kind enough to me to permit me to sing a solo, or the branch president might offer me the opportunity to give a musical recital, but no one would have a desire to hear me sing the second time, nor would anyone come out to hear me give a recital, because those with whom I am acquainted know that I can not sing well nor play any musical instrument. I may be permitted, but not being *able* to do these things, I am limited in expressing my full self. However, the trained singer, after sacrificing many other things, spends his time and energy in developing his talents and holds audiences spellbound because he is *able* to express himself musically. He, like the athlete, has lived according to the laws that freed him to give fuller expression of himself than can the one who is untrained.

If the degree of physical or musical expression is due to the obedience of the laws governing in these fields, then it is reasonable to suppose that since the whole of life is controlled by the laws of life, the greater degree of obedience to these laws will produce the fuller degree of expression.

*The Literary Digest* for September 22, 1928, contains an article, the title of which is "*The new freedom versus the old.*" Doctor Robert E. Brown, pastor of the First Congregational Church of Oakland, California, answers some of the objections raised by the younger generation against the attacks of the older generation. He says, in part:

Your critics say that you are the victims of a false philosophy. You have been told that you are creatures of desire; that to repress these desires is evil and to *express* these desires is good. In my judgment, the psychoanalysts, with their emphasis upon sex, their one-sided view of desire, and their blindness to the necessity of ideals of self-control,

will have more to answer for in the day of judgment than any other class of blind guides that are ditching our youth. They have hung the millstone of their vicious philosophy upon your necks. Libertinism has never produced either happiness or character. All our human experience proves the necessity of the gospel of restraint and obedience to the ideals of chastity and self-control.

This false philosophy will reap a terrible harvest in the days to come. It is utterly bankrupt in any power to lead us into the fields either of achievement or idealism. Broken homes, broken hearts, broken hopes, broken lives follow in its wake. With centuries of human experience behind us, with the facts of indulgence before us like an open book, it seems impossible that men could be found to advocate a philosophy which makes sexual expression a god and restraint a crime.

Doctor Brown continues by having youth ask:

Must I be a slave to my ideals all my life? Will following the ideals of Jesus not cramp my spirit, deny my liberty, and run me into a stiff, solid mold of killing conventionality?

Doctor Brown replies:

I do not think so; for "Where the Spirit of the Lord is, there is liberty." I know of no man so truly free as the man consecrated to God. He submits to limitations as a river to its banks, but the limitations are the channels of life. The artist, the musician, and the poet—all recognize the necessary limitations of form and color, melody and harmony, rhyme and meter. These very limitations are grounds for their highest achievement. To live nobly is the highest art. Sin is ugliness, vice is distortion, crime is discord and death. The very restrictions inspired by our ideals only challenge our originality and open new doors of joy, service, and character.

We can heartily agree with Doctor Brown. Restraint, self-control, obedience, are the seeds of true liberty. In contrast, let me illustrate: I have a strong desire to acquire things; the instinct of acquisition. This is perfectly normal, for every child is born with this instinct. But since I am told that to restrain this strong desire would be bad and would develop a complex, I proceed to gratify this desire by taking things which belong to other people. When I am arrested and brought before the judge, I explain that since I have such a strong desire to acquire things I just can not help stealing, and therefore, since it is wrong for me to restrain myself by not giving full expression to all of my desires, I am justified in taking other men's property. How far would this explanation satisfy the judge, or the one from whom I stole the goods? If men and women would not control these God-given instincts, soon we would all be destroyed.

The teachings of Jesus Christ and his church upon earth are the means of setting people free. The "Thou shalt nots" are merely the markings of the dangerous rocks and the shore lines along the stream of life. The "Thou shalt" are much more numerous and will keep us busy all of our lives, thus avoiding the rocks and shoals which hinder our progress. The religion of Jesus Christ is not merely a palliative measure to meet certain emer-

# OF GENERAL INTEREST

## The Blessing of Death

The pedigrees—only a few of hundreds traced—quoted in my last article show beyond reasonable doubt the hereditary character of pauperism, and its connection with the still more grievous afflictions of mental defect and instability. They do not, however, show the full picture; for there is scarcely an instance of crime among them. In other pedigrees of a like nature crime is constantly reappearing. There are plenty of English examples of this, but the American "Kallikak" and "Jukes" families are probably the most notorious, even among the English lay public. Crime itself is not a stock character in the sense, at least, in which Lombroso imagined it. His picturesque "science" was exploded twenty years ago by Goring's exact and famous study of the English convict. The criminal, Goring found, was mentally and physically below the average. (The average physique taken as his standard was probably a little too high. Nevertheless, there is little doubt that his findings were substantially correct.) He concluded, therefore, that the general inferiority of the convict and his constitutional inability to adapt himself to his environment were the causes of his taking to crime. He only found it possible, in short, to earn a living by dishonesty. This conclusion has been confirmed by various psychological studies—notably those of Professor Cyril Burt—of delinquents, and also by pedigree and statistical studies.

Crime, pauperism, mental deficiency, insanity, epilepsy, are all different manifestations in various degrees and circumstances of one and the same disease—a general deficiency, both mental and physical. The high death-rate from tuberculosis (*vide* tredgold, *amentia*, and reports of the Board of

Control) of the definitely defective and the generally poor physique, and strong susceptibility to disease of the socially inadequate, are a good illustration of this general deficiency. It is, after all, no very revolutionary idea—to a biologist, at least—that an egg which lacks vitality should produce a body and brain of equally poor quality.

The converse is familiar to us all. With very few exceptions, most of the great men of the world have been of unusually fine physique, and, with no exception, have sprung from very vigorous if not also talented families.

To take either side in the "heredity *versus* environment" controversy would be unscientific. In similar circumstances the sound individual will develop more fully than the unsound. Both will develop better in good surroundings, in decent houses, say, than in slums. The point is that men and women do differ inherently from one another, and that native inadequacy is more often the cause of disease, pauperism, and slums than they are of it. This general law of heredity is fairly widely acknowledged. The natural law which is not usually recognized and which is the very heart of this subject, is that of natural selection.

That all animals in a wild state are healthy and efficient because only the fittest survive, is almost a commonplace, yet one which is seldom applied to human affairs. Men, of course, are naturally selected for death or survival in precisely the same way as are animals, but in a much less degree. The cause, for instance, of our comparative immunity from smallpox, one of the great scourges of past generations, is debated with much vigor by the pro- and anti-vaccinationists. Yet the real cause is much more probably a natural immunity, our birthright as the descendants of those who passed unscathed when the plague ran riot.

Why, again, did the Black Death, which once ravaged all Europe, die out without the aid of either sanitation or vaccination? The Plague, which we associate with the Fire of London, was in reality no isolated event. It came several times in a lifetime for centuries on end. (Queen Elizabeth, acting on thoroughly sound natural selectionist principles, made it a capital offense for anyone suffering from the Plague to come near her court at Windsor!) Yet this, too, died out long before modern medicine and sanitation were introduced. Scarlet fever, once the terror of parents, has now become a very minor affliction in most cases. But measles, a comparatively new disease, has grown more and more dangerous as the child death-rate from other causes has declined. Venereal disease twice nearly wiped out the Maoris. Today they are immune. In

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gencies of life, but is the creation of perfect freedom and liberty. The followers of Christ are called upon to sacrifice, to deny themselves, to control self, to govern their appetites, and to restrain their desires, but the followers of Christ have more to do than simply to sacrifice, to deny, to control, to govern, to restrain; they have the whole law of Christ to obey; they have a constructive and creative program to put into operation in their lives; they have the truth to learn, and doing these things, they are made free. It is putting into operation the laws of life that brings freedom, not so much the denials and sacrifices we make. "*Obedience to Law Is Liberty.*"



Algeria the same disease is endemic, but in a mild form.

From these particular instances one can see how beneficial to the race, if ruthless to the individual, natural selection is. It is over a hundred years since it ceased to be really ruthless in this country. Prosperity was already rising before the industrial revolution, but it then proceeded by leaps and bounds. The population consequently increased, not, as used to be said, because the birth rate rose, but because the death rate fell. Larger numbers than before of the least well adapted to live were enabled to do so. Modern medicine and sanitation brought powerful aid. That thoughtless, indiscriminate philanthropy of state and individual which is a feature of modern life assisted further to lower the death rate at the wrong end of the population.

The alteration of the death rate would by itself have been enough to slow down or even to stop the evolution of the race. The alteration in the birth-rate which started some time after 1830 (until then for certain the most capable individuals had the largest families) has completed the actual reversal of the evolutionary process. As I tried to show in my first article, not only the absolute numbers, but also the proportionate numbers, of the defective and dependent have risen and are rising. Better wages and cheaper food, better housing and more effective sanitation, more out-relief and medical assistance—these, it is true, have aided them a little, but have also enormously increased their survival and, consequently, reproductive capacity. Their families average eight-nine, the normal laborer's four, and the professional man's one-two. Probably the mysterious "influenza" epidemic of 1918, which was markedly selective, has been our greatest benefactor of recent years. Without it the burden of pauperism might be far heavier than it is. Even excluding all those on the Guardians self-described as "unemployed," that burden is already the growing one of 2-3 per cent.

The financial aspect is less disturbing than the human. All such changes in the quality of the population as are now going on are cumulative, increasing at compound interest. The human stuff of a great nation is deteriorating. Nature may suddenly right things in her own way, and leave a purged, depopulated England gasping with humility at the feebleness of man.

We can not, for obvious reasons, willingly return to the ruthless, if effective, methods of natural selection. There are, therefore, two methods for preventing the increase of the definitely defective—segregation and sterilization. . . .—*Eldon Moore, The Spectator, January 28, 1928.*

## A Penny Which Was Blessed

One bright Sunday morning as I went into the little church on the seashore, to see if all was in order for the early morning service, I saw Josefa already in her place. In her hand she held an envelope, and by that I knew she had come with her regular weekly offering.

Often I had said to myself, "Where does she get that money?" It was as small an amount as one could give in a coin, but for her it was much. Her earthly possessions were so few that it made one wonder how she managed to keep her family together. It meant a little forethought on her part to have a penny every Sunday for her offering to the Lord. As she was alone in the church I went to her and said, "I see you have brought your usual Sunday gift." "Yes," she answered with a smile, "I have brought my penny." "Would you please tell me where you get it?" I asked.

"Oh, I said at first, 'I have nothing to give so I need not promise any definite amount for each Sunday.' Then the thought came to me, 'But we keep the Sabbath now, and we do not work as we did before on that day. We go to church and we receive so much there. We do not eat as much on that day. You know we have no place to keep bread in the house, so when I get the bread on Sunday morning I get only a penny's worth instead of two as all other days.' That gives me the penny for my envelope, and I, too, can give a definite amount for the Lord."

As I looked into her pale thin face and realized that she never went home from church to a table laden with a special Sunday dinner, I asked, "Do you not feel the need of that extra piece of bread on Sunday?"

"Oh, no," she hastened to answer. "The bread I buy on Sunday morning seems to go as far as that which I buy on other days." Then in a whisper she said, "I believe the Lord blesses it."

Is there anyone who can doubt it?—*Selected.*

## Reflection

By Ruth McNickle Kirby

A doubt expressed, however lightly spoke,  
May plunge some timid soul in dark despair;  
A hope expressed, a smile, a cheery word  
May answer some blind pilgrim's anxious prayer.

It thus behooves us to consider well  
Before each act, each trivial word or thought;  
The sin of sin is sin produces sin,  
True kindness is by love and kindness wrought.

Through Christ was born the love of Christendom;  
The noon reflects the glory of the sun;  
Cold hate produces enmity and hate—  
Pure, golden friendship is by friendship won.

# NEWS AND LETTERS

## Enfield, England

*Lancaster Road and Lavender Road*

During the past year the Saints of Enfield have enjoyed great spiritual blessings. God has indeed been good to us, enabling us to accomplish much for the progress of the work. The greatest endeavor of the year was the erection of a splendid building to house the increasing congregation, the room at 317 Baker Street having become far too small. This room has served the branch well for seventeen years.

The opening of the new church was an auspicious event. The conference business meeting for southern England District was advertised for December 7 at six o'clock in the evening at 317 Baker Street, and the new church opening service occurred at 7.15 in the evening, Elder Paul M. Hanson, President of the European Mission, presiding, assisted by Elder Richard Baldwin. The event aroused considerable interest and marked a milestone in the history of Enfield Branch. Following the conference on Baker Street, Pastor J. A. Judd preceded the members of the church to the New Church Home, where he welcomed Elders Hanson and Baldwin. The procession entered the church to the accompaniment of orchestral music, and the choir sang "Come, let us join our cheerful songs." Pastor John A. Judd gave a short history of the progress of the church in Enfield, which dates back to 1885, when the first meetings were held at various addresses at Enfield, Bush Hill Park, and Ponders End.

A local paper prints the following history of the branch:

"In 1903, a few members met in the home of Joseph Kemp, fifty-six, Churchbury Road, Enfield, where branch organization was completed. After a short time a small upper room was secured at the corner of Churchbury Road, where meetings were continued until 1912, when larger premises were secured at 317 Baker Street. Here the Saints continued to meet with good success, at length finding the room all too small for their ever-growing numbers. Arrangements were entered into to secure a plot of ground for a frontage in Lancaster Road and a side view to Lavender Road, where the work of building a church was begun. This work steadily went on until the church was completed, which presents a fine, attractive structure. The church was designed by John A. Judd, and the work of the building was carried out by the firm of John A. Judd and Sons. Many useful suggestions have been included, not the least attractive of which is the inclusion in the cement rendering of crushed glass of various colors, which gives a beautiful finish. The interior work and design are very attractive, the back of the rostrum being paneled with fine oak, and curtained in old gold. This, together with the beautiful colored window and the admirable lighting arrangements, adds to the pleasing setting of the building.

"The church in Enfield has been in charge of Pastor John A. Judd for upwards of twenty-five years, assisted by many worthy officers and members who look forward to a successful and enjoyable time."

Addresses by Brothers Paul M. Hanson, Richard Baldwin, A. T. Trapp, John W. Worth, and W. H. Greenwood commemorated the opening of the building. Then a social hour was enjoyed by the company. The orchestra, under the direction of W. T. Goulee, assisted by D. A. Judd, added much to the enjoyment of the company.

Sunday opened with prayer meeting at ten o'clock. At the morning preaching service speakers were drawn from local and visiting members: H. Hailstone, of Basingstoke; Dover A. Judd, of Enfield; and Mr. Meadows, of Gloucester. The Oriole Girls sang "Joy—Love—Peace." In the afternoon an open service was held in connection with the Sun-

day school. The Blue Birds were featured on the program, and the superintendent of the Sunday schools of British Isles Mission, J. A. Judd, talked. Sister Alice Baldwin gave a talk on the subject of "Teaching by demonstration," exhibiting some fine work done by the pupils.

A consecration service was conducted in the evening by Elder Judd, the sermon by Apostle Hanson.

The Saints are pressing forward with renewed energy, and many nonmembers are interested. Four were baptized by Elder John A. Judd Sunday, October 20, being confirmed in the evening.

We have been blessed by the labors of Apostle Paul M. Hanson and Elder and Sister Richard Baldwin. We were sorry when the time came for them to leave us. We appreciated also the visit of Brother and Sister B. M. Anderson and their daughter. A hearty invitation is extended to all Saints coming through England to pay a visit to Enfield, which is ten miles north of the city of London.

## Missionary Journeys and Gospel Work in Eastern Montana

*By Lester O. Wildermuth*

In the latter part of September Elder George Thorburn visited the Saints and friends living about ten miles west of Opheim and a few miles south of the Canadian line. Brother Thorburn came Sunday morning with Brother and Sister O. C. Spangler, who came from their home some fifty miles southeast. There was large representation at the meetings—Sunday school at 10 a. m., preaching at eleven, picnic dinner at noon, and preaching in the afternoon. The meetings were held in the schoolhouse where the Sunday school regularly convenes except in the coldest weather. The weather at times is very severe, temperature falling to forty and fifty below for weeks, and there being much snow.

Five were baptized just at sundown and were confirmed at the evening meeting, held at the home of Brother Albert Floyd near where the baptisms were performed.

Meetings were continued in the homes during the week, and the next Sunday another all-day service program was had with larger attendance, good interest, and a fine spirit present.

We wish to mention the kindness of Saints and friends. We enjoyed the association and hospitality of several families of members, though some of the families are located many miles apart. Sister Floyd, of Jerusalem, Palestine, is visiting and living with her son and family, and we enjoyed the conversations with her and learning her experiences in the Holy Land and the church work. There were also fine visits with Albert Floyd and family, Walter Vick and family, John Baldry, William McMurdo, Sister White, and their families and others. These homes were characterized by typical western hospitality and the love of the gospel.

Sister Vick is Sunday school superintendent, a faithful, energetic worker, respected by all. The attendance at the Sunday school in some seasons is light on account of severe cold and heavy snowstorms common to Montana winters. Under such conditions long distances to travel make it difficult to attend. But under Sister Vick's guidance the school is enthusiastic and is paying tithing. In observance of the one hundredth birthday of the church a special offering of one dollar a member was taken and sent to the Presiding Bishop, this in spite of the fact that crops were a failure in this region on account of drouth and hailstorms. We think this a wonderful example of sacrifice and devotion.

In November District President Arthur Ritter and the writer made a journey some fifty miles by auto (a new Ford). We stopped overnight some ten miles on the way over with Brother Tonnuean and family. A fine visit was enjoyed, the gospel theme being discussed from many angles.

Several inches of snow fell that night and on our journey next day, the snow being driven by a stiff west wind. To start on a journey of miles in the snow and cold over the bleak prairies at an altitude of about three thousand feet, the roads not the best, was a dubious undertaking. We arrived, however, near noon at Vida, a little town some fifty miles from a railroad.

By inquiring we were directed to the home of Brother and Sister Dick Nefyger and their large family of boys and girls. Another family of Saints lives near, and we visited with them. Cottage preaching services were held evenings during the week, and gospel talks during the day made a full program. On Sunday a special meeting was had. A Sunday school was organized and literature for the school—quarterlies, *Zion's Hopes*, and *Stepping Stones*—ordered. Also other church publications were ordered, *Heralds*, *Visions*, and *Ensigns*.

Sunday evening preaching services were held at the schoolhouse nearby, there being large attendance and fine attention. Because a revival service was advertised for the coming week at Vida, our meetings were not continued. While there we had a day or two of twenty or more below zero weather and a blizzard, then a chinook wind from the west. The snow melted, the roads dried and were fine on our trip back to Andes.

At one time there was a branch at Vida and many church activities continued over a term of years. Sister Bertha Constance with her parents lived here, as well as other families.

The writer returned to Andes in time for the community gathering Thanksgiving Day. This is an annual affair. There was a good meeting. After dinner it was suggested that patriotic songs be sung, led by Elder Sam Andes. After thirty minutes of song the writer read the Thanksgiving proclamation of President Hoover and followed with a short talk concerning our country's need to thank God for blessings enjoyed.

Several denominations of religious faith were represented at the dinner, and all seemed happy in the association.

In December Brother Ritter with the writer started in the Ford car to visit Saints south and west of here, traveling some one hundred and fifty miles and back.

The first night we enjoyed the hospitality of Brother and Sister Scott and family, formerly of Nebraska. The next day we visited two married daughters living in Savage, Montana. The second night we stayed with Mr. and Mrs. Brown. These are fine people, and while they do not belong to the church they are friendly to our cause and take the *Saints' Herald*. A good visit was enjoyed, and the gospel theme was the subject of the conversation until near midnight. Mr. and Mrs. Brown are fine citizens. May the Lord bless these fine, intelligent people with still further light. They made us welcome in every way.

Our journey was again started the first and second day in a snowstorm; then the weather cleared. Going west after leaving Glendive, Montana, we arrived at Miles City and were domiciled at the home of Brother and Sister Frank Ingalls, old-time Saints who have the real spirit and genius of the work at heart. The Lord will surely bless them in the future as he has in the past for their love of the work and effort to impart the knowledge to others. A Sunday school is held at their home. Just a few members live there, but we held meetings on each evening and Sunday. Two were baptized during our stay there, a young man and young woman. These we believe if faithful will be blessed in their work. Others seem interested. We had to cut eighteen inches of ice in Tongue River on two different occasions. The candidates went bravely into the water and came up smiling and happy in obeying the gospel.

The day we started, early in the morning, a hard snowstorm with an east wind made travel hard. But with some shoveling and the use of chains and after getting off the grade once, we arrived safely in Fairview, our starting

point. The sturdy little car had plowed through eighteen inches of snow all day. Next morning the temperature had fallen to forty below zero, and for six weeks we had it very cold and more snow. Auto traveling was over for a time. Brother Ritter's Ford is a real gospel car, and its initial trips were made for the gospel cause. We thank him for his help and association. Always he is ready to sacrifice and help in every way in the gospel work.

February 2 a fine program was given, including the play in regard to the birth of Joseph the Seer, as suggested in the *Herald*. There was special music. Both play and music were given by the young people and were well received.

Elder Ritter read excerpts from church history in harmony with the theme of the program. The writer followed with a lecture on the subject of the program.

Brother T. J. Sheppard will be in the Lower Rio Grande Valley of Texas for a few months and would like information concerning the location of Saints and friends in that region. He wishes to get in touch with members of the faith, that he may visit them. He has found a few in his present location. Please write him, T. J. Sheppard, Care of Specialty Bakery Company, McAllen, Texas.

## Springfield, Missouri

February 10.—Members in Springfield are looking forward with great interest to the Centennial Conference. Not many will be left in our city to carry on the branch work during the first dozen days of April. They expect to return with more zeal and will make greater efforts than ever before.

Three family circles have been completed since the last letter to the *Herald*. Brothers Silas Stark and W. A. West and Sister Maud Huttler have entered the fold. We are hoping Elder Haden, district missionary, will be in Springfield to hold some meetings before the month of April. We feel the need of the spirit Brother Haden brings among us.

The young people of the branch are giving a Valentine party in the church basement. We are planning a good time Friday evening.

The latter part of November Sister Pearl Ogden and Brother Lawrence Hornocker, of Indianapolis, were married. Sister Pearl had served a number of years as branch clerk and recorder. Sister Janet Bootman was elected to succeed Sister Pearl.

Visitors in Springfield are invited to meet with the branch.

## Sault Sainte Marie, Ontario

### Owen Sound District

A letter from our branch has not appeared for a long time. We wish to assure the members that the small number here love the gospel and are interested in the forward movement of the church.

At present District Missionary H. A. Dayton is here. For the last month he has been holding a series of meetings. The weather has been severe, and that accounts for the many empty seats in the church, but the sermons are inspiring and have caused many nonmembers to commence investigations of our work.

Though the crowd was small, at every meeting the nonmembers outnumbered the Saints. This seems not to speak well for the members, but we have some very faithful Saints here, some who attended every meeting.

This is Elder Dayton's second trip to the Sault Branch, and from the talk of the Saints and friends we can see that he has made a good impression upon many. We feel that there is an awakening among the members. Surely if every one of us give greater support much good will be accomplished.

As a result of the meetings, two more members have been added to our number. Elder Dayton led them into the

waters of baptism January 31. The new members are young married women, one the wife of Brother R. Sagle, and the other Mrs. William Routledge, a promising young sister.

February 2 at the morning prayer meeting the confirmation took place, Elders Dayton and G. A. Edwards officiating. We partook of the sacrament together, and all were made to rejoice, for the spirit of love and fellowship was present.

Others seem interested in the work, and we expect to see them come into the fold.

We can not tell just how long Brother Dayton will be with us. Of this we hope to write later; then we will give a full report of the labor of the priesthood and the work of the different departments.

W. A. BUSHILA.

## Columbus, Ohio

*First Branch, Tompkins and Medary Avenue*

The first thing of note to happen in this branch in 1930 was a marriage ceremony at the home of Elder and Sister F. C. Welsh. William Welsh and Miss Eddena Wigton were married by the bridegroom's father before twenty guests. The young people have the best wishes of all.

The next event of 1930 was the midweek prayer meeting in charge of High Priests A. E. Anderton and C. W. Clark. A large number was present and the gifts of the gospel were enjoyed.

The building committee continues its remodeling program. At present activities are centered in the kitchen, enlarging it and installing new equipment. When the next district conference convenes there will be more facilities and better arrangement for caring for the crowd.

Sunday workers held their first sacramental service of the new year, C. H. Foster in charge. This was a spiritual meeting.

The Basketeers opened their season with a victory.

The first Sunday school of the year was a large one. It included visitors from Springfield, Ohio. And the initial sacramental hour of the year was largely attended. Elders Gray, Clark, and Welsh were in charge.

On the evening of January 5 Patriarch F. A. Smith was the speaker, his topic being "The purpose of the church." Two anthems were given by the choir, Nathan Weate conducting. There was also a solo by Sister Mildred Ferguson. The church had a capacity crowd. Elders Clark and Anderton assisted.

January 7 the annual business meeting was held. Branch President C. W. Clark was sustained, and Elder F. C. Welsh was sustained as Sunday school superintendent. He in turn reappointed his assistant, Homer Owens. Mildred Weate Ferguson was sustained secretary; Homer Owens, treasurer. Brother Zieschang was elected president of Recreation and Expression; and Nathan Weate was sustained as chorister.

The Week of Prayer was observed by First Columbus Branch with prayer meetings January 6 and 7, hours allotted us by the general church.

January 12 the Sunday school sustained its secretary, Irvin Smith, and assistant, Ellen Ferguson, also Nathan Weate, chorister, and all sections of the music department of the Sunday school. Our Sunday school orchestra has given good service during the past year, and the appreciation of the school was expressed by the superintendent. The preaching service that morning was by the district president. Elder F. C. Welsh spoke on "the pearl of great price" in the evening.

The following Friday the Basketeers won their first league game of the season. This makes two victories, one exhibition, and one league played and won. Brother W. T. Lewis is again the coach.

Treasurer Homer Owens gave a talk to the Saints and stated that they were responding well to the building fund.

The choir held a social and practice at the home of Sister Carter January 13.

The Gleaners Class held its first monthly meeting of the year at the church. Ervin Smith was elected president; K. Wilson, secretary; C. H. Foster, teacher. Other business was conducted. An active program was outlined for the year.

January 16 C. H. Foster spoke in central Columbus on "Achieving Zion." This was followed by a testimony meeting.

T. S. Williams, coworker of C. H. Foster, is now attending Dayton Branch because of his employment in Dayton. He is missed in the Central Mission and in First Branch.

The basketball boys won their third straight victory 29 to 17 January 17. And the following week the score was 29 to 14 in their favor.

Sunday school assembled January 19, a zero morning, but according to the secretary's report attendance was scarcely affected. "The water of life" was the morning theme of C. H. Foster, and in the evening "The return of authority" was the theme of A. E. Anderton. The anthem by the choir was well given.

Brother and Sister Joseph Weate announce the birth of another son. Sister Minnie Weate is the daughter of Elder James Schofield, of the James Street Church, Manchester, England.

The following Sabbath the Sunday school again flourished, everyone filled with enthusiasm. Brother Ellwood spoke well on "Love and law." In the evening C. W. Clark outlined his program for 1930.

During the zero weather Wednesday evening prayer services were well attended. Various members of the local priesthood have been in charge, and there have been outstanding testimonies. At the last meeting in January the young people were very active.

Elder C. Schafenberg is in a grave condition. He has desired to be taken to his reward. He needs the prayers of the church.

Brother C. H. Foster spoke in central Columbus on "Order of Enoch." F. C. Welsh also has been busy in cottage preaching.

Columbus Saints regretted to learn of the death of the eldest son of Elder A. B. Kirkendall. Brother Kirkendall has a warm place in the hearts of the members here. He was one of the big factors in the establishing of the work in this city. The deepest sympathy of Columbus members goes to the Kirkendall family.

The ball team finished the month without defeat, winning the final game with a score of 37 to 13.

## Cheboygan, Michigan

January 27 Elders J. J. Ledsworth and Marshall J. McGuire, missionaries, visited this branch and held a series of meetings, which were well attended. We enjoyed an outpouring of God's Spirit.

Sunday afternoon, February 2, at 2.30 o'clock Elder Ledsworth conducted a meeting for the young people. There was a fine gathering, and nearly everyone pledged himself to file an inventory and pay his tithing.

The visit of the missionaries was greatly appreciated by the Saints. We are encouraged to make a greater effort Zionward in the future.

January 21 Sister Lillian Emerson entertained the Saints at her home with a potluck supper. The event celebrated her birthday. After supper games and music were enjoyed. Sister Emerson received many useful gifts.

The Sam Lalone home is quarantined for smallpox. Their daughter, Dorothy, is very sick with the disease. There is considerable illness among the members here. Sisters Lince

and Elizabeth Braham have pleurisy. Brother Elmer Braham is recovering from an attack of sinus trouble.

Sister Hattie Sheffer returned Thursday morning from Ann Arbor with her baby son John, who has been at the hospital under treatment for a deformed foot. John's foot is quite a little better, and we hope for a complete recovery.

Brother Harvey Sheffer returned from Saginaw, where he has been employed for several months for a brief visit with his parents, Elder Irving and Sister Hattie Sheffer.

Attendance is good at Sunday school. Only two pupils were absent last Sunday.

Brother Fairman and daughter Nora, of Onaway, accompanied by Sister Bertha Ledsworth, motored to Cheboygan Thursday.

Tuesday evening, in spite of cold and stormy weather, three cars of Saints, from Afton, motored to Cheboygan and attended the services conducted by Brother Ledsworth.

## North Manchester Branch, England

Organized in September of last year, the junior department is in a healthy condition and happy in service.

Saturday, December 14, 1929, the leader, Sister Olive Heywood, invited her juniors to a tea party. The table was packed with goodies that children enjoy, and the center of the table was adorned with a big cake, decorated with icing, sweets, and candles (the same number of candles as juniors). After tea the candles were lit and the other lights put out, and the children were delighted at the pretty sight. After the candles had been allowed to burn for a little while, each junior blew out his own candle. Then games were organized, crackers were pulled, and while the guests were busy lighting sparklers, a visitor was announced, and in walked Father Christmas. Great excitement reigned when each junior received a present.

At 7 o'clock the juniors were made ready for the concert at 7.30, when the senior members had been invited to be present. The first half of the program consisted of songs and recitations, and the concluding item caused much amusement among the audience. It was a song from *Jubilate* entitled "Tick tock."

For the second half of the program, the lights were dimmed. A little girl with a tinsel star on her head sang, "If I were a beautiful, twinkling star," and the curtains were drawn disclosing the shepherds abiding in the fields. The first verse of the hymn, "Whilst humble shepherds," was sung, and then one of the boys dressed as an angel appeared and delivered his message, and the lights were turned on full at his appearance. The last verse beginning "All glory be to God on high," was sung by little girls dressed as angels grouped behind the first angel. The next scene commenced with one of the boys reading the first ten verses of the third chapter of Matthew, and then the three Wise Men appeared in the desert and sang the carol "We three kings of Orient are." The last scene was of Joseph, Mary, and the Holy Babe in the stable in Bethlehem. As the curtains were drawn, Joseph sang "Once in Royal David's City." The shepherds came in, bowed on one knee to the Babe, and sang "Gentle Jesus." Then the wise men came in one by one, offered their gifts to the Babe, and sang "Away in the manger."

Refreshments were served after the singing of the Doxology. The entertainment then took the form of a social. Father Christmas again appeared and distributed sweets, apples, and oranges to each child and sweets to each adult.

The services on Sunday were largely given by the juniors. The morning service at 10.30 was in charge of the pastor. The little girls were dressed in white frocks and white caps and the little boys in blue suits. They filed into their places at the front of the altar to the tune of "Onward, Christian soldiers." A solo, "Holy Spirit, hear us," was sung by one of the juniors, and four of the tiny boys sang

"Gentle Jesus." The speaker for the morning was Sister Castle, district supervisor of Sunday schools. Her subject was "Prayer and service." Each child can be a missionary if he is so inclined, she affirmed. At each service, two juniors, under the supervision of the deacon, took up the collection while the others sang "Hear the pennies dropping."

The afternoon service at 2.30 was wholly contributed by the juniors. One junior opened the meeting with prayer and another closed with prayer. Four of the juniors in turn spoke on the first four principles of the gospel. "Faith" we were told is belief in God that our prayers will be answered, but not always in the way we want; and when we are ill we have faith that God will make us better. "Repentance." The little speaker cited the instance of the prodigal son, and said repentance was not just being sorry, but making up our minds not to do the same wrong thing again. "Baptism" is for remission of sins. We go down under the water and come up clean. Babies are not baptized, because they do not sin, but are held in the minister's arms and blessed.

"Laying on of hands." We were told of various instances where this was practiced. For confirmation after baptism, to bestow upon the candidate the gift of the Holy Ghost, for ordination, for patriarchal blessing, and for consecration.

The evening service in charge of the pastor was again largely contributed to by the juniors, with solos: "Soldiers of Christ, arise," "Jesus bids us shine," and "God, make my life a little light." The lessons were read by juniors, and the speakers were Sister Doris Gallop, of Warrington, and Priest Harold Barrington, district secretary.

We are eager that the little ones will come to a knowledge of the gospel and grow with its influence. May God help us to care for and nourish these tender plants.

## Pleasant Valley Branch

Lucasville, Ohio

The branch held its business meeting Saturday evening, February 1. Elder A. E. Anderton, district president and resident of Columbus, Ohio, was in charge. New business included the budget system for raising money for repairing the church and other necessary expenses. Some changes were made in the official corps: Branch president, Walter Culp; secretary, Sister Ora Altman. The branch president was made branch treasurer. At this meeting Brother Anderton was shown that Brother Walter Culp was called to the office of elder. Brother Culp is a priest at present. Brother E. E. Williams, one of the teachers in the branch, was called to the office of priest.

Sunday morning at nine o'clock the members were assembled for Sunday school thirty minutes earlier than usual. Sixty-six were present. At ten o'clock Brother Anderton was at the organ and sang a beautiful hymn. He also preached at this hour. The scripture reading was from Romans 10, and many good thoughts concerning our lives and conduct were brought from Isaiah 53. A goodly number was present to hear this message, many McDermott Saints being present.

Sacramental service opened at eleven o'clock, Brother Anderton in charge assisted by eight other members of the priesthood. The baby daughter of Brother and Sister Donald Bealor was blessed, and Sister Walter Culp was administered to. Following the service Brother Anderton was called two miles away to administer to Sister Zella Bealor. We are thankful to the Father for sending this wonderful servant into this part of his vineyard.

February 9 found a good number at Sunday school and at prayer and praise service. Some have become imbued with new zeal in the gospel work. We pray this year will be marked by local achievement as well as general church advancement.

## Akron, Ohio

February 5.—A fine spirit was present at the first sacramental service of the new year with a goodly number of testimonies. Starting Sunday, January 13, and each Sunday following, Akron Branch services have been conducted under the coordination plan. Thus far no one has been heard to say he preferred the old way, as this plan is the acme of order, eliminating the usual confusion between sessions.

Under the management of William Brown and Frank Ebeling, we have a fine basketball team, and to date it has won equally as many games as it has lost. Each game seems to improve the teamwork. There is always an enthusiastic crowd of fans to encourage the boys each time they are scheduled to play. They are entered in the City Church League, sponsored by the various churches and the Y. M. C. A. Each game is played at Central High School gymnasium, and occasionally our boys secure out-of-town engagements.

All departments of the church are active at this time. The Women's Department, headed by Gretchen Knight, has been meeting every two weeks at the home of one of the sisters. This department has not yet held its annual business meeting, but is expecting to do so this week, at which time it will be decided just what particular line of study will occupy the time at future meetings. Each Thursday before sacramental Sunday the ladies meet to make the house of the Lord clean and orderly for this sacred day.

Brother Shook is endeavoring to make this a record year in birth offerings, having had the largest collection yet on record for the past year.

Lou Dildine was elected monitor of Temple Builders at their business meeting and has planned some worth-while activities for the coming year.

A surprise gift party was held January 21 at the home of Mabel Dixon for her sister, Daisy Hartz, who recently was married by Elder J. C. McConaughy to Harold Shaffer. Forty-five were present to wish the pair success and happiness. Some of Frank and Josephine Ebeling's college games composed the evening's entertainment. We were happy to have with us the Kirtland district missionary, Elder James Pycock, who is conducting a series of sermons in Akron and Barberton Branches.

On Monday, Wednesday, and Friday evening, Brother Pycock is in Akron, and Tuesday and Thursday in Barberton, and he has had fine support despite unfavorable weather conditions. He said he was glad Akron Saints were not just fairweather Saints. Local newspapers have been most liberal in their advertising of notices and sermonets by Elder Pycock, and although no immediate results have been registered in the way of baptisms, we know that the word of God will not return unto him void.

## Bloomsburg, Pennsylvania

February 11.—Four more have been added to our number by baptism, making seven since the latter part of July. These are fine people and should make real Saints on receiving the testimony of the Spirit which comes through earnest prayer, faith, and living the gospel law. Brother George Robley has been working in Bloomsburg for some time, and all have profited by his excellent sermons and kindly counsel. With his help we have put in a new font, which is a fine improvement and makes the rite of baptism doubly pleasant to perform.

The Sunday school is growing in number and interest, and we are encouraged in our endeavors to advance the kingdom of God on earth. Let us do our best in this year, which closes the first century of church endeavor in latter days.

## San Francisco, California

*Eighteenth and Danvers Streets*

February 11.—The year began very nicely January 5, there being ninety-two at Sunday school, forty-six at the church service and thirty-six at junior church. On this sacramental Sunday the good Spirit was present, and the gifts of the gospel were enjoyed. In the evening Priest H. Hinton was the speaker. A playlet, "*Lighting the candles,*" was given by the Religio.

Large attendance marked the Sunday evening session the following week when a play "*The telegraph office*" was given. Telegrams from the leading members of the branch were read and proved instructive and amusing. Priest C. Holden was the evening speaker.

Bishop Cecil Hawley was the morning speaker January 19, and Elder George S. Lincoln in the evening.

February arrived and with it another sacramental service. At this time we had present District President G. P. Levitt. He was assisted in the stand by Bishops Edward Ingham and Cecil Hawley and Elders J. A. Saxe and J. Carmichael. The sacrament was served to the members by Priests Steele and Hinton. In the afternoon Elder John W. Rushton addressed the Saints, and in the evening Elder G. P. Levitt was speaker. Brother Levitt preached for us the three following evenings, the sermons being instructive and beneficial to the Saints.

Never was the branch in better spiritual condition than now. We are rejoicing in the latter-day work, and the Father is working with us, confirming the word with signs following the believers.

## Topeka, Kansas

*621 Jackson Street, Floor 3*

February 9.—The theme for the morning sermon January 12 was, "*Put first things first,*" by F. O. Kelley. The scripture reading was Luke 10: 38-42. A special number on the program in the evening at the session of the Recreation and Expression Department was a solo by Sister Tousley, of Kansas City.

January 19 was the occasion for an all-day service with basket dinner at the hall. Apostle E. J. Gleazer and wife, of Independence, Missouri, and District President Dave Little, of Burlingame, Kansas, were present. Brother Little spoke in the morning on the origin of the church and what we must do when we become a member of it. If we expect to go to Zion, he declared, we must get ourselves into a heavenly condition; we must do things on earth as they are done in heaven; we must be builders. Because of road conditions and train service, Brother and Sister Gleazer did not arrive until time for the afternoon service. He delivered a splendid sermon on "*Patriotism of God and humanity.*" Following the sermon some suggestions as to the building program were made, and the call of Brother O. E. Weedmark to the office of priest. Brother Weedmark was ordained under the hands of Brothers Gleazer and Little before the close of the service.

Preceding his sermon in the evening Brother Gleazer gave a short talk to the adult class in Recreation and Expression Department. Topeka Saints enjoyed Sister Gleazer's visit. "*The beautiful garden of prayer*" was a duet number by Sisters Anna Alfrey and C. J. Sheets in the morning, and a reading was given by Ardis Deller in the evening.

Brother G. G. Phillips delivered his first sermon as pastor of the branch January 26. The success of the church and our contribution as a branch occupied his attention and found scriptural foundation in Joshua 1: 8.

The Women's Department is starting the year with much enthusiasm shown in the weekly study class attendance. A quilt is being made for the Sanitarium. The monthly

social hour for January was held at the home of Sister Emma Happe. A chili supper netting thirteen dollars for the building fund was held at the home of Sister Helen Hays January 31.

Sacramental service for February was in charge of Brother O. E. Weedmark. That he was recognized by the heavenly Father in his new line of duty was manifested by the comforting influences of the Holy Spirit enjoyed throughout the service. Brother F. O. Kelley assisted him in the opening remarks by calling attention to the things that are transpiring and shaping themselves for the welfare of the branch and urged us to keep on praying and working, doing our part in order to carry on to success.

Brother Deller, former pastor, and family visited Kansas City February 2. Pastor G. G. Phillips and family visited Second Saint Joseph Branch and returned much enthused and encouraged as a result of the fine meetings there. His morning theme February 9 was "Serving self." No work is truly Christian, said he, unless promoted by the motive to help others. In the evening his subject was "Opportunity."

Cottage prayer meetings, in charge of O. E. Weedmark, are being held this winter. Two meetings already held were good in attendance and interest, one at the home of C. J. Sheets and the other at the home of Sister John E. Killen.

A piano duet by Sister Mildred Goodfellow and Verna Crooker was enjoyed by those in attendance at the Recreation and Expression Department Sunday evening, February 9.

We quote from the *Monthly News* of the Recreation and Expression Department edited by Sister Fern Weedmark: "We feel that the move from the old building at 1116 Clay Street was one step forward, and better still the razing of the old structure. This will keep us from slipping back that one step, even though we do not know just what our next step will be."

## Toronto, Ontario

February 10.—At this the gateway of the centennial year, 1930, we can think of no better time to take a retrospective view of the branch activities and, incidentally, to dream a little for the future. It is indeed gratifying in looking back almost a year to the time when we vacated our Soho Street Church, although we have assembled in crowded halls, in conditions far from conducive to the growth of any organization, to feel that in none of the departments has ground been lost.

Dreaming, as we suggested before, a little, we are inclined to be enthusiastic over the prospects for the future, and hope that we may be pardoned for an honest pride if we say, "Toronto is definitely on the Latter Day Saint map of the world."

With a lot procured and our new church home on paper, each department is vying with the other to make possible the realization of our fondest hope. Which department is leading we could not hazard a guess, but to the Women's Department, which during the past year with an aim of twelve hundred dollars, doubled its objective, we must go for the watchword of the year "All together."

In review, we find the Sunday school, while taking care of the gospel education of both little children and adults, with a surplus in the treasury, which speaks for itself. Within the Sunday school we see the Young Men's Bible Class well organized with competent officers, the nucleus of an organization of which any church could well be proud. Their ideals may be sensed by a glimpse at their crest. At the top are the letters Y. K. U. (You'll Know Us), thinking back, of course, to the quotation, "By their works ye shall know them." Below these letters on a banner are the words "Semper fideles," always faithful.

The usual good work is being done by Brother Frank Clifton in the Friday evening meeting of the Department of

Recreation and Expression, with classes for all and after the study hour always a program of excellent entertainment.

The young women's class orchestra is turning surplus energy into dollars for the new church pipe organ, by playing at different concerts throughout the city. They also make an occasional visit to the Christie Street Disabled Soldiers' Hospital. This does not net them money, but we can guarantee it brings them joy not to be estimated in dollars and cents.

The Toronto Branch of the future, our young men under eighteen years old, on Friday evening last, gave an account of their talents in no uncertain manner, and their brothers and sisters and guests enjoyed a two and one half hour program of unexcelled entertainment, the proceeds again swelling the pipe organ fund.

Then, too, we have joys of a different nature. Our district president, Brother James Wilson, who has been very ill for several months, is much improved. The little daughter of Brother and Sister Oswald Moore, who lay at death's door, since the prayers of the Saints at three o'clock Sunday, January 26, has made a remarkable recovery, and none of the after effects of the dreaded disease have appeared.

## Cash, Michigan

February 10.—The month of January will long be remembered in this branch. A pleasant experience was ours when early in the year Elder C. Harpe came here to help the members over rough places in life. He has been holding meetings here for four weeks. For the last two weeks the little church has been filled every night in spite of snow and bad roads. Those who come drive through fields in their cars, any way to meet with the Saints. The heavenly Father has indeed blessed our brother, and the good work is coming up to a higher plane. Some fine music has been heard during the meetings.

Three souls have been added to the fold by baptism, and many others are investigating the truths expounded by Brother Harpe. All have been encouraged.

The Women's Department has met twice. Both times Brother Harpe made fine talks, and the women were glad to have his help. His admonitions will help all to become better workers for the cause of Christ.

## Dinuba, California

The Saints of Dinuba are greatly encouraged. We are organized into a mission under Fresno Branch. The officers for the year are: Pastor, J. F. Wiles; counselor, R. W. Hurley; secretary and publicity agent, Sister R. W. Hurley; treasurer, R. L. Andrews; Sunday school superintendent, R. W. Hurley; assistant superintendent, A. B. Heinrichs; secretary, Sister A. B. Heinrichs; organist, Sister Hazel Gentry; chorister, A. B. Heinrichs; superintendent of Recreation and Expression, R. L. Andrews; assistant superintendent, A. B. Heinrichs; secretary and organist, Sister Hazel Gentry; program committee, A. B. Heinrichs, Hazel Gentry, and Sister R. W. Hurley; in charge of Women's Department, Sister R. W. Hurley.

The first Sunday of the New Year two young brothers, A. B. Heinrichs and R. L. Andrews, were ordained to the office of Aaronic priest.

Dinuba Saints were made happy when eleven were baptized into the fold during last year.

Brother G. P. Levitt delivered a spiritual message the evening of January 24. We do not often have the opportunity of listening to members of the traveling ministry.

Saturday evening, February 8, a pie social was held at the home of Sister Ed. Cook, where a happy time was enjoyed and received good response.

A fine program and Christmas tree were had and treats

for all. We are looking forward to a prosperous year. Our desire is to press onward until we reach the goal—Zion redeemed.

## Battle Creek, Michigan

Elder O. J. Hawn was here in the fall and held a series of services, resulting in twenty baptisms. After the services were over, the branch held a reception for the new members and for Elder Hawn. This occurred in the G. A. R. Hall, and dinner was served to about two hundred.

New Year's Eve the Saints met at the home of Brother and Sister Rizor for an oyster supper. Everyone reported a good time, and as the hour drew near midnight a hymn was sung and Brother Davis offered prayer.

Patriarch James Davis and Sister Davis are spending the winter in Battle Creek.

The Women's Department, under the welfare leader, Mrs. Ella Ribble, has done about seven hundred dollars worth of charity work since the first of last March. This has consisted in giving of clothing to those in need, food and shelter to worthy individuals out of work and those just out of the hospital. Thirty-five hats were donated by one of the millinery stores. Other articles were given by members of the church and their friends. A sewing machine was given to one family where there are five children to sew for. Sister Ribble took in some work in her own home and paid for the machine.

Church attendance has been very good this winter in spite of cold and deep snow. At times the roads and even some of the streets were almost impassable.

A number are looking forward to attending General Conference in April.

## Bradner, Ohio

February 12.—At Christmas the Sunday school closed its Hustlers and Boosters contest with a banquet. The Saints were pleasantly surprised to have as guests Brother and Sister O. J. Hawn. It happened to be their wedding anniversary, and Brother Ulrich, superintendent and toastmaster, was prepared with a toast in their behalf. He also commended the officers and teachers of the Sunday school for their fine work of the year. A large Christmas tree and gifts for everyone composed a part of the evening's program.

Brother Hawn's son William is residing at Bradner and is taking active part as leader of the Department of Recreation and Expression. This department is planning a Valentine party for next Friday night.

The Women's Department meets regularly under the leadership of Sister Oria Smith.

The Sunday school orchestra is rehearsing each week under the direction of Brother Church, whom we are glad to have among us.

The first sacramental service of the year is indicative of what will be our lot this year. It was a season of peace and spiritual growth.

New officers are seeking to carry on the program outlined by the church.

The Week of Prayer was observed by us.

Because of the lack of work many among us are needy and some have been sick, but whenever the bell in the tower rings for church, the faithful few meet, no matter what the weather.

February 9 District President William Grice paid us a short visit. This brother is faithfully and cheerfully sowing the seed of truth, sometimes under trying circumstances. He has been holding meetings at Toledo, where some have given their names for baptism. Many Saints there are also sick. He is now holding services in Sylvania.

A departmental convention will be held in Toledo the first and second of March, and we have just received word that the district Sunday school convention will convene May 31 and June 1.

## Side Lights

By C. J. Hunt

### Reaching Forth

It was Saint Paul who advised the Saints desirous of attaining perfection in the gospel to forget those (unpleasant) things which are behind; and reach forth unto those things which are before, pressing towards the mark for the prize. (Philippians 3: 13, 14.) Excellent apostolic counsel.

There is an old familiar saying that "many covetous men place pennies so close to their eyes that their vision of dollars in the road to wealth is obscured." The same principle of self-imposed interrupted vision will apply in religious life. The Savior said (Matthew 7: 13, 14): "Straight is the gate, and narrow is the way, which leadeth unto life, . . . and broad is the way that leadeth to destruction." Now it is evident in numerous instances people hear the message of life and salvation directing them in the *narrow way*, preached by missionaries of the Reorganized Church, but oftentimes a misstep or faulty speech by a member is harbored so closely to their hearts and eyes that their former beautiful clear sight of the church militant, fellowship with the Saints, and in time, association with the church triumphant is lost sight of, and they are now a weary traveler on the *broad way*. My friendly reader, are you one that has brought the faults of Latter Day Saints so close to your own life that you are traveling a road outside of the *narrow way*, the Christ way, where the prize, eternal life, is sure?

Observation also assures us that several church workers and members during the past few years who had traveled long distances in "the narrow way" turned from their divinely appointed road, accepting closed visions and untried passports from agents in "the broad way," thus checking themselves out of the Lord's authorized church and gospel covenant. Saint Paul was right in advising to constantly reach forth unto those things that are before us, not turning aside because of a real or supposed mistake of a member. Saints, we should be *sturdy oaks*, not *sensitive plants*.

### "But This Is That"—the Restoration

All New Testament readers know that the first and second chapters of the Acts of the apostles are inspirational and strong in faith of Christ the Lord. In these chapters the Apostle Peter was the chief spokesman to the assembled multitude on that memorable Pentecost day, and he inspired confidence in his hearers by showing familiarity with Old Testament prophecies. He pointed to several with strong assurance, and in verse sixteen of the second chapter of Acts he used four words, "But this is that," to show and emphasize the position and faith of the church of his choice, established by Christ and his apostles.

Now let us be assured that during the past century of the Latter Day Saints Church, the Restoration of the gospel, thousands of our ministers have faithfully followed the example of Saint Peter by fearlessly pointing to many *Bible* prophecies that have been and are being fulfilled in the rise and progress of our own blessed church. We thank the Lord that we can name many specific prophecies fulfilled in and for this latter-day "stone kingdom," and with gospel pride name "the sealed book" of Isaiah chapter twenty-nine, and all the church offices, organization, doctrine, and gifts, blessings, etc., and say in the words of the inspired apostles, *but this is that*. This "marvelous work and a wonder," the message of divine truth, has inspired many talented men to willingly devote their lives in active service in home and



foreign fields, that this glorious light and truth might find fruition in the lives of peace-loving, devoted men and women.

#### *Ceasing to Grow—Cold Storage*

You surely have observed that when members cease to study the three standard books of this church; that when they are not readers of the *Saints' Herald* and other church periodicals; that when they with unreasonable excuses absent themselves from church services; and when they fail to show a deep interest by faith and works in paying tithes and offerings, then in one or all the above cases, those Saints are not "growing in grace and the knowledge of God" as they should. Such members are unconsciously "cold storing" themselves, experiencing a cold, faultfinding, darkened mental and unhappy life; while the church is prospering spiritually, financially, and numerically as never before for many years. Dear Saint, are you a probable prospect for a refrigerator life imprisonment? If you are determined to go into *cold storage* of faultfinding, etc., do not take your children and friends with you.

#### *Paragraphs of Interest*

Unofficial estimates from Washington state that about one hundred and fifty million dollars worth of liquor was smuggled into the United States last year.

The late William R. Nelson, founder of *The Kansas City Star*, said, "As I go on in years I have seen man after man of unusual ability destroyed by whisky. I never have known it to do anybody any compensating good."

Henry Ford wrote, "Some of the best men I have known have lost all their personal liberty through alcohol."

The late William J. Bryan paid a tribute to water. He said, "Water—the daily need of every living thing. It ascends from the earth, obedient to the summons of the sun, and descends in showers of blessing. It gives of its sparkling beauty to the fragrant flowers; it is the alchemy that transmutes base clay into golden grain; it is the canvas on which the finger of the Infinite traces the radiant bow of promise. It is the drink that cheers and adds no sorrow with it. Jehovah looked upon it at creation's dawn and said 'It is good.'"

There were 37,430 million cigarets manufactured in the United States in 1920. The annual increase has been so large, it is estimated that the production for 1929 was one hundred and twenty billion. The tremendous increase in the use of cigarets is probably due to the war and to women smokers. Eight hundred girl smokers attending the University of Iowa are reported as using 40,000 cigarets a week, buying them openly over the counter. The male students at the same university smoke more cigarets than the girls.

Reverend J. L. Fenderich, jr., wrote, "A girl plus a cigaret equals loss of self-respect. A girl plus drink equals danger. A girl plus danger might equal anything." Will Mr. Fenderich's analogy apply to boys?

"English women are earning the reputation of smoking more than the women of any other nation.

"They are estimated to spend fifty million dollars on cigarets every year."

The French Government has announced that since 1914 the consumption of cigarets has risen from two hundred per capita to more than eight hundred a year. The increase is estimated to be directly due to women smokers.

"According to the figures, approximately four thousand women disappear from Paris every year. Fifty per cent of these are tracked down within a few weeks after, but the other two thousand are never heard from again."

A magazine writer said, "There will be more than 200,000 divorces granted in the United States and Canada during 1929, and at least 700,000 lives will be affected, as more than 300,000 children are dependent upon the divorced couples."

Figures just made public by the Federal Department of

Commerce are to the effect that Americans spent about \$237,000,000 while touring Canada in 1928. During that same year Canadian tourists spent approximately \$86,000,000 in this country.

## Graceland Chats

### *The Grades Are Out*

Last week the grades of the first semester were given out. The mid-year examinations were completed January 25. Two weeks were occupied with recording grades and figuring accounts. The grade cards are distributed from the office of the treasurer, being receivable after all accounts are paid or arranged for.

There is always an air of anxiety in the halls as students eagerly scan their reports and compare with classmates. This year the casualty list was remarkably low.

### *Students Worship in a Reflective Prayer Service*

Last Wednesday evening brought a banner attendance at the midweek prayer service. At 7.30 Verna Schaar played a quiet meditation on a piano at the rear of the room. Miss Charlotte Condit, of the English Department, read some selected stanzas from Whittier's "*Eternal goodness*," the simple trust of the Quaker poet being enhanced by the frank faith of the reader. In accordance with the custom, the students knelt while Noble Kelley offered the evening prayer. "*Sweet hour of prayer*" brought a splendid participation.

Roy A. Cheville gave one of his informal talks in presenting the theme of the service, "*Our inner thoughts*." In the inner sanctuary of our lives are thoughts into whose presence we do not admit everybody. They are the things that are most distinctive about us. We do not tell them, because they are sacred. We can not tell them because our experiences and dreams are beyond our means of expression. These are the things of which we think in our inner thoughts—whom we aspire to be; whom we would love; and whom we would worship. In closing he asked three questions: About what do you think when alone? Do these thoughts have a refining influence? Do they expand your spirit?

### *Two Gracelanders Ordained*

At the Lamoni stake conference held at the brick church February 1 and 2, two young men from Graceland were ordained priests. They are Richard Anderson and Addison Brown, both sophomores at Graceland and members of Lamoni Branch. The ordination of these two young men increases the already large number of students who are members of the ministry.

### *The Week Breaks Even in Basket Ball*

Tuesday of last week the Graceland team journeyed to Creston to meet the junior college of that city. The boys returned with a favorable score of 32-25. On Thursday they matched Penn College at Oskaloosa. After a hard tussle that held the score in Graceland's favor until the last five minutes, the game closed 30 to 25 in Penn's favor. On the list of players were "Sprat" Turner, Woodward, Iowa; "Dick" Anderson, Lamoni; Leroy Dick, Traverse City, Michigan; "Dick" Wildermuth, Plano, Illinois; "Art" Martin, Saint Charles, Missouri; "Wendy" Gillen and "Bud" Parker, Independence, Missouri.

### *Lambda Delta Sigmas Hear Proposed Plan of Religious Education*

The Lambda Delta Sigma Society meets on the first Thursday of every month. At each meeting there is given the report of some investigation conducted by committees of the members. These problems of research are selected for their worth to the church and college.

At the February meeting was presented the system of organizing programs of religious education as outlined in the *Departments' Journal*. The general nature and purpose of

religious education were presented and the relation of all this to the method of administration. Several students interested in the proposed scheme were invited to attend. Good interest was evidenced. The interpretation was presented by the instructor in the Department of Religion at Graceland.

#### *Anniversary of the League of Nations Observed*

A truly cosmopolitan air characterized the chapel program February 7. Phrases of a Russian hymn supplied a piano prelude; Fred Davies, of England, read some of the choice themes of peace from Isaiah; and Edward Larsen, of Denmark, offered an invocation for understanding, cooperation, and good will. From the balcony a quartet sang a hymn of peace.

A concise talk on the ten years of the League of Nations was presented by Roy Cheville of the History Department. Tribute was paid to Woodrow Wilson, honored as the founder of the League. At the close of the discourse, the student body sang two verses of "America."

#### *Music Students in Recital*

The third of a series of joint recitals was held Tuesday night in the college chapel. Students in voice were presented by Mrs. Marcella Clark and by Miss Rae Lysinger on piano. These early evening recitals are open to the public. At the last recital the Voice Department was represented by Robert Crawford, Independence; Irene Johnson, Plano, Illinois; and Verba Parker, Des Moines. From the Piano Department were Anne Morgan, Seymour, Iowa; Virginia Frances Jeffries, and Erma Ballantyne, Lamoni; Beatrice Gates, Philadelphia; Dorothy Gunsolley, Lamoni; Thelma Ingram, Berwyn, Illinois; Florence McNeil, Cleveland, Ohio; Eva Cook, Des Moines; and Arthur Oakman, London, England.

## Lamoni Stake Conference

The annual conference of Lamoni Stake was held at the Brick Church in Lamoni, January 31 to February 2, inclusive. Attendance was the best for many years; in fact, all but four branches of the stake were represented. Some of the branches, such as Andover, Bloomington, Davis City, Evergreen, and Oland, had nearly a full attendance of their members.

The first session of the conference was the annual business session, which was held on Friday evening. The stake presidency, Wilber Prall and Roy Cheville, were in charge.

There were a number of things in the report of the presidency of importance and of special interest to the conference. Speaking of conditions in the stake, the presidency reported the membership as a whole in a better spiritual condition than at any time during their administration, which has extended over a period of nearly five years. Tithes and offerings showed a substantial increase over last year's, and last year's report showed an increase of more than four thousand over the previous years. A number of recommendations were made, one of which was as follows:

"In our judgment the time has come in the experience of the stake when action should be taken to merge the stake departments concerned principally with religious education, that is, the Sunday school, the Department of Women, and the Department of Recreation and Expression, into one department known as the Department of Religious Education. For the present we recommend that this work be left under the supervision of the stake presidency and that they be given the authority to choose assistants as they may decide necessary."

The above recommendation was carried by a unanimous vote.

In harmony with a recommendation made by the presidency at a previous conference the method of nominating delegates to represent the stake at the next General Conference was changed. Nominations were made by acclama-

tion, each member of the stake present having the right to nominate one or more delegates. This resulted in thirty-eight being nominated. Following the nominations, ballots were prepared by use of a mimeograph machine, and distributed to all members present, and each indicated his choice of delegates to represent the stake at the Centennial Conference by placing a cross before the names of the candidates on the ballot. The stake has a membership of 2,116 which entitled us to twenty-one delegates. The following individuals received the highest number of votes and were declared delegates by the committee: Oscar Anderson, Sister Oscar Anderson, Russell Archibald, Parley Batten, G. N. Briggs, G. W. Blair, C. F. Church, G. L. DeLapp, Sister G. L. DeLapp, H. H. Gold, Sister J. F. Garver, Elsie Hammer, L. G. Kelley, Sister J. M. Lysinger, W. E. Prall, Sister W. E. Prall, W. T. Shakespeare, David Taylor, James Talbot, James A. Thomas, and A. J. Yarrington.

In harmony with spiritual direction and with the concurrence of the Lamoni Stake High Council and the branches concerned, Richard C. Anderson and Addison W. Brown, Lamoni Branch, and Fred N. Ballantyne, of Bloomington Branch, were recommended by the presidency for ordination to the office of priest. This recommendation passed by a unanimous vote.

The conference also approved the action of the teachers' quorum with reference to its reorganization with Robert Campbell as president and Jacob Cole counselor.

Reports of Stake Bishop G. L. DeLapp, such as the Bishopric's report proper and his report as treasurer of the reunion committee and treasurer of relief committee, were read and approved. Reports from Elder James A. Thomas, stake missionary, and from Sister Esther France, treasurer of the Women's Guild, were read and approved. Brother A. J. Yarrington's report as secretary of the budget committee was also read and approved.

The stake presidency (Wilber Prall and Roy Cheville); the stake bishopric (G. L. DeLapp and A. J. Yarrington); the stake high council (Oscar Anderson, R. A. Ballantyne, G. W. Blair; G. N. Briggs, N. Ray Carmichael, H. H. Gold, J. A. Lane, John Midgorden, and A. J. Yarrington) were sustained by a unanimous vote. The following officers were then elected: Secretary and recorder, Sister E. L. Bedwell; stake chorister, Sister W. H. Blair; and stake auditor, Brother Martin Hynden.

#### *Saturday*

Saturday was a very busy and profitable day. The institute sessions conducted by the stake officers were preceded by a thirty-minute devotional program conducted by Stake President Wilber Prall. The service opened with the congregation singing two hymns, "Let us go to the house of the Lord" and "You may sing of the beauty of mountain and dale." Sister Verna Schaar played a medley of hymns, and Brother Arthur Oakman sang "Come, Sweet Comforter," written by President F. M. Smith. Bishop G. L. DeLapp offered the invocation, and a prayer response was sung by a quartet. Sister Verlyn Stevenson then read the poem, "Come up higher," written by Brother Elbert A. Smith, which was followed by another quartet number, and the service was closed with the singing of "O reapers of life's harvest" by the congregation.

The morning institute session was devoted to an address by Brother Roy Cheville of the stake presidency on the subject, "The function of the church school." Following his address Brother Cheville gave opportunity for questions and discussions.

At noon a cooperative dinner was served by a committee consisting of Sisters J. H. Anthony, J. F. Garver, and Ralph Wicker, together with other helpers. The dinner was well attended, well supervised, and a splendid menu was served. A good time was had by members from all branches in attendance.

The afternoon was devoted to a program of talks and round table discussions, all of which were well prepared

and the discussions heartily entered into by those present. The speakers and subjects were as follows: "Stewardships and church finance," Bishop G. L. DeLapp; "The missionary task of the branch," Apostle D. T. Williams; and "Organizing the branch for missionary services," Elder James A. Thomas.

#### Sunday

The regular church school session at 9.30 a. m. was followed by a communion service at 10.45 and the primary church service. President F. M. McDowell and Apostles J. F. Garver and D. T. Williams attended the Sunday's meetings and officiated at the communion service. A large attendance and a deep spirit of consecration were manifest at this time. At 2.30 an ordination service was held, with Wilber Prall, stake president, in charge. The service was opened with a medley of hymns played on the piano by Sister Verna Schaar. Hymns of a suitable nature were sung by the congregation, and there was a number by a male quartet. Apostle J. F. Garver delivered an excellent charge to the men to be ordained; and Roy Cheville, of the Presidency, offered the dedicatory prayer. Brother Arthur Oakman sang a solo. Brothers F. M. McDowell, J. F. Garver, D. T. Williams, G. L. DeLapp, and James A. Thomas officiated in the ordinations. A wonderful spirit accompanied the ordinations and the entire service. At 7.45 the Lamoni-Graceland Oratorio Society gave a thirty-minute concert, during which time they sang two anthems from the Oratorio *The Course of Time*, by J. T. Gresty. At 8.15 Apostle J. F. Garver was introduced and preached an interesting sermon. Brother Garver made some comparisons showing the numerical and financial strength of the church when he was baptized thirty-two years ago compared with its numerical and financial strength today. He also discussed the work of the church in the next century compared with its accomplishments during the first century of its experience.

Many, if not all who attended the conference, went away feeling it was the best one held in Lamoni Stake during late years.

### Nebraska City, Nebraska

February 13.—The experiences of the year have been many to gladden the hearts of the Saints, and all feel like doing more for the work during this centennial year than ever before. We feel the church can count on Nebraska City Saints to do their part in the program the church adopts in the opening year of a new century.

Missionary O. L. D'Arcy has been making his home here since the first of November, occupying a three-room apartment at 1320 Central Avenue. He has continued here except on two occasions when he was called out in the district, one to preach the funeral sermon of one of Clay Center's prominent citizens, Mr. Edward Orr, who has been a business man of that city for thirty-five years. Mr. Orr, at the time of his death, was not a member of the church, but had become much interested in the work and planned to be baptized at a later date.

The Women's Department, under the supervision of Sister Parr, held its annual bazaar Saturday, December 14, at the office of the Central Power Company and raised approximately one hundred and twenty-five dollars towards branch expenses.

The Sunday school held its Christmas program the evening of December 23. A short pageant of the birth of Christ, dialogs, and songs constituted the program. At the close of the evening Santa Claus distributed gifts from the tree to the children.

On New Year's Eve a watch party was held in the basement of the church. The time was spent in games and songs, and a short devotional service was held at the close.

The branch business meeting was held December 7 for the election of officers for the new year. Missionary O. L. D'Arcy was elected pastor, Elders Frank Higgins and Peter

Rasmussen, assistants; branch recorder, Sister Hazel Goff. Elder Frank Higgins was sustained as musical director. publicity agent, Sister Violet Goff; Sunday school superintendent, Elder Peter Rasmussen; leader of Women's Department, Sister O. L. D'Arcy; leader of Temple Builders, Sister James Bush; branch treasurer, Brother Byergo.

The Women's Department met the first of the year at the home of Sister Bush as a surprise on Sister Parr, who was leaving to spend the winter in Kansas City, and presented her with a bathrobe as a token of love and appreciation for her services over the many years. Thirty-three guests were present. A short business session was held, and the afternoon was spent in a social time and exchange of gifts. A delicious lunch was served by Sister Bush. The department is busily engaged at the present time making three sets of linen for the Sanitarium. All sets are being hand embroidered.

Prayer week was held at the church, and a good spirit was present at each session.

We are called to note that life does not run smoothly at all times. In the midst of life we are sometimes in death. In the gay, playful days of childhood our little friend and Sunday school scholar, Marietta Pope, while coasting down hill, was hit by an auto which crushed her lungs and took her life. She was taken immediately to Saint Mary's Hospital, but nothing could be done to save her. She never regained consciousness. The spirit of one of our beautiful children passed on as we believe to the paradise of God. May God bless the father and mother in a special manner in the hour of their great loss is the prayer of the Saints.

### Dunlap, Iowa

We are a mission of Woodbine Branch in charge of Elder Elvin Baughman. Some years ago a half dozen sisters of Dunlap united their efforts and prayers in behalf of the work in this portion of the Lord's vineyard. They took up the study of the Sunday school quarterlies and held midweek prayer meetings. It is interesting to hear them tell how fervently they prayed that a member of the priesthood would come to assist and direct the work. It is evident that their efforts were recognized and their prayers answered by the Divine One. Now there are two elders here and a Sunday school of about thirty-five. A Recreation and Expression organization has been effected, and the work of the women continues.

The first Sunday in each month at eleven o'clock is sacramental service; the second Sunday is junior church. At the same hour the older people, feeling the need of a better understanding of the law which comes directly to us as a church, have taken up the study of *Doctrine and Covenants*. Other Sundays at the morning service, preaching is had.

We feel somewhat handicapped in reaching nonmembers, for all the services are held in private homes. But we hope if this is a fruitful field for the Master's work we may soon have a church building.

We very much miss one faithful and devoted Saint, Sister Irene Baughman, who was called to her eternal home December 22, 1929. Surely when the Sower went out to sow, some of the seed fell on good ground and brought forth an abundant fruitage in her life.

May every member strive to follow with full purpose of heart the meek and lowly Jesus, that his example may be of such a nature as to reflect the gospel in all its beauty to a benighted world.

Mrs. C. V. Bryans, 219 Spring Street, Chevy Chase, Maryland, would like the Saints in Washington, District of Columbia, to call on her and let her know where they hold services. She wants to attend church and get acquainted with the members.

## Independence

### Stone Church

Zion must be builded of regenerate materials, asserted Patriarch J. H. N. Jones Sunday morning to the Stone Church congregation, and the means of regeneration will be the spiritual life. The spiritual life of the builders is the foundation of Zion. We must grow spiritually, rising above the peoples of the world, becoming in ideals and practices the children of God, and endeavoring to establish his kingdom on earth. If we press forward, our hearts filled with love, striving to keep all his commandments, Zion will be builded.

Music for the hour was furnished by the choir, which sang the anthem, "O gladsome light," Paul N. Craig directing, George Miller at the piano. A soprano solo "Repent ye," by Scott, was sung by Sister Marcella Clark, of Graceland College, accompanied by Jeanette Craig. Elder W. Wallace Smith was assisted by Elder John Blackmore in the stand.

The young people of the intermediate department in their service in the lower auditorium enjoyed an illustrated lecture on "The coming forth of the Book of Mormon." This being *Book of Mormon* Sunday for the department, the young congregation was privileged to see pictures of many outstanding South American ruins. Evangelist U. W. Greene was the speaker, selecting his material from his lecture "A marvelous work and a wonder." A pleasing trio number was sung by Irene, Evelyn, and Mildred Shupe.

"Apostasy and Restoration" was the theme of Elder S. A. Burgess in the evening, and the speaker took occasion to give his hearers many scriptural citations of prophecies foretelling the apostasy of the early Christian church from Christ's teachings, the gropings of mankind for light and truth, and finally the restoration of the gospel, the authority, and the priesthood.

Soloists assisting in the service were Sister Nina Grenawalt Smith and LeRoy Smith. Organ music was by Eva Voelpel Brocaw, accompaniments were played on the piano by Paul N. Craig, and congregational singing was led by John F. Sheehy, who was in charge of the service.

### Among the Saints in Zion

Every Thursday during the winter season a group of women of the Stone Church congregation meets in the Y. K. T. room and spends the day quilting. During the summer the group assembles in the dining hall. There were fifteen members in the Stone Church Aid Society last year, with an average attendance of nine. Some of the sisters are quite elderly, two of the most faithful being eighty-one years of age, Sister Ella Whitehead and Sister Deborah Chapman. They have regularly attended during the year except when kept at home by illness or when out of town. The society paid one hundred dollars to the Auditorium fund, fifty dollars to Stone Church expenses, and fifteen dollars tithing of its earnings for 1929. The group is eager to enroll more good quilters, because receipts could have been doubled had the membership been larger. At the January business meeting Sister Lanham was chosen president; Sister Craig, assistant; Sister Savage, secretary; Sister Brown, assistant; and Sister Weston, treasurer.

The general church office force at the Auditorium began last Saturday's work in mourning. At eight o'clock while on his way to his desk in the office of the Presiding Bishopric, Brother Frank W. Chappelow, bookkeeper for many years, passed into the beyond. Brother Chappelow was fifty-eight years of age, and his sudden death is attributed to apoplexy. As he was walking up one of the ramps in the building to the office on the fifth floor at the southwest corner of the Auditorium, he expired. He had lived in Independence ten years. Surviving are his wife, Sister Martha Chappelow, of the home; three daughters: Alice Chappelow, a student in Graceland College, Lamoni, Iowa; Mrs. Helen Hall, Independence; and Florence Chappelow, Chicago, Illinois; two sons, Robert, of the home, and Francis, Harrison, Ohio; three sis-

ters: Mrs. Florence Rudicil, Middletown, Ohio; Mrs. Minnie Werner, and Mrs. Effie Cox, Independence; two brothers: Walter Chappelow, Independence, and Edwin Chappelow, Buckner, Missouri. The funeral was held at the Second Church Tuesday afternoon, February 18, Patriarch F. A. Smith preaching the funeral sermon. The deceased was baptized a member of the church August 11, 1888, at New Trenton, Indiana.

### Liberty Street

The dream of added classroom for the junior department is about to be realized. To those who first conceived the idea of enlarging the church basement for this purpose go our thanks as we view the almost completed unit. A breadth of vision was required to induce men to forego the pleasure and relaxation of summer holidays to dig in this basement while the project was yet young. Some of the most valuable work done recently has been donated labor, and for this Liberty Street Saints are appreciative and thankful to those who have given assistance. The personal pledge project introduced by Harry Blake, church school superintendent, four weeks ago has proved quite successful. The response from the children has indicated that they are eager to help in any way they can.

Competent teams of young people have been organized and are working in their assigned groups on the Auditorium basement drive. The reaction on the part of the members has been good considering the other requests that have recently been made for financial aid. The leaders of the teams are: Stella Whitehead, George Fender, and Raymond Wrigley. By consistently working together and untiringly keeping at the task, they have made Liberty Street show up as well as it could.

Communion service February 2 was a joint meeting for the adult and junior people. The necessity of the children worshipping with their parents is quite obvious, so these meetings are planned to be as attractive as possible to the children.

Since the advent of Fred Friend in this local, a remarkable change can be seen in the music of the church. The choir has been revived, and now rehearses faithfully each week. Its contribution at the eleven o'clock service is inestimable.

Recent evening speakers, preaching on the assigned missionary subjects, were E. A. Thomas, Earl F. Hoisington, W. J. Sherman, and D. A. Whiting. These men have given much to Liberty Street, and we hope the influence of their sermons may bear fruit in completing some of our family circles.

A Valentine party for the junior department was held at the church February 14, at which about fifty children enjoyed themselves. The same night the young people's class celebrated the day at the home of Stella Whitehead, their president. Two young men playing and singing Hawaiian music gave novelty to the entertainment.

### Enoch Hill

An excellent sermonet, "What lack I yet?" by Brother C. E. Beal, formed the climax of the church school session last Sunday morning. Music was supplied by a quartet of our choir singers and by the congregation. The scriptures read were John 9: 4, 1 Corinthians 3: 9, and *Doctrine and Covenants* 76: 2. Opening remarks centered about Abraham Lincoln as a boy, then as the man, and finally the President, and there was mention of the energy and work of Theodore Roosevelt, another of February's great men.

Sunday afternoon the teachers and officers of the church school assembled in monthly meeting at the church under Superintendent Charles Warren. These meetings are proving helpful in the administration of the religious education on Enoch Hill.

The evening speaker was Brother Frank McDonald, and his theme was "Apostasy and Restoration."

A group of fourteen workers of this district motored out to assist the Saints at Blue Springs, Missouri. A playlet

was presented, there was music, and a talk was given by Brother Charles Warren. Enoch Hill members were glad to find an alert and progressive group in Blue Springs. Elder Harold Hattey, of our district, is pastor there.

Last Wednesday evening, under the leadership of Brothers C. E. Beal, E. H. McKean, and Sister Nellie Kramer, the young people to the number of thirty met at the church and organized themselves to carry on the social and recreational work of the church school. Officers were elected and two standing committees appointed, one to care for the social phase of the undertaking, the other the recreation. Through this organization the younger members of the congregation hope to give the church school generous support.

A Valentine party for the boys and girls of the intermediate department February 14 at the church concluded a contest of several weeks' duration in the church school. The six classes of the departments, the girls against the boys, have carefully checked themselves in regard to lesson preparation, class attendance, and deportment, and the boys won. The party was the girls' treat, and much fun was had by the thirty-five children directed by five of their teachers. Wafers, punch, and candy composed the refreshments.

#### Englewood

The first Sunday in February established a new attendance record for Englewood church school. One hundred and eighty-two were present. Sacramental service also had the largest attendance numbered since this local was organized. The Spirit of the Master was there to bless.

The Wednesday evening prayer meetings are better attended and very helpful to all who avail themselves of the opportunity to worship with the members.

February 16 was another big Sunday for the branch. There were no special features to attract the attendance, and the response to the regular services was encouraging to all who are interested in the advancement of the cause of Christ.

We are fortunate in securing Brother Arthur H. Mills as musical director to fill the place of our faithful Sister Alma Hougas who is unable to longer continue that work, and we are also happy to have the help of Brother Fred Mollison, who has offered his services as orchestra leader and teacher. With the material in hand and Brother Mollison's help, Englewood hopes soon to have a fine orchestra.

Friday night of each week the junior and intermediate girls have an interesting art class. Sister Willis is the teacher, and all seem eager to follow her instructions. The class is growing.

From the recent speakers, W. B. Paul, H. P. Andersen, Earl F. Hoisington, W. I. Fligg, and J. M. Terry, have come wonderful words of life, giving us encouragement and joy. We feel sure the work is moving forward everywhere.

#### Spring Branch

Two special numbers were given in the Sunday school hour, a solo by Donald Mabbott and a reading by Bernard Davis.

At the eleven o'clock hour the program was given in honor of the Boy Scouts. A reading "An hour on the beach" was given by Brother Hall, from Bennington Heights. A short talk was given by our Boy Scout leader, Mr. Farmer, and a talk by Mr. Farmer's son, who is assistant Boy Scout leader. The troop then gave the scout oath, and Elder George Gould talked. "America" and the scout benediction closed the service.

A Valentine party was given Friday evening at the church by the young people's class of the Sunday school. This was followed by a birthday surprise on Pastor Cleveland. The evening was greatly enjoyed by everyone.

Brother and Sister George Bilquist, who live on Dickinson Road, are the proud parents of a baby girl. Also Brother and Sister Leonard Curtis are happy over a baby girl born last week.

Louise Hopper, who had her tonsils removed last week,

will soon be able to be back in school. Grandma McClain is some better, and Gladys Peer is improved, but both are still confined to their homes.

#### Gudgell Park

Saints of Gudgell Park were made to rejoice at the sacramental service the first Sunday of this month. Attendance was above the average. The local priesthood had charge, and the spirit of unity and peace that prevailed was encouraging.

For the past few Sundays attendance at Sunday school has been fine. We can scarcely find room for the classes, and in the near future are looking forward to more room. There are seven classes in our school, two of which need to be divided, and there is no place to put the divided classes. Our urgent need is more room.

Speakers so far this month have been Brothers Bozarth, Holsworth, T. C. Kelley, J. A. Gardner, and W. J. Sherman.

Last Friday evening the Religio, under the direction of Brother Roy Sherman, spent a pleasant, social evening. A Valentine box was greatly enjoyed by all. Refreshments were served. There were ninety-three present. We hope to have more of these get-together meetings. They help to promote a feeling of fellowship.

Pastor P. A. Sherman and wife have been confined to their home the past week on account of sickness. We hope soon to see them out again.

## Far West Stake

#### Second Saint Joseph Church

This branch has been favored with the presence of Elder R. D. Weaver, who has been conducting a series of meetings here during the last few weeks.

Brother Weaver opened his series January 12 and from the first had good attendance, even when the weather was very stormy and cold. With the rise in temperature the attendance has grown steadily better until we were having a full house.

During this effort Sister Weaver has been with her husband, and to her we think should be given some of the credit for the success of the meetings. Sister Weaver has won the regard and confidence of all by her stanch faith and confidence in the message of the church and her fidelity to the work in hand.

Brother Weaver's sermons have been unusually good, have had the old-time gospel ring to them, and have been crowned by the old-time success.

Sunday, February 2, a beautiful and impressive baptismal service was held at the church. An audience of one hundred and thirty filled the little church at Ohio and Pryor Avenues. The font beneath the pulpit was opened and lined with ferns and flowers, making a beautiful sight as eleven people, mostly adults, were led into the watery grave to rise to newness of life.

The meetings closed Thursday, February 6, and on that day three others were inducted into the kingdom. Those baptized are: Delbert Goben, Alma Lorene Goben, John Pettit, Warren Flowers, Mrs. Warren Flowers, Vernon Flowers, Virgil Sturgis, Donald Sturgis, Mrs. Nellie Peterson, Mrs. Ethel Sturgis, Mrs. Mildred Acord, Mrs. Hazel Ruoff, Mrs. Lena Vandawalker, and Pauline Blevins.

They were confirmed under the hands of Brothers R. D. Weaver, R. E. Jones, J. L. Bear, F. R. Gist, and the pastor, T. E. Hale. This makes a total of thirty-five persons baptized into the Second Church since June, 1929, exceeding our quota by nine.

All the members of the church are to be commended for their assistance in furthering the success of the meetings, both by faithful attendance and active participation in the work of the meetings. The music was of a high order under the direction of Sister Lorene Whitlow.

All join in thanking Brother and Sister Weaver for their

effort, and look forward to having another visit from them at some future time. As a fitting close to the meetings, sixty-five persons gathered at the home of Brother and Sister Robert Spillman at a farewell party in their honor, sponsored by the Upstreamer Class of the Sunday school.

## Kansas City Stake

### Of General Stake Interest

The monthly priesthood meeting was held in the I. X. L. room at Central Church, Stake President Cyril E. Wight in charge. A visiting priesthood, a teaching priesthood, a responsible priesthood whose task is to arouse the Saints to a sense of their duty, is the present pressing urge. Owing to activities incident to getting ready for General Conference, there will be no priesthood meetings for March and April. In consequence the study of the book, *Religious Education in the Home*, by Copely, will not be taken up until in May.

The stake meeting to elect delegates for General Conference will be March 14, at 7.45 p. m., at Central Church.

Assistant pastorates not provided for at the November stake conference have been filled as follows: Stark Acres, assistant pastor, Joseph Curtis; Gladstone, assistant pastor, L. C. Connelly; Armourdale, Ralph L. Goold; Second Church remains in charge of the stake presidency until a pastor may be supplied.

### Argentine Church

Patriarch W. A. McDowell was the speaker at the morning hour Sunday, and Elder Daniel P. Cooper occupied at night.

### Armourdale Church

Elder Ralph Goold occupied the sacred desk in the morning, and Patriarch W. A. McDowell discoursed at 7.45 p. m.

### Grandview Church

The morning speaker was Assistant Pastor L. W. Hays, and Stake President Cyril E. Wight delivered the evening sermon. Pastor Charles D. Jellings, who has been in failing health for some time, is reported as improving. It is hoped he will soon be able to again take up his duties.

### Stark Acres

A series of special meetings will be conducted by the assistant pastor, Elder Joseph Curtis, to last two weeks or longer.

## Modesto, California

February 13.—*Herald* readers may think the branch at Modesto is not doing anything, for it has been some time since we have written, but this is not so. The branch is improving a little all the time.

In November the branch officers were elected, and an installation meeting was held with a good spirit prevailing.

The Christmas program was splendidly rendered, portraying the woman at the well and the birth of Jesus.

New Year's Eve a successful party was held and a general good time enjoyed. A program was first given in the upper auditorium; then refreshments of cake and cocoa were had, after which games were enjoyed by all. The party was dismissed as bells and whistles announced the arrival of the new year.

The Department of Recreation and Expression held a banquet January 31. About sixty-five guests assembled for the evening, sixteen driving from Stockton, a distance of thirty miles. Speeches and community singing composed the program. The dining room was decorated with red streamers,

# MISCELLANEOUS

## Conference Notices

Conference of Wheeling District will be held with the Wellsburg, West Virginia, Branch, March 1 and 2. The first session will be at 2.30 Saturday afternoon, largely occupied by Bishop Curry. Entertainment at 7.30 Saturday evening; priesthood meeting 7 or 7.30 Sunday morning; election of delegates to General Conference at 2.30 p. m. Sunday, and preaching Sunday evening. Class sessions will occupy a prominent place in the conference, and the sacrament will be served. All who expect to attend General Conference should inform District President William Richards, 216 Edgar Avenue, Steubenville, Ohio, or the undersigned. Visiting ministry expected to be present include Apostle Clyde F. Ellis, Patriarch G. T. Griffiths, and Bishop L. F. P. Curry.—*Samuel A. Martin, district secretary, Box 267, Bridgeport, Ohio.*

## Our Departed Ones

**SHOWER.**—Ralph R. Shower was born January 15, 1849, at Etna, Ohio. He departed this life February 8, 1930. He married Susan R. Friddell July 7, 1870, and to them two children were born. Josie L. Morrow, of Pataskala, Ohio, preceded her father to the beyond March 12, 1918. His wife died July 5, 1873. October 15, 1874, he married Margaret J. Stitch. To them were born three children: Eliza Dessa, who departed life in infancy; Katie E. Smith, Julesburg, Colorado; James D. Shower, of Independence, Missouri. In early life the deceased united with the German Reform Church, later joining the Methodist Episcopal Church. December 21, 1925, he was baptized by his son, Elder J. D. Shower, into the Reorganized Church of Jesus Christ of Latter Day Saints. In 1887 he with his family moved to Kansas, where he resided until September, 1928, when with his companion he moved to Independence, Missouri. Left to mourn are his wife, three children, nine grandchildren, ten great grandchildren, one brother, three sisters, and many friends. The funeral was held in Independence, conducted by W. D. Tordoff. Interment was in Mound Grove Cemetery.

**NOWACK.**—Minnie F. Nowack was born November 18, 1869, at Berlin, Germany. She died January 29, 1930, at Huber Memorial Hospital, Pana, Illinois. February 5, 1900, she was baptized a member of the church at Pana, Illinois, by J. D. Stead. She lived a Christian life, always trying to encourage others to live faithful to the Master. Her home was a home for the elders who labored in that part of the country. She was loved and respected by all who knew her, their esteem being evidenced by the large attendance at the funeral held in the First Baptist Church on February 1. She passed away strong in the faith. Surviving are her husband, eight children, and seventeen grandchildren, as well as other relatives and friends. The funeral sermon was by W. A. McDowell, assisted by the Reverend McMinn, of the First Baptist Church. Interment was in Mound Cemetery, Pana, Illinois.

**SMITH.**—Mary Barr was born December 15, 1843, at Peckhinham, Ontario. Married Alexander Smith July 22, 1862, at Milverton, Ontario. To them eleven children, five boys and six girls, were born. Two of the sons died in infancy, and two daughters preceded the

hearts, and candles. The last course was served by candlelight, each guest having a red taper at his place.

A party is being planned by the Recreation and Expression Department for February 28.

The Sunday school is being successfully conducted, all officers and teachers busy. Sister Eva S. Stark directs activities of the department.

The Department of Women is studying and working.

A number expect to attend a departmental convention next Saturday and Sunday at Stockton, each department to assist in the program.

The members are looking forward to a visit next week from District President G. P. Levitt, who will be here for three evenings. A tomale feast will follow one of the sermons. The idea is "The more we get together the happier we'll be."

The branch is presenting the short plays that are being published in *Vision* by Brother Elbert A. Smith. The first installment was given last Sunday evening. The second chapter will be given the last Sunday of February.

All are working to make activities in Modesto successful. The district conference will be held in Sacramento March 1 and 2.

THE SAINTS' HERALD

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mother in death. There remain: David and Thomas, of Stratford; Samuel of Rostock, Ontario; Elizabeth Withrow and Edith Eastwood, of Stratford; Ellen Moore, of Rostock; and Rebecca Armstrong, London, Ontario. The husband and father passed away some nineteen years ago. Also surviving are twenty-three grandchildren and six great-grandchildren. Sister Smith was baptized about forty-eight years ago by Arthur Leverton. She passed away January 30, 1930. She was loved by all for her goodness in service and her upright life. Her children and many grandchildren are active in the church. Funeral service was in charge of and sermon by William I. Fligg. Interment at Stratford.

BROLLIAR.—Florence Idell Garton, daughter of William and Katherine Garton, was born at Vinton, Iowa, June 6, 1859. In early childhood she moved with her parents to Peoria, Illinois, and in 1865 they moved to Nebraska, homesteading on Turkey Creek, four miles south and one mile west of Wilber. She married Samuel Brolliar January 5, 1879, at Wilber. Seven children were born to them, five boys and two girls. One son, Sammy Floyd, died in infancy; another, Ernest, passed away in Portland, Oregon, in 1920. Surviving members of the family are her husband, Samuel Brolliar, of Wilber; three sons, Walter, Frank, and Earl Brolliar, Wilber; and two daughters: Mrs. Henry White and Mrs. Robert Hawes, of DeWitt; thirteen grandchildren, five sisters, and three brothers. She was baptized and confirmed a member of the church in March, 1895, by Thomas Butt, and was a faithful worker in the church. She lived a life of usefulness and was ready to perform any act of kindness and service. Died at the home of her daughter, Mrs. Henry White, DeWitt, December 23, 1929. At her request the funeral was held from the church where she worshiped forty years, the sermon by Elder D'Arcy, assisted by Reverend H. C. Cordts and Reverend K. O. Zavadiil. Interment was at Sunnyside Cemetery.

McCORD.—Anna Crandall, daughter of Mr. and Mrs. Pat Crandall, was born in Buena Vista County, Iowa, in 1844. She married William McCord January 6, 1861, and four children were born to them: Will and Alec, of Denison, Iowa; Pat, of Malvern, Iowa; and Mrs. Mary Yeaman, of Logan. Her parents moved to Gallands Grove, Shelby County, when she was six years old, and there she grew to womanhood. Her husband preceded her in death, January 24, 1891. In 1859 she united with the church and remained a faithful member. With the exception of one year spent in Texas, she lived all her life in Shelby and Harrison Counties. She was the head of three five-generation groups. She passed away at the home of her daughter, January 16, 1930. The funeral was held at the W. L. Yeaman home January 19 by W. R. Adams. Interment was in Holcomb Cemetery, southeast of Dunlap, Iowa. Thus another of the old settlers of western Iowa has passed from earthly life.

JOHNSON.—Minerva Heath was born near Maquoketa, Iowa, March 7, 1855. She died at Farnam, Nebraska, January 28, 1930. Married James P. Johnson in 1872 and was the mother of five children, one girl and four boys. One son, Winston Kenneth, her only brother, Matthew Heath, and other relatives mourn her passing. She became a member of the church March 11, 1900, at Farnam. Interment was in Moorfield Cemetery, near Moorfield, Nebraska, January 30, 1930.

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Could You Use a New Rug?

We offer for immediate delivery 2 only 9x12 rugs at \$28.75 each. To see them is to realize what a bargain they are at this much less than value price. P. S.—Our Ladies' Hat Shop is ready to serve you well.

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Oh! How We Love { A Peaceful Day  
 The Sabbath  
 An Easter

Church colors cover design.  
 Thirty-five cents with violin obligato to church members.

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Have a 5-room Spanish stucco clear, a boulevard corner, clear, a beautiful view lot \$500 inc. Trade one or all for Kansas City or Independence property, city or country. 3411 Tyburn St., Los Angeles, California. Owner.

Broadcast Schedule, Program News

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Kansas City, Missouri

Daytime Power, 2,500 Watts Night Power 1,000 Watts  
 Frequency 950 Kilocycles

LDS Studio Program

Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

Sunday morning:

7.00 to 8.00 "Heroes of the Church," Columbia Chain program.

8.00 to 8.30 Bible Study, U. W. Greene.

10.00 to 10.30 Community Church, A. B. Phillips.

Sunday evening:

3.00 to 4.00 Cathedral Hour, Columbia Chain program.

6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.

10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

Daily Devotional Service

7.30 to 7.45 Morning devotional service (Columbia).

7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

For Sale

One hundred and fifty-seven acres, nearly all fenced; about 60 acres in cultivation; good alfalfa land; 250 or more apple trees; 4-room house, spring near; 4½ miles of Thayer, Missouri; good branch of Saints. Easy terms. J. F. Cunningham, owner. Route 3, Box 77, Alton, Missouri.

For Sale

Eighty acres, fenced good, well ditched, with water in, running through yard; small house; in Yuma County, Colorado, on Republican River. Would trade for house and lot in Independence, Missouri. G. W. Ratcliff, owner, Gaylord, Kansas.

### Your Opportunity

to buy income property in Independence. New modern apartment house; 7 attractively furnished apartments; near car line, grade and high schools; walking distance to business district; one block to Stone Church and Auditorium.

B. J. SCOTT

Battery Bldg. Independence, Missouri.

### "When Necessity Demands"

the services of our profession the

LATTA FUNERAL HOME

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Indep. 470



### T. J. WATKINS HOTEL

Northwest Corner Square

Independence, Missouri

Owned and managed by Latter Day Saints. A nice clean place to stay. Engage your rooms early for Conference, because it will be difficult to get them later.

Fifty Rooms	Private Bath, One Person, \$2
Hot & Cold Running Water in Every Room	2 Persons, \$3
Private Baths & Apartments	Rooms Without Bath, \$1 and \$1.50, One Person
Large Lobby	Two Persons, Running Water Without Bath, \$2
Phone Indep. 602	

ALSO MODERN KITCHENETTES

### For Sale

VERY desirable first mortgages on well-located real estate in and near Independence. If you are thinking of some time coming here to live, send your liquid assets ahead to be invested in these first-class securities bearing a good rate of interest.

JACKSON COUNTY BANK

Independence, Missouri

### For Sale

Five-room modern bungalow. Ideal location for elderly couple. Two blocks from Auditorium, four from Stone Church, two from Campus. For further information address H. G. Barto, 620 W. Walnut Street, Independence, Mo.

### "The Funeral Home"

Out-of-town parties, and those using our local hospital find all their requirements met in this quiet, dignified funeral home. It provides all the comfort and privacy of home to the strangers in our midst.

STAHL'S FUNERAL HOME

815 W. Maple Ave. Phone Indep. 36 Independence, Mo.

### For Sale

One hundred and eight acre farm, 70 acres cultivated; 4-room house; barn; other outbuildings need repairs; spring; ½ mile to school; 1½ to village; 2 miles to Saints' Church; 9 miles to Ava; 1 mile to state highway. Price, \$2,500. Terms, \$350 cash, balance easy. It beats renting. Joseph Ward, Ava, Missouri.

### Nice Furnished Home with Income

Located in high class neighborhood, close to Stone Church, Auditorium, Campus, and K. C. car line. One block to high school. Apartments always rented. Priced right for quick sale.

Owner, Box X Y Z, Herald Office  
Independence, Missouri.

### Why Not Locate in Independence, Missouri?

*The Home of the Latter Day Saints Church*

Be comfortably settled before the great Centennial. We offer three unusual bargains:

(1) Rock and stucco duplex, 1 6-room apartment, 1 7-room apartment, fireplace in each; oak floors, oak woodwork in living and dining rooms, enamel in kitchen, bath, and bedrooms; built-in features. Double garage. Cement drive. Choice residence section. Paved street, four blocks to Stone Church and car line. Cost \$22,000 to build. Changed family conditions make its sale desirable. Offered for \$17,000.

(2) Built by same party as above. Stone and stucco residence, in same location; 6 rooms, two-story modern, splendid arrangement, everything the best; gas heat. Cost \$7,500; sacrifice for \$6,500.

(3) Assume or pay first mortgage of \$2,500; pay owner \$500, and get house sold one year ago for \$4,500. This is a good 5-room modern, with garage, in Fairland Heights. House turned back. Owner out of town, makes real sacrifice. No trades on any of these.

CHILES REAL ESTATE

Phone Indep. 810, or address 821 North White Oak  
Independence, Missouri.

WOULD you replace the insurance policy covering your property, at expiration with another policy in a leading Company at the rate you are now paying if such action would be of financial benefit to the church?

*Write us for particulars.*

THE INSURANCE DEPARTMENT

Reorganized Church of Jesus Christ of Latter Day Saints

P. O. Box 136.

Independence, Mo.



# THE SAINTS' H

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF L

ON  
Independence  
Smith  
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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 77

Independence, Missouri, February 26, 1930

Number 9

## EDITORIAL

### Historical Program for March

For Local Branches

Subject: *The Book of Mormon.*

The program for March celebrates that wonderful event, the coming forth of the *Book of Mormon*, and incidentally the remarkable experiences and testimony of the three witnesses to whom the angel appeared and bore witness to the divinity of that work. These were reputable men who bore a very noteworthy testimony, and though in later years they became estranged from the church, no one of them varied from his original testimony. They died reaffirming it.

It is to be hoped that the local branches have laid their plans and are carrying out from month to month the historical programs projected for their use. Thus throughout the entire centennial year of 1930 we shall have a constant celebration of the outstanding events of our history, accompanied by a systematic study of that history, and of the ideals, doctrines, and purposes of the church. Such a program will certainly be helpful to the Saints and may well lead toward the conversion of nonmembers.

#### *Program for March*

Opening Song: "*Book of Mormon, hid for ages.*"—Hymnal 94.

Prayer: Thanksgiving for the *Book of Mormon*.

Scripture readings: Preface to the *Book of Mormon*; and book of Moroni, chapter 10, paragraphs 4, 5.

Music:

Ten-minute Address: "*The story of the finding of the Book of Mormon plates.*" (If desired, illustrated with slides.)

Song: "*God is marshaling his army.*"

Ten-minute Address: "*The three witnesses; their testimony.*" (Illustrated with slides if desired.)

Two-act Play: "*The three witnesses testify; the Book of Mormon goes to the printer.*"

Text to this play may be found in *Vision* for March, under the title, "*Conversations.*"

Prayer: That the *Book of Mormon* may be prospered in its mission.

Short Address: "*The Book of Mormon as a witness for Christ.*"

Song: "*Voices from Cumorah's hill.*"—Hymnal 163.

Benediction.

Branch officers, or others superintending these programs, may well interest their young people and assign them to places on the program. This is particularly true of the plays or "*Conversations,*" which are designed to vividly reproduce or describe prominent events in church history.

These programs should be given careful attention, as they will serve to celebrate from month to month, throughout the year, the centennial of our church organization. Moreover, they should encourage a more careful study of our own church history. "Know your own church."

The testimony of the three witnesses is most remarkable. Lucy Smith tells us that Joseph was overjoyed when the angel visited them and their testimony was added to his own. The placing of the manuscript of the *Book of Mormon* in the hands of the printer marked a distinct forward step in the development of the work in those early days. The record of those events may with great profit be studied, and the events themselves be celebrated in fitting manner.

Again we remind you that slides illustrating these subjects may be obtained from the Graphic Arts Bureau by addressing C. Ed. Miller at the Auditorium.  
ELBERT A. SMITH.

## "Herald" to 1,650 New Subscribers

The *Saints' Herald* is mailed each Wednesday to 8,350 subscribers, at the annual subscription price of two dollars. The price is not enough to bear the expense of making the high quality thirty-two page journal which the editors and publishers feel they must create. But they hesitate to raise the price to what other like publications are demanding, for they would not like to see one person stricken from the list of subscribers because of inability to pay the price. There are numbers getting the *Herald* who must sacrifice other comforts of ordinary life in order to continue on the list.

If the subscription list were to be increased to fifteen thousand, the cost of manufacture would be lowered sufficiently to show a small but safe margin of profit to the church's publishing house. Surely the 106,473 Latter Day Saints should subscribe for 15,000 *Heralds*.

But the publishing house is anxious to make progress and sees an opportunity to increase the subscriptions in one month to 10,000. Only 1,650 subscriptions will be required. It is being asked that during March each agent and each subscriber to the *Herald* look around him and strive to find the Saints who do not have the *Herald* in their homes, and convince these that they can be of real help to themselves and to the church by becoming regular readers of the official organ.

### Special Offer for March Only

In order to make it easy to interest these people, the publishing house is offering an attraction to new subscribers who are secured during March, 1930.

The Centennial Conference is to be reported in a daily edition of the *Saints' Herald* which is selling for fifty cents for the period of the conference.

This is now offered to new subscribers paying two dollars for the *Herald* for one year at no additional cost. Or, new subscribers received during March will be sent the regular weekly *Herald* for one year and the daily edition during the Centennial Conference for the regular price of the *Herald*, two dollars.

There are several reasons why this special offer is being made. Among them are:

1. To obtain a more nearly universal reading of the *Herald* by the Saints.

2. To mark the opening of the Centennial Year with ten thousand subscribers on the *Herald* list, which would mean a satisfactory development.

3. Those who become readers generally continue, and the publishing house expects to receive patronage over a series of years from each subscriber taken at the special March offer.

Will each Saint try to get one or more to sub-

scribe at once? Will each agent send in a large or small sheaf of subscriptions, according to the size of his field of operation?

Give the *Herald* a list of 10,000 with which to open the Centennial Year. The *Herald* will give much in return.

Get a new subscriber today while pre-conference matter is being published weekly and while you can secure \$2.50 for \$2.

R. J. L.

## News and Opinion

"Does your newspaper want peace?" is the title of a recent editorial in *The Christian Century*, bearing upon the relation of our newspapers to the London naval conference. The writer says that this is a good time to study the newspaper, to determine whether or not it is really in favor of world peace.

The thesis of the editorial is that the newspaper which is actually anxious for peace will treat the events of the conference sympathetically, hopefully; that it will declare itself editorially in favor of the limitation of armaments; that it will give its support to the purposes for which the conference was called; that it will rejoice in every indication of progress toward the goal desired.

That there are those who scoff at the attempts of such important events as the naval conference, in a feeling that such forces should come out in the open and openly espouse either one or the other—peace or war. If they do not care whether the conference succeeds or not, let them say so, instead of crying "Peace" on one hand and disparaging endeavors toward peace on the other.

*The Christian Century* quotes a paragraph from a London dispatch as an example of the purported news story, in which the correspondent by his very attitude colors the account of events. The writer seizes upon a trivial incident in the opening of the conference and magnifies it to the importance almost of obstruction. This renews the question of whether a reporter is justified in injecting into news material his own personal opinions.

May we recall the statement of President Herbert Hoover, made before the annual luncheon of the Associated Press in April, 1929; referring to the press, he said:

I need not repeat that absolute freedom of the press to discuss public questions is a foundation stone of American liberty. I put the question, however, to every individual conscience, whether flippancy is a useful or even legitimate device in such discussions. I do not believe it is. Its effect is as misleading and as distorting of public conscience as deliberate misrepresentation. Not clarification but confusion of issues arises from it.

Skepticism and sneers have no more place in the news columns than has flippancy. As of law enforcement, so may it be said of such issues as the limita-

tion of armaments and world peace—editorial opinion and news reports on them should be presented as two distinct and separate departments of the newspaper. If the paper has no faith in cooperation among nations, let its editorials reflect those beliefs. If it is for peace, let it support editorially every move that offers hope for the advancement of international good will. But in the recording of news events, there should be no place for the speculations and personal reactions of news correspondents.

It is well for us to examine closely all reports of such important events as the naval conference, in order to separate the actual happenings from the particular slant given to them by the reporter. It is his business to give us the news; it is our business to form our opinions of that news. L. E. F.

### Why Not Something Else?

Recent trends in the advertising of tobacco products have met with protest from a number of different quarters. Objection has been made to the claims of some advertisements, and it has been charged that the manhood and especially the womanhood of America have been falsely represented on billboards and posters and in newspaper displays. These objections no doubt are prompted by varied motives, some economic in basis (such as those by manufacturers of sweets), others representing those who disagree in principle or practice or both with the use of tobacco in general.

Whether as a result of this wave of protest or not, new advertisements have contained such footnotes as this: "We do not represent that smoking — cigarettes will bring modern figures or cause the reduction of flesh. We do declare that when tempted to do yourself too well, if you will 'Reach for a —' instead, you will thus avoid over-indulgence in things that cause excess weight and, by avoiding over-indulgence, maintain a modern, graceful form."

Cigaret smoking is thus represented, not as being itself of any particular help in keeping down flesh, but as merely a substitute activity, something to deliver one from the temptation of over-indulgence in fattening sweets. This is indeed a new role for the cigaret! One wonders why it would not be possible to go for a walk, read a book, eat a raw carrot, or *anything else* instead of eating the too-rich food; since it is just a matter of doing *something* else. Why should it be smoking?

If a man or woman wants to smoke, I should not care to advocate measures to deprive them of that

pleasure; although I do not agree with them and in a way feel sorry for them. But when smoking is represented as being something that it is *not*, as doing for the smoker something that can not be demonstrated in fact, then the smoker or the manufacturer or whoever makes the claim has gone beyond the province of his individual rights and freedom. He has invaded the liberties of other people. Such invasion is rightly protested and opposed.

If over-indulgence is to be avoided, there are a thousand and one other (and in my opinion better) ways to do it than reaching for a cigaret.

L. E. F.

### General Conference Railroad Tickets

The Transportation Department, Auditorium Building, Independence, Missouri, appears again in this issue of the *Herald*, this time in the Miscellaneous Department, with information to the Saints who are going to attend the Centennial Conference, which will be the seventy-fourth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints.

In order to obtain favorable rates in the purchase of your tickets to Independence or Kansas City, Missouri, certain stipulations made by the railways must be followed. Dates of purchase and length of life of ticket are determined, but the rules are liberal to the purchaser.

O. W. Newton, in charge of the clerical and some other portions of the work of the Transportation Department, fears there may not be complete understanding of the rules made by the passenger associations. If there be Saints who are not certain as to the rules they should ascertain definitely, allowing plenty of time for inquiries and answers passing through the mails.

### The Publishing Interests

Now is the time for the church to remember its obligation to the Herald Publishing House, its principal and long established institution for the production of journals, books, tracts, leaflets, in furtherance of the interests of the church. Six or more new books are offered for publication, and getting these to the market will mean an investment far in excess of \$10,000. Are you a delinquent subscriber? Do you have use for anything now published and for sale? Support the publishing interests by remitting for past favors or for new materials.

# WORLD'S AFFAIRS

## A Note on Dictatorships

All Christians are interested in the matter of the dictatorships that exist in Europe, because religious liberty depends directly on civil liberty. Whatever may be said in favor of the dictators by their partisans, it is quite certain that religious liberty is not likely to prevail long in countries where they rule.

The great opposition in governments these days is not between democracies and monarchies, but between democracies and dictatorships. The monarchies have become, in many cases, largely altered and modified, until some of them, like the British Government, are more democratic than the republican governments themselves. They are no longer a threat against human liberty.

The great threat against democratic government is the dictatorship. It exists in Russia under Stalin; in Italy under Mussolini; in Turkey under Mustapha Kemal; and it existed in Spain until very recently under Primo de Rivera. They all rule by force.

We are glad to see Primo de Rivera go, not because of any animosity against the man, but because we must be opposed to the political philosophy that he represents. We would be glad to see all dictators go for the same reason. In reality, Rivera and all the others named are but a new line of kings, obtaining power and office by force rather than by lineage. They are products of the weakness of their countries, not of strength. They appear strong, but they can not endure, because they are built on false foundations. They should learn the lesson which England learned under Cromwell. Cromwell was a dictator. He was, at the same time a good man. But he failed to build an enduring power. As soon as he died his government fell to pieces and the monarchy returned, with worse excesses than before.

Hints have appeared, even in the American press, that democracy is far short of proving a success. There have been authors who have looked with favorable eyes on the military governments of the dictators. But, with even the strictest of censorship, they have not been able to keep from the world the news of the unrest seething below the surface of their operations.

We feel that the dictatorship, as a form of government, is and can be only a transitory stage. Development will bring their downfall, just as it brought them into existence. They will serve their purpose, but the people, longing for liberty, will turn again to democratic government as the best

# OFFICIAL

## Appointment of Transportation Agent

Notice is hereby given of the appointment of R. F. Healy, 7436 South Michigan Avenue, Grand Crossing Station, Chicago, Illinois, as agent of the Transportation Department in Chicago during the coming General Conference. Brother Healy will be glad to lend all the assistance possible to the Saints and ministry passing through Chicago *en route* to the conference. Please advise him time of your arrival in Chicago and by what route. Brother Healy will furnish, upon request, information touching trains and schedules, automobile routes, etc.

TRANSPORTATION DEPARTMENT,  
By Frederick M. Smith.

## Your Opportunity

There have been offered to the Board of Publication manuscripts for the publication of eight new books for different departments of church work, including the long-anticipated songbook.

The preparation and publication of these books will require the expenditure of several thousand dollars. The publishing department is not asking for donations, but merely that all whose subscriptions have expired to the different periodicals, renew them *now*, and those who owe accounts for books or printing, send remittances in settlement.

We should be "colaborers together," and here is "your opportunity." Delinquent notices to subscribers for the *Saints' Herald* are being mailed now. Please let us have your renewal by return mail, that the Lord's work may not be hindered.

HERALD PUBLISHING HOUSE,  
F. B. Blair, President Board of  
Publication.

expression of their combined will and choice.

That government rules best which rules by consent, not by violence. At present there is only one man in Italy who is allowed to live according to his notions of life; that man is Mussolini. All others are shadows and imitations of him, clerks, servitors, and rubber stamps. If they are anything else, they quickly find lodgment in prisons, or become fugitives.

We look for better times and better conditions to restore the confidence of men in democratic forms of government, in republican principles. Democracies have their faults, and the administration of their governments may be difficult and costly, but they will give more satisfaction than any others that have so far been tried.

# Centennial Conference

## Advance Information

Anticipating a larger attendance than at any previous General Conference, the committee in charge has made preparations to increase the usual organization in order to expedite the work of the April conference, care for the increased number of visitors, and provide satisfying programs that will cover the wide field of activities in which the church is now engaged.

The General Conference Committee which is planning the activities of the conference consists of President F. M. McDowell, Apostle F. H. Edwards, and Bishop J. A. Becker. The following committees will handle special assigned work: Administration, Class Work, Credentials and Registrations, Decorations, Accommodations and Reservations, Pageant, Oratorio, Information, Reception, Recreation, Transportation, Traffic and Parking, Police and Meal Service.

The exhibits will not be in the main Auditorium room, as at the previous conference, but will be located in the northeast and northwest rooms of the building, which will be inclosed and made easily accessible from the front lobby. The following departments and institutions will have exhibits: Church Architect, Foreign Missions, Graceland College, Graphic Arts, Herald Publishing House, Department of History, Library, Music Department (headquarters for Music Department will be in Paul N. Craig's studio west of the Stone Church), Publicity Department, Religious Education Department, Sanitarium-Health Department and Sanitarium Patronesses, Statistical Department, and Tenth Legion.

Word received from our missionaries abroad states that they are bringing some very interesting material to add to the foreign missions exhibit. There may be others who expect to attend conference who have traveled abroad in the interest of the church and who have pictures or articles that they would be willing to place in the foreign missions exhibit. The Conference Committee would be glad to hear from those who are willing to do this. The exhibit will be in charge of competent people and will be protected against loss or damage. Letters referring to this matter should be addressed to F. H. Edwards at the Auditorium, Independence, Missouri.

There are in the possession of the Department of History, the Library, and the Graphic Arts Department many articles of historic interest which are prized very highly. Some of these will be brought to the Auditorium and displayed in one of the rooms

off the fifth corridor. A number of show cases have been secured, so that they may be seen to advantage without being handled. Dependable people will be in charge of this exhibit. It is quite possible that some of the Saints may have rare and valuable pictures or old books or letters which they would like to add to this collection. If so, they are invited to place these properties in the museum at the General Conference.

The fair weather in Independence has permitted construction work on the Auditorium to go forward very rapidly. The scaffolding has been removed from the south half of the main Auditorium room, where it was raised to the necessary height to permit workmen to plaster over head. The graceful curved lines of fully one half of the ceiling may now be seen, and as soon as a photograph can be secured a picture of it will be run in the *Herald*.

The new work now being done on the Auditorium has stimulated some to pay their pledges. Many have said that when work was continued they would send in the unpaid balance on their pledges, and it is evident that some are remembering their promises. The recent Joint Council, in ordering the new work, believed that this is what the Saints wanted done, and in the belief that special offerings would cover the additional investment, and that the average income would be maintained to care for the current operating expenses of the church, they authorized the additional work. The church will need approximately \$50,000 for this new work. Bills for this labor and material can not be paid by expressions of satisfaction that the Auditorium is being further completed. It will take that much real money to meet these obligations. Money is needed on or before April 1. Members desiring to make special offerings to the Auditorium fund may receive credit as special offering and their receipts should be marked "*Auditorium fund.*" Money received under this designation will be used to pay for the new work on the Auditorium. However, such offerings should not interfere with the payment of tithing which may be due, for the tithe should always receive first consideration.

It is only thirty-nine days until the conference will open. Those who expect to attend and have not yet made their reservations should do so at once. Some are sure to be disappointed if they wait until they reach Independence.

Other features of the Centennial Conference will be announced in this column each week, and readers of the *Herald* are invited to follow them carefully, so that they may be informed regarding plans for the coming conference.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### On the Eve of a Revival

By F. Henry Edwards

The *Christian Herald*, published in New York City, is one of the most outstanding Protestant periodicals in the English-speaking world. For half a century it has occupied a continually more enviable place among the Protestant people of the United States, and under the present editorship of Daniel A. Poling (who is also head of the Christian Endeavor movement), and of Stanley High, a young but brilliant leader, it is doing more and more to achieve the purposes stated in its masthead: "To carry forward a practical ministry to those who are in need. To champion those forces . . . wherever they appear . . . that bid fair to aid in the effort to make a Christlike world."

The *Christian Herald* is by no means a Latter Day Saint paper. There is hardly an issue but what contains something with which we disagree rather fundamentally. We would rather have the members of the church subscribe to the *Herald* or the *Ensign* or *Vision* or the *Departments' Journal* than to the *Christian Herald*. But nevertheless we are delighted with some of the editorials which appear there from time to time, and particularly with one in the issue for February 15, 1930, under the caption which heads this article. I am taking the liberty of reprinting this editorial in full:

Two months ago *Christian Herald* announced that during 1930 evangelism would have a larger place than ever before in our editorial program. We meant that. We mean it more than ever now. For day after day the evidence accumulates of a great and unsatisfied hunger among church people—preachers and laymen—for the rediscovery, in their personal lives, of a vital religion.

Professing Christians, in these very modern, very liberal times, have tried all manner of things as a substitute for religion—and found them wanting. And now, disillusioned with substitutes and weary of cynicism, they are saying to the church:

"Sirs, we would see Jesus."

A simple request, that. But it sums up the deepest and most ancient of man's yearnings. And it can be granted! We can show men Jesus when we, ourselves, have seen him. To do that—to see him and to show him to others—is, we believe, the first business of the Christian church and of a paper like *Christian Herald*.

And to that task we desire, here, to dedicate ourselves.

We are told, from many places, that our country is on the eve of a great religious awakening. We believe that. We believe, moreover, that that religious awakening waits, at this moment, for men and women who are dedicated to bring it to pass. The beginning of that dedication is not a public matter. It is a personal transaction between the individual and his God. But it will become a public matter—simply because surrendered and dedicated lives are, and always will be, contagious. A genuine religious experience

—and that, precisely, is what we are talking about—is, and always has been, too good to keep. It is likely to be epidemic.

To the spread of such an epidemic *Christian Herald* stands committed. We offer no apologies that, in the months ahead, there will be more and more of the "old-time religion" in its pages; more insistence upon Christianity as a life-changing enterprise; more constant effort to make certain that each week's issue will have in it something for men and women who feel, today, that ancient longing to see Jesus. If we can do that, no apologies will be necessary. If, in some way, we can make religion vital in these pages, folks won't want to argue about it; they will want to try it for themselves.

Finally, we desire that the readers of *Christian Herald* shall share in this dedication. There are a million of us. We come from every section of the land, from every church. Joined in the fellowship of such a task as this, the revival of religion that men look and hope for will come, with certainty, to destroy our spiritual lethargy, to cleanse our lives, revitalize our faith, make us contagious Christians to whom those will come who wish to meet our Lord.

DANIEL A. POLING.  
STANLEY HIGH.

Please note the following affirmations in this editorial:

There is a great and unsatisfied hunger among church people for the rediscovery of a vital religion.

Men have tried substitutes and found them wanting. They now wish to see Jesus.

It is the first business of the church to help people to see Jesus.

We are on the eve of a great religious awakening which awaits out dedicated support.

Our personal religious life has tremendous public significance.

These men expect to preach more and more of the "old-time religion."

If a vital religion can be presented, people will not take time to argue about it; they will want to try it.

These outstanding statements of these two great editors are true. There is a spirit of revival in the air. For years it has been the prevailing fashion to disparage "old-time religion," but earnest men who have tried other things are now leading the way back. They realize that there are tremendously important spiritual verities gathered up in the great doctrines of the church which they had previously thought were worn out. Inside and outside of the churches men are hungry for God.

We believe that Doctor Poling and Doctor High and many of their associates are good and noble men, but we do not think they have such a transforming experience of Christ and of his gospel as is possible through obedience to the restored gospel. They have caught a glimpse of the tremendous significance of Jesus in the life of our modern world, but the complete satisfaction of their soul hunger is awaiting the preachment of the gospel by representatives of this church.

We believe that God is, that he loves men, and that he speaks to us in direction and inspiration to—

day. We believe that men can be saved by obedience to the gospel proclaimed by the Lord Jesus Christ and centering in him. We believe that those who are to become the partners of God in the rebuilding of the world must be born again from above. We believe that the kingdom of heaven is the divine ideal for human society, and that the people of this church are committed to the practical realization of this ideal as an example for all men. We believe that the church is even now moving forward under the guidance of our Lord and Master into ever richer fields of conquest.

In the light of these great and fundamental convictions the people of the church should lead the way in this coming revival. We should do this by careful cultivation of a vital faith, such as shall be evidenced in everything that we do. We should do it by developing and manifesting deep concern for the spiritual well-being of our friends and neighbors.

We are on the eve of a great revival. Let us move forward together to usher it in.

## Highway Builders? or Good Samaritans?

By J. A. Koehler

The Latter Day Saints Church claims to exist in fulfillment of prophecy. In the face of such a claim, the active mind will ask at once, What is the test of the truth of such a claim? How may one know that the church exists in fulfillment of prophecy? And the answer comes back to us at once, because it is so obviously true, "By its fulfillment of prophecy."

One reason for asking this question at the outset is that the text which forms the basis of this discourse is one of the stock arguments used by the ministry of this church to prove its divine origin. Surely you will agree with me that if this is the church the prophets said God would raise up in the latter days, then this church can make good with God, and, I believe, with good-thinking men, only by doing the work which the prophets said the people of God would do. At any rate, a church which claims to exist in fulfillment of prophecy *imposes upon itself the duty of fulfilling* that prophecy. A people which claims to be "*the called of God*," can justify its claim only by doing the work which God calls his people to do.

The text I have chosen is found in the 58th to the 62d chapters of Isaiah. These five chapters are one prophecy; they should be contemplated as a whole; and the stipulations of any given verse should be interpreted in the light of the evident theme of the prophecy as a whole. When this is done, it will be

seen that the "work before him" is the building of the highway of God for the people—a highway of economic justice, as we shall see. Verse 10 of chapter 62, and the three following verses, sum up the message of this prophecy and raise the question that I purpose to discuss. It reads: "*Go through the gates.*" That is to say, Enter into this field of endeavor; set yourselves to this task: "Cast up the highway; gather out the stones; lift up a standard for the people."

Now, what is a highway? And everyone will answer: A highway is a course of travel. True. But what is the essential difference between Highway number 40 and number 1? In answering for the purposes of this discussion, it should be remembered that the language of this prophecy is metaphorical; it is illustrative; and, therefore, deals with or connotes only certain limited facts of state highways which are conceived to be parallel with or analogous to a highway of a people. Just one truth is sought to be illuminated in this prophecy, and that is that different highways lead to different destinations. And this is the essential difference in Highways number 40 and number 41. One leads from Kansas City to Saint Louis, let us say, while the other leads from Kansas City to Canada. In this prophecy, however, the destination is not a position in space; it is a state of circumstances; it is the outcome to a people of its way of behaving.

Isaiah, then, makes choice of a very apt metaphor; for the highway of "a people" is the course a people travels to reach its ends. The highway of a people is the means a people employs to achieve its purposes; it is the *direction* a people gives to its affairs; it is the whole body of laws, institutions, and customs which marks its civilization. The highway of a people is its group behavior; its social order; its political and, particularly, in this case, its economic system. And this prophecy sets out, first, the ends, or fates, or consequences, to both the individual and the group, of the direction that is being given to economic concerns; and, second, contrasts this outcome with the blessings that issue from a just system of administration of economic affairs.

### *The Forces Which Control*

Every student of history should know something of the workings of the forces which control human destiny. Anyone, student of sociology or not, should know something of the factors which make for social solidarity or for social disintegration. All of us feel the effects of the characteristic or distinguishing features of our present industrial system. And everyone should know that peace, prosperity, and happiness, which are ends or destinations sought to be reached by every people, are conditioned in the

character of its social highway; its group behavior. These are destinations to be reached only by traveling a highway of just, orderly, and efficient government. And if there is one lesson more than another that Latter Day Saints, in common with other church peoples, need to learn from this prophecy, it is the truth that God will save the world as peoples; he will save the world through *government*; and government, too, which has to do with giving direction to and setting up a control of the essential activities of life. And these are all fundamentally social. "The government shall be upon his shoulder: . . . to order it, and to establish it, with justice and with judgment." This is the duty which this prophecy imposes upon the called of God.

Observe the truth of this as I read a few verses:

None calleth for justice, nor any pleadeth for truth. . . . Wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their doings. They have made them crooked paths, and whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us. We wait for light, and behold obscurity; for brightness, but we walk in darkness.

Thus runs the whole story. A life of economic confusion. A group misbehavior that worked present injustice to the individual and ultimate disaster to the people. A government devoid of the stuff of which the highway of God is builded; a government not grounded in justice and judgment.

#### *Erroneous Organization and Method*

When one contemplates the anarchy of our own modern economic highway; its scheme of property rights which is calculated by its nature to exploit the earnings of the masses—the social income; its income tax laws; its tariffs; and the whole mass of political jugglery which marks our business life; and when we read in this prophecy an accurate statement of the outcome to the men of today as individuals and as peoples of the workings of this system, it seems that Isaiah was talking about the world in which we live today. And a careful reading of that prophecy tends to confirm us in that conclusion:

Behold, the Lord hath proclaimed unto the end of the world. . . . His reward is with him, and his work before him.

It is of the men of the church today; the men of the Latter Day Saints Church, if you please, that Isaiah, by the authority of God, demands an adventure in community building that will "loosen the hands of wickedness"; that will "undo the heavy burdens" of taxation, or toil, or what not; that will "break every yoke" and "let the oppressed go free." "Behold!" saith the prophet, "the Lord hath proclaimed unto the end of the world"; a time when the crookedness of our economic paths turns the bless-

ing that should arise naturally from the advancements made in the arts and sciences almost into cursings. This is the age to "say to the daughters of Zion"—that is, the several nuclei of peoples which have grown up under the Restoration Movement, the cause of Zion: "Prepare *ye* the way of the people." This is *your* calling; to "lift up a standard" of right behavior for *peoples*. *This is your* task; to order and to establish the government; to build the kingdom—Zion, in preparation for the coming of the Son of God. "There must be an organization of my people . . . to advance the cause which you have espoused." The cause of righteousness, which comprehends economic justice.

#### *Attitude of the Church*

The resistance from within the very body of the church to the social attempts which the leaders of the church seek to put forward, justifies the plainest kind of talk on the question of building the highway of God—the highway of economic justice. Note how Isaiah speaks out on this subject again and again throughout this whole prophecy:

The Lord hath sworn by his right hand and by the arm of his strength, Surely I will no more give thy corn (i. e., the products of your labor) to be meat for thine enemies;

to become the property of others for possession and use as if it belonged to them by some private right.

And the sons of the stranger shall not drink thy wine for the which thou hast labored. But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

It seems impossible to me that any man of God, anyone who is fit for the kingdom, should resist the social attempts of the church which seek to embody these principles of social justice in a law of the group; i. e., to build the highway of God for the people.

This restored church, through all its prophets, has proclaimed to the world that this is the purpose for which this church exists: to build a highway of God and to make it a standard for the people. What is the theme of the official communications of the founder of this church? I ask, What is the theme? the subject he seeks to develop? In the opening paragraph of an article from his pen written for the "*History of All the Religious Denominations in the United States*," Joseph Smith says this:

The Church of Jesus Christ of Latter Day Saints was founded upon direct revelation, as the true church of God has ever been, according to the *Scriptures*. And through the will and blessing of God, I have been the instrument in his hands, thus far, to *move forward the cause of Zion*.

"Zion," that is the theme. True, he speaks on questions of theology, education, and governments in general; and gives direction concerning the or-



ganization of the church and the administration of sacraments and ordinances, etc., but these are incidental to the theme and contributory to the purpose. His message was a message of social justice; of economic and domestic and political righteousness. The great body of rules of conduct which he gave to the church, relate to economic righteousness. And to achieve these he sought to inspire the church (1) to purchase lands as groups; (2) to gather together to form communities; (3) to mobilize their resources in man power and capital; and (4) to build a civilization, a Zion, a highway for the people, which even the nations of the world which "stumble at noonday as if it were night" will be "constrained to acknowledge is in very deed the kingdom."

#### *The Use of the Things of This World*

And each prophet in succession has sounded the same call; though of course they had not the same occasion to give again to the church the body of laws which were to govern the people in this enterprise. Our second leader, in speaking on this subject, made devotion to this task of highway building a moral duty. "It is *incumbent*," says he, in relation to this task of community building, "to use the things of this world in the manner designed of God"; that is, to set up the Christian mode of economic behavior; so "that the places where the Saints occupy may shine as Zion, the redeemed of the Lord." "Zion"; a new social order; a Christianized industrial society, a community life, which implies a government, grounded in justice and judgment. And this is the stuff, I repeat, with which the Government of God, the kingdom, is builded.

As for our present leader and prophet, his warnings of the fate that will attend us if we fail to make good at this task are so numerous, so emphatic, and so constant, that all who have ears to hear know that "Zion," the beautiful, which beckons us on, is the one hope of his accomplishments. And to our present social attempt he lends the full strength of his prophetic office. Thus have our modern prophets, together with the prophets of ancient times, set out the call of God to this people, which is to build the highway of the people.

#### *The Good Samaritan*

That brings me to the second phase of my talk, the story of the Good Samaritan. You know it. You learned it at your mother's knee. A traveler was on his way from Jerusalem to Jericho. As he journeyed on this highway, he fell among thieves which stripped him of his clothing, took away his goods, wounded him bodily, and left him lying at the roadside, half dead. A priest, traveling the same

highway, looked upon this mass of flesh and bone, and passed by on the other side. Likewise, a Levite, when he came that way, looked upon an object in the ditch, and passed by on the other side. Then a *man* came along. And being a man, he saw a fellow man in need of help. And being a man, this Good Samaritan was moved with compassion toward him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. You know the story.

And that Good Samaritan was rated as a social outcast; an inferior being; a kind of humanity not in favor with God. Not even some religious people of today have outgrown the childish and pitiable notion that they have a monopoly on the good will of God. And, like the priest and the Levite of yesterday, they shun the tasks which deal with the practical problems of human living, and betake themselves to devotional seclusion, and pray for the misguided Good Samaritans of the church who desecrate their pulpits with doctrines of social justice, and who seek to make the church an instrument of freedom to the oppressed, an instrument of safety from the wounds of ungodly customs, and to "break every yoke"—they pray for these, I say, that God may have pity on them, and win them away from such interests, and cause them to "pass by on the other side," and to hasten to honor God with prayers in the sanctuary. It is still true with some present-day priests and Levites, that the Good Samaritan who seeks to become a builder in the kingdom is a social outcast.

But I have a few questions to ask concerning this Good Samaritan. In what way, I would ask, did such righteousness (for righteousness it was) improve the road from Jerusalem to Jericho? Did this Good Samaritan righteousness make that highway any safer? Were the liabilities of being beaten and of having one's goods taken away again any less the day after than they were the day before? Did this Good Samaritan righteousness make opportunity to pursue the tasks of life on this highway any freer? or more equal? or universal? Did this righteousness promote the cause of justice on this highway? Or was this Samaritan's goodness an act of mercy? or of charity?

#### *Will Good Samaritanism Establish Government of God?*

Let us come a little closer to home. Would 100,000 Latter Day Saint Good Samaritans, healing the wounds daily of unfortunate victims on a Babylonish highway, convert that highway into the government of God? One step further. Suppose that instead of each Latter Day Saint Good Samaritan

going about single-handed, individually, privately, to extend mercy and to heal wounds, all Latter Day Saint Good Samaritans should band themselves together to combine their resources and to dispense charity publicly or as groups of peoples, would that establish the government? Would that build Zion? Would that kind of righteousness reshape the kingdoms of this world and mold them into the kingdom of our God and his Christ? Would that goodness build the highway? And yet, that is almost the measure of the kingdom-building righteousness of almost any church that exists today.

Today, the story of the Good Samaritan is being reenacted on our own highway of life—our economic highway, which we ourselves have builded and which we travel daily in our endeavors to achieve prosperity and to secure ourselves against want from the loss of goods or of opportunity. As a group, one of our latest Good Samaritan stunts, if such a noble act it is, is an enactment by a group of self-styled Good Samaritan Congressmen, supposedly designed to heal the wounds of a whole mass of travelers—farmers, who have been stripped of their property, in traveling this highway, with business weapons which society itself has put into the hands of its citizens privately for so-called lawful and legitimate uses, in exploiting the social income.

Today, we, ourselves as peoples, by our own choice of highways, have put ourselves under the necessity of asking a few of our citizens privately for the privilege of mobilizing our man power and using our wealth to build roads, for example. We call it issuing bonds. And then, in our corporate capacity, we make one Good Samaritan gesture after another, such as the passing of income tax laws, in a fruitless attempt to restore to our wounded citizenry some of the goods taken from them on our own financial highway with business weapons of our own choosing. Thus runs the story on our modern economic highway.

(To be concluded.)

### What Is a Successful Man?

A successful man might be described as one who makes his own way in the world; one who gains and holds the respect, confidence, and affection of those with whom he works, and with whom he plays. One who learns to work hard, play hard, and fight hard. One who is willing to take a reasonable chance, who is neither a coward nor a quitter. One who puts more into his job than he takes out of it, and gives to humanity the best that is in him without due regard for return.—*James S. McCulloh.*

## Kidney, Liver, Bladder, etc.—Chapter 6

By A. W. Teel, M. D.

### 1. Kidneys

The kidneys are associated with Bright's disease, or nephritis, which is responsible for over a hundred thousand deaths in the United States; a figure approaching to that of heart mortality and also pneumonia deaths. It is believed by some that even moderate meat eating has something to do with nephritis, and it is well known that coffee and tea in excess stimulate the kidneys because of the ingredients they contain.

The more chronic type of focal infections which breed streptococci (a pus germ) are causative, and gout and diabetes contribute.

Self-medication is one of the reasons for toxic action on the kidneys: the use of proprietary or patent medicines, prescribing by the druggist, or the passing of doctor's prescriptions from one person to another without the physician's consent. In any event, Bright's disease does not suddenly insult the individual without lengthy reasons.

We are unaware of the existence of our kidneys in health. Kidney disease is intimately connected with the condition of the heart. Prevention here depends on removing or preventing the poisons of the infectious diseases or focal infections. Constipation and faulty eating is another prolific cause. Moderation in diet is important, especially reduction in protein foods. It is important to drink plenty of water, not necessarily bottled, at least six glassfuls a day. Any safe drinking water is splendid.

All oxidation within the body produces carbonic acid gas and water. The carbonic acid gas is of no use in the body but passes off as waste through the lungs. A great deal of water must pass off from the body, so as to wash away the waste matter. The oxidation of albumin produces, in addition to the water and carbonic acid gas, urea, or a poisonous waste substance, and urea must be removed as fast as it is formed. Urea and all substances like it are given off by the perspiratory glands, and also by the kidneys. The waste mineral matter of the body also passes off by the skin and kidneys. Each kidney is made of coils of very fine tubes lined with epithelial cells. These cells separate the urea, mineral matters, and water from the blood, and pour the whole into a single tube which goes to the bladder. The kidneys get rid of many times as much urea and mineral matters as the skin, but the skin gives off nearly as much water as the kidneys. If the kidneys can not get rid of the urea, then the whole body is poisoned, and Bright's disease comes on. Then the skin may give off much more than its natural amount of urea.

The waste stuffs of digestion, urea and urates, are formed in the liver and brought in the blood to the kidneys. The blood reaches the kidneys from the aorta, and then a large vein carries the purified blood back to the heart. Waste from the kidneys is conducted by means of the two excretory ducts or tubes, the ureters, to the bladder. As filter glands, the kidneys contain a spongy mass of capillaries, and keep working all the time, pouring out each twenty-four hours from three to four pints of urine into the bladder. Therefore the need of supplementing the labor of the kidneys by bathing and frequent washing of perspiration products from the skin, rather than the suppression of perspiration. Plenty of water, say six to eight glasses, plus green vegetables and fresh fruits, keeps the cells of the body flooded with water and keeps them healthy. The blood stream is thus diluted and not overloaded with poisons.

When we realize that from two thirds to three quarters of the entire weight of the body is water, that most of our food is water, it becomes a matter of decided importance to know that it is pure and potable. Potable water is reasonably free from noxious germs and from harmful ingredients of all kinds, whether in solution, in suspension, or in sediment.

#### *Importance of Urinalysis*

Urinalysis is important in the examination of patients. Detection of the diabetic subject is of particular importance, owing to the sudden onsets of unconsciousness to which he is subject. Anyone known to be diabetic should be kept under regular and frequent observation, and should he show an increasing amount of sugar, or manifest any serious symptoms, he should be treated until the condition is improved. Trivial injuries, particularly to the feet, sustained by diabetic persons, are very likely to lead to a prolonged disability. Consequently any wound failing to heal in a reasonable time should be an indication for urinalysis and for the suspicion of diabetes.

The urine contains blood, much albumin, and many casts. There are no distinctive renal symptoms to be separated from those of the primary disease. But the kidney lesion is so extensive that it seems as if it must have much to do in causing the death of the patient. There are seven different kidney lesions, each one of them frequently associated with heart disease. With chronic congestion of the kidney, the cardiac symptoms are not very severe; more or less dropsy is often present, the quantity of urine is somewhat diminished, its specific gravity is normal or high, the proportion of urea to the ounce of urine is increased, albumin is present in small quantities, and there are but few casts.

#### *2. Liver*

Liver troubles are various. It is the largest organ, or gland, and weighs three pounds, or more than the brain. It branches off just below the stomach exit. Receiving blood from all parts of the body, it acts on the toxic materials in the stream and gets rid of them, particularly of disease germs, it being the great poison filter. But if the strain is too great, we become bilious, as from eating tainted meat or spoiled food of any kind, and then loss of appetite, and dull and feverish conditions arise. To the under side of the liver is found the pear-shaped pouch called the gall bladder, in which bile is stored before exit to the intestines. If the gall bladder becomes inflamed, gallstones will form. If these stones pass out into the duct, they give much trouble, blocking up the duct; and passing into the blood are poisons which produce a jaundiced condition. Fatty degeneration of the liver cells arises from overeating, from want of proper exercise, and from wasting diseases. Exposure to great heat causes functional disease and congestion. Active exercise in open air and baths should be indulged in daily, with proper diet regulation.

In discussing the liver, formerly all abdominal troubles were referred to the liver, were they intestinal indigestion, autointoxication, constipation, or diarrhea. It was such a handy thing to say it was "the liver." Cathartics were used, and with benefit. Flushing the bowels expelled the bacterial invasion. Today we are able to make correct diagnoses, and only in a few instances are we obliged to resort to operation.

Cirrhosis, or hardening of the liver, is always the result of the action of a poison, in small doses, long continued. A cirrhosis once begun soon becomes a definite disease with its symptoms, its complications, its evolution, and its termination. When one has a very complete idea of his condition and takes into consideration the anatomical and functional condition of the kidneys, then, with proper instruction from his physician and proper medication, the general condition will improve to the point of apparently perfect health. The patient seems actually to be cured.

In dyspeptic cirrhosis, the liver is large, smooth, remarkably hard, without increase in volume of the spleen. The duration is very long, even ten years. As a cause of this we may suspect the action of acetic acid, which is so frequently formed in the stomach of dyspeptics. Among the poisons from without which cause cirrhosis, are lead and alcohol.

The thing to do is to give suppleness and free play to the internal organs of the body. Any kind of displacement or congestion is remedied by special motions of the abdominal muscles. Those whom exer-

cises around the waist tax freely, need it most. The matter of exercise is reserved for a special chapter, but must be referred to here for freedom of the vital organs. Hence tight belts are an abomination. Exercise freely the torso, and make it flexible. Turn the hips vigorously one way as far as possible and then the other. This gives a vigorous twist through the center of the body. It affects the stomach, liver, and all the vital organs. If the chest is expanded, if a full breath is retained at the same time, it affects the diaphragm. Sudden jerks are unnecessary. A certain flexibility of torso is beneficial to the circulation of the deep vital organs. Certain manipulations are helpful to the dyspeptic or to those suffering from congestion of the liver.

### 3. Bladder, Prostate, etc.

Urinary calculi, or stone in the bladder, are due to infection in the urinary tract as well as to stagnant flow of urine. To reduce the concentration, more water drinking is essential, as is also the use of fruit juices, vegetables, etc., which have more value than drugs advertised for that purpose. Blood in the urine is associated with calculi in the urinary tract, and sometimes it occurs from tumors of the bladder which, if neglected, show a marked tendency to become malignant.

It is upon the internal abdominal organs that the marks of misuse are impressed, though invisible. Where there is a misuse, there follows a gradual deterioration of organs and tissues, with reduced functioning. Premature decay begins in the blood vessels, the heart, and the kidneys. Chronic kidney disease brings on high blood pressure. Meat in excess is harmful to the kidneys under these conditions, as also are forms of alcohol, the use of tobacco, the constant use of condiments, and excess of the usual beverages of the dinner table.

Then there is the pancreas, which, if out of order, resembles hardening of the liver, with symptoms of emaciation, excess of fat, and indigestion. The spleen may be enlarged, when there is steady pain in that region, and shortness of breath. These organs are each essential to the individual's health, and each plays a part dependent on the cooperation of the other organs. For this reason good health and sound condition of the parts are a matter of general health. Were we conscious of our complex internal machinery, we could have no time to live. Health regulates internal anatomy to the unconscious workings of nature, but sickness gives each organ affected a sensibility which is disagreeable.

There are young persons who, for months or years, have a little albumin and a few casts in the urine, with a moderate secondary anæmia. It is very difficult to tell whether or not they have a true ne-

phritis. As a rule they get entirely well. The secret in managing them is to give them good dietetics and out-of-door exercise. There is a group of cases of primary nephritis which run a sub-acute course from the outset and occur without discoverable cause in persons whose health previously has been good. In some persons at first there are only loss of appetite, headache, and an increasing pallor of the skin and mucous membrane.

Just when the variations of the normal bladder have fallen below par is often difficult to determine. The muscular framework of the bladder, when there is any hindrance to micturition (urination), must do more work than formerly. The effort the bladder must make, to expel its contents, in cases of stricture of the urethra or enlargement of the prostate gland, is in an increasing ratio. The normal bladder has an extraordinary vitality for the resistance of micro-organisms, but when there is a congestion of its walls, or a hindrance to urination, it becomes receptive to the invasion of bacteria. However, the intolerance of the bladder is in proportion to the extent of the changes. With patience and perseverance all the details of the inflamed bladder can be studied and reduced.

In the bladder the concretions are produced by parts of the mucous membrane of the urinary passages, occurring preferably where inflammation has caused collections of mucous and epithelial cells in the bladder acid. If the urine decomposes in the bladder, producing triple phosphates, concretions or stones can be formed of this.

In ageing men the prostate gland, situated at the neck of the bladder and about the size of a chestnut, may enlarge. Then there is frequent desire to urinate, and sometimes this is prevented by inflammation. Medical assistance is necessary. The disturbance in men from hypertrophy (enlargement) of the prostate gland is more serious than that of the menopause in women. Frequency of urination increases and becomes more difficult, with bladder distention, with the necessity of using a *catheter*, which while a temporary necessity will likely increase the infection. Early treatment and diagnosis is important if operative procedure is later to be avoided.

Hernia, or rupture, is a condition in which some part of the contents of the abdomen, particularly the intestine, escapes and forms an external tumor. It is usually caused by violent muscular effort or straining, and is especially apt to occur in the tropics, as a result of loss of flesh and general muscular relaxation. Though it develops gradually, its appearance is often sudden. Inguinal hernia appears as a swelling just above the fold of the groin,

# NEWS AND LETTERS

## Brooklyn, New York

*Schenectady Avenue and Park Place*

The annual election of officers resulted in almost the same corps of officers being sustained for the coming year as was had last year. Brother Archie Hawkins, formerly superintendent of the Sunday school, was given charge of the Department of Recreation and Expression, while Charles R. Hield, formerly superintendent of Recreation and Expression Department, was given the place vacated by Brother Hawkins. Brother Charles W. Harris, branch treasurer, was able to report a good balance on hand to begin the new year activities. The branch has recently adopted the envelope system for contributions. Brother Howard Mousley was appointed presiding deacon. The year with Pastor T. J. Elliott has been a happy one full of progress. We look forward to a great year this 1930.

A fine sacramental service was held February 2. It is gratifying to note the earnestness and the progressive tone of the testimonies. Thankfulness for past blessings was noted, and more than that, a determination to prepare for future service in the church. Practically all the seats in the church were occupied at this service.

For the first time in some years New York Branch has three young people in Graceland, Frances Hartshorn, Dorothy Elliott, and Billy Nichols. Each of the three, though far away, had a touch of home at Christmas time. Billy spent the holidays with his parents; Dorothy's mother, Sister T. J. Elliott, wife of the pastor, made the trip to her old home in Saint Louis and met Dorothy there for a holiday visit; and Frances had a chat with her parents by long distance telephone. All give the customary report of Graceland, that it is a fine school full of fine young people.

The choir meets every Friday night to study the oratorio *The Course of Time*, and finds it beautiful and full of inspiration. Chorister Roy Squire has passed the baton to Sister Amy Glassford for this work. Sister Glassford, who for the past two years has been a student of voice in the city, has been chosen to sing two soprano solos in the oratorio at

which may pass on down alongside the testicle, becoming scrotal.

In femoral hernia the swelling is just below the fold of the groin, and usually much smaller than in the inguinal form. The swelling is soft and elastic, and at first goes back, or can be pushed back when the patient lies down. Sometimes it will not go back, and it is then said to be irreducible. If the hernia becomes so tightly caught in the ring through which it passes that the circulation is arrested, it is said to be strangulated, and gangrene of the intestine will result soon, unless a surgeon is consulted immediately.

The temporary treatment of hernia consists in the application of a truss. Before the truss is applied, however, the hernia must be put back or reduced; if this is not done, the truss will press on the delicate intestine and cause severe pain and inflammation.

Those having hernia, especially if strangulated or irreducible, should immediately consult a physician.

General Conference, and the choir feels fortunate in having her help in the study of this difficult work.

Wednesday night, February 5, about twenty members attended the recital debut at Carnegie Hall, of Brother James R. Houghton, of Boston, Massachusetts. They report an enjoyable evening. The following is taken from the critic's report in the *New York Times* of February 6: "A full and rounded baritone voice of velvety richness and ample range and power."

Brother Edstrom, from First Chicago Branch, preached for us Sunday night a few weeks ago. We are looking forward to a visit from Brother and Sister Richard Baldwin in the near future. They recently passed through New York on their way to Boston from their mission in England.

Sister Mildred Chatham, who is attending art school in Brooklyn, recently received a scholarship from Pratt Institute of Arts and Sciences, the school in which she is enrolled. She will graduate in June.

The cradle roll has received an addition since last report in the baby daughter of Brother and Sister Charles W. Harris. She has been named Janet Ruth.

Christmas was observed in this branch with a play depicting scenes from the first Christmas. It was given by the junior and intermediate members under the direction of Sister Paul Belleisle. The parts of Joseph and Mary were taken by Walter Seydam and Jeanette Deane. A playlet was given by the primary children, under the direction of Sister Ada Schenk.

Several from Brooklyn will attend the district conference in Philadelphia, February 22 and 23, also a number are planning to attend General Conference. Some will go by automobile and some by train. So great is the enthusiasm that some know already the day and hour they will leave for Independence.

Our faith and prayers have been extended in behalf of the sick and afflicted on occasions during the past few months. Sister Eva Swanker, who was very ill, is much benefited. Brother Moore is still in poor health. Sister Hazel Jack, of Peekskill, suffered an operation about Christmas time and is still confined to her bed. She is much in need of our continued prayers.

## Choir Sings General Conference Music

February 14.—A packed house greeted the singers from Council Bluffs, South Omaha, and Omaha Branch Choirs at Omaha Central Church Sunday evening, February 9. The musical program was taken from J. T. Gresty's oratorio, *The Course of Time*, and while it was the first public appearance of the local choirs with this Simon pure Latter Day Saint oratorio, the whole presentation had the characteristics of a well-seasoned choir giving regular numbers from a much less difficult and older musical composition. Much comment and praise and many congratulations were given at the close of the service, and Saints were loath to leave the little church, so spirited and happy were they.

This but illustrates once again what true consecration and personal sacrifice will do in a worthy cause, especially when it is the cause of our Master. All who sang in the choir came from various walks of life, and no inconsiderable distance in attending rehearsals, besides having other church duties with which to keep pace. We congratulate Brother Gresty and rejoice with him in knowing that he has faithful and willing workers who together with him under the grace of God are helping to lift this department of the Lord's work to new levels. I feel that the success of any cause is largely dependent upon leadership. To have power to gather people to a common cause under adverse circumstances and to get them to work is the test of faith and ability. In this, the local leader, Sister Audentia Anderson, proved the rule, and we of this community feel indebted to her and her loyal workers for this splendid foretaste of General Conference music. We will meet you, Brother Gresty and all, April 6, at the Centennial Conference. JOHN L. COOPER.

## Louisville, Kentucky

Saints of Louisville Branch are holding their own. Elder H. W. Burwell is the pastor and is supported by his two counselors, Elders W. H. Hanner and G. H. Ferguson. Other members of the priesthood are two priests, one teacher, and two deacons. All are busy men, but they find some time to devote to church work along the lines of their several callings.

January 26 it was arranged for District Missionary J. O. Dutton to begin a series of meetings. During the first week the weather was bad, and Brother Dutton was called to Sulphur to care for two funerals. One was the funeral of Abell Maymon, five-year-old son of Brother and Sister W. G. Maymon. The other was that of Doctor Abell, Sister Maymon's father. Doctor Abell was eighty-five years old; was not a member of any church. However, in the latter part of his life he liked to talk about the faith of the Saints and became somewhat favorable toward it.

The first week of the meetings the weather was bad and the interest not the best, but the last week showed a marked improvement. Several desired Brother Dutton to continue the third week, but he had arranged to begin meetings in the group at New Albany in the hall, and the request could not be granted.

The group is doing well under the general direction of Elder Burwell, and is faithfully served by Priests W. O. Robertson and E. A. Jaegers. Brother Jaegers has long been associated with the Saints at New Albany, and Brother Robertson is district bishop's agent. The group now has about as many active members as the main branch at Louisville. During this first week of their meetings they have done well at turning out, and a goodly number of nonmembers have been attending. After another week Elder Dutton is going to Byrneville to conduct a two weeks' meeting there.

The Louisville members are hopeful that some time in the near future the upper story may be put on their large basement where meetings are now being held. May they be prospered to this end and the work be more firmly established.

## New Philadelphia, Ohio

Saints of this branch were pleased to have Patriarch Gomer T. Griffiths, of Kirtland, with us February 9. He is the father of this branch, having organized the church here in 1885, and his many friends were glad to again welcome him. This was the second Sunday of the unified services that are being tried out here in the hope of interesting the young people in the church.

Brother Griffiths was the principal speaker of the morning services, and his talk was directed to the young of both the church and Sunday school. He gave an instructive lecture from his charts in the evening. Under his leadership a priesthood meeting was held at 2.30 in the afternoon. His instructive talk and fatherly advice were greatly appreciated by the members of that body.

Immediately following the above meeting, Brother Griffiths conferred patriarchal blessings upon Brother S. B. Mansell and Sister Edna A. Howells.

Monday and Tuesday evenings, Brother Griffiths held preaching services, and also on Wednesday evening at the home of Brother and Sister Charles Hensel, in Uhrichsville. He departed for home on Thursday.

The Women's Department has been busy. The members meet each Wednesday at the church to quilt and enjoy a pot-luck dinner at noon. The department has recently accepted two invitations to repeat its play, "How the ladies earned their dollar." The third Thursday of each month is regular business meeting and social gathering.

The *Book of Mormon* study class is progressing splendidly, even though we have a rather small attendance.

The members of the priesthood have been preaching some wonderful sermons the past month, and attendance has noticeably improved.

The branch was saddened by the death of Sister Margaret Gardner, of Uhrichsville, February 1. Elder William Goudy preached the funeral sermon, Elder John Carlisle assisting. A large number of the Saints from this local attended the funeral.

A Boy Scout Troop has been organized under the leadership of Brother Richard Watkins. The troop gave a social and entertainment February 1 to secure funds for its equipment.

## Coldwater, Michigan

Unity of thought and action of the departments has characterized the winter's work in Coldwater, and as a result progress has been enjoyed. This is one of the oldest branches of the Reorganization, having had an uninterrupted existence since 1860. It is composed of members who wish to pass on to their friends the light and hope which are theirs.

February 11 the *City Daily Reporter* came out with the following write-up:

"The young people's church school at the Saints' chapel was supported by the seniors last Sunday evening in a splendid program memorializing Lincoln, the 'Savior of our Country.' After a brief, but very interesting lesson on the subject, 'Prehistoric North and South America,' sixteen of the school participated in the exercises. A sextet of girls rendered patriotic musical numbers, with Mrs. Gallagher at the piano. Papers to the number of ten were read depicting the attributes of Lincoln's life and character, taken from his biographies—from birth to death, from poverty to the White House. There was woven a rich mosaic of the wonderful career of the man who presided over the mightiest Republic on the earth in the hour of its greatest danger. The papers were so classified as to form successive steps in the development of the life of our martyred President, to the time he was claimed by the ages.

"The school was in charge of Mrs. S. W. L. Scott, and the program enlisted the close attention of the audience from start to finish. Many fine lessons were seen, and everyone was enthusiastic."

The pulpit has been blessed from Sunday to Sunday. The Sunday school is bright and cheerful. All departments are diligent, and when they fraternize and function decorum is prominent.

The subjects from pulpit and before the church school have been enthusiastically considered from the following rallying points: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—*Deuteronomy 33: 13-17.*

While we have closely adhered to the record of Joseph as the chief textbook, the lessons have included information from other sources, and all have combined to teach us that Joseph's land is great and growing greater, that her resources are many, that her products excel, and that her people are progressive. As a result of the things we have heard and studied, our faith in "the God of this land which is Jesus Christ is great."

For what purpose has God consecrated Joseph's land?

For a beautiful Zion. Listen to England's greatest Commoner, John Bright, apostrophizing America in 1862: "I have a bright vision before my gaze. I see one vast Confederation stretching from the frozen North to the glowing South and from Atlantic's wild billows westward to the calmer waters of the Pacific main. I see one people, one law, one language, and one faith, and all over that wide continent the home of freedom and the refuge for the oppressed of every race and of every clime. From this bright spot shall be proclaimed the *peace that shall soften the world and assure happiness through the union and love to all God's people.*"—*Speech in Birmingham.*

Again, a senator of the United States Congress from an Illinois district has seen a vision of future America: "I see America enthroned in her virtues, presiding as the mistress of the fates of the world, vanquishing force by scorning its use. About her heart is the shield of honor, in her hands neither spear of power nor the scepter of military authority. She will but sway her wand of love, and beneath this will appear the geni of trust and faith to lead the nations of the world to justice, liberty, and peace—the mission of America to mankind."—*Speech in the Senate, 1920.*

We think these ideals prophetic. We should remember Jesus Christ the God of this land and "fear God, give glory to him."

## Beardstown, Illinois

February 18.—Central Illinois district conference was held at Beardstown February 1 and 2. Prayer meeting was held Saturday morning at ten o'clock and the business session in the afternoon. A few visiting Saints arrived for the Saturday services, and more came for Sunday.

The following delegates were elected to General Conference: Frank Corcoran, L. C. Jones, Leah Denton, Jennie Thomas, Lena Shoemaker, Nora Williams, and Pearl Jones.

District President F. T. Mussell preached Saturday night, and at this service Ernest Thomas, of Beardstown, was ordained to the office of elder. Brother Thomas has served the branch as deacon for the past six years, and his efficient work warrants this higher calling.

Sunday afternoon Brother Edward Williams, of Macomb, Illinois, occupied the pulpit, and Brother William Vanhoosier, of Taylorville, preached Sunday night.

Brother Mussell remained here since conference and held a two weeks' series of meetings. The interest has been good; from three to twelve nonmembers attended each service.

## Santa Barbara, California

February 17.—The Saints at Santa Barbara are enjoying a good spirit in the church of God. We are making progress in spreading the gospel story. A goodly number of our attendance are nonmembers, but they have expressed their desire to work with the Saints.

The Women's Department is making great progress. It has organized the girls into four groups: Blue Birds, Orioles, junior Temple Builders, and senior Temple Builders. Supervisor of young women, Hattie Newkirk, is in charge. Brother Clarence Lant has organized his boys' class into a Junior Legion.

Recreation and Expression Department Superintendent Paul Reed has encouraged a dramatic club, in which Harry Pederson will supervise. The Saints are working one with the other, and the pastor in charge, Elder Herbert Pederson, and his associates.

In times past we have enjoyed visits from Missionary George H. Wixom.

We had District President Teagarden for an all-day session. He delivered two splendid sermons and a solo. "*In that beautiful garden of prayer.*" Elder Jack Milner, coun-

selor to the district bishop, gave a talk on "*The duty of the bishop.*"

Sunday, February 16, Elder Glaude Smith, from Los Angeles, was the speaker morning and evening. Saints of Santa Barbara enjoyed hearing these brothers, and we hope that we may in the future enjoy the presence of more of the officers. We extend a hearty invitation to all that pass through Santa Barbara to stop and see us.

## Brentwood Branch

*Saint Louis, Missouri*

Brentwood Branch is again accomplishing a number of undertakings. The first Sunday of the new year we had home-coming, and the church was almost filled. February 9 was Family Day and proved a great success. It was encouraging to see so many complete family groups worshipping together. Brother B. S. Lambkin, of Burksville, Illinois, was the morning speaker and gave good advice to us as families. Every seat in the church was occupied. Every service was attended by some one who has not been present for some time. It was good to see these humble souls again taking their places in branch work.

February 13 at 8.30 p. m. a beautiful wedding occurred at the church when Eldora Mizell and Ralph N. Remington were united in matrimony, Elder C. J. Remington performing the ceremony. Again the church was taxed to capacity, and a most enjoyable time was had by all. A program and feast were prepared for the congregation.

The primary department is constantly increasing, and we are acquiring equipment to meet the demands. We now have an enrollment of forty in the primary department.

A most enjoyable time was had Friday evening at a Valentine party at the church.

## Stonington, Maine

This winter has been a fairly busy one for the Saints of Stonington and of the district of Western Maine.

We were glad to have a short visit from Apostle R. S. Budd at and after the district conference in October. His sermons and personal influence at the conference were educational and uplifting.

After the conference, a hastily arranged swing round the district was made in company with the district president, Elder E. F. Robertson, Brother Budd having opportunity to preach to Saints at Stonington, Vinal Haven, and Rockland as well as at Little Deer Isle where the conference was held. Brother Robertson has also since visited all points in the district except Dixfield and held meetings. He has found opportunity for effective work almost everywhere.

At Stonington the Saints have been busy in regular church and departmental work. Attendance in all departments is good and, we believe, generally on the increase.

In November the dramatic club gave a play in the opera house, from which they realized more than fifty-five dollars. In December the Women's Department had a sale, supper, and social in the Odd Fellows' hall. This netted ninety-seven dollars.

The younger married women, and a few single ones, have recently organized a Loyal Workers Club, which seems to be in a position to do a great deal of good for the church in a social way. Not only are some women of the church there finding an opportunity for service, but several nonmembers are also active participants.

Wednesday evening, February 12, there was unusually large attendance at the prayer meeting. At the close of the service one of the sisters took the pastor's wife by the arm and led her into the large room which had been decorated for the occasion and stopped her before a beautiful birth-

day cake. While she was counting the candles (sixteen of them) the Orioles came marching in, singing an improvised version of a popular song, and surrounded her. By that time the entire prayer meeting crowd, considerably augmented by new arrivals, had found its way into the room.

An appropriate program followed, and Sister Robertson was made the recipient of several birthday presents, including a gold coin presented by one of the sisters on behalf of the branch and departments. Ice cream, cake, and fudge were served and a short time spent in social enjoyment.

A few weeks ago Brother Robertson exchanged pulpits with the minister of the Congregational Church. Both congregations seemed to enjoy the change.

Western Maine District has not reached its quota of baptisms, and we fear it will not do so, but we are making friends. Some of our members who have not been attending the services for a long time are becoming active, and we believe there will be new members brought into the fold after a time.

### Reunion of Midland District

Midland District, England, held its January reunion in Leicester Branch January 11 and 12. Though it was unfortunate that the program as outlined could not be carried out in detail, arrangements were happily made to care for all who came, and the association together was pleasant.

At 5.30 Saturday evening refreshments were served the visitors. By this time some had arrived from Sutton-in-Ashfield, also Brother W. H. Greenwood, from Manchester. Brother Greenwood is the British Isles missionary.

For a time the reunion was unavoidably held up. Shortly after seven o'clock a telegram arrived from the district president saying that he could not arrive on time because of a mishap to his car. Other visitors arrived during the delay, including Brother J. Schofield, counselor to the district president.

The time allotted to the various departments was passed, and the time given to the Leicester Religians had arrived. Though some services had been omitted we were ready at eight o'clock to open the reunion. High Priest J. Schofield, of Birmingham, presided. A good crowd had assembled for the concert given by the Leicester Religians, and there was little variation in the program from that given November 9 and 10 at the Leicester Branch Rally. Under the direction of E. R. Chappell the entertainment was full of interest to the audience. All admitted that a most enjoyable two hours had been spent.

The Sunday sessions opened with prayer service at ten o'clock in the morning, T. W. Newport, president of Leicester Branch, in charge. Several prayers petitioned God for his blessing upon the day's services, also that the blessing of heaven might rest upon the objectives to be obtained by the church.

This was followed by a preaching service in charge of High Priest J. Schofield. During this hour District President Joseph Holmes and his family arrived. Two young members of the priesthood were speakers at this meeting. Both gave interesting talks. A solo, "How lovely are thy dwellings," was sung by Sister Ida Norton.

At two o'clock in the afternoon the Sunday school was presided over by Franklyn Schofield, district Sunday school superintendent, who addressed an interesting short talk to the young scholars on "Forward during 1930." This was followed by E. R. Chappell, who gave an attractive talk to the adults on the same topic.

An uplifting fellowship service in charge of the district president followed the Sunday school, the testimonies being encouraging to all.

At six o'clock in the evening the service was conducted by the district president, W. H. Greenwood, of the seventy, speaking from his text, Ephesians 14:12: "But unto every

one of us is given grace according to the measure of the gift of Christ." A quartet selection "Let the lower lights be burning," was given by Sisters Ida Norton, E. R. Chappell, T. J. Norton, and W. B. Arrowsmith, of Birmingham.

### Adelaide, South Australia

The Centennial Oratorical Contest is now finished in Australia, and we are pleased to know that our candidate came second, a bare margin behind the winner. South Australia did very well, and we are pleased with the wonderful response the young people made when called upon for such work.

Wedding bells have finished ringing for the present, and the bridal parties are settling down to a life of love and labor for the Master. Elder Charles Davies and his bride, formerly Elsa Alberts, are domiciled not far from the church in Kensington, but Elder Colin Cornish and his bride, formerly Evelyn Turner, are leaving January 16 for West-garth, Victoria, where they are to work together for the Lord. We wish these two young couples success in the sphere of work they have entered.

Our beloved pastor, Elder Velt, and his wife have been away from us for nearly two months and soon will be leaving Australia altogether for another field of labor in America. May they ever be willing workers for Christ, that when the time comes they will hear that "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." We wish them a safe voyage to and happy sojourn in America.

Many more souls have been added to the little branch here, and we hope to have more in the near future. The young people are gradually going on and the children advancing and taking their places in class work.

We were recently gladdened in having a visit from one of the young men of the young people's senior class, Brother Victor Alberts. He has been working in Sydney for a few years in the Standard Office, and we think it a credit to us to hear the good work he is doing.

All departments have been working well together, and much love and harmony prevail throughout the various meetings. All are anxious to do something for the Master.

EILEEN M. MCGRATH.

### Commends Life of Coworker

February 11.—It was with much sorrow that we received the report last Saturday morning of the passing of Brother Harry C. Listenberger, president of Hibbard Branch. Because of sickness I could not respond to the request to officiate at his last earthly rites, but I wish to say that I was associated with Brother Listenberger locally for a number of years in the great cause of latter days, and to me his unswerving desire for its establishment seemed unsurpassed. He was a young man and gave himself to the restored gospel when quite young in years. His life was so dutiful as to affect every chapter in the history of Hibbard Branch, and his resolute and dauntless attitude caused many to venerate God and his work through the ideals of the church, and brought him confidence and esteem from far and near. Harry was a praying young man, and his life was a testimony of the assurance of a fairer land beyond mortal realms.

The beckoning of opportunities for wealth did not turn him from the sense of right, and when he began his undertakings he remained true to the end. Men said, "Harry is a rock, unshaken." Though his sacrifices for the work in which he was enlisted were many and great, they were not known abroad. Measuring the services of Brother Harry by the atmosphere in which he lived, the times in which he acted and spoke, the conditions he met, the remedies he



offered, and the results of his contributions in the hour of need, we can say that the church and society never had a truer son, a nobler champion of the brotherhood of man, nor a purer advocate of right and justice.

The branch over which he presided stands with solemn spirit before Him who "hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehendeth the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance." We deeply sympathize with Hibbard Saints and the bereaved family in the loss sustained by Brother Listenberger's death.

S. W. L. SCOTT.

## Lamoni Stake

### "Know Your Church" Sermons

Sunday evening, February 9, began a series of weekly sermons that will continue until the opening of General Conference. This series has a double purpose: Developing an appreciation of Latter Day Saintism among the membership, and drawing nonmembers toward the church. The pastor and his associate are preaching the sermons.

On the first night, W. E. Prall followed the subject, "*The rise of the New Testament church.*" The Athenian Male Quartet and congregational singing added much to the spirit and the tone of the service. On the second Sunday evening Roy Cheville spoke on "*Centuries of darkness,*" tracing the gradual decline in the Christian movement after the opening centuries. A girls' trio contributed music of appealing and worshipful nature.

### Blair Golden Wedding

Brother and Sister G. W. Blair celebrated their fiftieth wedding anniversary by receiving one hundred and thirty guests at the Coliseum Monday evening, February 17. At the entrance was the receiving line of "the bride and bridegroom," and their children: Mr. and Mrs. E. G. Yonker, Washington, District of Columbia; Mrs. Hazel Hart, Omaha, Nebraska; and Mr. and Mrs. W. H. Blair and daughter, Rosalie, Lamoni, and a nephew and wife, Mr. and Mrs. T. B. Nicholson, Des Moines, Iowa.

The dining room was beautiful in a profusion of green and gold festooning, candles, chair coverings, bouquets of jonquils, acacias, and fuchsias.

A quartet composed of Mr. and Mrs. Evan Walden, Beatrice Gates, and Roy Cheville sang old-time classics between courses. Roy Cheville acted as toastmaster and introduced three friends of the family as speakers. J. F. Garver pictured "*The Lamoni of the bride and bridegroom,*" the village of 1880 to which the young couple came one week after their marriage. The railroad had been constructed only a few months before, and the town consisted of a few buildings in the midst of a cornfield. Oscar Anderson, of Des Moines, was assigned the subject, "*Fifty years in Lamoni.*" He reviewed the half century of public service and religious spirit of the Blairs in civic offices and church work. W. E. Prall expressed for the guests the appreciation of the mutual devotion, marital loyalty, and friendly spirit of the Blairs. He commented on the inspiration and exemplary influence of such homes.

Arthur Oakman sang "*O promise me*" and "*Ah, sweet mystery of life.*" Then came the strains of Lohengrin's "*Wedding march*" as the bride and bridegroom, attended by their son and two daughters took their places in a corner of the dining hall. While "*Home, sweet home*" was played very softly, Roy Cheville in a quiet ceremonial retold the beauty and fidelity of the marriage pledge made a half century ago and offered a benediction upon their golden wedding. As a fitting climax, Arthur Oakman sang "*Blest be the tie that binds*" as the bridal party exchanged family greetings.

Mr. and Mrs. Blair were married in Sandwich, Illinois,

February 17, 1880. They came to Lamoni the following week and have lived here practically ever since. In church circles he is known as the son of W. W. Blair. At present he is a member of Lamoni Stake High Council, of the Lamoni Development Association, a teacher in the church school, and a member loyal to the church in its local and general program.

The many friends of these good people throughout the church will join in good wishes on this fiftieth anniversary of their wedding.

### "The Second Milers"

Last fall the leaders of the church school launched a movement for the religious education of the young people of the church who were not college students. The movement has taken the form of an organized class, meeting for study and conducting social and expressional activities during the week. Recently they have selected as their name the term of Harry Emerson Fosdick, "*The Second Milers.*"

Their president, Pearl Leise, and sponsor, Fred Condit, have been pushing the Tenth Legion movement, and by general publicity and personal interviews have been enlisting several young people to meet the requirements of being a Legionnaire.

Last week the young women of the class entertained the young men at a Valentine party at the J. A. Lane home. There were more than forty members of the class present, and the pastors of the church were guests.

## South Bend and Mishawaka Branch

827 Dale Avenue, Mishawaka, Indiana

The year was ushered in with a new year's party for the Oriole Girls at the home of Brother and Sister Freeman. Eleven girls were present. The early evening was spent playing games. Lunch was served at ten o'clock, after which the girls sang hymns, taking turns accompanying at the piano. Just before twelve o'clock prayer was offered, and as the whistles blew the girls were taken home, feeling that they had spent a happy evening.

January 5 the branch opened the Week of Prayer at the sacramental service. Attendance was splendid, and a good meeting was enjoyed. In the afternoon two carloads drove to Elkhart to meet with the group while two precious souls, Mary Newland, wife of Brother Newland, and Glen Stanley, Sister Newland's brother, entered the waters of baptism. Elder C. B. Freeman officiated. Carol Freeman, of Mishawaka, was also baptized. Thus were two family circles completed.

January 11 at ten o'clock in the morning a group met for prayer at Brother Freeman's home. At the same hour a group met at the home of Brother Walters at Elkhart. An hour was spent in earnest prayer, followed by another hour of testimony. Sunday morning at eleven o'clock the week was completed, and the Saints felt strengthened.

Elder William Osler, district president, preached morning and evening. He also preached Tuesday and Friday evenings, and again the evening of January 26. He explained the Apostasy and Restoration and gave emphasis to the principles of the gospel. The historical play, "*The birth of the prophet,*" was presented that evening.

The Department of Recreation and Expression closed the month with a penny social at the home of Brother and Sister F. E. Myers. A happy time was enjoyed. This department has organized study classes at the Sunday evening hour and finds interest and attendance better. Half the time is spent in entertaining features and half in study. The hour is followed by preaching.

The Sunday school and Women's Department have splendid attendance, and we believe their work tends decidedly forward.

## Hammond, Indiana

1153 Monroe Street

February 18.—Apostle D. T. Williams was in Hammond February 10, 11, and 12, presenting "The history of the early church" and "The history of the Reorganization" by means of a series of slides. The Saints responded in a whole-hearted manner, helping to make the meetings successful. Many brought their friends with them to enjoy the gospel message. Several from West Pullman were here to worship with us. Surely it would be beneficial to all to have slide pictures of subjects from the *Bible*, *Book of Mormon*, and *Doctrine and Covenants* with which to teach God's laws to the members, especially those laws pertaining to moving to Zion.

February 2 a very good sacramental service opened the month. The meeting was in charge of Pastor R. W. Smith, and attendance was gratifying. A beautiful spirit was present, and all were made to feel our responsibility in renewing our covenant.

The Women's Department is meeting regularly at the various homes. However, one week recently the regular meeting was suspended, and the members met in the evening to work on their play, "Sewing for the heathen." This production will be ready for presentation February 28. The proceeds will go to the Women's Department.

The Department of Recreation and Expression has a full program this year. It is planning to present one good program a month, this to include among other things the play "Conversations," by President Elbert A. Smith, which is being printed in *Vision*. This month a diversion from the regular order will occur, and the play will be given on Sunday night. The program given January 31 was well attended and proved a success.

February 8 a good representation from Hammond journeyed *en masse* to West Pullman to see the White Masque Players present "Simon's wife's mother." Such experiences engender a friendly feeling and greater fellowship between Saints of neighboring branches.

The choir practice movement has taken on new impetus under the leadership of D. H. Smith. The choir meets every Tuesday evening at the different homes and usually closes the evening with a bit of refreshment. We feel that besides learning to sing together we are learning to know each other better.

Brother and Sister D. H. Smith are happy over their new son, Robert Wayne, born December 31, 1929.

In order to have enough money for supplies at the close of the year, the Sunday School Department and Department of Recreation and Expression have joined a Christmas Saving Club large enough for this purpose. The venture is a new one for the group as a whole, and we hope it will prove adequate for our needs.

Elder William Osler stopped here on his return from his home in Canada, after spending the holidays with his family. We were glad to have him with us, even if it was for only a week. He is optimistic in the gospel work.

The business meetings held at the close of 1929 were a credit to the branch. Much the same corps of officers was elected for this year. Elder R. W. Smith was reelected pastor, and his associates have pledged themselves by their actions to make 1930 a banner year.

Many in this group are looking forward to and planning with interest for the General Conference.

Elder C. B. Woodstock was here February 16 at the eleven o'clock hour and gave an interesting discourse in regard to our fitness to redeem Zion.

A vote of thanks has been extended the Herald Publishing House by the newly organized Sunday school at Groton, New York, for literature sent them. Of the organization meeting of this group, Sister Grace Parker, secretary and treasurer, writes: "A meeting for the purpose of organizing a Sunday school was held in the State Road Schoolhouse

Sunday, February 9, at 9.30 a. m., there being eighteen persons present. The meeting was called to order by Robert Dawson chairman, Ethel Dawson at the organ. 'Rock of Ages' was the opening song, followed by prayer by Robert Dawson. The following officers were elected: Superintendent, Robert Dawson; assistant superintendent, Bert Nobles; secretary-treasurer, Mrs. Grace Parker; janitor, Ernest Dawson; primary teacher, Ethel Dawson; young people, Mrs. Bert Nobles; adult teacher, Mrs. Robert Dawson." The school will send for other supplies as soon as arrangements can be made.

## Holden Stake

Atherton

The play written in *Vision* was given in our branch by some of the young folks and was very much enjoyed by all. About thirty of our young members attended the meetings held in Sugar Creek, and furnished the music for the evening. Brother H. V. Minton is holding meetings with much interest.

Brother A. E. Allen, pastor, has started a series of sermons on stewardship in which he is giving definite information. Brother J. M. Terry recently gave a good old-fashioned missionary sermon.

Since last writing Brother D. R. Hughes has preached here. He said, Just as there are stop signs and traffic laws on the highway, so are there stop signs on the highway of life. In the hustle and bustle of life we must stop for prayer, to bow at the family altar, to ask a blessing at the table, to worship God in various ways, or we must suffer the consequence of disobeying laws.

Last Sunday Elder R. D. Weaver gave two most encouraging sermons that make for renewal of courage and energy in God's work. His text was "I sat where they sat." He made us conscious of the fact that Christ so suffered while here that he understands all our trials.

The new church building is rapidly nearing completion.

Warrensburg

The work at Warrensburg is progressing, thanks to the impetus given by Brother Voas Meredith during his stay here, and the faithfulness of our leader, G. W. Hancock, in following the program laid out for him, and the assistance received from the members, especially the young people.

Following is an outline for February and March made by our efficient young workers, Otis Athey and Clyde Johnson:

Stewardship

*Young People's Division.* Subject: "The origin of stewardship." Reports or talks based on the three church books.

*Adult Division.* Subject: "The nature and purpose of stewardship." 1. Plan for stewardship; 2. Persons who may become stewards; 3. How to become a steward; 4. The purpose of stewardship.

*Children's Division.* Subject: "The children's part in stewardship." 1. Obedience to parents and teachers; 2. Kindness and other virtues.

*Adult Division.* Subject: "The church's present group stewardship project at Atherton." 1. Purpose of the movement; 2. Plan of the work; 3. Progress of the movement; 4. Its future possibilities.

*Children's Division.* Subject to be decided by the head of the children's division.

*Young People's Division.* Subject: "The response of youth to stewardship." 1. Moral service; 2. Personal service; 3. Financial aid; 4. Youth's vision; 5. Personal attitudes.

Marshall

The pulpit both morning and night February 16 was occupied by Brothers Will and Ralph Ridge.

The Blue Birds held a social the night of Valentine's Day

at the home of their leader, Sister El Marie McCormick. A sum of \$8.50 was added to the church budget, which comes in very helpfully since the branch funds are behind the closed doors of a local bank.

## Boone, Iowa

February 15.—Boone Branch is not large, but several members have been gained in the last year and are proving a great help in the branch. All the different departments are had here, and they are actively functioning. The young people are alert and helping more than ever before.

Elder C. A. Kress, district missionary, concluded a ten-night series of meetings February 5. To the meetings he drew a large crowd.

The red and blue contest was initiated to encourage attendance, and the result was that we got many nonmembers to attend who otherwise would not have been attracted to our meetings. One woman who had not been to church for twelve years attended quite regularly. The crowds grew each night until the last night, when the church was packed.

Thursday evening we had a social evening and invited everyone who desired to come. The church parlors were full of old and young, members and nonmembers. All took part in the games in charge of Brother Kress. At the close of the evening, refreshments were served by the losing side of the contest.

While he was here Brother Kress preached three funeral sermons and administered to several sick people. We have no elder in our branch.

Branch President Frank Walters has been ill but is improving at present.

We are expecting Brothers Albert Loving and C. A. Kress here February 23 to hold a three weeks' series of meetings, and we are hoping and praying that much good will be accomplished in this place. Several are ready to come into the fold.

A number are going from Boone to General Conference.

The work moves forward, each one trying in his way to serve the Master.

## Onaway, Michigan

### Northern Michigan District

Onaway Branch is pressing on. After being without a missionary for some time, we were greatly pleased when Brother J. J. Ledsworth was sent into Northern Michigan District. He came to Onaway in the early part of November, remaining a week, during which time he proved himself an able speaker. Not only did he win the favor of the Saints but of those not members of the faith. When he left he intended to return about the middle of December, but owing to his mother's illness he was unable to come until January 3. His assistant, Brother Marshall McGuire, came about two weeks before Christmas and conducted services. He too proved a good speaker and under the power of the Spirit preached some excellent sermons. After Brother Ledsworth's arrival they continued services here for another week, then went to Afton, another part of this branch, conducting two weeks of meetings there. From Afton they went to Cheboygan for a week, then back to Onaway for another week. As a result of their labors six were baptized here January 19.

The Spirit of God has been in our midst. At one of the Sunday morning prayer meetings the members experienced an unusual outpouring of the gifts of the gospel. The Spirit commended the members for their consecration and admonished the group to live more in unity. Brother Fred Truax, branch leader, was told that the Father was pleased with the way he was leading the branch and that he should be called to greater responsibility. Again at the confirmation

service January 19 were we given great blessing. Spiritual meetings have been experienced, and we pray that we may live so that God's Spirit can always be with us.

At the annual business meeting the following officers were elected: President, Fred Truax; associate elder, Max A. Kramer; clerk, Katherine Gagie; treasurer, Owen Wood; pianist, Doris Kramer; assistant pianist, Nora Fairman; chorister, Ruth Wood; publicity agent, Mary Wilkinson. Sunday school officers: superintendent, Elder Max Kramer; assistant superintendent, Ruth Wood; secretary, Mabel Wood; pianist, Doris Kramer; assistant pianist, Nora Fairman; chorister, Sister N. Fairman.

The women's auxiliary is trying to do its part to help God's work along. The officers for 1930 are: President, Cora Truax; vice president, Adelia Fairman; secretary, Mary E. Wilkinson. We meet every two weeks. At present we are making a friendship quilt of unbleached muslin, embroidered with red. We are planning a Valentine social. There are only a few active members in this organization, and for this reason the amount of work accomplished seems sometimes to be small. We are glad, however, to be able to say that we have paid our tithing for this year, and we know God will bless every member who puts forth honest effort to serve him.

February 9 the evening service closed the series of meetings in Onaway, and it was with regret that we saw our brothers leave. Nevertheless we realize that there are others who need them as well as we. Brother Ledsworth was the speaker Sunday evening, and he was endowed with the Spirit.

We desire that we may live in unity and according to the wonderful lessons that have been taught us. We wish to be steadfast and willing to do our part in redeeming Zion.

## Kansas City Stake

### Central Church

February has proved to be a very mild month; in fact, it has established a remarkable weather record extending over a period of a number of years. This extremely mild weather has brought about a good attendance of the membership at nearly all meetings. Last Sunday was no exception. The church school worship period was ushered in by the prelude "Willows," by Roland Diggle, Hazel Scott at the organ. A hymn from *Zion's Praises* was sung, after which Brother James Curtis offered the invocation. The all-inspiring anthem, "Beautiful Savior," by Christiansen, was reverently sung by the choir and served as the beginning of a spiritual service.

The morning story was told by Brother George Mesley, who is capable of arousing the enthusiasm of the children. Each Sunday they look forward with eager anticipation to this story. A recent examination in the various departments covering a period of four or five stories proved that the stories had reached the hearts of the children and there found lodging. The winners in this examination in the primary department were Dickie Thutchley, Lynn Sandy, James Curtis, jr., Birdie Cochran, and Alta Young; in the junior department, Iris Rush and Glenn Scott, jr.

Following the lesson study, with the return to the main auditorium, a hymn was sung, after which Elder Leonard Lea, of Independence, occupied the sacred desk, delivering a splendid discourse.

At three o'clock the stake choir met for rehearsal of the oratorio *The Course of Time*, and was given a thorough practice by Brother Evan Fry, conductor.

The 7.45 service was in charge of Bishop F. B. Blair. Two beautiful quartet numbers, "The prodigal son" and "Cast thy bread upon the waters," by J. A. Parks, were given by members of the choir, Alice Smeeton, Irene Wolfe, Estelle Moore, and Velma Nunn. The continuation of the sermon series, "What do we believe" was competently

handled by Elder R. J. Lambert, using for his theme "The principles and ordinances." This series has been put forth in an effort to acquaint our neighbors with the doctrine of Latter Day Saintism.

Recently the choir met at the home of Brother and Sister Ross Moore for a short rehearsal, after which the gathering was turned into a general get-together meeting. Light refreshments were served, and the choir members departed with a feeling of a much closer communion with each other.

The dinner given by the I. X. L. Class to the members of the adult division of the church school was well patronized, and a good time was reported by all. The adult division is entering whole-heartedly into the social gatherings prepared in behalf of its members, and much good is being derived; a closer fellowship prevails throughout this department.

Thus far the Central Basket Ball Team has played ten games of which eight have been won and two lost. Chelsea has won seven, lost three; Fourth Kansas City won four, lost 6. Bennington won one, lost five. Five more games are to be played, and the winner will play the winning team in the Elliott League. Of course we are rooting for Central boys. Tuesday our boys will play Chelsea boys at Humboldt School.

After an illness lasting over a period of months, Sister Minnie Swanson departed this life February 22. Sister Swanson has been a faithful member of Central Church for a number of years, having worked in various departments. She was a member of the Ladies' Opportunity Class, having been its president for several years prior to the illness which culminated in her death. Funeral services were conducted by Bishop Blair from the home on Benton Boulevard on Tuesday afternoon. The sermon was delivered by Pastor Cyril E. Wight. Surviving are her husband and one daughter, Sister Cathrine Smasson, of Wichita, Kansas. She was laid to rest in Mount Washington Cemetery. Her many friends extend sympathy to the family at this sad hour.

Central was happy to recently welcome Sister Mable Bowser and Sister Caroline Bowser into its ranks through the ordinance of baptism. Both have been active in the church school and choir. They are the wives of Brothers George and Jay Bowser, respectively, and we are happy that they are one with us.

#### Quindaro Church

Sunday, February 2, Everett Hoffman, husband of Sister Loretta Beggs Hoffman, was baptized by Elder E. N. Palmer and confirmed by Brother Palmer and Pastor Higgins.

Four more candidates will be admitted to the church next Sunday through the ordinance of baptism.

Elder Leonard Lea was the speaker Sunday, February 16, at the 7.45 o'clock hour, using as his text Psalm 116:9: "I will walk before the Lord in the land of the living."

"The nineteenth century prophet," written by Elbert A. Smith, was given by the senior Bible class in Recreation and Expression. Characters were Brother and Sister Ernest Hawkins, Baby Joseph, and Brother Albert Hallier.

Tonight from six o'clock to 7.30 a chili supper will be served at the church under the auspices of the Hi-Moon Chapter of Temple Builders.

A special program consisting of a reading, "Titus, a comrade of the cross," read by Mrs. Samuel L. Adair, and musical numbers was given last Sunday evening at six o'clock under the auspices of the Department of Recreation and Expression.

#### Fourth Church

The vision of Zion redeemed, faith to accomplish this great and stupendous task, and a touch of God's love within the souls of the Saints combined to produce within the hearts of all who worshiped together from the early morning prayer service to the close of the sacramental service February 2, a feeling of reverence and deep consecration.

A splendid program was given by the young people at 6.30

in the evening. Brother A. R. Tannehill read a paper "My appreciation of the Reorganized Church of Jesus Christ of Latter Day Saints." The members listened to well-prepared sketches on the lives of the Prophet Joseph Smith and Emma Hale Smith by Brothers Norman and Mitchel Carter, Vada Allen, and Tyra Lueking. Norman treated the visions of Joseph Smith and the organization of the church, also the publication of the *Book of Mormon*; Mitchel the events from the organization of the church to the martyrdom of Joseph and Hyrum Smith. Vada Allen gave the early history of Emma Hale Smith, describing how she acted as scribe for her husband as he translated the *Book of Mormon* and her fidelity to God and her family. Sister Lueking continued with the story of the martyrdom of Joseph and Hyrum to the death of Emma. She related with feeling the great faith of Emma in her God and in the church and her love for God and her children.

A rabbit supper was served at the church Friday night, February 7. Many from other local churches were present.

Two days later during the family service Brother L. E. Babcock talked on "What the church means to me." Sister J. O. Worden read an article from one of the papers published at Independence about the work on the Auditorium. Elaine Smith talked to the young people, and there was a duet by Marion and Fay Sneed, "The little white church on the corner."

Brother Worden preached at the eleven o'clock hour, and Patriarch Ammon White in the evening. The subject of the latter was "The organization of the church and the doctrines thereof."

Missionary H. A. Koehler spoke the morning hour of February 16.

Bible stories in pantomime composed a new feature at the young people's service in the evening. The group was equally divided into four parts, and each section chose a story from the Bible and gave it in pantomime.

Second Nephi 12: 1-16 was read by Pastor J. O. Worden at the eight o'clock hour, and his theme was "Faith." It seemed that the church was filled by the influence of the Spirit of God. The church has been filled every service for the last month, and many outsiders have been present.

The Wednesday night prayer services have been well attended and a good spirit is present.

#### Gladstone Church

Under the supervision of Sister Myrno Tanner, choir director, and Sister L. C. Connelly, musical director, the choir is practicing regularly, and as a result the music shows much improvement.

Pastor C. A. Selbe and Elder C. G. Lewis have been recent speakers, their instruction being enjoyable.

Brother E. Day is a great help to the boys' basket-ball team.

Last Sunday was the last of the church services at the Gladstone Theater, 4648 Saint John Avenue, as our group is moving to its new location, 4801 Anderson Avenue, in the Masonic Building. The entrance will be on Anderson Avenue. Four meetings will be held on Sunday, instead of two as at the other place. A cordial invitation is extended for all to worship with us.

#### Argentine Church

The O. B. K's occupied the services of the day with an address of welcome by their president, Brother Harry Hays, at eleven o'clock. There was a response by the pastor, Elder R. E. Browne, and sermon by Elder George Mesley. After the close of this service, a luncheon was served which proved to be an enjoyable social event.

At 7.45 Pastor in Zion John Sheehy made a splendid effort in refreshing the memory of his audience on the history of the church and telling the program of the Centennial, which takes place commencing with April 6 this year at Independence.

## Independence

### Stone Church

The Jews gave Christ to the world; another nation must give the world to Christ. God permitted the Latter Day Saints to give to the world the doctrine of stewardships, the program of Christian living. Must another people give the world to stewardships? We must first accept and practice stewardships ourselves before the world can be brought to see the divinity of it. This was the substance of the morning sermon by Pastor John F. Sheehy. For a scripture lesson he read the story of the Day of Pentecost, the nineteen hundredth anniversary of which will be observed this year.

Robert Miller, organist, and George Miller, pianist, played as an offertory the Overture from Handel's "Messiah," following which the Stone Church Choir sang the opening chorus, "And the glory of the Lord," under the direction of Paul N. Craig. Elder E. A. Thomas was in charge of the service and was assisted by Elder Fred Wilkinson.

For the four Sundays in the month of February the congregation of the young people's church, which meets in the lower auditorium of the Stone Church at eleven o'clock, has listened to sermonets presenting various aspects of the theme "I will be loyal." On the closing Sunday the talk "Loyalty," by Earl Page, presented in review Loyalty to self, to home, to family, to church, and to God. Under the leadership of Sister H. C. Burgess, the music gave harmony and emphasis to the service. Elder T. A. Thiel was in charge.

If the church takes to itself the form or plan set down by Christ, it is Christ's church, declared Elder C. Ed. Miller in his sermon "Church organization," Sunday evening, and proceeded to prove how the form of a thing in this world determines what it will be. The rock upon which the church is built is composed of truths which are everlasting.

In keeping with the theme of the evening, George Anway sang "Organize my church and kingdom," from the Saints' Hymnal. Before the invocation Sister McPherson, soprano, sang "Prayer." Elder H. G. Barto was assisted in the stand by Elder W. A. McDowell.

### Among the People in Zion

About fifty young people, members and friends of the Y. P. R. Class (Young People's Research), listened to an excellent lecture on "The literature of the church" by Elder Richard J. Lambert at six o'clock Sunday evening. Each Sunday evening at this hour the class assembles to hear lectures in its course of study, "Know your own church." Thus far speakers have been Presidents Elbert A. Smith and F. M. McDowell, Presiding Bishop A. Carmichael, Apostles F. Henry Edwards, J. F. Curtis, and John F. Garver, Sister Inez Davis, and Elders R. J. Lambert and J. A. Gardner. Next Sunday evening Bishop J. A. Koehler will discuss with the young people "Zion, its meaning and philosophy." All young people interested in the church and its program are invited to meet with the class in the Y. K. T. classroom.

For two hours and more each Sunday afternoon the Messiah Choir of Independence practices on the oratorio *The Course of Time*, under the leadership of Brothers J. T. Gresty and Paul N. Craig. Intensive work is under way, and many private rehearsals are had each week in the homes of Independence. It was announced Sunday that the entire chorus will assemble with the orchestra and band in the lower room of the Auditorium March 9 for the first combined rehearsal. Now that progress is evident in the rehearsals of the various difficult choruses, the singers are becoming enthusiastic in their work.

The intermediate department of the Stone Church Sunday school and a number of older juniors, under the leadership of Sisters H. C. and S. A. Burgess, are beginning rehearsals on a cantata which they, assisted by young singers from

Kansas City Stake, will give at General Conference. The boys and girls are pleased to be included on the General Conference program.

Wedding bells have been ringing for a trio of graduates of the Independence Sanitarium School of Nursing. February 18 Miss Vida Aurilee Spence was married to Everett Edward Landon at the home of Elder C. I. Carpenter, the marriage service being read by Elder Carpenter. The couple were attended by Miss Jennie Gunlock and John Horn. Only a few close friends witnessed the ceremony, which took place at 7.30 in the evening. Brother and Sister Landon will make their home in Independence.

Miss Minnie Rasmussen was recently married to Mr. Roscoe Cornell, and Miss Vida Hemstock is now the bride of Mr. Busch.

Friends and relatives gathered at the home of Sister J. B. Gunder February 18, to give a bridal shower in honor of Miss Madge Nesbitt soon to become the bride of C. James Hoskins. The couple surprised their friends by having the marriage service solemnized that evening, Elder R. J. Lambert reading the ceremony. Miss La Rena Bullard, niece of the bride, sang "At Dawning" and "Beloved, it is morn," and Miss Kathryn Haberlein played the wedding march from "Lohengrin."

### Walnut Park

Sunday, February 16, the morning speaker was Patriarch F. A. Smith, who gave an instructive and edifying sermon on the subject, "The resurrection." The evening speaker was Elder W. D. Tordoff, whose subject was "The Restoration."

Sunday, February 23, the morning speaker was Elder Earl Hoisington, whose theme was "Seek to bring forth and establish my Zion." The choir contributed a fitting anthem, "More love to thee, O Christ."

The regular monthly priesthood meeting was held at the church from six to seven o'clock in the evening. Important matters relating to priesthood work were discussed.

Patriarch J. T. Gresty, formerly of Australia, who is in America for the purpose of training the Centennial Choir for the presentation of the oratorio, *The Course of Time*, gave an interesting lecture in the evening, discussing the oratorio. The Saints of Walnut Park were pleased to have him explain this wonderful musical production, and because of his explanation they will appreciate its presentation all the more. The choir also gave a fitting number as part of the worship service in the evening. Brother Gresty was much pleased with the singing of the choir and its individual members, and paid them some fine compliments.

A visitor from New Westminster, British Columbia, Sister Samuel Pope, was also present at the evening service. Sister Pope intends to remain in Independence until after General Conference. The Saints of Walnut Park hope she will enjoy her visit.

### East Independence

The pie supper sponsored by the young people February 14 proved a social and financial success. The entertainment provoked much merriment, and everyone exerted himself to make his neighbor happy. The children who had to stay at home because of chickenpox felt that they missed a good time. Proceeds of the evening have been turned to the fund to be used in equipping the lower hall of the Auditorium as a gymnasium and recreational center.

Sermons of late have been much appreciated by those who have been able to be present. Some have been hindered in attendance because of sickness at home. Sister Eunice Scofield was recently summoned to the bedside of her aged mother, who seems likely to pass away at any time. Sister Scofield made the journey to Stockton, California, accompanied by her brother, Hiram Kinney. They found their mother alive and able to greet them with happiness after the long span of years of separation. Little David Friend, who has been very ill with pneumonia, is up and about the house. He hopes soon to be back in school.

A farewell party was given Friday evening, February 21, to David Spease and family and William Stowell and family, who are leaving in the near future. We suppose they will meet with the Blue Springs, Missouri, congregation, but we hope it will be possible for them to meet with us at times.

Brother J. J. Teeter, who seems one of us, having formerly made his home in East Independence, was the speaker last Sunday morning. He spoke of the lives of service given to their country by Washington and Lincoln and drew many lessons from their illustrious examples.

The annual community sing, which is quite an event to the people around Fairmount Church, occurred Sunday night. Fairmount church people, East Independence members, and Spring Branch and Dekalb schools joined under the leadership of Mrs. F. T. Frazier to honor the illustrious people whose birthdays occur in February. The Reverend Williams, pastor of Fairmount Church, gave the invocation and offered a few words of welcome and invitation. Brother Roy Young led the congregational singing, which was interspersed with numbers from various groups, classes and organizations. The evening was closed with the singing of "Good night, ladies" by the congregation, and Pastor of East Independence L. W. Moffet gave the benediction.

## Des Moines District

A banquet for the members of the priesthood of the district, with their wives, was held in the church dining room in Des Moines Friday night, December 20, 1929. The committee on arrangements was composed of Stephen Robinson, C. B. Hartshorn, and Clyde McDonald. Elder C. E. Chapman was toastmaster and rendered excellent service in this capacity. His quick wit and fund of good stories kept everyone in good humor, and the time passed pleasantly for the fifty or more banqueters. Sister J. W. Rudkin presided over the kitchen and had charge of the entire program of preparation and serving. She had a splendid group of helpers, and the work was done efficiently.

The theme of the service was presented from various angles by the speakers. Elders A. L. Loving and C. A. Kress spoke from the viewpoint of the missionary, Brother H. Castings for the district, Brother Hartshorn for the branch, and Apostle F. Henry Edwards for the general church. Each talked from his own experiences, and many good things were said.

The district conference began with a young people's banquet the night of February 7 under the direction of Stephen Robinson, Sister Rudkin, and William Robinson, departmental superintendents for the district. Brother Joseph W. Johnson was toastmaster and served well on this occasion. "Give of your best to the Master" was the theme. Brother N. V. Anderson decorated the dining room.

The prayer of blessing was by Lowell Carlson, one of the young people, and the program consisted of songs, music, and readings, talks being made by Herbert Germer, B. M. Grey, John F. Garver, D. T. Williams, and Lola Harvey. A play entitled "Renting Jimmie" was given under the direction of Masile Dalbey. This was a special feature, which received the applause of everyone.

Herbert Germer has just graduated from East High and is about to enter Drake University. His talk, entitled "Sail on," was very good and showed careful preparation, as also did that of the other young man on the program, Brother Grey, whose theme was "I would be true." Brother Garver's toast was "Win one for Christ," and he emphasized that we must all be missionaries. Sister Harvey talked on "Loyalty to high ideals," stressing the necessity of aiming high if we reach the heights. "Partnership with God" was ably presented by Brother Williams.

It is impossible to chronicle all of the evening's events in

the small space allotted us, and so we let it suffice to say that an enjoyable evening was spent despite the fact that many came who had not made reservation for the banquet. Because of this, some were disappointed, the women who served were overtaxed, and Stephen Robinson was perplexed. There were enough "loaves and fishes," however, to serve most of those present, although there were not any baskets left.

After a good prayer service which began at 9.30 Saturday morning, the business of the conference was taken up at 10.45. After the adoption of the printed report, the delegates were elected by nomination and ballot to General Conference. At two o'clock in the afternoon the election of district officers was held, and the personnel of the official corps remained unchanged. Apostle D. T. Williams delivered the charge to the officers.

The funeral service of Sister Andrew Wicker was held at Hartford, Iowa, in the community church at the same hour of the afternoon business meeting. Sisters Germer, Pratt, and Morey sang, and Sister William Kaestner played the piano. Brother McDonald preached the sermon to a large congregation of relatives and sympathizing friends.

Brother Garver preached at 7.45 a powerful discourse on some of the fundamentals of our philosophy. He lectured to the priesthood at 8.30 Sunday morning, there being twenty-five present.

The district officers had charge of the Sunday school, Des Moines teachers in charge of classes. At eleven o'clock Brother D. T. Williams preached to the largest congregation that has ever assembled in a conference in the new church. The sacrament was had at two o'clock, when a two hours' season of spiritual enjoyment was had.

A program of entertainment was furnished at 6.30 in the evening under the direction of the district superintendent. It was thoroughly enjoyed by those who furnished it and those who listened.

Brother Williams's sermon at 7.45 was delivered to a large and attentive audience. The appeal was strong that we turn our attention now to the tasks that must be done. Reference was made to the poem "Columbus," by Joaquin Miller, as the closing thought, "Sail on, sail on and on."

A lasting impression was given the Saints by the visit of these two members of the Quorum of Twelve to Des Moines. We are expecting a greater effort from all the Saints to result from their assistance.

## Inspiration

By Ruth McNickle Kirby

I feel the thrilling touch of fire divine—  
 'Tis but a trembling spark, I know—  
 And yet it lights the shadowed, smoldering mind  
 And makes the embers ebb and glow.  
 I feel again the pulsing, pregnant joy  
 Of life's vast, surging, onward flow.

It penetrates the utmost bounds of earth—  
 The universe doth tremble at its power.  
 Each atom leaps with joy in praise of God;  
 Death holdeth vengeance only for an hour—  
 Life's too forceful, too magnetic, too divine  
 To yield for death to ravage and devour.

I see! The veil is lifted and I see  
 A higher path, rough-hewn, tear-washed, but sweet  
 With fragrance, subtle, beckoning the way  
 Where lie, undimmed, the prints of martyr's feet,  
 Deep crimson, pleading silently to heaven,  
 To Him who died to make their lives complete.

# MISCELLANEOUS

## Railroad Ticket Rates to General Conference

Reduced fares to General Conference have been granted by the railroads on what is known as the Round Trip Identification Certificate Plan, instead of the usual certificate plan heretofore applying to General Conference traffic. The Identification Certificate Plan provides for the sale of round-trip tickets at fare and one half of current fares, with minimum of \$1 for round trip, upon presentation of identification certificate, which will be issued by the Transportation Department direct to members of the church applying for such certificate. One certificate will suffice for all members of the family. These certificates are now ready for distribution and will be mailed to all members requesting them.

Tickets will be sold going and returning same route, except from stations in Arizona, British Columbia, California, Nevada, Oregon, and Washington, from which territory tickets will be sold going via any direct route and returning via any other direct route. Certain indirect routes will be authorized from this territory at fares slightly higher than those applying via direct routes. Tickets will be sold to Independence or Kansas City, Missouri, dates of sale being as follows: From all points in the United States and Canada, with the following exceptions, dates of sale of tickets will be April 3 to 9, with return limit April 25. The exceptions are: New England, dates of sale April 2 to 8, return limit April 25; Montana, Southern Idaho, Utah, Alberta, dates of sale April 2 to 8, return limit April 26; Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington, April 1 to 7, return limit April 28; California, March 31 to April 6, return limit April 28; Oregon (via California), March 30 to April 5, return limit April 28. Passengers must reach original starting point prior to midnight of date of final limit, and tickets must be validated by ticket agent before boarding train for return journey.

Tickets good for thirty days from date of sale will be sold on basis of fare and three fifths.

It must be understood that these reduced fares apply only to church members and dependent members of the family; and the name of the member to whom the certificate is issued, together with names of dependent members of the family for whom tickets are desired, must be filled in before the Identification Certificate is presented to ticket agent. Arrangements for tickets should be made well in advance of your departure, to avoid any possible delay.

Address Transportation Department, Auditorium, Independence, Missouri, for your Identification Certificate.

TRANSPORTATION DEPARTMENT.

## Conference Notices

The annual conference of Pittsburgh District will convene at Tonopah and Realty Avenues, Pittsburgh, Pennsylvania, March 8 and 9, first service the business session at 2 p. m. Members of the priesthood please send reports to the district president. Local heads of departments send reports to district departmental heads. Conference business will include election of district officers and election of General Conference delegates. Apostles Ellis and Budd are expected.—*T. M. Carr, district president, 512 Isabella Avenue, Charleroi, Pennsylvania; W. D. Gaskill, district secretary, 633 Fifth Street, Donora, Pennsylvania.*

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### Long Distance Moving by Truck

Closed vans, and goods covered by insurance. Fireproof storage.

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Independence, Missouri

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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## Broadcast Schedule, Program News

K M B C, Midland Broadcast Central  
 16th Floor, Aladdin Hotel  
 Kansas City, Missouri  
 Frequency 950 Kilocycles

### LDS Studio Program

Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

Sunday morning:

7.00 to 8.00 "Heroes of the Church," Columbia Chain program.

8.00 to 8.30 Bible Study, U. W. Greene.

10.00 to 10.30 Community Church, A. B. Phillips.

Sunday evening:

3.00 to 4.00 Cathedral Hour, Columbia Chain program.

6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.

10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

### Daily Devotional Service

7.30 to 7.45 Morning devotional service (Columbia).

7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

## For Sale

One hundred and fifty-seven acres, nearly all fenced; about 60 acres in cultivation; good alfalfa land; 250 or more apple trees; 4-room house, spring near; 4½ miles of Thayer, Missouri; good branch of Saints. Easy terms. J. F. Cunningham, owner. Route 3, Box 77, Alton, Missouri.

## For Sale

Eighty acres, fenced good, well ditched, with water in, running through yard; small house; in Yuma County, Colorado, on Republican River. Would trade for house and lot in Independence, Missouri. G. W. Ratcliff, owner, Gaylord, Kansas.

## Three Lots in Independence for Sale

Two with houses, 1 paved corner, fine for filling station. \$300, \$500, \$500.

LAURA PETERSEN  
 Cameron, Missouri, R. 7.

### Your Opportunity

to buy income property in Independence. New modern apartment house; 7 attractively furnished apartments; near car line, grade and high schools; walking distance to business district; one block to Stone Church and Auditorium.

B. J. SCOTT

Battery Bldg.

Independence, Missouri.

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the services of our profession the

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### T. J. WATKINS HOTEL

Northwest Corner Square

Independence, Missouri

Owned and managed by Latter Day Saints. A nice clean place to stay. Engage your rooms early for Conference, because it will be difficult to get them later.

Fifty Rooms	Private Bath, One Person, \$2
Hot & Cold Running Water in Every Room	2 Persons, \$3
Private Baths & Apartments	Rooms Without Bath, \$1 and \$1.50, One Person
Large Lobby	Two Persons, Running Water Without Bath, \$2
Phone Indep. 602	

ALSO MODERN KITCHENETTES

### For Sale

VERY desirable first mortgages on well-located real estate in and near Independence. If you are thinking of some time coming here to live, send your liquid assets ahead to be invested in these first-class securities bearing a good rate of interest.

### JACKSON COUNTY BANK

Independence, Missouri

### Sacred Song

Oh! How We Love { A Peaceful  
The Sabbath } Day  
An Easter

Church colors cover design.

Thirty-five cents with violin obligato to church members.

I. JENKINS

Independence, Mo.

Box 100

Indep. 1497

### Do You Want to Come to California?

Have a 5-room Spanish stucco clear, a boulevard corner, clear, a beautiful view lot \$500 inc. Trade one or all for Kansas City or Independence property, city or country. 3411 Tyburn St., Los Angeles, California. Owner.

### "The Funeral Home"

Out-of-town parties, and those using our local hospital find all their requirements met in this quiet, dignified funeral home. It provides all the comfort and privacy of home to the strangers in our midst.

STAHL'S FUNERAL HOME

815 W. Maple Ave. Phone Indep. 36 Independence, Mo.

### For Sale

One hundred and eight acre farm, 70 acres cultivated; 4-room house; barn; other outbuildings need repairs; spring; ½ mile to school; 1½ to village; 2 miles to Saints' Church; 9 miles to Ava; 1 mile to state highway. Price, \$2,500. Terms, \$350 cash, balance easy. It beats renting. Joseph Ward, Ava, Missouri.

### Why Not Locate in Independence, Missouri?

The Home of the Latter Day Saints Church

Be comfortably settled before the great Centennial. We offer three unusual bargains:

(1) Rock and stucco duplex, 1 6-room apartment, 1 7-room apartment, fireplace in each; oak floors, oak woodwork in living and dining rooms, enamel in kitchen, bath, and bedrooms; built-in features. Double garage. Cement drive. Choice residence section. Paved street, four blocks to Stone Church and car line. Cost \$22,000 to build. Changed family conditions make its sale desirable. Offered for \$17,000.

(2) Built by same party as above. Stone and stucco residence, in same location; 6 rooms, two-story modern, splendid arrangement, everything the best; gas heat. Cost \$7,500; sacrifice for \$6,500.

(3) Assume or pay first mortgage of \$2,500; pay owner \$500, and get house sold one year ago for \$4,500. This is a good 5-room modern, with garage, in Fairland Heights. House turned back. Owner out of town, makes real sacrifice. No trades on any of these.

CHILES REAL ESTATE

Phone Indep. 810, or address 821 North White Oak Independence, Missouri.

WOULD you replace the insurance policy covering your property, at expiration with another policy in a leading Company at the rate you are now paying if such action would be of financial benefit to the church?

Write us for particulars.

THE INSURANCE DEPARTMENT

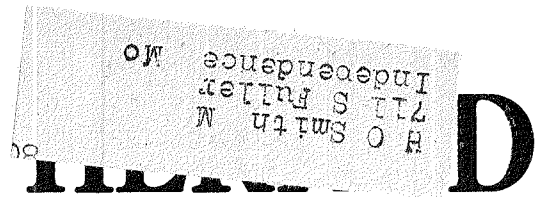
Reorganized Church of Jesus Christ of Latter Day Saints

P. O. Box 136.

Independence, Mo.



# THE SAINTS'



OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, March 5, 1930

Number 10

*Order your Daily Herald - 50 Cents - April 7 to 20*

## EDITORIAL

### Finish the Auditorium

In the Official column is an article signed by Bishop Carmichael, to which our readers and all Saints should give attention. The Auditorium at Independence is taking its place among the great buildings of the country, and there is a growing pride among Latter Day Saints in this their greatest building so far erected. Money spent towards its completion becomes a permanent asset. Besides this, each job completed is a move towards the finished structure, and our people with their record for completing tasks well begun will not be satisfied till they can say, "And this task, too, is finished!"

I am quite sure that the Saints who will assemble at our Centennial Conference will sense the great need for such a building to meet the demands which our church progress has developed for such a community building. Already the capacity of present finished quarters is being pressed, and as rapidly as possible other portions should and must be put into use.

To call for money to finish this fine building is but to ask the Saints to advance their own cause and welfare. It is their building, designed to meet their needs, and promote their welfare.

To help finish the great Auditorium is an opportunity for everyone who can contribute to serve a good cause, and every Saint who has money or other means to contribute should rejoice because opportunity is afforded to help in a material way towards our church progress.

The work which is now under way is considered essential to care for the needs of this conference, and I should have been greatly disappointed should we have been under the necessity of going into this conference with the building no farther towards completion than it was at the time of the conference of 1928. In faith we have moved towards get-

ting the building in better condition, and this faith encircles the Saints as well as Divinity. And I can not but believe we have well-placed our faith.

Here let it be said, that our people should make their donations and offerings to the Auditorium fund without permitting them to interfere with their regular responsibilities towards the budget of the year, their tithes and offerings upon which the regular work of the church, missionary and local, depend.

F. M. S.

### Baptisms for February

In another column will be found a report made to the Presidency by the Statistician. These reports are always of interest to those who like to see analyzed the signs of progress. Of particular interest at this time is what the report shows relative to the progress made towards the goal set for baptisms for the conference year. With only about eighty per cent of the number fixed reached by March 1, it puts before us the task of securing such a large number of baptisms in the few remaining days that the hopes of reaching the goal are slim.

However, we have no need for discouragement, for the work accomplished in the year has been a good one, and the results achieved bespeak an awakened interest and activity. To keep this zeal alive is a present task, and this can be done by at once fixing another goal towards which to work, and then carry on.

The "Honor Roll" is of interest. We congratulate the workers of the Society Islands for their success in heading the list. Even Detroit tags the Islands. What will the returns for March be?

F. M. S.

### Our Goal Is 10,000

*The Saints' Herald* has an ambition to open the second century of the church's existence with a subscription list of more than 10,000. Do your part by getting one or more subscribers.

## John Barleycorn Attempting a Resurrection

The determination of the "wet" element to break prohibition completely is now coming to a head. The subsidized press is doing everything it can to discredit prohibition and to make people believe that it has failed, and enforcement has been made more difficult than ever. The "wets" have stirred up a demonstration of some size in the East to convince the country that we must allow at least light wines and beers.

Against everything of that sort we must resolutely set our faces. The forces of evil will make no effective compromise, and they recognize no agreement. If they are allowed light wines and beer, they will be selling "hard" liquors over the same counters. At the present time all places where liquor may be sold are, by process of law, forbidden. Why should we legalize such places again? This retreat would be an acknowledgment of defeat. "Regulation" is a pathetic fallacy. The "drys" have no confidence in it, and the "wets" are not sincere when they propose it. They have a determined minority who will make as much noise as possible. They are a wealthy minority, and their money not only talks but shouts. But they can not prove that the furor they are producing is the voice of the people. This is no time to give in to their demands.

Let us see some of the encouraging facts:

A young Australian who has visited our country recently for observation said, before he embarked for home, that he believed the stories of the drunkenness of American youth were greatly exaggerated, and that he believed that prohibition had produced a cleaner and better type of young people than we ever had before. If prohibition is aiding America to produce a better type of young people, then it is worth all the trouble and money it costs. These young people, the citizens of tomorrow, are the only really effective wealth that the country has.

Readers will be interested to learn, as we are told in an editorial in the *Kansas City Times*, March 1, that various movements are on foot in Germany to restrict the sale of liquor. A special committee has recommended that the Reichstag prohibit the sale of liquor on pay days and certain other days. Moreover they recommend that no liquor advertising be allowed in any public conveyances, places, and buildings. Beer, supposed to be the solace of workmen, is under suspicion in its native land.

What we need to do now is to stand by our guns, and to fight for what we want. There is no possibility of compromise, for to compromise is to give the enemy an advantage which he will use to our harm. We know that the liquor interests are identi-

fied with all the lawless, disorderly, and vice-promoting elements, and that they will, if allowed to follow their way, bring about the ruin of our country and society.

Prohibition is costly, but it is much cheaper than the burden of liquor was. We have reaped many advantages which make it worth while. It has cleared our towns and streets of the filthy stench, and the ugly presence of saloons. It has made the streets safe for women. The blind pig is a menace, but because it is hidden it is taken out of the path of many people who would have walked into the open trap of the saloon.

Christian people should rally to the defense of prohibition. Do we so easily forget the benefits it has conferred on us? Can we not remember the shameful conditions that existed before it went into effect?

L. L.

## W. H. Chandler En Route to America

The president of Northern District, England, Elder W. H. Chandler, writes from the S. S. *George Washington* in high spirits that he is enjoying his voyage to America. He anticipates pleasant experiences and receiving much benefit and knowledge from his contact with the church and her men in America. He says he hopes by these experiences to become a more effective ambassador for the Master and for the church.

## 4,772 Baptisms to Date

The Department of Statistics has presented its report for the month of February. The number of baptisms reported is 208, which brings the total of baptisms for the eleven-month period to 4,772, or just eight baptisms less than eighty per cent of the goal of 6,000 for the year.

There are only a few days remaining in which to reach the goal, and the Statistician expresses himself as thinking it hardly probable that the desired mark will be reached. But there is an unknown element—that of the person who is conservative in the extreme, postponing final decision until fully convinced he is taking the right step, and satisfying himself that he is not overlooking anything. This element could easily be of sufficient magnitude to change a failure to reach the goal into a glorious achievement.

March 16 has been set as Decision Day. It should be the endeavor of each person, child, youth, or adult, who has been considering the question of

joining with the organized church for the promotion of the gospel in the earth, to decide by that time. A decision without sufficient consideration would be unfortunate and should not be encouraged. A failure to decide after sufficient consideration is also unfortunate and tends to weakening of character. Let the Saints not fear to bring their dear ones and

their acquaintances to the point of decision, but let them carefully and wisely present to these their duty to decide.

If this be done by all the Saints throughout the church, it is likely the best year for baptisms will be the one closing with the present month.

R. J. L.

### Statistics for February

During the month of February the following reports were received by this office, resulting in the indicated changes in the total net enrollment of the church:

Net Enrollment of the Church February 1, 1930 .....		106,473	
Transfers .....	685	February Baptisms .....	208
Blessings .....	155	Gains from Unknown .....	102
Marriages .....	119	Gains by Correction .....	8
Ordinations .....	25		
Divorces .....	4	Total Gain .....	318
Branches Disorganized .....	4	February Deaths .....	88
Silences .....	2	Expulsions .....	38
Released .....	2	Loss by Correction .....	8
Change of Name .....	1		
		Total Loss .....	134
		Net Gain during February .....	184
		Net Enrollment of the Church March 1, 1930 .....	106,657

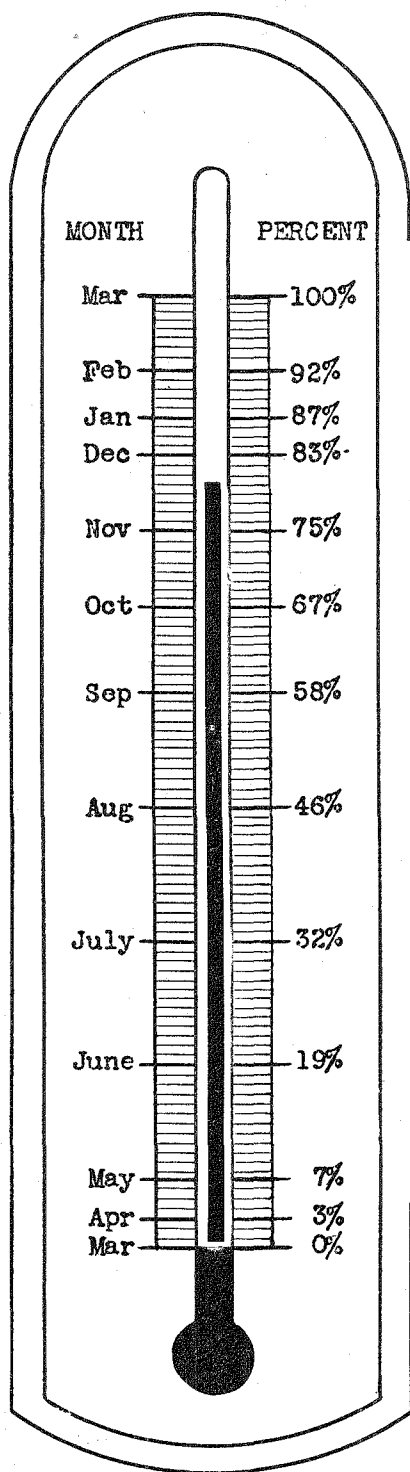
Unfortunately February did not quite measure up to expectations in the number of baptisms reported, and therefore the grand total for the eleven-month period is considerably less than we hoped it would be by the end of February. The total up-to-date is 4,772. This is almost 80 per cent of the goal of 6,000 baptisms which has been set for the church during this twelve-month period. As shown on the thermometer reading at the left, the church is about 12 per cent below what it should be at the end of February.

While it is not probable that the church will achieve the goal of 6,000, nevertheless we should not relax our efforts in order to obtain new converts and in order to achieve as great a portion of the goal as possible. If the church will only get as many baptisms as were reported in either June or July of the past year, the total will be greater than has been obtained in any previous year. The emphasis which has been set during the month of February and March and the Decision Day of March 16, if it is emphasized as much as it should be, will undoubtedly yield more baptisms than any other month of March so far. If everyone will do his or her part, the church can achieve a very large proportion of the goal which has been set.

The Honor Roll for February shows the following districts, stakes, and missions having obtained 75 per cent or more of their quota:

Society Islands Mission .....	224%
Detroit District .....	138%
Northwestern Ohio District .....	120%
Southern Nebraska District .....	113%
Western Montana District .....	103%
Hawaii .....	100%
Southern Missouri District .....	97%
Southern Indiana District .....	92%
Spokane District .....	88%
Northwestern Iowa District .....	87%
Kansas City Stake .....	85%
Southern Michigan and Northern Indiana District .....	85%
Des Moines District .....	83%
Kentucky and Tennessee District .....	83%
Rock Island District .....	80%
Saint Louis District .....	80%
Winnipeg District .....	80%
Northern California District .....	79%
Southeastern Illinois District .....	78%
Western Michigan District .....	77%
Eastern Oklahoma District .....	76%
Western Colorado District .....	76%
Far West Stake .....	75%

Fraternally yours,  
THE DEPARTMENT OF STATISTICS,  
By CARROLL L. OLSON.



## Morals and Common Sense

Samuel Crowther, writer, has a new book called, *Prohibition and Prosperity*, published by the John Day Company, which is a reprint of two articles which appeared in the *Ladies' Home Journal*. Mr. Crowther's conclusions are that prohibition is an unqualified economic success, that it is the greatest blow to poverty that has ever been struck, that it has diverted between two and six billion dollars from the purchase of liquor to savings accounts and to the purchase of articles and property for the betterment of living conditions. In short, prohibition has made the Nation prosperous. These conclusions he bases on an investigation in the leading industrial cities of the Nation and on the personal expressions of business authorities and manufacturers.

Many people, this particular author included, claim not to be concerned with the morals of the prohibition question. "Many American citizens do not believe that the drinking of alcoholic beverages is of itself immoral. But they do want to know whether prohibition is good or bad for the country, not as a matter of morals but as a matter of plain common sense," says Mr. Crowther.

We shall have no quarrel with the gentleman. He has confirmed our suspicions that national prohibition pays in dollars and cents. But he will pardon us for being amused at his "leaning backwards" in an attempt to steer clear of a "moral issue!" (Of course there is nothing immoral about drinking of *itself*—it's what happens afterwards!) Well, anyway, Mr. Crowther has shown the folks that prohibition *is good* for the country; and we shall expect the ranks of prohibition supporters to be increased by the addition of these firm believers in "common sense," even if they don't care anything about morals.

As a matter of fact, Mr. Crowther has shown that it *is* immoral to drink alcoholic beverages, at least for a lot of people. It *is* immoral that men and women and children should live in poverty, ill-fed, ill-clothed, impoverished both physically and spiritually. It *is* a great moral victory that much of this poverty has been removed through prohibition. Good morals and good common sense are coincident.

Material prosperity has no meaning except in the degree to which it supplies both increased physical comforts and higher levels of cultural and spiritual life. To say that prosperity has nothing to do with morals is to disregard the things which that prosperity has made possible. Anything which in any way affects the tone and quality of human life has a moral aspect.

From the very first, agitation toward the curbing

## Centennial Conference

### Advance Information

The general church authorities have endeavored to sense the expectations of the Saints in regard to what should occur at the Centennial Conference. They have tried to arrange a schedule that would reflect the essentials of the church's program, and at the same time draw on the experiences of the century for wisdom and guidance in order that the Saints might courageously and confidently move toward the accomplishment of the new and larger tasks in the new century.

To build such a program and organize the conference in a way that the delegates and visitors may receive the most good from it has been the first consideration of the general officials. Since advance information has been released in the columns of the *Saints' Herald* during the last six weeks, many helpful suggestions have been offered which have enabled the committee to round out the program to meet the needs of the people and to perfect the organization so that plans for the comfort and entertainment of conference visitors may run smoothly.

How to finance the conference has been a matter of consideration from the first. During the last conference, in October, 1928, there developed quite a sentiment in favor of a nominal registration fee which would permit the conference to be financed in a businesslike way. The expense of previous

---

and abolition of the liquor traffic has arisen because of the existence of definitely immoral conditions. Men were debauched, women and children neglected, home life degraded—all because money and manhood were swallowed up in drink. Even Mr. Crowther and his friends of the business world testify that these conditions have been alleviated. What *is* it but a moral issue? Moral standards have to do with the very fundamentals of human existence and preservation. They say that it is wrong for man to grovel in the mire; they say it is right that man should climb to the heights. What is this but common sense?

Whatever you wish to call it then, ten years of prohibition have made the United States prosperous, this writer says. And included in that prosperity are: better home conditions, more opportunity for the education of children, stabilization of family life through increased savings and added comforts. Even the noise issuing from the hearings held by the Congressional Judiciary Committee can not obscure the importance of these achievements!

L. E. F.

conferences has been met by appeals at conference sessions for voluntary contributions. By this method the "willing few" paid for the conference. The general church authorities believe that it is only fair that those who attend the conference and receive its benefits should pay their share of the expenses. A number of church men who have been consulted have been enthusiastic for a nominal registration fee. The plan that has been worked out is, we believe, a step in the right direction, and will work a hardship on no one. If the Saints respond to the plan suggested it is hoped it will eliminate the necessity for making the usual appeal at its business sessions for contributions for financing the conference.

On arrival at the Auditorium, which is to be the headquarters of the conference, each delegate, ex-officio, and visitor will be requested to register and deposit the registration fee of \$1.50. He will then receive his official centennial souvenir badge, attached by ribbon from a name plate carrying his name and address. For delegates the badge will be hung by a gold ribbon, for ex officios by a purple ribbon, and for visitors by a red ribbon. The official badge will be metal of a special design significant of the Centennial Conference, and will be valuable as a souvenir of this event. The one registering will also receive the official conference program, carrying an outline of the conference and a schedule of all its sessions, meetings, and programs. He will also receive the official *Centennial Year Book*, beautifully bound and profusely illustrated, which is of more than usual interest and quite different from any booklet previously published by the church. The person registering will also receive a coupon admitting him to one performance of each of the following major events during the conference:

The rendition of the Centennial Oratorio, *The Course of Time*, the performance of the Centennial Pageant, *Fulfillment*, and the Graceland Players' three-act play, *The Passing of the Third Floor Back*.

There will be two performances of each of these three events named above, and the coupon which the one registering will receive will entitle him to admission to one each of these events.

If the Saints will unanimously respond, registration fees will not only help to finance the conference in a businesslike way, but this plan will also enable the committee to regulate the attendance at these special programs. Those who wish to attend a second time, or nonmembers or visitors who do not register, may secure admission to these three events by paying the following prices: The College Players 25 cents, and the Oratorio and Pageant each 50 cents. All receipts from registration fees and

## OFFICIAL

### For the Information of the Church

The Auditorium will be ready for use at the Centennial Conference. Of course, the building is not finished, but the main items of work mentioned in recent issues of the *Saints' Herald* are fast nearing completion. The plastering of the ceiling in the main Auditorium chamber has been done, and this week will see the last of the scaffolding taken down. A 250-horsepower boiler has been installed, and the main connections with the steam coils and hot air conduits are made, so that the heating equipment is now adequate for April weather. The dome has been covered with the first layers of insulating and waterproofing material, so the new ceiling is amply protected.

The general church authorities have proceeded with this work in good faith, believing that it is the will of the members to have this work done before the Centennial Conference. The tentative budget, which the Board of Appropriations and the General Conference will be asked to approve, contemplates an average monthly income of approximately \$58,000. The month of January did not reach this average, and we do not know what the February income will be, but in addition to this average monthly income we should have not less than \$50,000 surplus on hand before April 1 to meet our obligations for the new work now being done on the Auditorium.

The Bishopric will gladly issue receipts for contributions to be applied on the Auditorium, for payments on uncompleted Auditorium pledges, for tithing that is due, and for general offerings for the good of the church. The money is needed now.

THE PRESIDING BISHOPRIC,

By A. Carmichael.

paid admissions to these three special programs will be used to pay the expenses of the conference.

The task of getting together an organization to handle such a huge affair as the Centennial Conference has been a heavy one; but, in our opinion, the results will justify the investment of time and money. We believe that the plan for financing the conference will appeal to all as a fair and businesslike one, and when whole-heartedly supported by the Saints, will make it unnecessary to ask publicly for contributions at conference sessions.

There will be no charge made for admission to any meetings or events on the program except the three mentioned above.

THE FIRST PRESIDENCY,

By Frederick M. Smith.

## The Centennial Conference Institute

As a part of an extensive program of business and other sessions to be held during the two weeks of the Centennial Conference, attention is here called to the class work of each forenoon which has been organized on the basis of an institute.

The institute classes are open for the attendance of all who wish to prepare studiously for more efficient service in the work of the church. Floating about, and "visiting" in the classes, is to be emphatically discouraged.

At the time of the classes there will be other services available, different in their nature, but perhaps having equal claim upon our time and attention. One should consider carefully the best use of his time. Selection of classes should be made on the basis of one's major interests and needs. It would seem especially desirable that preparation be sought in the lines in which personal service may be rendered in the work of the church.

An enrollment fee of fifty cents for the person will be asked to cover the cost of mimeographing outlines, and the office expense of maintaining credit files. The fee will be paid on enrollment at the opening of the institute.

Mimeographed outlines are to be available in a large number of courses. One may enroll in from one to four classes, and is entitled to such outlines as are provided for the classes in which he enrolls. Outlines in additional courses may be purchased at twenty-five cents each subject.

A number of texts and manuals in particular fields of religious education are to be ready for sale at conference time. These may be purchased for class work by the students.

### *Certification Credit*

Credit toward a Certificate in Religious Education and Leadership will be awarded on a basis of consecutive class attendance in each class as follows:

For attendance at 10 to 12 sessions, 12 credits

For attendance at 7 to 9 sessions, 8 credits

For attendance at 4 to 6 sessions, 4 credits

Payment of the enrollment fee will entitle one to pursue class work for credit. An attendance card will be provided on which each student will keep a record of his class attendance which he will present at the close of the institute as his claim for certification credit.

The enrollment card will be made out in duplicate, one part being left with those in charge of

certification by Tuesday evening, April 8.

Transfer of enrollment from one class to another should be made only after notifying those in charge.

### *Advance Enrollment*

It is not necessary that money for fees be sent in advance, but it will greatly assist in making provision for the class work if those who are to attend the classes will mail at the earliest possible date a statement of the selections made, to *The Centennial Conference Institute, The Auditorium, Independence, Missouri.*

### *Classes Meeting 7.30 to 8.30*

#### *Beginning Conducting*

*Mabel Carlile*

An essential course for those desiring to master the correct fundamentals of all conducting. The material used in this class will be taken from the best-known hymns and easy quartets. This material will be conducted with careful attention to flexibility of arms, elbow, and shoulder; good baton grasp; correct conducting figures; and definite attacks and releases. A course of this nature is especially recommended for men of the ministry and all music directors of the church who have been working under the handicap of no definite method in their time beating. The great directors of the world all use a definite system; so should you.

#### *Budgeting Church Finance*

*J. A. Becker*

To attain success in any field one must have clear ideas as to what constitutes success in that direction, what goals are to be obtained. It is just as essential in church finances as in any business enterprise to have a thorough knowledge of the work to be performed and to use proper business methods in its accomplishment.

This series of lectures will attempt to deal with the question of Church Finances on that basis.

#### *Keeping Fit*

*A. W. Teel, M. D.*

A thoroughly practical presentation and discussion of human health problems by the Church Physician. Balanced diet; the nature and treatment of important diseases; the breathing apparatus and its care; headaches and heartaches; the nose, eye, ear, and throat; hygiene of muscles, bones, and nerves; mental hygiene; first aid; the hygiene of comeliness. These are among the topics to be discussed.

#### *The New Plan for Religious Education*

*F. M. McDowell*

The purpose of this course, as the name implies, will be to present in some detail the proposed new

program for the organization of religious education in the church.

During the first periods consideration will be given to the nature and purpose of religion, the function of the church, and the objectives of religious education.

Other periods will be devoted to a brief history of the departmental activities in our own church and the various attempts that have been made to coordinate such efforts. The new program will be presented in some detail with a discussion of how such may affect the functioning of the local organization. Opportunity will be given for questions and discussion with a view to making the entire plan as clear as possible.

The information contained in this course will be vital to those responsible for organizing religious education in the various branches and districts of the church.

#### *Pictures and Art in Religious Education*

*Nelle Sampson*

The function of pictures in religious education is to illustrate facts, reveal truths, present ideals, awaken thoughts, stir emotions, soften, recreate, and mold character.

Picture selection, interpretation, and appreciation.

Principles involved, source material, actual practice in the use of pictures in religious education for all ages.

#### *Principles of Salesmanship*

*C. A. Skinner*

"I don't care who you are, or what you are, or where you are, you have something to sell, and so have I, and the degree of success we meet with in making other people want what we have to offer absolutely and positively governs the returns we gain from life. Whenever we have dealings with anyone, whether in matters of business, religion, or anything else, the natural laws of salesmanship are in operation.

"The fundamental principles of salesmanship taught in this course, if properly applied, will make you a more successful salesman, business man, or minister of the gospel."

#### *Recreation in Religious Education*

*E. E. Closson*

This course will deal with recreation as a possible and effective method of stimulating right conduct. It will also point out the great value that recreation has as a factor in the process of education. Possible types of recreation suitable for the smaller branches will receive special consideration.

#### *The Significance and Use of the Doctrine and Covenants*

*F. Henry Edwards*

This is a course in the understanding and use of the *Book of Doctrine and Covenants*. It is suggestive rather than final, and will include discussion of the nature of revelation, the compilation and publication of the revelations, their general credibility, the devotional use of the book, its outstanding teachings, etc. We anticipate considerable directed discussion in the class and shall welcome both those who wish to learn and those who can make a contribution to our discussions.

#### *Working with Children*

*Bertha Constance*

For all workers in the Children's Division of the church school. Within the childhood of the present lies the undeveloped future of our church. To reach the great objective, Zion, what must childhood be taught? What principles must underlie the teaching? Are handicaps the result of teacher problems? What type of organization will function most effectively? What shall we consider as our standards for the various departments?

Possible projects for use in local churches will be demonstrated, and practical problems discussed.

To know the church program for children, the cradle roll, beginner, primary, and junior workers should attend this course.

#### *Classes Meeting 8.40 to 9.40*

#### *Advanced Conducting*

*Mabel Carlile*

Music directors who have mastered the materials listed in beginning conducting should enroll in the advanced course. Here the elements to be studied will be those of artistic finish. All the attacks, releases, fortes, and pianissimos of musical fineness will be considered with reference to the technique of the left hand as well as that of the right.

#### *Effective Speaking*

*O. Salisbury*

The art and science of constructing and effectively delivering a message, whether in public address or private conversation.

It is a wonderful achievement to know how to construct and deliver a speech that will entertain people and lead them to see, to feel, to believe, and to act.

In part one we study to choose and develop a speech, including the purpose and the end to be obtained.

Part two is devoted to the human voice. How to become an easy, fluent speaker, and to secure attention and to hold interest.

How to overcome hoarseness and develop a well-modulated voice.

*Essentials of Stewardship* M. H. Siegfried

This course in Essentials of Stewardship will discuss the primary and essential backgrounds of the stewardship plan as interpreted from our church history and as related to present economic and social conditions. The method of stewardship administration will be discussed in terms of the gathering and the accomplishment of the objectives of the church. Stewardship is primarily a matter of spiritual attitude and growth expressed both in personality and in material things.

The question of who shall become stewards, how, when, where, will be fully discussed; also the relation of the ministry to stewardships, and of the stewardship program to church finances.

*Personal Evangelism* F. Henry Edwards

Personal Evangelism is a new name for the individual missionary work in which our fathers participated and found so much joy, and which has won so many good people to God and the church. In this class we shall discuss its merits and demerits, the qualifications and rewards of those who practice it, its place in our advancing program, etc. In view of the inevitable reemphasis on missionary work during the years ahead, and of our awakening consciousness of the need for evangelistic emphasis in our religious education, the course should prove of interest to a wide range of church members.

*Practical English* Irene Layton

The purpose of this course is to correct some of the common errors in everyday speech, such as those occurring in verb forms, in prepositional phrases, and in various uses of the case forms.

*Principles of Worship* John Blackmore

Emphasis is now being placed upon the worship experience. We are discovering, as the ancients discovered, that the subtle atmosphere of the worship service is a potent factor in religion. Churches everywhere are experimenting in the building of desirable worship services. It is imperative that leaders of devotionals should be well versed in the principles of worship.

This course will cover such types as the significance of worship; the relationship of sight, hearing, etc., to the worship experience; elements of the environment inducing or inhibiting the mood of worship, such as form, content, the setting in worship, will be discussed. All factors in the worship service will be closely analyzed.

*Story-telling in Religious Education*

Nellie Blackmore

The recent developments in the practice of religious education have stressed the value of the

story. Religious educators appreciate the value and power of the story in education. It is essential that workers in the children's division should know the principles of story-telling.

This course will cover the following topics: What is the story and its structure; The story-teller's preparation; Types of stories; Grading the story; The story interests of various age groups; Use and power of the story and source material.

The art of story-telling involves a knowledge of the technique in selecting stories for the different age groups. It also demands a knowledge of the technique of telling the story. This course covers that ground.

*Working with Young People* E. E. Closson

A study of the practical problems confronting young people of the church in everyday life. The aim of the course will be to determine some of the fundamental urges of youth, and to see how these can be directed into powerful agents for good, instead of being ignored and left to find expression in unwholesome channels. The course will be conducted especially for young people and those interested in the leadership of youth.

*Zion's Social Ills and Suggested Remedies*

M. A. Etzenhouser

Our church is essentially a social organization, and its chief function is to establish Zion. We will have Zion when our membership can live together in harmonious relationships. To do this the conditions that make for maladjustment must be corrected: there shall be no poverty, no crime, no divorce, no desertion, no disease, no delinquency, no unmarried mothers, no unemployment. Any condition that handicaps any member must be changed. Each member should discover the causes of these social ills and then seek to remedy them. This course will attempt to do that, namely, point out these causes and suggest how they may be remedied.

*Classes Meeting 9.50 to 10.50**Bible Appreciation* John Blackmore

Out of the past the *Bible* comes to us. That past not only bequeathed to us this book, but it also bequeathed to us our attitude toward the book and the status of the book in society. Some are beginning to seriously question the value of the legacy. This course will constitute a brief study of the origin of the sacred library and the history of its development, together with the devotional use of its inspired contents.

The discussions will include such topics as, The ground out of which the *Bible* grew; The authority of the Scriptures; Formation of the canon; Methods



of Bible study; The use and value of the Bible in church and home.

A broad course on the Book of Books.

*The Church Home and Those who*

*Worship There*

M. A. McConley

A course of suggestions for definite improvement in church worship especially emphasizing the relationship of the Aaronic priesthood thereto. Will discuss advantages of better locations, well-kept grounds, better-planned and equipped buildings, newer style church signs, use of flowers and plants in interior decorations, preparation for worship and care of worshiper, administration of gospel ordinances, and conduct of church worship with a view to their beauty and dignity. Special illustration with lantern slides.

*Doctrinal Fundamentals*

J. F. Garver

This course will be an endeavor to think through the doctrine of the Latter Day Saints from a few basic premises, and to justify the doctrine in a new age, as gathering up laws of life necessary to growth in the kingdom of God.

*Dramatization in Religious Education*

Florence Thompson

This course is intended for leaders in dramatic production. In this series of lessons, the use of drama as an effective teaching method in the church school is discussed. The manual for the course is planned as a practical reference book for the director. Definite directions are given for carrying on dramatization with different age groups. The work of the director, both in the spontaneous dramatization with children and in the formal play with adults, is briefly outlined. The problems of directing, such as casting, rehearsing, stage designing, costuming and make-up, are discussed.

It is the aim of this course to give to the student a new insight into the possibilities of dramatization in our church.

*Handcraft in Religious Education*

Lenoir Woodstock

The purpose of this course is to help teachers and leaders of girls to better appreciate the wonderful opportunities for religious education which lie in carefully conducted handcraft projects.

To the wide-awake leader, handcraft offers an opportunity to teach the girls many valuable lessons which may carry over into other life activities. It opens up avenues for self-discovery and self-development; it offers a splendid avenue for self-expression, and it provides an opportunity for wholesome, happy, social contacts with the church.

Ways in which handcraft may be used to correlate

with other phases of the girl's program of religious education will be discussed, and there will be actual class work in handcraft, either by demonstration or participation.

*The New Plan for Religious Education*

F. M. McDowell

Same course repeated as given at 7.30.

*The New Saints' Hymnal; Its Content and Use*

Evan Fry

A course of special interest to choristers, branch presidents, missionaries, and any others of priesthood or laity who have frequent occasion to select hymns for coordination with other portions of the worship service. Some general consideration of hymnology; more specific emphasis on the unfamiliar hymns of the new *Saints' Hymnal*, and their selection and arrangement in the book with respect to the peculiar and especial needs of Latter Day Saint congregations. Designed to supplement and coordinate with, not to repeat or overlap—the two courses in conducting offered by Miss Carlile.

*Poetry in Religious Education*

Irene Layton

The purpose of these lectures is to increase the appreciation of such great poems as Browning's "Saul" and "Andrea del Sarto," and to interpret them in terms of our present religious needs.

*Preparation for Marriage and Parenthood*

Ida Etzenhouser

"The home is the foundation of Zion," therefore, when our young people make proper preparation for marriage and parenthood, a much needed step will have been taken in Zion building.

We are offering this course first to young people, then to those who work with young people from the pulpit, in church schools, or in the homes.

That they may have a proper evaluation of the social institution of marriage and the family, we are treating our subject under the following headings:

The evolution of the family; The evolution of marriage; The evolution of the marriage rite; The evolution of divorce; Ill-advised marriages; Petting; The engagement period and the choice of a life companion.

*Science and Religion*

M. E. Mortimore

First week only.

When men like Doctor R. A. Milliken, president of the American Association for the Advancement of Science, for 1929, name as the three fundamental principles upon which civilization is being built, the Golden Rule, the universality of law, and the law of growth, we feel that it is time for us to think seriously upon some of the points that science and religion have in common.

The theme of these lectures, "Ye shall know the truth and the truth shall make you free," has, we feel, a deep, lasting, and meaningful relation to both science and religion.

Freedom and happiness for all mankind is the hope of our church. We shall try to show that to attain this purpose, science must go hand in hand with religion.

#### *Young People's Problems*

*Ray Whiting*

Second week only

In this class will be discussed the more pertinent problems of adjustment, social, educational, economic, and religious which must be met and solved by our young people in the light of the high idealism of the Restoration Movement.

*Classes Meeting 11.00 to 12.00*

#### *The Book of Mormon in the Light of Today*

*A. B. Phillips*

The twelve lesson course on the *Book of Mormon* includes testimony concerning its origin, theories and opinions compared with the author's claims. It deals with factors of its production, the witnesses, plates, scribes, translation, and characters used. Its Scriptural import is discussed, including its purpose, relationship with the *Bible*, and nature of its message. Its credibility, objections urged, and other internal features are dealt with; also its historical features, modern investigations, and the traditional factors involved. Its literary characteristics and scholarship, and its theological features are discussed; and its evidences of political, social, and industrial life, with its government and social achievements are presented.

#### *Community Stewardships*

*J. A. Koehler*

Community Stewardships deals with the last great task of the Christian movement, which is to embody its ideals in social institutions; to make them the foundation principles of human governments; and in this way to apply them to the problem of human living together.

It is a discussion of the limitations placed upon moral freedom, personal righteousness, and the power of one to succor others by the circumstances of group behavior; the present attempt to develop the stewardship idea, and its relation to the removal of personal limitations and to the peace, prosperity, and happiness of the peoples of the church.

#### *Fundamentals of Teaching*

*C. B. Woodstock*

Under this title we shall attempt to discuss the underlying principles and fundamental processes of the teaching-learning activity. It will be a practical course in the principles and methods of re-

ligious education, especially as applied to present-day teaching in the educational program of the church.

This course should be distinctly helpful as an introduction to religious pedagogy for those who have not had college training.

#### *Pastoral Administration*

*Ray Whiting*

The purpose of the course in Pastoral Administration is to stimulate and to direct discussion, out of which may be developed a technique of Pastoral Administration which will meet the ever-increasing demands being made upon the local church.

Among the subjects to be discussed are: The Function of the Branch; Branch Organization; Choosing Workers; The Educational Task of the Church; Worship; Visiting; Card Files and Reporting; Ministerial Etiquette; Pastoral Contacts, and others. Emphasis will be placed, not upon organizations and forms, but upon meeting the needs of individuals.

#### *Principles of Junior Church*

*Nellie Blackmore*

An important trend in church practice has been the development of the junior church. It has grown out of the realized fact that the child needs a devotional service adapted to his own interests and powers of appreciation. This course is designed to assist workers with juniors in the methods and procedure of these services.

Methods of stimulation and control of the service will be exhaustively discussed. The course also involves a study of the junior and his problems; the setting of the service, materials and methods in building the service. Type services will also be studied. A valuable course for all Junior workers.

#### *Missionary Administration*

*E. J. Gleazer*

In this course we plan to emphasize the missionary responsibility, opportunities, and possibilities of the branch. Organizations best suited for missionary endeavor. How to create, stimulate, and direct these organizations will be among the questions discussed. This course is being arranged especially for the benefit of pastors and missionaries. However, it should be beneficial to all who are interested in heeding the divine admonition, "It becometh every man who hath been warned, to warn his neighbor." (*Doctrine and Covenants 85: 22.*)

#### *Music in Religious Education with Junior and*

*Intermediate Ages*

*Luella Wight*

The chief purpose of this course will be to increase ability to use music as a means in the religious education of youth. There should be created a real love for sacred music and an appreciation of the great hymns of the Christian faith through

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Systematic Physical Training.—Chapter 7

By A. W. Teel, M. D.

#### *The Right Choice of Exercises*

In coming to this discussion, one hesitates where to start and when to finish. The type of exercise needed depends on the individual. Some like to belong to gymnasias, while most have no time for organized gymnastics, with or without apparatus. Some people think they have sufficient vigor to dispense with all regular exercise; a condition which with professional and indoor workers never exists.

It is possible to outline a group of technical exercises at great length, for the various parts of the body. There are exercises for the neck, for the shoulders and arms, for the chest and lungs, for the waist and abdomen, and for pelvic region and legs, and exercises for the internal organs. These exercises might be prepared with charts in great detail, but probably would not be carried out. For this reason, I have made certain generalizations, sufficiently elastic to accommodate all who need physical training. As it is, we have a variety of

actual participation of the children in well-planned worship service. Means and methods will be presented and demonstrated. Each day a new song will be taught.

The care and use of the child voice will be discussed. Emphasis will be placed on the use of the junior chorus in the total program of the church for youth.

#### *Religious Education in the Family*

Lydia A. Wight

The course, Religious education in the family, introduces the student to the unlimited opportunities family life offers for the stimulation and development of religious personalities.

The course endeavors to set forth the real meaning of religious education. It deals not only with those activities which are usually thought of as religious, but also seeks to establish the spiritual significance of every phase of family life.

The subject matter concerns actual home experiences, but the author endeavors to interpret them in terms of the best information offered by educators today. The spirit of the course is one of earnest endeavor to understand God's purpose in making the family the unit of society and to discover how parents may help accomplish that purpose.

competent radio instructors putting people through their paces every morning—people who often listen without following the instructions with physical movements. We also need exercises of gentle nature before retiring, relaxing exercises, via radio if possible. Accompanying graceful motions to musical accompaniment is valuable.

Care of the body is not a matter of vacationing strenuously on the mountains or in the woods or on the seashore, and wrecking diaphragms and hearts by overindulgence in swimming or mountain climbing. Such forcing of the muscles to capacity by those not used to such effort leads to bone-aching weariness and physical pain. For we do not normally lead the lives of loggers and lumbermen, and when returning to city life must feel the strain.

Safe advice must be obtained by people according to their needs. Physical directors of gymnasiums are somewhat qualified to offer such advice if the subject be not diseased in heart or other internal organs. There is no system or course for getting into condition that need not be varied to suit the individual.

There are those who are of sparing, lean constitution, like the famous Senator Evarts, who said he avoided every avoidable exercise. Such a type of framework is the result of eating sparingly, maintaining a balance between demand and supply, since their physical labors are slight. Artificial methods are required by most of us to make up for the lack of muscular effort in our business or professional lives, and these methods can be made effective if repeated fifteen to twenty minutes daily before or after hours of employment. Thus the disadvantages of automobiles, machinery, and telephones, instead of walking, working, and doing, are overcome, and the muscular and bony framework is given a chance to function properly.

Watching an exciting game, or sitting in the easy chair reading a he-man story of adventure about the ranch, or sitting at the movies, is no substitute for real exercise.

#### *Exercise Is Indispensable*

The body is like a furnace, which has to have air before it can burn its fuel and create energy. Exercise is a necessity for the seeker after long life. Most people do not know what exercise is for. Every time you take exercise your heart beats faster and sends your blood to all parts of your body. Some people do not need much exercise, if their daily work is interesting and stimulating to them. But one who is doing routine work that makes no call upon his heart, needs real exercise.

The only way to tone up the muscles is to contract and relax them. New muscle cells are thus

formed, and the fibers are increased in size. These voluntary muscles are increased in size, but the effect is apparent on the involuntary muscles as well, such as those of breathing, of digestion, and of the heart. The lungs expand, for exercise develops the air cells, enabling them to consume more oxygen for the nourishment of the blood and to throw off more waste gaseous substance. There is a general effect of one muscle upon all the other muscles by reflex action. There is also such a thing as coordination of muscles brought about by training, whereby feats of skill are made easily possible, or one may exert himself over a longer period without fatigue.

#### *Simple Exercises of Great Value*

A group of elementary exercises without apparatus has been suggested as being natural and easily practiced, without strain. It is the way these exercises are performed which renders them valuable. Directions are given with sufficient clearness. These exercises are suited for folks of all ages, even for the robust male, for they have been tried out by military instructors and at colleges. The individual may modify or exaggerate these exercises and extend them according to inclination, but will benefit by following general instructions. These exercises cover such elementary processes as standing, lifting, climbing, walking, running, jumping, stretching, throwing, all of which movements are performed naturally and so may be modified for rhythmic exertion to the benefit of the individual. The rhythm of these primitive movements calls into activity all the muscles of the trunk and limbs and neck.

#### *Some Erroneous Notions*

One can not with assurance contract a few muscles, breathe deeply a few times, and obtain organic strength. Other factors must be considered, such as a healthful attitude of mind, the choice of proper recreation, the intelligent selection of food, the adjustment of work and play, and the care of the body functions. One can not misuse mind and body, and then breathe a few times, take a pill, and remain vigorous.

Health exercises as a rule have been devised to produce effects which could be felt by the person taking them. The idea that an exercise must be felt in order to be valuable is similar to the idea that medicine must have a nasty taste and a mysterious color in order to be potent. The most desirable sort of physical training will not produce soreness and will in no way strain the muscles, and yet will exercise large effects as a tonic. Exercises based upon the violent and unnatural movements of the Swedish or German systems, are not like the

usual movements which man has made in developing from a lower form of life into the more perfect human being that he now is. There are definite exercises more suited to his needs than movements which are wholly unrelated to his phylogenetic inheritance. Breathing exercises which have no relation to physiologic needs of the body are often injurious.

Exercises should be performed on arising in the morning and should be followed by the morning bath. Such exercises will produce wholesome effects upon circulation and respiration, and they will aid digestion and elimination. As a rule they are devised to secure an uplift of the body in all the movements. The accent should be upward, and also the trunk muscles are vigorously worked with the correct use of the foot.

*Standing Exercise:* One should seek an erect position without rigidity, thus insuring healthful functioning of abdominal organs, proper use of joints, and efficient use of the whole body's musculature. In standing exercises, stand with the feet parallel to each other somewhat apart. Have weight on both feet disposed to their outer edges. This position of the feet produces balance, pivot, and control. Push the trunk upward and lift the abdominal wall upward. Retain a feeling of relaxation in the shoulders, but secure a sensation of extension and lengthening of the body without contracting or tensing the muscles. Avoid rigidity, and secure straightening of the spine, but keep the shoulder muscles relaxed; also keep the weight off the heels; pull the abdominal wall upward and keep the lower half of the abdominal wall constantly flattened.

*Running:* This is a natural exercise performed on the balls of the feet with vigorous thrusting upward of the knees and free and vigorous swinging of the arms. The right arm is forward when the left knee is forward. This opposition in walking and running is compensation in the movement of the body to secure balance, direction, and control. This exercise vigorously stimulates the circulatory and respiratory systems, and will aid in improving all the functions of the organs which supply the body with energy. It should be possible for one to run and enjoy the movement, windows being open for circulation.

*Jumping:* This is a natural movement and it should be performed naturally. The first part of the movement uses the muscles of the entire body, and in the second part the body is thrown into the air by the vigorous contraction of leg, back, and arm muscles. In the continuous jump, the landing position serves as the start for the next jump. Bend the knee and hip joints and incline the body forward. Swing the arms downward and backward,

elevating the heels slightly. Note that the trunk is inclined and not held in an upright and unnatural position. Then swing arms forward and upward, and spring into the air. The landing follows as a result of the movement. Before trying the jump, the movement of preparation should be practiced. Land with the knees bent and the heels off the ground. Secure lightness in the movement and avoid landing heavily.

*Lifting:* This is a natural movement used in lifting an object from one side of the body to the other, or from a low level to a higher one. It is an exercise of the back and legs and may be made very vigorous by reaching low and lifting high. In the exercise of low lifting, bend the right knee and reach with arms to the right of the right foot about twelve or fourteen inches from the floor. The left leg is straight, the back is flat, and the movement occurs in the hip and knee joints. Then transfer the weight to the left foot and lift the object secured on the left and into the same relative position. Then the left knee will be bent, the right leg straight, and the arms will be to the left of the left foot about twelve or fourteen inches from the floor. In the exercise of high lifting, the hands reach the floor and there is greater bending in the right knee and hip joints. The back remains flat. Lift the object to the left and place it high above the head. Vigorous muscular extension should occur in this part of the movement while the weight is being shifted to the left foot, and the right leg is relaxed with the right heel off the ground. Avoid tenseness in the movement, seek smoothness, and constantly adjust the body in the different parts of the exercise by comparing the movement with the illustration. Secure uplift of the body in the high lifting, and get the complete extension that would come in placing an object on a high shelf.

The *Climbing* movement has always played a prominent part in the history of man. This movement is a powerful exercise for the legs and secures strong contraction of the abdominal muscles. It represents reaching upward and grasping an object, as a limb of a tree or ladder rung, and pulling up one leg to obtain support preparatory to pushing up the body. Reach upward with the arms, raise the right knee forward, and push the body upward on the ball of the left foot. Secure vigorous stretching upward. This is to be the accented part of the movement. Then return to standing position. The movement may be performed rhythmically, but the rhythm should be slow and the accent always on the upward movement.

*Stretching* is a natural movement that straightens the spine, lifts the chest, and overcomes the sagging of the abdominal muscles so commonly seen

in adults. Push the arms easily upward and rise on the toes as far as possible. Reach up as far as possible, as if trying to get an object from a high place. Then let the arms sink and the heels touch the floor, but retain as long as possible the sensation of extension. Do not let the body droop. The development of the proper muscle sensation is important. Avoid tenseness and rigidity, and also angular movements of the arms. Do not swing them up; push them up. You will then perform with a feeling of relaxation rather than contraction.

*Throwing* is a natural movement used by man in hurling at some object. These movements involve complex coordinations, and are a powerful trunk exercise which uses the back and side muscles and brings into play the large muscles of both arms and both legs. Stand with feet about twenty-four inches apart and with the left foot about six inches in front of the right. Clasp hands lightly, waist high, shift weight to the right foot, bend the right knee, draw both hands to the right, twist the trunk to the right, and turn the head to the right. The left leg is straight and relaxed, and the left heel is off the floor. The trunk is inclined forward. Then throw with the right hand, twisting the trunk sharply to the left. The left knee is bent and the right knee is straight, with the heel off the floor. The body forms a straight line from head to right heel. The weight has been transferred to the left leg. Avoid angles and sharp tensions in the movement. Make all movements flowing, smooth, and harmonious. Avoid conscious muscular contractions. Perform the movement and the muscles will contract to carry out your desires.

#### *The Common Sense of Exercise*

We ought not to make work of our exercise. The average person is not competing for some event on the athletic field. The exercises of the man or woman of middle age are to be moderate and generally pleasant. This is essential if we are to keep young in spirit as well as body. One may not seem to feel the need of well-regulated exercise, but after all, as the years advance, the benefits of such practice will be apparent. The soggy and soft must get into physical condition if they are to add years to their lives and the momentum of youth to their ventures. But this duty can be made agreeable and varied, not a forced routine.

We allude to "rigid" or "reflexed" muscles. To produce this condition the muscles of the hands, wrists, and arms are made rigid by clinching hands and throwing your will into movement, as if lifting or pushing a heavy weight. The muscles of legs and body may be "flexed" or made rigid by assum-

ing attitude as in supporting a weight. Get in the habit of flexing your muscles or making them rigid, at intervals during the day. Great benefit is derived from stretching or "flexing" the muscular system, during leisure moments, in your office, or when you change from sitting to standing position. Attention to this will gradually make the muscles firm without much apparent effort. If muscles become sore after two or three days' exercise, continue the movements gently, but do not attempt to make the muscles very rigid for a day or two. Allow five or ten seconds to elapse between exercises, and during this interval allow muscles to thoroughly relax.

The individual who would gain strength rapidly will continue breathing exercises at intervals during the day, and gradually accustom himself to a habit of proper breathing. This is only arrived at when one has so schooled the various muscles employed in breathing that they perform their functions involuntarily. To attain this object, one should cultivate a correct habit of walking and carrying the body. Walk with head erect and shoulders thrown back. Then, as you start off, inhale through the nose all the air the lungs will hold, breathing abdominally or diaphragmatically. When the lungs have thus been filled to their utmost, retain the air while you take a stride, and then exhale quickly, emptying the lungs as completely as possible. At the start never attempt to forcibly expand the chest. Simply breathe naturally. When you have acquired the habit of taking full, deep breaths, you will find that your chest will expand naturally.

A word of caution is needed as to the weight of the bells used. Do not go in for very heavy bells. More harm than good follows the persistent use of very heavy bells. For a healthy man, of fair physical powers, a pair of five- or six-pound bells will be found heavy enough. For the weak, and for women and children, bells of two or three pounds each are the most appropriate. For the benefit of such persons as may desire to pay particular attention to the development of a certain part of the body, the exercises used are designed to develop such, so that the person may practice those movements which will most quickly develop the deficient part.

1. Grasp the dumb-bells firmly in the hands, stand erect, heels about four inches apart, with the arms hanging at the sides. Then bend the arm, flexing the muscles, till the bell is brought above the shoulders, and the arm is bent at the elbow as far as possible, and the elbow is raised until it is level with the shoulder. Return to the first position, and repeat.

2. Grasp the bells firmly, heels together, body erect. Let the arms bend at the elbows and the bells rest lightly against the shoulders; then, hold-

ing one arm in this position, thrust the other upward straight over the head. Let that arm drop to the first position and thrust the other up; and so continue using the arms alternately, until the movement is repeated twenty times with each arm.

3. Stand erect, with heels together; grasp the bells with the arms bent. Then straighten both arms horizontally simultaneously, at the sides, using force, returning quickly to the starting position. Repeat twenty times.

While in the bathtub certain exercises and movements are helpful. Stretching at full length, lying on stomach in reverse position, knee bending and leg elevation, lying on side, all give internal organs a chance of weight-position. There may be little room in a tub, but the physique at such times may be helped by contracting and relaxing positions, such as suggest themselves, such as grasping sides of tub to sit up and then recline a number of times. Then, too, vigorous rub downs with towels are immensely helpful to many muscles, and also in toning up the skin. In other words, the occasion for bathing, as a number of other duties, can be made a period of exercise, just as lying in bed, or when seated at desk, or in spare time when standing, etc., to relax and contract the chest, muscles, or limbs, to limber up the neck that is stiff, etc. When lying in bed, one can stretch full length, to the great benefit of the viscera, yawn and relax much as we see our canine friends do when nature bids. When lying abed it is serviceable to lift legs and go through the motions of bicycle riding at a good pace. This exercise stimulates abdomen and leg muscles. One may also lie on chest and stomach, then elevate self on all fours, gradually, then down flat again, and up, till there is a distinct muscular reaction. Such exercise may be informal and private, but is attended with as great good as gymnasium drill.

#### *Exercises to Help Overcome Constipation*

There are abdominal exercises which help prevent constipation. These muscles of the abdomen are as a rule the least used by people in their daily work, and for this reason, it is desirable to practice specific exercise for the strengthening of the muscles about the waistline, the muscles that control bending at the hips, twisting of the torso at the hips, the muscles that control the act of evacuation, or that help deep breathing.

One's carriage is the first characteristic that impresses. If it is upright, buoyant and graceful, good carriage will to a large extent hide any defect of form. The women of the stage, credited with being the possessors of Mercury or Venus-like forms, owe their position in popular estimation to the great attention they pay to carriage. If any man or

woman can stand properly, hold body properly poised, and walk gracefully, he will certainly be set down as well-formed. Proper carriage, the physiologist will tell you, is impossible without proper muscular development. And so it is; yet, a long stride has been taken when one decides to make an effort to stand and walk naturally. If improper methods have been habitually employed, the effort will quickly tire you; but persistence, and a brief period devoted to practice of movements, will make it easy.

The right way to stand: The weight should be evenly distributed on the ball and heel of the foot; the limbs should be held straight, and slightly—very slightly—inclined forward from the perpendicular; the abdomen should be held in; the chest should form a graceful curve from waist to neck; the spine should be perpendicular; the shoulders should be thrown back until the space between them is flat and straight, and the head should be held firmly erect—not allowed to drop forward, or incline to either side. In this position the internal organs are permitted free play, and no difficulty is encountered in breathing deeply. Assume this position, hold it for a few moments, and inhale several slow, deep breaths before commencing your exercises every day.

*Daily exercise pays.* It puts and keeps you in cheerful, sunny spirits—a pleasure to all whom you meet. It gives not only fine muscles, but, far more important than in getting these, exercise makes heart and lungs, stomach and digestive machinery, and all the other vital organs larger and stronger. It makes it harder for disease to get in. It makes better blood; sending it to every part of the body, and the brain and the nerves share in the general wealth. That life blood makes the brain enjoy hard work, and makes work seem light. The man now not only thinks more clearly; he can think longer and more effectively. In sport, as in work, staying power is a great help in efforts of every kind.

There is a certain capacity for self-improvement in every human being, and even if supplied with a weak heritage, much can be done to improve it. Indeed, a man can lift himself by his bootstraps. Many a weakling, such as Theodore Roosevelt in his early years, succeeded in making a robust person out of himself with the formation of new habits of exercise, and outdoor living. This improvement is a sort of over-all benefiting that comes from the expansion of the living cells. The tonic instead of being administered from without in the form of medicinal stimulation, is derived from the will in the form of muscular stimulation, which thus affects the whole physical person, through every cell and capillary and nerve root.

Special exercises for women without apparatus are recommended. Women and men are so different in physical attributes that simpler forms should be utilized. Body bending and touching the floor is serviceable if done without violence. Or with feet fourteen inches apart, one may swing arms up and down between the legs. While standing erect, one may slowly straighten the arms and raise them until brought as high as possible, turning the backs of the hands to the front as the movement is made. Then reverse and repeat the movements. Various positions may be assumed on the floor for the exertion of the waist line. Indeed, the same positions or exercises as for men, but to a more gentle degree of effort. Too strenuous exercise must be avoided by the older woman.

Woman is not inherently a frail and delicate creature, as imagined, and she can resist fatigue and pain. Many women have a scanty knowledge of physiology. They are rarely as happy, as long lived, and as continuously well as they ought to be. The premature ageing of women is a consequence of unhygienic living from puberty onwards, and many women suffer numerous disorders and ailments. Nervous strain, wear and tear, can be diminished by suitable exercise that tones up the system.

## Highway Builders? or Good Samaritans?

By J. A. Koehler

(Continued from page 250.)

### *Misdirection of Effort and Power*

But our concern as church men is the fact that we, too, both as individuals and as groups, have contented ourselves with expending energy in Good Samaritan stunts that we ourselves say we are in duty bound to spend in highway building. Instead of gathering up our resources; instead of purchasing lands as groups; instead of gathering to centers of a civilization of our own building; instead of building the highway of God—Zion: the government, to insure universal and equal opportunity for men to engage in the proper pursuits of life; we, too, make charity drives to acquire funds to be used in attempts to lift one unfortunate member after another out of the ditch of financial ruin, or find for him some temporary employment to tide him over till tomorrow.

Instead of building God's highway; instead of building Christianized industrial communities; instead of making our social ideals real; we go about privately and single-handed to live where we will, scattered from Dan to Beersheba, to do what we will; and then individually and collectively we at-

tempt to counter the blows of those who wound us with the weapons of Babylon, and, in that way, to recover some of our losses. And, instead of being free to promote the welfare of man in peace, we find ourselves enmeshed on every hand, and under the necessity always of trying to pull ourselves out of some kind of financial or economic mudhole. And the fruits of kingdom building, the fruits of social righteousness; the fruits of godly government, the fruits of highway building, which are peace, prosperity, and happiness, we have yet to taste.

God has said that the righteousness of the builders of his kingdom is distinctive; it is superior; it exceeds the righteousness of others. How, then, can a people attain to the heights of celestial glory, where they will challenge the admiration and command the respect of the nations (as such) of the world, by traveling the low levels of an economic highway of the world's building? Is the government of God, which is ordered and established with justice and with judgment, to be builded by the mere payment of tithes and offerings, of one sort or another, into the treasury of the church? No! "There *must* be an organization of my people to advance the cause which you have espoused." A social organization which deals with secular problems; an economic society; a Christian social order; a government of the people. And this is a more excellent righteousness than Good Samaritanism.

#### *Can You Participate in Kingdom Building?*

No mere Good Samaritan can be a builder of the highway—the government of God, in separate and independent action. No mere soloist can be a Messiah chorus. Not even a million soloists, each doing his solo stunt separately, nor all doing their solo stunts in unison, can be the Messiah chorus. The *Messiah* is infinitely more than a mere melody in unison. The kingdom is more than a mass of men in mass action. It is a differentiated mass, with organs performing their functions unitedly and as a whole, and with a control that insures the lawful and orderly performance of the functions which are essential to the life of the group. Mere Good Samaritanism is not that. It is not kingdom-building righteousness. Nevertheless—mark what I say—nevertheless, the church that builds the highway, the church that builds Zion, the church that builds the kingdom, *must proselyte its membership from the Good Samaritans of the world*; for these are the only potential highway builders there are—men whose concern for the welfare of their fellows move them to the service of God. And these, if they would build the kingdom, must first *see* the kingdom. They must see the church as something more than an instrument of charity; a giver of alms; a

healer of wounds; a dispenser of doctrines and the like.

In 1832, when instructing the ministry in its work of proselyting, this test of fitness for the kingdom was set up:

Whoso receiveth you, receiveth me; and the same will feed you or clothe you, or give you money. And he that feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my disciple; by these things you may know my disciple.—*Doctrine and Covenants 83: 16.*

Who, then, are fit for the kingdom? These Good Samaritans of the world who are able to glimpse the Government of God, and who find their chief pleasure in spending themselves with their substance, according to their opportunity, to further movements which promise to advance the interests of mankind.

And in this instruction we also have a rule by which each one of us Latter Day Saints Church members may judge his own candidacy for a stewardship in Zion by the choices he makes in his expenditures of time, of talent, and of substance. And whoever would qualify for membership in this kingdom-building church should endeavor to discipline himself until he will find positive pleasure in spending himself with his substance to advance the concerns of the church.

#### *Making Kingdom Builders out of Good Samaritans*

It is the task of this church; it is its duty; yes, it is the salvation of this church, to bring together the Good Samaritans of the world and organize them, and make of them *builders* of the kingdom of God. And in this relation I wish to call attention to the relation between numbers and kingdom-building goodness. Let me read a bit of scripture which deals with this question:

Go forth into the regions round about, and preach repentance unto the people; and [on condition of faithfulness] many shall be converted, insomuch that you shall obtain power to organize yourselves . . . that you may be enabled to keep my laws.—*Doctrine and Covenants 44: 2.*

Do you see the point? One person may be a soloist. Two persons may form a duet. Four may form a quartet. But how many does it take to form a chorus to render *The Creation*, with its complex forms of musical expression? It is silly for a group of four men to imagine themselves producers of *The Creation*, which has several times as many musical functions to put forth in unity as four male voices can possibly put forth. And yet any number of little isolated and unrelated and uncoordinated business and social enterprises have been put forth by a few people here and there and called "Zion," the government of God, the highway of life. Is it any wonder that, with such misrepresentations of fact, the belief of men in the task of the church



should be destroyed? What does "First let my army become very great" mean, except that there is a relation between the number of Good Samaritans who are willing that their individual lives should be swallowed up, lost, if you please, in a great social enterprise, and the building of this highway of God—Zion?

#### *Biding Time for Highway Building*

It is true, that a group of "bass voices" in some corner of the church, may make some preparation for taking their part in *The Creation*. But why call them a "Messiah Chorus"? Let it be said, as it ought to be said, that the men of the church who live in isolation should make such preparation as their circumstances permit them to make to take part, when the opportunity comes, in the highway-building task of the church. But "until" Christian men are gathered together in sufficient numbers and their righteousness organized for the task of highway building, the best they can be is Good Samaritans, acting separately or in unison, doing the kind of goodness that a few men in their individual or united strength are able to do.

Behold I say unto you, that you must visit the poor and the needy, and minister to their relief, that they may be kept until ["until," mind you] all things may be done according to my law. . . .—*Doctrine and Covenants 44: 3.*

Until the righteousness of Latter Day Saint Good Samaritans is organized, the best they can do is to heal wounds and escape as best they can the financial and moral ruin that Babylon visits upon men who travel her highways.

There are many Good Samaritan societies in the world. The Red Cross Society. The Salvation Army. Sisters of Charity. Provident Associations. Welfare Boards. And what not. All healing wounds. All dispensing charity. And all leaving the highway of life in the same condition as they find it. They leave untouched the social order, the industrial system, the behavior of the group, the government of the affairs of the peoples, which inflicts the wounds they try to heal. Recently the people of Kansas City gave more than a million dollars to charity. They did the same thing last year. They will do the same thing next year. And they will need to do the same thing all the years that will follow, for the highway, which yields this annual crop of financial tragedies, has not been touched by these Good Samaritan stunts. And no one expects this year's charity drive to relieve the pressure of future wants.

In spite of the claims of Christian apologetics, there are many who maintain that it requires no intervention of God or angels to supply the world with Good Samaritan institutions. It needs no revelation of the truth, no restoration of the gospel, to

enlighten us in the ways of almsgiving. No priesthood; no governments; no purchase of lands as groups; no gathering of the peoples; no instruments of accountability; no organization of industrial communities on the stewardship principle is necessary to give to the world such men as Cornelius and Grendfel by the thousands.

But to make Cornelius, Grendfel and Company, the "light" of the world; "a city set upon a hill"; to lead these Good Samaritans into the task of highway building, to establish the government of God as the government of the peoples of the world does seem to require the revelation of the truth; it does appear to need the church with its oracles and doctrines and institutions and governments.

#### *What Is Our Goal?*

The Good Samaritan societies of the world have outrun our church in the business of dispensing charities. We can scarcely trail their dust. We have not even matched the world in this kind of good-doing; much less have we commanded their admiration by the superior quality of our wound-healing. And I have asked myself again and again: Why this disparity? And the answer seems to be that that is not our calling; the dispensing of charity is not our goal. God is holding us to the responsibility of performing a superior task. Men whose "lights" are measured by tasks of almsgiving find inspiration in such enterprise and satisfaction in such achievement. But men whose "lights" can be measured only by the task of building a highway of the people that is safe for all travelers; that imposes no injustices, and inflicts no wounds; that displaces charity with justice; that dispenses judgment in accordance with the kingdom concept of right; such men, I say, with such "lights," are saddened and their spirits are broken by the very disappointments and loss of hope that grow out of their failure to make good in their calling.

The conflict within the souls of those who do not fulfill the demands of conscience is demoralizing; it destroys in the "highway builder" the very qualities which insure success to others in the performance of tasks of lesser import. This is the fate of men who "have tasted the good word of God, and the powers of the world to come" and have turned back in a fruitless attempt to content themselves with tasks that belong to men of lesser understanding. Our claim to divine origin, to prophetic calling, puts us under a positive and unescapable obligation to build the highway of God.

We haven't builded that highway yet. And we men of the Latter Day Saints Church have yet to prove that we are the kind of men it takes to build the kingdom. But God is in the business of saving

this world. And this world must be saved as "peoples." And some day he will raise up in his church a generation of men who will accomplish that task. And when that day comes, we will no longer be under the necessity of trying to prove our prophetic calling by artful interpretations of scriptures, for "The Gentiles shall see thy righteousness, and all kings thy glory." The glory of a people is the peace, the prosperity, and the happiness which arises from its just, its orderly and efficient government. Until that day, we must suffer some of the evils of those who would have found refuge in Zion if we had been faithful to that trust.

My fellow Latter Day Saints, think of the human wreckage that marks the highway we now travel, and tell me how the men of this church can fail to be moved with a desire to build the highway of God? And my fellow men of the ministry, who must bear the sins of the world, are not the emaciated bodies; are not the dwarfed intellects; are not the degraded morals, the broken hearts, and the bitter spirits which are the products of an ungodly economic system enough to drive us to an endeavor to redeem Zion? to build the highway? to establish the kingdom?

In the language of the prophet: "Behold the Lord hath proclaimed to the end of the world." This is the day. "Say ye," therefore, "to the daughters of Zion, prepare ye the way of the people." For this is your calling. This is your task. "Lift up a standard to all peoples." "Gather out the stones." Not stones of marble or of granite, but the foundation stones of a brotherhood of man—the stipulations of right conduct for men in association; the rules of proper group behavior. And with these stones "cast up the highway," the government of the people. And if you will do this, you shall be called "the redeemed of the Lord"; "the chosen"; "the sought out"; "a city not forsaken." And for the natural reward of just, orderly, and efficient government, you shall have peace, and prosperity, and happiness. And when the Lord shall come, he will bring his personal reward with him.

### \$2 for New Subscribers

During the month of March the Herald Publishing House is accepting subscriptions from new subscribers to the weekly *Herald* for one year at the regular price, \$2; and they are including free a subscription to the *Daily Herald* for the period of the Centennial Conference. Remember, this is for the month of March only. *The Herald* must reach 10,000 subscribers by April 1. Give us your help.

## NEWS AND LETTERS

### Des Moines, Iowa

717 East Twelfth Street

February 20.—The year 1930 finds this branch well organized with the priesthood working under a finer spirit of cooperation than ever before. All seem very enthusiastic and willing to give of their time and talent in the Master's service. A splendid spirit prevails among the membership also, and we find them willing to do all within their power to extend the gospel. We are encouraged over the prospects for the future and feel confident that this will be a banner year in the history of Des Moines Branch.

December 20 at 6:30 in the evening a priesthood banquet was held for all the priesthood of the district and their companions. Apostle Edwards was guest speaker and remained over Sunday and delivered two splendid sermons.

A very good Christmas program was given by the junior church in the lower auditorium December 22, at the morning service, and on Christmas Eve a beautiful pageant sponsored by Bertha Deskin, was presented by members of the Sunday school. There were several other numbers on the program also and all deserve praise. After the program Santa appeared on the scene with a generous treat for all.

Elders F. T. Mussell and John Blackmore spent the holidays here, and each gave a fine sermon December 29.

Members of the Whatsoever Class entertained their husbands at a watch party December 31 at the R. D. Williams home.

Installation service of officers and teachers was held January 5. Pastor C. B. Hartshorn presented the officers and teachers. Elder H. Castings delivered the address and charge. The following officers were elected at the annual business meeting:

Pastor, C. B. Hartshorn; associate pastors, C. E. McDonald and V. L. Deskin; secretary, R. D. Williams; treasurer, Stephen Robinson; director of religious education, C. B. Hartshorn; church school superintendent, Verne L. Deskin; superintendent of Home and Service Group, Mrs. J. L. Dalbey; superintendent of Recreation and Expression, George Orr; junior church pastor, N. V. Anderson; dramatic director, Bertha Deskin; chorister, Lloyd Mussell; pianist, Lucy Longan Orr; librarian, W. J. Anderson; publicity agent, N. V. Anderson.

Special prayer week was observed by the branch. January 5 a special prayer meeting was held after the evening preaching service. Wednesday evening was assigned to this branch, and services were held at the church and also at the homes of Bishop E. O. Clark and Elder George Orr. Since that time cottage prayer meetings have been held each week at various homes. Elder C. E. McDonald has charge of this work.

The annual budget meeting was held January 12 with Stephen Robinson in charge. Prayer by Doctor G. F. Hull. A quartet composed of Sisters Carrie Germa and Elva Pratt and Brothers J. B. Gordan and William Robinson sang "Give of your best to the Master." Short talks were given by Pastor C. B. Hartshorn and H. Castings and then a call for pledges. Although attendance was below normal, approximately \$4,500 was pledged by those present. Cash receipts were \$644.35. The branch business meeting approved a budget of \$5,290 for 1930, and the treasurer thinks this amount will be raised without difficulty.

Elder J. L. Parker delivered a series of four missionary sermons on four consecutive Sunday evenings beginning January 12. His subjects were "A wonderful courtship," "A broken engagement," "A royal wedding," and "A beautiful home." Attendance and interest were good. Brother Parker

was assisted by a men's chorus which was greatly appreciated.

The Dorcas Class gave a surprise party for its teacher, Sister Myrta Shoemaker January 10.

The Home and Service Group held a doughnut sale January 15 and another last Saturday. Proceeds from these two sales amounted to over \$140 and will be applied on the budget fund.

The district conference February 7, 8, and 9 was started off with a young people's banquet Friday evening at 6.30. Nearly two hundred attended the banquet. The theme was "Give your best to the Master." Joseph Johnson acted as toastmaster. Apostles D. T. Williams and J. F. Garver were guest speakers. A two-act play "Renting Jimmy" was given by the Cofrilos under the direction of Maisile Dalbey. Attendance was large throughout the conference and a good spirit prevailed.

We are happy to report that Sister Ruth Mussell who underwent a major operation at the Mercy Hospital last month is now at home and recovering nicely. Others of our number who are sick are Sister Carrie Maitland at the Iowa Lutheran Hospital and Brother William Evans, orchestra leader, at Mercy Hospital.

Fireside talks are being conducted at the home of Doctor and Sister G. F. Hull on Monday evenings. About eighteen young people are taking advantage of this opportunity of obtaining a knowledge of the gospel. As a result of these meetings, two young women were baptized last week after the Wednesday evening prayer service, Doctor Hull officiating.

The branch presidency is arranging a series of missionary services to begin March 2 and continue up to Decision Day, March 16. John F. Sheehy, of Independence, will be the speaker.

## Dayton, Ohio

*West Third and Olive Streets*

Officers for this branch for 1930 are: President, Floyd Rockwell; assistant, G. W. Stephens; publicity agent, Francis May; department of religious education, George Hunter; Department of Recreation and Expression, John Stultz; department of music, Edna Williams; Women's Department, Bertha May.

Elder J. G. Halb was here January 12 and gave two fine discourses, one being entitled "Looking for the beautiful and true," the other "The more abundant life." He was clear in his argument, vigorous in style, and happy in his illustrations. May the visits of Brother Halb in his mission, Southern Ohio, bless others as they have blessed us.

On this date the Department of Recreation and Expression met to consider plans for the new year. The program adopted includes dramatics, athletics, literary and social activities. The socials are to be emphasized with birthday celebrations for every member of the church, one social each month in honor of those whose anniversaries fall in that period.

The first social was January 28 at the home of Sister Hill. Thirty-six were present, and four were given tokens of appreciation and good wishes. All responded to the speeches of presentation. Sister Sturgille, eighty-three, easily and quaintly gave the outstanding response. The musical director, Edna Williams, was present and greatly assisted in the program of music and readings. A neighbor, Mr. Round, was present and gave two fine readings.

We are looking forward to the next birthday social.

The Sunday school is progressing. The Christmas offering goal of one hundred dollars has been chosen, and the workers are well started.

Pastor Rockwell has occupied for six evenings on "the restored gospel." He presented the Apostasy in convincing style and is now taking up the Restoration. During this series of sermons attendance has increased. Favorable comment is heard on all sides.

## Encouraging Outlook in Southwest

*By G. H. Wixom*

Tularosa, New Mexico, February 24.—The outlook for church work in Arizona and New Mexico is very encouraging, and the missionary has many calls and demands made upon him.

The new year came to us all with a challenge and a demand that we do our best. It has dawned upon us that 1930 is here. From January 1 to 18 I labored in Southern California and occupied at San Diego, Long Beach, Los Angeles, and San Bernardino, where I found the Saints alert and responsive to the message of life and salvation.

I left home January 18, and my first stop was at Phoenix, Arizona, where I was the speaker at both services Sunday, January 19.

The pastor, Elder Louis J. Ostertag, and wife were at the train to meet me at 6.30 in the morning, and a full and busy day was experienced. It was a pleasure to again meet the Phoenix workers and to note their expression of faith and their desire to do their best in the Master's cause. My next stop was at Bisbee, and I was greeted there by a band of wide-awake Saints who bring cheer and encouragement to the heart of the missionary. Sister Hester Somers, who was so miraculously healed of tuberculosis of the bone and throat when administered to December 1, 1929, by Apostle M. A. McConley, Elder Henry Goldie, and the writer, after being confined to her bed for over eight months, is one of the outstanding workers, whose faith and zeal is an inspiration to all.

While in Bisbee I was asked to take part in a program to be given by the Department of Recreation and Expression of the branch before Douglas Branch February 7, and the crowd was provided cars to take them over the twenty-four mile drive to Douglas. A pleasant evening was spent together. These two branches are enjoying a friendly cooperation in an endeavor to build up this department in the two cities.

After leaving Bisbee and Lowell, I arranged for a series of services in the Globe and Miami district, where we have a membership of sixteen under the direction of Elder F. B. Higgenbotham, who is one of our own capable young elders. While in this district I spoke at the Methodist Church on Sunday evening to a fine audience and also addressed the Ministerial Association at Miami in the Y. M. C. A. Monday at 10 a. m., where ministers from Globe and Miami held their meeting.

At the close of this series I conducted three into the kingdom of God through the waters of baptism, two men and one woman, and in so doing two family circles were made complete.

Sister Rose Peck joined her husband, Brother R. T. Peck, of Tulsa, Oklahoma, who is a member of the church, and Brother Charles Carpenter joined his wife who is a member. They are from Kansas City, Kansas. The third to be baptized was Brother Albert Saddler, of Idaho, a piano builder and tuner by profession.

Saints of Globe-Miami district are much encouraged and feel that the present outlook is promising.

I arrived in Tularosa, New Mexico, Sunday morning, ready to begin a series of services in the union church Monday, February 24. Brother A. H. Richter and two daughters, Sister Marie Richter and Sister Hattie St. John, live here, and are assisting me in every way possible. On arrival I met Mr. Chapman, who is a seventy in the Utah Mormon Church. After I had explained our message to him, he said he was much interested and wished to learn more about our peculiar position, as it differs from the Utah Church. I am pleased to find a number here who are anxious to hear and consider our message. The Lord is opening the way for his servants to enter in and occupy.

## Sioux City, Iowa

February 16.—Over a month of the new year has gone, and we find ourselves wondering if we are accomplishing what we hoped to. We have renewed hope here and feel that this present year is going to show marked progress in the branch.

The membership is so scattered over the city that attendance at the Wednesday prayer meetings was small. So instead of a midweek meeting we now have a service at nine o'clock on Sunday morning. Since the change in time of meeting, attendance has increased considerably, and we are having very good meetings. We feel that so far at least the change has been for the good of more people. In connection with this change, the priesthood now use Wednesday for visiting night. Though the number in our priesthood is small, they are determined to visit in the home of every Saint in the branch. The members meet at a central place for prayer and instruction, then go in groups of two to the homes.

The unified service plan suggested in the *Departments' Journal* is being given a trial at present. Though it is too early to judge the success of the plan here, much favorable comment has been heard.

The young people continue to hold their social gatherings every two weeks. These meetings are usually held in the church basement. During good coasting weather, one evening was spent in a coasting party. A Valentine party was held February 14 at the church. This group plans to put on three one-act plays very soon. We have a splendid group of young people here.

We expect to present the historical programs outlined in the *Herald* each month. Though late with January's program, we hope to have one ready for the last Sunday night of each month for the rest of the year.

It seems that each department has set out on this year's work with a spirit of enthusiasm and a determination to accomplish more than perhaps was accomplished last year and other years. Indeed that must be our aim if we are to make the progress we hope.

## Clay Cross, England

The year 1930 finds the latter-day work in its one hundredth year, and still the cry is "Onward." We are looking to Zion. To some people Zion is something elusive, intangible, even impossible. It may be that the church in its present state is not ready to realize Zion, and yet who knows when that sifting time will come leaving the church as a whole on Zion standards? The highest hope of every Saint is to some day live in Zion, and yet how far do the best of us fall short of the example set by Christ.

Clay Cross Saints, though handicapped by the prolonged illness of Pastor Cousins together with a lack of members of the ministry to take charge, are interested in the progress of the gospel and in their testimonies express a desire to help each other on to Zion.

Few of the Saints are able to attend the meeting on Thursday night, owing to business and work, but the few who have been able to attend have, according to the promise of the Master, been blessed by the presence of his Holy Spirit.

At Christmas the usual presentation of prizes to the scholars of the Sunday school and Religio took place, being followed by a good entertainment provided by the scholars and teachers.

The Recreation and Expression Department has been fortunate in securing the services of an expert lecturer on ambulance work. Lectures are given at each meeting of the department.

The branch was happy to have the presence and help of Apostle Paul M. Hanson during the last year. His talks and sermons have been very beneficial. Brother Hanson has im-

pressed upon us the growing need for training of church men and women, that we may keep pace with the rising standards in education and culture. A person without an aim never becomes a man of importance. Let every member have as his ambition the attaining of the high standard of Zionian efficiency.

Clay Cross Saints enjoyed the visit of Missionary Greenwood, who, during his stay here of one month, held a series of special meetings. His sermons were of high merit and special interest.

## Coldwater, Michigan

The Coldwater daily paper is liberal with press notices of activities enjoyed by the branch of that city. Not long ago it contained the following story:

"George Washington's natal day was enthusiastically celebrated Thursday night at the Saints' chapel by a large gathering under the auspices of the church school, sponsored by Mesdames Scott, Corless, and Fish. A Washington Supper Party was a prelude, with tables and room decorated in the national colors, and flags and hatchets tastefully arranged. Invocation was pronounced by Reverend Starr Corless, and the assembly faced a beautiful cherry tree with the proverbial hatchet near its trunk. At the conclusion of the repast, Reverend Scott was announced as toastmaster, and crowded into one hour the boyhood, manhood, and closing period of the patriot's life, 'First in war,' 'First in peace,' and 'First in the hearts of his countrymen.'

"There were fourteen responses setting forth George Washington's power in the adoption of the Constitution, his glory in the chief magistracy, and the halo of the paragon of the Government at his death. Five girls rendered, 'The grand old flag,' and the resolution of Congress as to how Betsey Ross should make it, was read. The gathering repeated 'Thou, too, sail on, oh, Ship of State,' in concert."

## San Jose, California

*Spencer Avenue and Grant Street*

Peace and quiet prevail in San Jose Branch. The opening Sunday of the year Pastor R. E. Cowden had charge of the sacramental meeting, being assisted by Elder C. J. Cady and B. R. Gilbert. At 6.30 in the evening the Religio was in charge of Brother George Thompson. The department was merged into one class taught by Elder R. E. Cowden. After classwork the program was composed of a drama "The old year out and the new year in." This was an original play by Sister Leah Harris Thompson, which was very appropriate for the occasion.

The meeting of the Women's Department this month was held at the home of Sisters E. S. Chase and Juanita Hallen.

January 12 was a stormy day characterized by thunder and lightning in the night. Attendance at the meetings was not large. Sister Verne Cowden was in charge of the Sunday school session, and Elder C. J. Cady preached in the morning. Brother George Thompson presided over the Religio, and Elder R. E. Cowden was teacher of the Religio class. The program was attractive in variety, partaking of the nature of a fashion show giving the dresses of past and present. The entertainment was presented by the dramatic class.

The following Sabbath the Religio gave its time to the W. C. T. U., which held an oratorical contest for the gold medal given as a prize for the best oration by a member of the W. C. T. U. Class. Sister Mabel Gilbert, daughter of Brother and Sister B. R. Gilbert, a member of the San Jose Branch, was the winner. She is now going to try for the diamond medal. That morning the sermon was by Pastor R. E. Cowden.

Superintendent George Thompson was in charge of the

final Religio session of January. Elder R. E. Cowden taught the Religio class, and at the close of the meeting the superintendent gave an outline of prospective programs for spring and summer evenings producing living moving pictures to emphasize what the activities will be.

Elder B. R. Gilbert was the morning speaker.

January 29 District President G. P. Levitt was here and preached a sermon calculated to stir up our minds to remember past blessings and the covenants we have made.

Brother C. W. Hawkins, who is acting as solicitor for the Bishop among scattered members, reports \$205 collected for the first month of the year.

## Side Lights

By C. J. Hunt

### To Win—Loyal Recruits Needed

A son of a veteran of the Union Army said, "A battle can not be won by use of dead soldiers, or those who are disabled, incompetent, and disheartened. New recruits are always available."

The foregoing is true in the history of world wars, expressing a fundamental exactness in the winning powers of our church during the past century. Loyal men and women have during all these years demonstrated the abiding beauty, grandeur, and worthwhileness gained and retained by keeping unbroken the gospel covenant made when baptized, and reaffirmed ever afterwards at sacramental services. These earnest, faithful soldiers of the cross, knowing the true value and justness of their cause, kept the glorious gospel banner shining bright, won new and capable recruits, marched steadily forward, and of necessity left the spiritually disabled and disheartened by the wayside. We believe our attractive slogan used for five years, "Forward to 1930 and Beyond," has been noted with interest by all believers in the Restoration movement, and the church is demonstrating to all its superior blessings and strength by adhering more closely to Zion's principles, and other gospel requirements, so much so, that we hope all lovers of perfected lives will soon be consistent members and workers with us in the true fold of Christ; for membership and devoted service in it insure joy, peace, happiness in this life and sweet communion with the Lord and the redeemed of all ages throughout all eternity. Permit the following lines by a gifted poet to help you:

"If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas true  
That some one was [ever] unkind to you."

### Making It Easier or Making It Harder

The Prophet Jeremiah (17: 10) tells us the Lord searches the heart, tries the reins, "even to give every man according to his ways, and according to the fruit of his doings." In the commercial world, legacies of farmers, manufacturers, merchants, bankers, and other enterprises left to families or corporations are in a condition representing "the fruit of their doings." If their work was well done, it will make it easier for successors to perpetuate the business, but if damaging mistakes have been made, then the reverse. Will the same analogy apply in the work of Latter Day Saints? Parents, one or both, in their conduct make it easier or harder for missionaries to build the church and gain new members in their localities. They can by careful living encourage their children to devote a life service of honor and usefulness to the church, or by evil fruit of their doings hinder, embarrass, discourage, and in some instances cease to affiliate. Again the wrongdoings of children have greatly depreciated the usefulness of capable, consecrated parents. Sometimes children reared and carefully indoctrinated in the gospel, do, however, under new environments and vascillating

influences permit their earlier motives to be changed, hence "the army of the Lord" loses capable recruits for active members, musicians, teachers, tithe payers, some of whom should be ministers, officers, or missionaries. Infrequently ungrateful husbands hinder their wives from doing local church work, and some women have habits so reflective on the church that husbands must forego missionary or other responsible labors. The Israelitish Prophet expressed a truth forewarning all that they must, in time, answer to God for the fruit of their doings.

### Why Conferences Are Prolonged and the Previous Question Moved

Paraphrasing a politician's temper, a delegate to conference may say, "Mr. President, I rise with diffidence to a discussion of the important resolution before us, because I know rather less about it than any of the other subjects before the conference of which I am ignorant. I have not time today to list all of the great questions about which I know nothing, but I will admit, to begin with, that this matter now under discussion before this grand assembly, is one of them."

### Paragraphs of Interest

It is estimated the 26,562,713 automobiles now in use in the United States can carry all its population of 120,000,000 people at one time.

"Americans pay an average per year of \$2,500,000 for automobile accidents, says a statistician."

"The United States leads its nearest competitor, Germany, nearly ten to one in the number of telephones, according to figures comprising five countries, which are the greatest users of telephones. Figures for the end of 1928 are: United States, 19,341,000 telephones; Germany, 2,950,430; Great Britain, 1,759,686; Canada, 1,341,319; and France, 965,519."

"The Canadian post office carries 600,000,000 letters, 350,000,000 newspapers, and 400,000,000 parcels a year."

Bread making may soon be a lost art in American homes. According to United States Government estimates the amount of bread daily consumed in our country is over fifty-three million pounds, an average of one half pound per day for each person. More than sixty per cent of this amount is prepared in town and city bakeries. The mixing, kneading, shaping, and placing the loaf in the oven is all done by machinery. The great change has taken place in the last twenty-five years.

In 1865, William Booth, who died recently, founded the Salvation Army. His mother was a Jewess. The Army was first started in London as a Christian Mission. In 1878 it received the name of the Salvation Army. Its headquarters is in London, and its 30,000 employees operate 14,719 posts in 82 countries. Eighty-two periodicals are published by the Army.

The *Congressional Record* says we have twenty acres of soil for every man, woman, and child in this country.

Doctor Rankin says, "The average individual between the cradle and the grave spends one fourth of his time in bed, because of incapacitating illness. The average worker loses two per cent of his time; a fraction more than seven days a year, because of incapacitating illness."

"There were giants in the earth in those days."—*Genesis* 6: 4. And there are giants in these days, who are using nature's power—steam, electricity, oil, gas, etc. This is a real machine age. One writer said, "Growing things, making things, carrying things, all depend on thought to put giants to work." "Thinking is an occupation that many dislike, one in which few persevere. But it is the chief business of man, the origin and foundation of all accomplishments."

"The greatest of all power plants is divided among one billion six hundred million human beings that now live on this earth; it is the sum total of human intelligence. See to it

that the plant confided to your care does its share of the work."

"A study of 276 representative freshmen at Columbia University indicates that Jewish college students do better work than those of other nationalities."

"American Jewry gave \$51,000,000 for education and philanthropic enterprises during the year just past."

## Graceland Chats

### *Graceland Remains Accredited*

Graceland is still accredited. Within the past week President Briggs represented "the college on the hill" at a meeting of the Iowa Accrediting Commission at Iowa City. At this meeting, Graceland was once more retained unconditionally as a fully accredited college, having been proved capable of meeting the utmost needs of modern youth.

Several important factors have served to prove Graceland's capability in providing yet a higher education for the young people of the church, and the most outstanding has been the record that her graduates are making in universities throughout the country, especially at Iowa City and at Ames. Also other factors that are taken into consideration are the high rating of the professors of Graceland and the standard of conduct maintained by the student body. And yet, there are other things within her walls that can hardly be judged by persons who are not privileged to know Graceland better. Nowhere can there be found a "greater tie that binds" in school life than is proved by the splendid cooperation and interest shown toward each individual student by the faculty members of Graceland. Under no other conditions can there be found a student body so intent upon gaining that higher goal, for in striving to accomplish we must work together. While still within her walls we find these things that seem only of minor importance, yet it is the little things that count, and due to her traditions and high standard Graceland is permitted to turn page upon page, each being marked with even greater success than the one before.

NEAL DEEVER.

### *New Dormitory House-Warming*

Friday, February 14, the new girls' dormitory was opened to society at large. For the big opening event, the dormitory was well prepared. Little completion touches were added, and the girls organized for the afternoon and evening.

At three o'clock the crowd began to wend its way toward College Hill. Among the first to arrive were the young gentlemen of Graceland who had waited so long and patiently for this unusual opportunity of examining the upper regions of the new dormitory.

The girls in the dormitory had been divided into reception committees. As the guests entered the building, one of a waiting committee greeted them in the living room, showed them where to lay their wraps, had them register, and then unfolded the glories of the faculty living quarters to them. After the inspection of the first floor, the guide handed her guests over to a guide on second floor, who after showing the guests all the rooms in her corridor, in turn relayed the guests to the reception committee on the third floor.

After the upper part of the building was inspected, the guests descended to the dining room. There such interesting things were observed as the electric potato peeler, the electric bread-cutter, the private dining room where our honored guests were served, and the big bowl of punch.

As each guest completed his inspection, he returned to the living room. There, caught by the spell of the crackling fire on the hearth, he sat in one of the comfortable chairs and visited with his neighbor. The glow of the lamps and the richly splendid colors of the room gave joy to all.

At ten o'clock, the guests from all around, including such points as Des Moines, Independence, and Kansas City, de-

parted, leaving behind them a group of tired but happy girls. They were content because their home had received the benediction of staunch friends.

VIVIAN CASTINGS.

### *Trustees Entertained at Dinner*

The college entertained the board of trustees and those who had a major part to do with the construction of the new dormitory at a dinner February 14. Knowing that they were to be served in the dormitory, some of the guests must have wondered where they might eat dinner, away from the noise of the chattering of numerous students. At 6.30 Mr. N. Ray Carmichael brought the guests to the private dining room. Upon entering the room they found it much smaller than the dining room where the students are served. This room contained six carefully set tables made colorful with vases of red carnations, dainty place cards, and brightly colored salads. As soon as everyone was seated, two college girls, acting as waitresses, served the first course of the dinner. The guests conversed happily during the meal. After they had finished eating, the guests returned to the parlor. Those present were Mr. and Mrs. Albert Carmichael, Mr. and Mrs. M. H. Siegfried, Mr. and Mrs. J. A. Becker, Mr. and Mrs. L. W. Weeks, Mr. and Mrs. J. A. Short, Mr. and Mrs. Henry C. Smith, Mr. and Mrs. G. N. Briggs, Mr. and Mrs. J. F. Garver, Mr. and Mrs. W. E. Prall, Mr. and Mrs. W. E. Hayer, Mr. and Mrs. Evan Walden, Miss Tess Morgan, Miss Fern Roberson, and Mr. and Mrs. N. Ray Carmichael.

ELSIE ANDES.

### *Gresty Directs Oratorio Society*

Isn't Brother Gresty the most energetic old man you ever saw? The Lamoni Oratorio Society thinks he is. Brother Gresty met with the chorus last Sunday to direct the rehearsal of his wonderful composition, *The Course of Time*.

This rehearsal was far from dull, as he often introduced personal experiences and rare bits of humor which made the practice hour particularly interesting. Everyone listened eagerly to the account of his twenty-three years' work in composing the oratorio and also to the compliments which have been paid him on its merits.

The Oratorio Society felt complimented when Brother Gresty told them they sang the two choruses, "*Babylon is fallen*" and "*Harp, lift up thy voice,*" better than any other he has thus far rehearsed. He commended Miss Carlile very highly on the accomplishments of the chorus with respect to shading and enthusiasm.

EVA COOK.

### *Track Training Begins*

As the symptoms of spring grow more abundant around the Graceland campus, much enthusiasm is shown toward the coming track season.

The prospects for a winning team are a little below normal this year, but with the unquestionable track ability of Coach Gilbert, we will no doubt uncover some good material in the new men. We especially need men in the weights, runs, and hurdles, there being only two men back from last year, Parsons, a dash man, and Barrows, a pole vaulter.

We have an unusually hard schedule this year, competing in dual meets with Chillicothe Business College, Missouri Wesleyan, Central, and Drake Freshmen. In addition to the dual meets, we have arranged a triangular meet with Penn and Iowa Wesleyan, both "top-notchers."

One factor which may prove fatal to our opening season is the ten-day spring vacation which ends just before our first meet.

JIM SMITH.

### *Professor Trowbridge Visits Lamoni*

For some time it has been the wish and hope of Doctor Morris Mortimore, geology instructor at Graceland, to bring to Lamoni his university professor and friend, Doctor Arthur Trowbridge, of Iowa University. This last week, Doctor Mortimore's dream was realized, for Doctor Trowbridge arrived in Lamoni Friday, February 14 for the week end.

All of the present geology students and a great many former students turned out to hear the professor's first lecture, Friday afternoon. His subject was "*The geography and geology of Iraq*," a small country in Mesopotamia. He explained the oil possibilities of this small country, the mode of living of the people, the chief industries, and the rock structure of the land. That Iraq may become a great country in time is Doctor Trowbridge's prediction. Sunday morning during the Sunday school hour the doctor talked to the high school and college departments on "*The principles of progress*." We acquire education and character. We do not "get" religion, neither do we "fall" in love, as is commonly believed; these also must be acquired. In order to progress we need all of these things. At the eleven o'clock hour Professor Trowbridge talked about the Holy Land, its past, its present, and its future. Although he is not a preacher by vocation there is certainly no doubt as to his possibilities along that line. Everyone who heard the lectures was well repaid, and is thankful to Doctor Mortimore for making it possible for him to hear Professor Trowbridge.

PAULINE SIEGFRIED.

## Progress in Western Oklahoma

By A. H. Christensen

Seiling, Oklahoma.—I am to begin a series of meetings at Canton, March 2. We will continue there two weeks. Earnest Crownover, of El Reno, will be associated with me in the meeting. Also Deacon Howard Harpham, of Seiling, will occupy his regular appointment there Sunday night, which will be the first session of this meeting. These are two young men of the district who give fine promise for the ministry. Having a few days to utilize before the beginning of this meeting, I came to Seiling to do some visiting. Our object was to look up some that we thought ready to unite with the church. One has requested baptism. Therefore, we have appointed a meeting for Seiling March 16. The district president will be asked to attend. If there are any in the district who desire to unite with the church within this the first century of our church in latter times, please come to one of these meetings.

## Mallard, Iowa

February 16.—There is considerable sickness in this part of the country, and yet in our branch we have been fortunate. Only one person has been ill, little Benitta Fish, who was threatened with pneumonia. But she is getting along fine and will soon be able to be out.

Brother Edwards and family spent two Sundays with us during the last month, he being the speaker at the eleven o'clock hour January 19 on "*The atonement*," and on February 16 "*Merits*."

Sister Ethel Fish gave an interesting talk on diet during the Sunday school hour February 16. She has studied a great deal along this line during the last few years and is much interested in caring for her health and helping others. This was her farewell talk to us. Elder Robert Fish preached his farewell sermon Sunday evening, speaking from Matthew 5. His aim was to encourage the Saints in spiritual welfare. Brother and Sister Fish are leaving for Independence, Missouri, February 18. It is hard for us to give them up, for Brother Fish has been the shepherd of the little flock here for eighteen years. They will be missed in every department, because they have been very active members. But we are glad to know they have complied with the laws of the church, and the members of Spring Branch congregation will find them ready to do their part. Their friends and neighbors gave them two surprises, gathering to their home with baskets of food to spend the day with them.

A purse of money was given them each time to buy something for their new home. February 11 the members of the branch gave them a surprise. It being Religio night, we gathered at the church, and after the opening exercises the superintendent stated that all would go over to Sister Ward's home, where a party was planned for Brother and Sister Fish. The evening passed with games and refreshments. Branch President Benjamin Fish presented Brother and Sister Fish with a brief case as a token of remembrance from the branch.

## Oshoto, Wyoming

February 16.—We should love the Lord our God with all our hearts and our neighbor as ourselves, was the principal thought underlying the first sermon preached to Oshoto Branch by Brother F. V. Coles. It would have been good if all members of the branch could have heard Brother Coles, but considering the road conditions he spoke to a good assembly.

February 2 the sacramental service was splendid. Following it was a basket dinner. Brother Fred Cousins spoke on "*Organization*," giving some excellent thoughts. A women's auxiliary was organized, Sister Clara McElroy president, and Sister Zada Hartshorn, secretary.

Every two weeks a Wednesday evening prayer meeting is had. At the last meeting the Saints met at Brother John Stubbart's home; next meeting will be at the Vaughn McElroy home.

The weather is warmer, and snows are going. No rivers are as yet reported out of their banks.

## Genoa, Colorado

Genoa Branch about a year and one half old is alive and active. Among some of the factors which are not favorable to close association of branch members is the fact that it is fully one hundred miles from the home of the pastor, Brother J. R. Sutton, to the home of his farthest parishioner. Nevertheless we meet to worship and can report growth among us. The Saints at Burlington are now numbered with our branch. It is about sixty miles from Genoa to Burlington; and scattered chiefly over a strip of country perhaps forty miles wide, between these points, live the Saints of our branch. Elder Sutton has the assistance of Elder Shumate in the eastern part of his territory and of Elder Page Bruce at Genoa.

Since organizing a number have been added to the branch by baptism. Most of these live in Brother Sutton's immediate neighborhood.

Regular services are held each Sunday at Genoa in the public school auditorium in a schoolhouse north of Seibert, and at Burlington.

We were unable to hold rally day last autumn until later than the time suggested, but when we did meet we enjoyed a profitable day. Some of the Saints drove about seventy miles and reached here in time for services. Upon leaving they expressed themselves as feeling well repaid for the effort. We were told during the sacramental service that day that our coming together was pleasing to our heavenly Father.

The Women's Department held its first bazaar at Genoa last fall. Financially the undertaking was a success beyond their expectations, and the good will shown by the patronage of the nonmembers of the community was deeply appreciated by the women.

A few from here attended the institute held at Wray, Colorado, by Bishop Carmichael and his assistants and reported an educational and inspiring occasion.

Lately Brother Sutton has been called to preach three funeral sermons, one for a nonmember at Genoa, another for a brother at Otis, and on February 23 he preached the fun-

eral sermon of a member of our branch, Brother Ignace Walters, at Arriba. Brother Walters has been an isolated Saint living some twenty miles north of Arriba for a number of years, and the high esteem in which he was held in his community was plainly evidenced by the great number who gathered to pay tribute. His departure was sudden, and he leaves a wife and three children. Sympathy is extended the bereaved.

The Saints are talking of General Conference and wishing they could go, but we do not know of anyone who has fully decided to attend. It is a difficult matter for farmers to leave their work at that season of the year.

## Oklahoma City, Oklahoma

February 21.—In compliance with the plan of the church to make a concerted effort to win new Zion builders to our group, Brother William Bath is holding a series of meetings for the Oklahoma City Branch. A fine spirit of cooperation is manifested among the Saints, and the Lord is blessing the work.

Sunday, February 9, was the day designated by the Sunday school superintendent for the Saints to make their five-cent offering for each year of membership in the church, as suggested by the *Herald* correspondent. Brother Ed Dillon, president of the district, reports an offering of about thirty dollars collected on that occasion.

A business meeting was held the first Tuesday in February. Plans were completed for an addition to be built to the church building. It was voted that the plans be submitted to the bishop, and that action on the project be postponed until after General Conference.

The young people's department of the work is active and progressive. An old-fashioned pie supper was a social event of February. This was also a fund-raising project. Fifteen dollars was added to the class treasury to be used in the church work.

Other branches of the work are progressing. Throughout the membership is a spirit of cooperation. The Saints are looking forward to and working toward General Conference. The Sunday school is offering expenses to the General Conference as a prize to the member who brings some one to church with him the most times. Several are contesting for first place in this project.

We know that the Lord is with this great work, and we pray together for the day when we shall come to a unity of the faith.

## Madison, Wisconsin

2119 Jackson Street

The January sacramental service was very spiritual, the time being mostly devoted to prayer. This was the first day of the Week of Prayer. The priesthood were given special topics for prayer. Also the prayer hour Wednesday morning was most beneficial in a spiritual sense. That morning Brothers Berve and Houghton were in charge of the service and they asked for a continuation of prayers.

Sister Lula Kuppenhaver, of Northern Wisconsin District, is making her home with Sister Leonard Houghton this winter. Sister Lula has been isolated most of her life in the church, and it is a privilege to her to be where she may attend regular services.

January 12 Elder Leonard Houghton was the speaker morning and evening. In the evening his subject was "*Does it pay to be a devout follower of Christ?*"

Brother Burns is an able chorister for the branch. He has special singing at each service, which adds much to the meeting. We have much musical talent among our young people.

Elder Peter Muceus has dropped in upon Madison Saints at intervals, preaching to us on Sundays.

The historical program of the month occurred January

26. There were three songs by the choir in addition to a duet and violin solo with organ accompaniment. Brother Clark read *Doctrine and Covenants 11*, after which he gave a brief history of the life of Joseph Smith and organization of the church. When he was finished, the congregation sang "*We thank thee, oh God, for a prophet.*" Three young people presented the play, "*The Birth of the prophet.*" Brother Clark delivered a sermon on "*Was Joseph Smith a prophet of God?*"

February 8 at the home of Sister Walter a birthday party and handkerchief shower were given for Sylvia Dennis. The young people had a Valentine party at the home of Brother and Sister Berve.

The local ministry have of late done much preaching, Brother Woodstock in the morning and Brother Clark at night.

A number of the Saints are planning to attend General Conference.

The sacramental service for the month of February was well attended.

## Bloomsburg, Pennsylvania

February 20.—The Saints met in business meeting at the church December 9. Brother George W. Robley, one of the district presidency, presided over the meeting. The following officers were elected for the incoming year. Walter Lewis was elected branch president; secretary, Sister Iva Sheffer; treasurer, Brother Clark Pealer; pianist and chorister, Sister Ann Cunningham; publicity agent, Brother John Shaffer. The priesthood of the branch were nearly all sustained. It was agreed that we put in a baptismal font. When the church was built, it was intended that one should be put in, and a place was left for it. The font was completed at once, and there was not much expense attached to it, as the brothers gladly gave their services in its construction.

The Christmas entertainment was good. All aided in celebrating the birth of that wonderful Gift to man, Christ Jesus the Lord.

New Year's Eve we gathered at the home of Pastor Walter Lewis for prayer and thanksgiving to God for his goodness to us in the year just passed, and to ask divine direction in regard to the work for the year at hand. A beautiful spirit was present, and we all felt to say: "O man of Galilee, count on me." Refreshments were served, and all left feeling well repaid for the time spent together.

January 19 we again took up our missionary effort, our Brother George W. Robley returning after a few weeks visit at home and with friends. Each Tuesday and Friday found us meeting at the homes of Saints and friends, to listen to the wonderful message of the restored gospel full of gifts and blessings to those who will obey. Our brother has preached with power and much assurance, and we are glad to say that four precious souls have entered the kingdom of God. Others are at the door, and we feel that they will soon come in. This is God's work. There is work to be done here, but it will take a persistent effort. However, it will be worth while. Those who have just obeyed are intelligent and gifted people; better still they are ready to use their talents for the glory of God. One young lady is gifted in singing, and each service finds her ready to help. Those baptized were Brother and Sister Thomas Hyde, the mother and father of our young brother Jack Hyde, and Brother William Hyde and wife.

We have appreciated the efforts of Missionary Robley. The Saints have been built up in the faith, souls have been reached, and we feel that a continuation of his labors will bring many to a knowledge of the truth in this place. Each week he makes an attractive church bulletin, which is placed in the rear of the church, and each Wednesday evening at prayer service we are given a weekly paper edited by our brother. This is very interesting and enjoyed by Saints and friends.



## Lamoni Stake

### Activities at Allendale

Saints and friends at Allendale, Missouri, are working diligently to continue the gains secured through recent missionary efforts there. Though no baptisms have as yet resulted, some excellent people are seriously considering baptism, and it is the hope that they may be brought into the church before General Conference. Though deprived of the help of the branch president, Brother John Neal, and his wife, because of sickness, both of whom teach classes in the Sunday school, the other workers are pressing on, determined to do all they can to build up the Master's work.

With the help of several interested friends, a play was recently prepared and given at Redding, Iowa, and at Allendale. The first two nights, one at each place netted a sum of forty dollars, most of which will go into the church improvement fund. The play was to be repeated at Allendale, but we have not as yet heard what the returns were. It was enthusiastically received by all present, and we believe will add to the favorable impression created upon the minds of nonmembers by our Christmas entertainment.

Work on the play gave the stake missionary, who directed it, opportunities for contact with several worth-while young people, some of whom he fully expects will shortly join the church. At times he wondered if he should be justified in staying so long in the community after closing his series of meetings, but before he left he had the definite statement of three members of the cast that they are about ready for baptism. There are still others here near the fold.

### Centerville Branch Starts Meeting

Since their successful rally day last October, Saints at Centerville, Iowa, have been looking forward to a series of missionary meetings. Their energetic pastor, Elder David Taylor, took the lead in making arrangements for a meeting to begin February 23, the earliest date for which they could secure missionary help. He secured from the Publicity Department at Independence newspaper copy which was given kindly reception by the local daily paper. Window cards were printed and placed in twenty-four business houses. Letters of invitation were mailed to all families represented in the branch, to Saints in near-by branches, and to non-member friends both in and out of the city. Many personal invitations were given, and the pastor with his wife visited all the homes of Saints save four in Centerville and Mystic, urging and encouraging them to help with the meetings.

The series opened with an all-day meeting, with meals served at the church. At all services except Sunday school the attendance surpassed that of the rally day last fall. The only disappointment of the day was the inability of Brother Wilber Prall, stake president, to attend and preach the two sermons for which he had been announced. The membership at Centerville and Mystic was well represented, and Saints were present from Albia, Chariton, Dean, Hite-man, Lovilia, and Seymour. A large number of nonmembers attended, several bringing baskets.

The day's program was full and well received. Brother Robert Zimmerman, of Lovilia, with his four-piece orchestra, gave concerts in the afternoon and evening, and the Chanters, a local organization of eight male voices, including Brother Russell Achibald, sang two special numbers at the evening service. The stake missionary preached at eleven o'clock on "Sharing the gospel," applying the parable of the rich man and Lazarus to those who through the gospel are made rich and those who without it are spiritually poor and afflicted. His afternoon sermon dealt with the invitation, "Come unto me and I will give you rest," pleading with the people to share the peace that can come only through working with Christ. At night the sermon on "The abundant life" strove to show that full and eternal life comes only through correspondence with God and that which is godly and eternal in our environment.

## Omaha, Nebraska

### Central Branch, Thirty-sixth and Burt Streets

The second Sunday of each month is observed by the Sunday school as Missionary Sunday. Missionary songs are sung preceding the Sunday school hour, and following the lesson a short talk is given by one of the priesthood. Pastor J. L. Cooper fittingly gave the first of these talks January 12. We feel that great good can be accomplished among the children in this manner, and that a closer contact may be established by keeping the missionary project of the church constantly before them. The sermon for the morning service of January 12 was given by Elder R. W. Scott.

January 19, Go to Church Sunday, found a goodly number of the Saints in their accustomed places. On the front wall of the church was hung an enlargement of the cover of the *Ensign* for January 2. This was a beautiful study in black and white, and was made by one of our young men, Brother Burt Bryant. During the church hour the congregation rose while a special prayer was uttered for the peace conference by R. W. Scott. The thought that Brother Cooper brought in his sermon was that the challenge of the church is the challenge of the Lord.

Northeastern Nebraska district conference convened at Omaha January 25 and 26. The conference was opened by a prayer meeting, and a department meeting followed. The business session was held in the afternoon and the fore part of the evening meeting. In the main, the corps of officers was sustained. The district quota of fourteen delegates to the Centennial Conference was selected. This was not a difficult task, as there are a great many who have already made plans to attend the conference. Apostle E. J. Gleazer was the guest of the conference and brought to us the two Sunday sermons. At the eleven o'clock hour two numbers were rendered by the choir, and a beautiful postlude solo, "Ave Maria," was sung by Sister Nell Kelley, with a violin obbligato by William Hill, junior. The thought of the morning was that freedom from drudgery can be realized only through recognizing our relationship with God, and the problem of happiness is more concerned with spiritual values than with material. For his evening sermon on "Stewardships," Brother Gleazer used as a supplementary text, "I am come that they might have life, and that they might have it more abundantly." Two quartet numbers were sung by Sister Nell Kelley, Sister Chloe Fleming, Brother R. W. Scott, and Brother Harry Greenway. An ordination was taken care of, that of Brother R. Shockley, of Columbus, Nebraska, to the office of teacher.

On the evening of January 28 Anne Self, daughter of Brother and Sister C. T. Self, was presented in a piano recital at a local music store. This young lady does all the accompanying for the oratorio rehearsals, and Omaha Branch is justly proud of her. John Cooper, Frances and Marjorie Campbell, Ardis and Marion Merchant, Alice Murphy, and Anna Mae Fitzgerald were also presented in a recital that week.

At the prayer meeting January 29 the subject, "Faith of our fathers," was fittingly given by a young member of the priesthood, Brother Merle Grover, and as a sequence, "Hope of our fathers," was presented the following Wednesday night by another young man of the priesthood, Brother Marion Cooper.

At the sacramental service Sunday, February 2, the Saints were encouraged by the voice of the Spirit.

Sunday, February 9, was again Missionary Sunday, and Elder David Lewis told the children of the great missionary, John the Baptist. Elder B. M. Anderson, at the eleven o'clock hour, reminded us of the power and inspiration of Abraham Lincoln's life, and admonished us to read our church books and magazines. Being our district bishop's

agent, he also requested that we do not forget our tithes and offerings.

The evening of February 9, those of Council Bluffs, Omaha, and South Omaha Branches, who have been rehearsing under the able direction of Sister Audentia Anderson, gave a portion of the centennial oratorio, *The Course of Time*. Soloists were Sister Nell Atkinson Kelley, Sister Doris Waterman, of Council Bluffs, Harry Greenway, and R. W. Scott. Omaha Saints appreciate the cooperation of both of the neighboring branches, and feel particularly fortunate in having heard Sister Kelley in her solo work.

February 12 a missionary prayer meeting was held. Preparations were made, talks and testimonies were given in support of the missionary project, which the general church is sponsoring, and in which the Omaha local is to have a part.

The church was the scene of a wedding February 15, when two of our young people, Sister Verda Bilger and Brother Burt Bryant, were united in marriage by the pastor. The Saints as a unit join to wish them much happiness.

The hymn, "Hail to the brightness of Zion's glad morning," was sung with more than usual zest by the congregation at their morning worship hour February 16. Doctor H. A. Merchant was the speaker and told us that we could, by the asking and the proper living, be rebaptized in that spirit of 1830—sacrifice, and the spirit of pioneering, such as was characteristic of the old missionaries.

## Haileyville, Oklahoma

Elder C. G. Smallwood held a series of meetings in December. Unfavorable weather conditions made the attendance smaller than was anticipated, yet we feel that good was accomplished. Four were baptized at the close of the series, making a total of nine baptisms for Haileyville Branch since last General Conference.

During the latter part of December Brother Smallwood conducted some fine meetings in Wilburton, which several Haileyville Saints attended.

A surprise party was given Sister W. E. Parham on her sixty-second birthday. After spending a pleasant social evening, refreshments were served.

The Sunday school celebrated Christmas Eve with a Christmas tree and a short program. Treats were distributed to the children of the school and to visiting children.

Sister Ora Dollins is attending the State teachers' convention at Oklahoma City this week.

Election of officers for the Sunday school was held January 5. Brother W. E. Parham was reelected superintendent and Brother H. J. Hampton assistant. Although attendance is small on account of bad weather and much sickness, we are hopeful for the future.

Brother John Sills has been seriously ill but is able to be up now. Sister H. T. Hampton is improving after several weeks of sickness. Brother W. E. Parham has been in poor health this winter. We hope he will improve as the weather becomes warmer.

Elder H. C. Davidson was killed in a mine explosion at North McAlester December 17. Brother Smallwood preached the funeral sermon at the home of the deceased in North McAlester December 18. Interment was in Oak Hill Cemetery at McAlester.

Death again visited our branch, calling Sister Emily Thompson, or "Grandma" Thompson as she was called, to the beyond. She was nearly seventy-four years old, and she and Mr. Thompson had been married fifty-five years. On account of a fall resulting in a broken hip, Sister Thompson had been on crutches for over a year. She will be missed by the Saints as well as by her children, grandchildren, and husband. The branch extends sympathy. Elders S. W. Simmons and H. R. Harder were called to conduct the

funeral services. Sister Simmons accompanied Brother Simmons. He is preaching a few nights for us on his way to the district conference at Fanshawe, February 23 and 24. His sermons are much enjoyed by the Saints and neighbors.

Any elder who can help us in Haileyville will be given glad welcome.

## Chicago, Illinois

*Central Branch, Sixty-sixth and Honore Streets*

January 5 the house was well filled for the first sacramental meeting of the year. The hour was characterized by fervent prayers and lively testimonies interspersed with hymns. Brothers Keir, Olliver, and Tucker were in the stand, the last named giving the opening remarks. Brother Tucker spoke feelingly of his gratitude for the many blessings given him, and his desire to show his thanks to God by devotion and loyalty to the work reestablished on earth. He admonished the members to live closer to the Father, that all may be fit temples for the dwelling of the Holy Spirit. Prayers were offered for the sick members, Sister Tucker, Sister Tonks, Lois Bell, Ollie Evans, Mr. Graff, Bob McCormack. At present all these are improved, some being able to attend services. The baby boy of Sister Zelda Wadman was blessed by Brothers Keir and Olliver and given the name Karl Lewis. This baby is the great-grandson of Brother and Sister A. Sherman, sr.

The evening speaker was Brother J. J. Olliver, the theme being based on the question: What is man that thou art mindful of him?

Wednesday evening, January 8, was the hour set for the branch around the world prayer circle. Chicago was experiencing real winter weather at that time, but in spite of the blizzard a goodly number presented themselves for worship. Humility and deep concern for the program of the church were especially manifested by all, and the bond of Christian fellowship was strengthened in Chicago.

Brother Tucker gave the members a simple and direct talk the following Sunday morning, urging the members to become in every sense collaborators with God and partakers of the more abundant life he has promised. A vocal duet by Brothers Tucker and Eskridge was enjoyed.

Brother Phil Pement was the evening speaker, choosing for his text Isaiah 55.

The theme for the month of January at the Sunday school morning worship was "The open door to more efficient work." We have a splendid church school, there being good attendance at all class work and the young taking their places with gladness.

Of late there has been a movement in the branch to set Wednesday apart as a holy day on which one can fast and pray for the spiritual uplift of the group. The prayer hour in the evening is a fitting climax to the day. May we each one be a valiant soldier in the army of the Lord.

January 19 Brother C. E. Schmid, the speaker, discussed from the sacred desk how we may sell the gospel and serve Christ.

Several have been baptized since our last letter. Brother Keir baptized Miss Lavina Compton; Brother C. E. Schmid baptized Mrs. L. J. Burgess, Miss Ruth Smith, and Earl Blakeman. Mrs. Burgess was formerly a member of the Utah Church. The last two named are from families having no church affiliations.

That evening subzero weather lessened attendance. Brother Roscoe Davey preached from the text, "Hitherto hath God helped us."

With the temperature ten below zero, thirty-four were at the midweek prayer service. At the Women's Department meeting seventeen were present. We have thirty-six members of the Patroness Society, and we were glad to send our first box of material for use at the Sanitarium. A splendid

dinner was enjoyed at this session, and there was a short business meeting.

The adult department held a social at Hamilton Park field house the last Tuesday in January. Such occasions are the means of cementing us closer together.

January 26 Brother H. P. W. Keir was the speaker on the theme, "I saw another angel fly." Brother Steve Lester preached in the evening from Jeremiah 29: 15

February's sacramental meeting was in charge of Brothers Olliver, Pement, Cochran, and Schmid. Good attendance was had, and under the quiet, gentle influence of the Spirit, each was made to sense more deeply his responsibility to God. The evening sermon was by W. Eskridge, who talked from a gospel chart, reading Matthew 6:23 and the poem "Truth never dies."

The Monday evening classes are well supported. Interesting subjects come up in the Parents' Problem Class, Brother Norman Hield teacher. We had our first examination on the textbook by G. E. Coe, *What Ails Our Youth?* Brother C. E. Schmid is teacher for the class in *Methods in Teaching Religion*, by Betts and Hawthorne. Sisters Schmid and Bell are equally interesting teachers for junior church and story-telling and drama classes.

The week's services under the auspices of the young people, Apostle F. Henry Edwards speaker, were indeed successful. Brother William Keir had charge of all services, being assisted by one or more of the young men of the branch, some members of the priesthood, others laymembers, each doing his part well. We were also favored with the presence of President F. M. McDowell and Elder C. B. Woodstock. Many rich and precious truths were brought out each evening in the talks of Brother Edwards. Brother McDowell spoke Sunday evening to a crowded house.

Under the direction of Sister W. Eskridge the choir has done a splendid work rendering anthems and special numbers. A number from West Side Branch were present to help with musical selections.

One hundred and four were present at the banquet held at Central Y. M. C. A. on Saturday evening. We feel that altogether this was a week of remarkable work and profit.

As General Conference approaches, plans are growing in the branch for a building fund service, also a historical eve the last Sunday of the month. We are looking forward to a new church building before 1933.

## Central Michigan District

February 19.—Work in the district to date this year looks fine. During the month of January, six were baptized, and two so far in February. There was a big increase in tithes and offerings in January, more than double that of January a year ago. Brother F. C. Bevan says that a number are filing their inventories this year and arranging to pay their tithes.

Elder G. Burt held two weeks of meetings in January in Midland. This was followed up by the district missionary, Elder Bevan, for another ten days. Now Elder J. W. Peterson is there for two weeks. Two adults were baptized by Brother Bevan. The attendance and interest at the services are good, the Saints have given full support. The young people there are anxious to help. The Sunday school, under the direction of Brother Loyd Jones and Sister Esther Syckle and a band of good teachers, is growing every Sunday. Sunday, February 16, there were ninety-one present. Midland holds opportunities for some good work to be done.

A district priesthood meeting was held at Midland February 16, Elder J. W. Peterson read a paper on the duties of priesthood, and Elder Bevan one on inventories. The priesthood have promised to comply with this law, a number had already done so, and the few who are left are seeing to it that they also comply. We want a one hundred per cent priesthood in this regard.

A series of meetings is being held at Saginaw, commencing the evening of February 16, Elder Bevan the speaker.

A special conference is to be held March 15 and 16 at Beaverton, to consider changing the place of reunion or if we will unite with another district in this work.

A number of the Saints from this district plan on going to Independence in April to attend General Conference.

## Kansas City Stake

### Central Church

Sunday evening Elder William I. Flegg, one-time missionary in Kansas City Stake, talked on "The resurrection." This service was a continuation of the "What do we believe," series.

Beginning next Sunday morning the pastor will be heard in a series of morning pastoral sermons. All members are invited to plan to stay during the third period of the church school session each Sabbath.

During the month of March there will be held a series of special Wednesday evening church night services. Different groups will serve supper at 6.30. There will be committee meetings at seven o'clock and at 7.45 an organ concert. The concert will be followed by a prayer meeting, each with a special theme. The F. L. C. Club sponsors the dinner tonight.

Among interesting services in the near future are *Book of Mormon* and Central America illustrated lectures by Paul M. Hanson, the pastor's morning series, and a sermon by Evangelist J. F. Martin.

### Bennington Church

Patriarch Ammon White is in the midst of a splendid special series of meetings begun two weeks ago. An unusually fine interest is found among members and nonmembers. The speaker and other workers are much encouraged as to the outcome.

### Mount Washington Church

A series of meetings commenced today and will continue until further notice, Patriarch Ammon White in charge, assisted by Elder W. I. Flegg.

### Heathwood Church

Sister John Tucker, who has been seriously ill for some time, was recently brought home from Chicago unimproved. She should be remembered in your prayers.

## Council Bluffs, Iowa

February 24.—We can assure the readers of the *Herald* that we are all very enthusiastic in the gospel, and are putting forth a great missionary effort.

The priesthood have been divided into groups with an elder, and two or three priests, teachers, and deacons, and they have missionary meetings in the homes of the people in their respective districts. This we think has proved satisfactory. The Women's Department has also been doing its part in this phase of the work.

A series of meetings was held in Riverside Mission in the west part of the city. Brother Hunker and Brother Fry were here about two weeks, and the work of the two brothers was very successful. We are anticipating a series of missionary meetings when Brother F. Henry Edwards will be with us, and we are sure he will do much good in this branch.

Everyone is working hard preparing for the Centennial Conference, and much practice is being given to the orator. A part of this composition was given in Omaha by the Council Bluffs and Omaha Branches, under the leadership of Sister Audentia Anderson. A big crowd was there, and we know it was appreciated by all. The solos were sung by Sister Nell Kelly, Brother Harry Greenway, and

Brother Scott of Omaha, and Sister Doris Waterman, of Council Bluffs.

We were sorry to lose our choir leader, Sister Doris Waterman, who was married February 14, to Mr. Franklyn Weddle, who teaches in high school in Letcher, South Dakota. They will make their home in Letcher. The work was taken up by Sister Wilda Currie, who, with the cooperation of the choir, will be able to do a great work.

We are looking forward to a prosperous year. Our desire is to press onward until we reach the goal—Zion redeemed.

## Independence

### Stone Church

Evangelist U. W. Greene made the principal talk at the communion service Sunday morning at the Stone Church, stressing the need for preparation before we come to the sacramental service. We must be humble and work together in order that we may become one to receive a spiritual endowment from God. This can be accomplished through fasting and prayer.

Elder H. G. Barto in charge, was assisted by Elders C. Ed. Miller, G. W. Eastwood, M. H. Siegfried, D. O. Cato, and R. T. Cooper. Organ music was by Robert Miller.

Missionary J. W. Davis addressed the young people at their service of the Lord's Supper downstairs, explaining prayer as one of the guideposts to happy, wholesome, and helpful manhood and womanhood. At the close of the communion service the more than one hundred and fifty worshipers devoted attention to a brief rehearsal of the cantata "The Child Jesus," by Mary Houts-Flagg, which is to be presented by an intermediate chorus to the General Conference in April.

Christ is the central figure in the *Book of Mormon*, stated Elder C. Ed. Miller in his sermon, "The Book of Mormon," Sunday evening, reviewing the claims made for and the criticisms of the book. Christ dominates the story throughout the book. In the *Biblical World*, a publication for ministers, an editorial on Easter asks the question: "Does anyone really know if Christ is alive, or does he go back to some impersonal whole?" The *Book of Mormon*, said Brother Miller, answers that question by recording the visit of Christ after his resurrection to the American continent. Here he showed himself to the Nephite people and preached the gospel.

There is an abundance of material to prove that Christ did visit the American Continent. De Roo published a book in 1900 on evidence he obtained in the Vatican Library that Christianity was in America before Columbus. Clara D. True, Indian agent in southern California, believed the Son of Man also appeared to the Indian. Slides were thrown on the screen showing a Mexican painting, antedating Columbus, of Eve being tempted by a serpent and Cain killing Abel. The Nephites had the history of the *Bible*-recorded event, and brought it over with them.

Christ is the good Shepherd, averred the speaker. In connection with his work of visiting "other sheep" not of the fold at Jerusalem corroborative, archaeological evidence was produced. A picture was shown of a temple containing a little room in the rear, the Holy of Holies, on the back wall of which was a carving of two priests officiating at a central figure of the Cross, surmounted by the Quezal bird, the sacred bird of the Mayas. Quetzlcoatl was the cultural and religious leader of the ancient people of Yucatan. He dominated their thought, their architecture, and their traditions; their capital city was built in his honor. The Lindberghs in their flight over these ancient ruins, flew over the city of Chichen-Itza, containing the temple of the feathered serpent. Lord Kingsboro connects Quetzlcoatl, the feathered

serpent, with Christ, and there is an abundance of evidence to substantiate this claim.

As is its custom on the first Sunday of each month, the Stone Church Choir, led by Paul N. Craig, assisted in the program of the evening, singing the anthem "The Lord is my light," the words from Psalm 27, the music by Frances Allitsen. Miss Lilly Belle Allen sang the soprano solo. An organ-piano number by Robert and George Miller, "Meditation from Thias," was deeply appreciated by the congregation, and the singing of favorite hymns was conducted by Elder John F. Sheehy. Brother Earl F. Hoisington, lately of Boise, Idaho, assisted Elder Sheehy in the service.

### Among the People in Zion

Those who are coming to conference will be glad to know that plans for the pageant, "Fulfillment" are being worked out according to schedule. The officers in charge seem to have thought of everything and to have arranged all of the unbelievable multitude of details necessary to the production of such a work. Beside this, the work has been aided by the enthusiasm and willingness of the people who have been asked to participate in the production. For the cast of more than seven hundred and fifty people who will appear in the pageant, costumes are now being made. Most of those who get the costumes will give them, after the pageant is presented, to a permanent stock which will be used in future productions for the church. It is impossible to describe the effects that the pageant will produce. It will surpass anything previously attempted by the church, and conference visitors may well look forward to a production of high merit and unusual power.

While upstairs in the Auditorium there is the bustle of putting up the vast ceiling and applying of plaster, work progresses downstairs which is going to result in a splendid gymnasium room for the young people of Independence. The floor is cemented, and shower rooms and lavatories are being installed. This work is being made possible by the drive for funds sponsored by the young people in all the groups in Independence. A sum of several thousand dollars already has been raised and paid in, and there is yet some to collect, according to Elder T. A. Beck, one of the counselors to the bishop in Zion. The captains in each group have marked the month of February with activity, reporting to Brother Beck at stated times their accomplishments. The young people want a real gymnasium, and their friends are helping them. The members of the young people's department of the Stone Church Sunday school are presenting in behalf of the gymnasium movement three one-act plays Friday, March 14, at 8.15 in the evening. Tickets are now on sale, twenty-five cents each, and can be obtained from any member of the department.

The Laurel Club voted a sum of one thousand dollars to the gymnasium, and at once set about raising it. February 21 the Laurels gave a five-dollar dinner in the lower room of the Auditorium, raising by ticket receipts and donations more than half their pledge. More than one hundred guests were served at the banquet, which was a George Washington affair. A happy social time was enjoyed, and the food was excellent. Talks were made by President F. M. Smith, Architect Henry C. Smith, and Lyle Weeks, builder.

Programs for the month of February at the Campus, where assembles the junior department of the Stone Church Sunday school, centered about the birth dates of two outstanding Americans—George Washington and Abraham Lincoln. February 9 was Lincoln day, and following the class sessions, the juniors in their chapel in the Institute Building, witnessed a dramatization of scenes from the life of Lincoln given by Sister A. B. Phillips's class. A beautiful story was told by Sister S. A. Thiel. The following Sabbath was Washington Day, and there were appropriate songs and recitations. Sister S. A. Burgess told a story from the life of Washington. A good citizenship program marked the closing Sunday of the month, Brother Frank McDonald pre-

senting a very acceptable address. The superintendent of this department of one hundred and eighty-five boys and girls, Sister Hazel Moler, reports an excellent sacramental service last Sunday in charge of Junior Pastor Will Bollinger, assisted by Brothers Livingston, Stonger, S. A. Burgess, and William Cowan. The response of the juniors was good.

The Pen and Ink Club of Independence met in regular session last Friday night in the radio room of the Stone Church, the principal talk of the evening being "The short story," by Roy Davey, vice president. There was a brief talk by Leonard Lea on "Journey's end," a play written by R. C. Sherrieff, which is returning to Kansas City.

The class of 1930, the "Centennians," has placed *The Sanilog* in the hands of the printers. This annual is a fine piece of work, showing an appreciation of the opportunities for service in the nursing profession, also various abilities, artistic, literary, executive, and business. It is a yearbook which anyone interested in the Sanitarium and its fine student body will want to own.

Pansy Watson, a junior student at the Sanitarium, has been called home to Savanna, Illinois, by the illness of her mother. Pauline Roberts, laboratory technician, is on a two weeks' vacation.

There will soon be some changes in the supervising personnel at the Sanitarium, as Ina Cockerton, night supervisor; Fay Franklin, public health nurse; and Myrtle Grapes, instructor of nurses, have resigned.

The Sanitarium is maintaining the crowded conditions it has had. Everyone is looking forward to the new building when better service can be given the sufferers who enter the institution.

Two weddings of interest to Independence people occurred Saturday evening, March 1. Miss Naomi Hill, daughter of Brother and Sister George P. Hill, of Independence, became the bride of George Klinkenberg, of Basehor, Kansas, at the home of the bride's uncle in Omaha, Nebraska. The couple will make their home in Kansas.

Kenneth I. Fligg, son of Elder and Sister William I. Fligg, of Independence, and Miss Catherine Muehlschuster, daughter of Mr. and Mrs. Frank Muehlschuster, of Kansas City, were married at the home of the bride's parents. The ceremony was read by the Reverend T. B. McDonald, and the bride was given in marriage by her father. A small reception followed the ceremony. Mr. and Mrs. Fligg left for a honeymoon in the East. They will live in Kansas City.

#### Second Church

February 2 brought out the largest attendance Second Church has had for some months. The eight o'clock prayer meeting was a spiritual feast. The session of church school at 9.30 proved unusually interesting and was well attended. There was a fine talk by one of our young men, Ivan Dillee.

At the communion service the main auditorium was crowded, the members of the priesthood occupying the choir loft in order to make room on the main floor for the laymembers. The service was beautiful and inspiring. Several babies were blessed. In the evening Elder John F. Sheehy was the speaker, giving a fine sermon on "The resurrection." The best of attention was given him by a large crowd.

Bishop J. A. Becker was the morning speaker the following Sabbath, giving a fine sermon containing much good news in regard to church finances. That evening Elder L. W. Moffet, pastor at East Independence, was the speaker. His subject was "Eternal judgment."

Elder W. D. Tordoff was the morning speaker February 16, giving one of the most forceful and direct discourses it has been our good fortune to hear for some time. He admonished the Saints in no uncertain terms to maintain their faith and live their religion. "Apostasy and Restoration" was the theme of Evangelist U. W. Greene Sunday evening, which he handled in a masterful way. This veteran of the church with fifty years of active service to his credit is always welcome and his sermon was much appreciated.

Junior service was held in the basement of the church February 9 and 16. Attendance and interest were splendid.

Several of the young people have been acting as solicitors in the raising of funds to help finish the basement of the Auditorium. They have enjoyed their undertaking.

February 15 Second Church lost a faithful member when Brother Frank W. Chappelow, bookkeeper in the general offices of the church, died very suddenly at the Auditorium. Brother Chappelow was fifty-eight years of age and his death was due to appoplexy. He leaves to mourn his wife, three daughters, two sons, three sisters, two brothers, and many friends. The funeral occurred at the church February 18.

"Reconciliation" was the topic of Patriarch J. H. N. Jones the morning of the last Sunday of February. The infant son of Brother Sam and Sister Mary Edmunds was blessed by the two grandfathers, S. H. Fields and Charles Edmunds; and the little son of Brother Lawrence and Sister Maggie Lee Parks was blessed by Brothers A. K. Dillee and J. H. Miller.

At the same hour a fine junior service was held in the basement. The sermon was by Ivan Dillee and the story by Florence Willard.

In the evening Brother J. H. N. Jones again spoke, this time discussing "The organization of the church."

#### Enoch Hill

An entertaining program was given the branch last Friday evening in the upper auditorium of the church by the beginners, primaries, and juniors of the church school. Following the prayer of dismissal, the children and their guests went downstairs to eat ice cream, cake, and candy. The proceeds from this undertaking are to be applied to Sunday school equipment for the departments, superintended by Sister Charles Warren.

A happy time of worship and communion was enjoyed by the Saints on Enoch Hill at the service of the Lord's Supper Sunday morning, Pastor O. W. Sarratt and the local priesthood in charge.

In the evening the members listened to an excellent discourse by Patriarch J. H. N. Jones, lately of Australia.

A shower was given a newly married couple, Brother and Sister Fred Ballinger, Monday evening at the home of the bride's parents, Brother and Sister Charles Warren. Sister Ballinger, formerly Beryl Warren, was remembered by her sister Temple Builders with many pretty and useful gifts. A number of friends were present to wish the couple much happiness.

#### Spring Branch

The 8.15 prayer service on Sunday morning is well attended and proves spiritually uplifting to those who attend.

Attendance at Sunday school is good. Each session is made attractive by special numbers. Sunday morning Dorothy Mabbott gave a reading.

The sacramental service at the eleven o'clock hour was in charge of Pastor J. E. Cleveland assisted by Brothers Mabbott, Fish, Farrow, and Smith. This meeting was well attended. There was no intermission between the Sunday school and church.

Pastor J. E. Cleveland was the speaker at the eight o'clock hour.

Helen Anderson, daughter of Brother and Sister J. E. Cleveland, and Guilford Mabbott, son of Brother and Sister J. C. Mabbott, were married Saturday, February 22, by Bishop B. J. Scott. Mr. and Mrs. Mabbott are living at the Watkins Apartments on North Liberty Street. The Saints of Spring Branch wish the newly wedded pair much happiness.

We are glad to have as new members of this congregation Brother and Sister Fish from Iowa. They are having a new house built on East Mechanic. Always we are happy to have new members move into our group, for there is plenty for all to do in the great latter-day work.

## MISCELLANEOUS

### Request for Prayers.

Sister A. Miller, Port Arthur, Ontario, Canada, is in a serious condition following an operation. She asks the prayers of the church.

### Conference Minutes

CENTRAL OKLAHOMA.—Annual district conference of Central Oklahoma was held at Tulsa, February 15 and 16. Saturday a prayer service was held at 10.30 in charge of Brothers Dillon, Renfrow, and Cunningham. Business session opened at 2 p. m. F. Ed. Dillon, district president, associated with Apostle E. J. Gleazer, being chosen to preside. Minutes of the preceding conference were read and with technical correction approved. Reports from the district officers followed; F. Ed. Dillon and W. P. Rumsey of the presidency reported. Earl D. Bailey, bishop's agent, reported \$12,000 tithes and offerings for the district for 1929, an increase of \$2,000 over 1928. Rodilla Dillon, president of the Women's Department, reported 8 locals, 6 reporting. Anna Rowland, Sunday school superintendent, reported 10 schools, 8 reporting, with an enrollment of 885. Earl D. Bailey reported as treasurer, and William Bath, missionary. The numerical report for the district is as follows: High priests, 2; elders, 15; priests, 13; teachers, 2; deacons, 2. The reunion fund of the district, amounting to \$200 was transferred to the district and made available for district expenses. A motion prevailed to pay the indebtedness of the district, which amounted to \$86 district presidents two years expense; \$4.68 for district secretary's expense; and \$9.47 to the statistical department. A motion prevailed that the district presidency with the bishop's agent budget the expense of the district and appoint a committee to raise money. Election of officers resulted as follows: President, F. Ed. Dillon, he nominating W. P. Rumsey and Rex Rowland as counselors, who were elected; secretary, Anna Rowland; treasurer, Earl D. Bailey; chorister, Jessie Mae Norris; Sunday school superintendent, Pearl Greenwood; president of Recreation and Expression, W. N. Goodwin. Rodilla Dillon as superintendent of the Women's Department, and Earl D. Bailey as bishop's agent were sustained by mo-

tion. The following delegates to General Conference were chosen by ballot: Falice Cunningham, Belle James, W. P. Rumsey, F. Ed. Dillon, Rodilla Dillon, William Bath, Katy Bailey, Edith Hopkins, Maud McComb, Pauline Arnsen, Riley Cunningham, J. L. Lancaster, Alma Adams, Maud Moore, Winnifred Goodwin, Bertha Snow, Isabelle Lancaster, Bertha Renfrow, Lena J. Meyer. A motion prevailed that the district meet the transportation expense of Frances Skinner to Independence to take part in the final oratorical contest. Time and place of next district conference were left to district officers. Sunday was a busy day with priesthood meeting at 8.30 in charge of Apostle E. J. Gleazer; Sunday school at 9.45; preaching at 11 by Patriarch Samuel Twombly; problem meeting at three o'clock also in charge of E. J. Gleazer.

ARKANSAS.—District conference was held at Bald Knob, Arkansas, February 22 and 23. The conference opened Saturday at 10 a. m., with the district presidency in the chair. The organization of the conference was effected by placing the district presidency in charge; Fern Harbour was elected secretary; chorister, P. S. Harbour; organist, Neva Emde. Minutes of last conference were read and approved. Statistical reports were read. Ministerial reports were had from S. S. Smith, Thomas Emde, H. M. Daniel, and F. O. White. The following officers were elected for the coming year: District president, F. O. White; vice president, Giles Turner; secretary, Fern Harbour; assistant secretary, Alme Clements; chorister, A. E. Ziegenhorn. The question of permanent reunion grounds at Hot Springs, Arkansas, was discussed. The following were elected delegates to General Conference: F. O. White, Thomas Emde, S. S. Smith, A. E. Ziegenhorn, and Charles Hardy. The conference was then adjourned until 7 p. m. At this session it was voted that the conference favor and recommend the annexation of the Louisiana District to the Arkansas District. A letter of condolence was sent to Sister J. T. Riley. Report of the bishop's agent was had. Saturday evening Brother A. E. Ziegenhorn, Fisher, Arkansas, was the speaker. Sunday at 9.30 a. m. a short business session was had. The next conference will be the last Saturday and Sunday of the reunion at Hot Springs. It was voted that the reunion committee be empowered to proceed with the purchase of permanent reunion grounds at Hot Springs, Arkansas. At 10 a. m. Sunday, Sunday school; at 11 a. m. preaching by S. S. Smith, of Independence, Missouri. At 1.30 p. m. prayer meeting; at 7.30 A. E. Ziegenhorn again preached.

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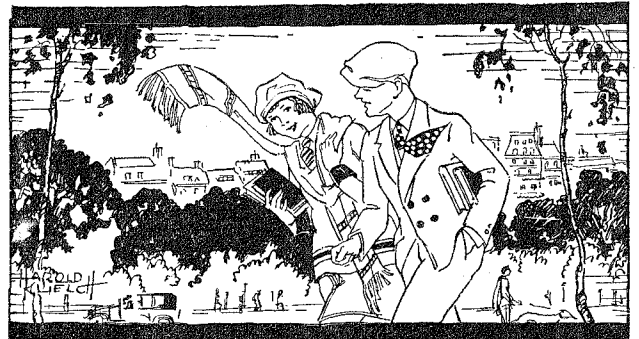
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Independence, Missouri

## THE SAINTS' HERALD

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Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta E. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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### Broadcast Schedule, Program News

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8.00 to 8.30 Bible Study, U. W. Greene.

10.00 to 10.30 Community Church, A. B. Phillips.

Sunday evening:

3.00 to 4.00 Cathedral Hour, Columbia Chain program.

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10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 11

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## EDITORIAL

### Decision Day

Every day is a decision day in that we must decide the various questions affecting our daily activities and existence; but the momentous questions are often postponed to some other day, probably because we await the uncovering of factors for the time being concealed. To have circumstances or even some persons who are interested in our welfare set a day or an hour certain on which we will or must make decision in a vital question is of value and hence a help, as it forces us to array the factors in view and evaluate them. And after all, we find that emotions prove to be a factor which looms large in reaching conclusions—we decide because we “feel” it is right.

So the Decision Day set for the 16th of March may and probably will be helpful to many who have before them the task of determining one of the most important steps in our lives, namely, that of choosing church affiliation and erecting a standard of ethics and moral conduct based on religion as interpreted by a system of theology and philosophy. It is well, therefore, that those guiding the missionary activities of the church have suggested a “Decision Day” on which investigating friends and those close to the church by association though not yet affiliated by rite and ceremony shall decide to join us in our march which we believe to be leading us to the levels and plateaus of higher achievement in religious and social betterment.

To the Great Being whose name we revere and adore, whose majesty is apparent, and by whose grace and mercy we live and move, we plead for guidance and wisdom for those whose task it is to decide on the great step! And may our ministers be wise, gracious, and farseeing in helping those persons to a decision.

F. M. S.

**YOUR DAILY HERALD—IS IT ORDERED?**

### Fast Day

The General Conference this year is outstanding in historical significance, and it is well that we shall continue a custom of having a fast in which prayers shall be offered for the success of the conference. The opening session of conference this year is a sacramental service, and the Presidency suggests the wisdom of the Saints observing a fast period culminating in the Sunday morning sacramental services on the 6th. We suggest the period be from the morning meal on the 5th to the close of the sacrament on the 6th. And may our prayers center about our thankfulness for the progress of the church and for divine guidance in the great work yet to be done, that courage and strength may be given us to carry on our great tasks.

May we come to the Lord's table with due preparation of prayer and consecration.

THE FIRST PRESIDENCY,

By F. M. S.

### The Lord's Supper on April 6

April 6 is an important date in our history, and the coming sixth day of April has especial significance because it marks the one hundredth anniversary of the church. It will also be of importance as the opening day of a conference to which we have long been looking forward, for which we have long been laboring in preparation, and at which it is likely there will be a larger number of Saints in attendance than ever before. And the day comes on the first Sunday of the month, on which it has become our custom to celebrate the Lord's Supper by the ceremony of the sacrament. It is quite fitting to the day and the occasion that the first meeting of the great conference should be one in which is celebrated one of the great moments in the life of Jesus, the ceremony of which has become one of the sweetest and most deeply spiritual of all our ceremonials.

At the Auditorium, our greatest assembly building, though not completed, preparations are being

made to celebrate adequately the Lord's Supper as the opening meeting of conference. In fact, two services are planned, so as to provide for all who may wish to sit at the Lord's table. The first will be at eight o'clock in the morning, especially for the children and young people; the second, at 10.15 o'clock, the services at both being similar.

Sacrifice has always been a strong factor in spiritual refinement, and the Lord has ordained that when we approach his table we shall come to the altar with our spiritual and material offerings in hand. On the occasion of the sacramental services in the Auditorium the oblations may well be considered in the nature of thank offerings as temporal tokens of thanks for the one hundred years of progress which have brought us to the verge of the church's greatest development. When we bring to the altar on that day our oblations it will be a moment pregnant with spiritual power and uplift, and it will be well for us to come with unreserved devotion, with generous expression of appreciation for God's goodness, mercy, and grace. Let our conduct be worthy the occasion.

And here we think of the thousands of the Saints who will not be with us in our great conference, of the hundreds of sacramental services which will be held about the same hour in the church homes of the Saints throughout the world. They will be one with us in spirit, for the ceremony will unite us. And we feel sure the Saints in all these meetings will join with us at the Auditorium in making it an occasion to contribute to a great thank offering fund which will become a factor in contributing to the welfare and relief of the needy.

It will be well for the local authorities to arrange for appropriate sacramental services on that day, with particular emphasis laid on the opportunity to express the thanks of the Saints in unison with the thousands who will be at the Lord's table in the Auditorium meetings, that by our mutual prayers we may support one another, and that those who are not privileged to meet with the Saints in Zion on that occasion may still be one with them in spiritual unity and the uplifting thought that we are one in purpose. Let us pray, and give, and from the table of the Lord receive the strength, courage, and spiritual uplift which come from communing with God in one of his appointed ways. F. M. S.

### Have You Neglected This Matter?

From inquiries coming to this office with reference to reduced rates to the General Conference, it is apparent that many have not read the notices published from time to time in the *Herald*, outlining the arrangements made with the railroads for

this conference. This is to call attention to the fact that the Identification Certificate Plan, which will be in effect this year, is different from the certificate plan in effect in previous years. Identification certificates can not be obtained from railroad agents. They are furnished only by the Transportation Department, and will be mailed promptly upon request. Please read carefully notice from the Transportation Department on page 325 of this issue.

THE FIRST PRESIDENCY.

### A Study of the Movies

In January and February Doctor Fred Eastman, professor of religious drama and literature in the Chicago Theological Seminary, had a series of five articles in *The Christian Century* on "*The menace of the movies.*" Doctor Eastman has evidently made quite a thorough study of the situation involved, and his articles have evoked considerable comment and discussion.

In the closing article of his series, Doctor Eastman makes six definite suggestions or proposals. As stated by an editorial writer of *The Christian Century*, they are:

1. A final relinquishment of all expectation of adequate reform of the movies from within under the auspices of Will Hays or his organization.
2. National agitation for legislation to end the evils of the block-booking and blind-booking systems, together with the monopolistic control of local theaters by the big film producers.
3. National agitation for legislation making the movies a public utility, to be controlled as are other utilities, by a Federal commission.
4. Review by the State Department of all pictures offered for export.
5. Reform in movie advertising.
6. An increased parental responsibility for the supervision of attendance by children at the movies.

The systems of booking referred to in Number 2 are those by which movie house managers, in order to secure a picture that they want, are forced to accept under the same contract a number of much less desirable films. This makes impossible the selection of a program of films in keeping with the manager's own best judgment. We are told that these systems are gradually being broken down.

The Brookhart Bill, now on the calendar of the Senate, was framed to accomplish this end.

Proposal Number 4 is made as a result of unfavorable impressions of the United States that have been spread abroad by American-made films.

Number 5 is intended to reduce over-sensationalism and to promote both wholesomeness and honesty in the advertising of moving pictures.

The last proposal is quite generally agreed upon

as the most immediate and effective means of meeting the present situation. This places upon parents the responsibility not only of deciding what pictures their children shall or shall not see, but also of training them to make intelligent and wholesome choices for themselves in the field of recreation.

Mr. Eastman's articles have been reprinted in pamphlet form and can be secured from *The Christian Century*, Chicago. Although we may not endorse all of his opinions, it is well worth while for every adult, especially every parent, to consider his findings.

L. E. F.

### On Disrespect of Law

In writing some articles for publication on the relation of national prohibition to prosperity, Samuel Crowther, author and economist, interviewed a great number of the leading manufacturers and business authorities of the United States. From one of these he quotes a significant paragraph:

The argument that prohibition has led to a disrespect of law has never had any weight in my mind. The people who have used it the most are those whom I used to meet on the steamers planning to smuggle in all the stuff they could against a tariff law which favored them more than anyone else and taking a good deal of keen pleasure in telling that they were going to break it and just how.

In other words, prohibition leads to a disrespect of law on the part of those who choose not to regulate their conduct in keeping with the rules of society. This is hardly reason for repeal of the law, however. Such people, as the above quotation indicates, have usually been disregarding some law or other—they make a habit of it. They are the ones to work on, not the law.

Mr. Crowther says that "the professional dries want to prevent people from drinking because they think it is wrong to drink. The wets want to give people the facilities to drink, not because they might be better off drinking than not drinking, but largely because they resent being told what they may or may not do." Whether or not this represents all the wets fairly, it at least represents the group about whom we have been talking—the "disregarders." They are not sincerely interested in whether prohibition makes for prosperity, social well-being, or anything else; their principal interest is in contending that they can do as they please!

Prohibition was enacted because a great many people believed it was wrong to drink—admitted. And they believed it was wrong because of the things they saw follow in its wake—poverty, degradation, suffering. Prohibition is resisted by some people "because they resent being told what they may or may not do." I leave you to choose between the two.

L. E. F.

## WORLD'S AFFAIRS

### Beasts That Prey

A few days ago a man was released from the penitentiary. He was known as "Yellow Kid" Weil, due to his habit of dressing luxuriously and in gaudy colors. So far as is known, he has had only one career in recent years: that of swindling. He was known to be a regular worker in questionable deals, but with his glib talk he had been able to get out of punishment. A few years ago he was caught, however, in a tangle from which he could not talk himself free, and received a heavy sentence.

He returned lately to his old haunts in Chicago, a little less jaunty, perhaps, but apparently with nothing but his old business, his old attitude toward life, his old ethics to guide him. It is quite certain what will happen. He will probably find some person with money who has not read of him, and in a few months there will be trouble, with the victim looking for his money and the police looking for the "Yellow Kid."

Lately, also, Doctor Frederick Cook, erstwhile discoverer of the North Pole, erstwhile discoverer of the profits to be obtained by fraudulent operations, erstwhile discoverer, also, of the long arm of the law, was released on the public. Other uninformed and unsuspecting people will be jeopardized as a result of his release.

These men will have a difficult time rehabilitating themselves, even if they wish to try. Reliable and informed firms will have nothing to do with them. Their only opportunities will come from ignorant and credulous people. They are always in danger of being discovered. The temptation to get large sums by swindling is great. Their chances of reforming are slim.

But meanwhile two predatory characters are turned loose upon the public. The public had better leave its money at home and refuse to talk to affable strangers.

### The Nation Loses Two Men

As Associate Justice Oliver Wendell Holmes of the Supreme Court was celebrating his eighty-ninth birthday, two of his friends and associates were taken in death. Justice Edward T. Sanford, and William Howard Taft, former Chief Justice, passed away.

It had been hoped that Taft, who has served the Nation both as President and as Chief Justice, would rally sufficiently to recover. But it is evident that his resignation did not come in time to save him

# MINISTERIAL PROBLEMS

A short time ago a number of church officials representing several phases of church work were called together to discuss the objectives of religious education for our church. One of the objectives presented and discussed at some length read: "Religious education seeks to develop the disposition and the ability to share in the building of a Christian social order." One of the members of the group became so interested in this task and the relation of religious education in general to it that he has prepared the following article on "*Preparation by doing.*"

To those of us who are especially interested in the field of religious education and have tried in various ways to express our convictions in the field, is both interesting and helpful to have some one whose interests are in a slightly different field and who approaches the problem from a different angle express himself frankly regarding this problem. Certainly this is what Bishop Koehler has done.

In view of the present church-wide interest in the new program of religious education and the special emphasis now being given to community stewardships, we recommend a careful study of the following article.

F. M. MCDOWELL.

## Preparation by Doing

The late Chief Justice of the United States Supreme Court, William H. Taft, has recently called our attention to the manner in which education subordinates scholarship to sports. The inducements which colleges and universities hold out for patronage, the mass of activities which are featured, the achievements for which the individual is given social esteem, leave the mass of men with little or no concern in the improvement of the behavior of their fellows, either as individuals or as groups, except as their behavior may affect them privately or adversely. And few there are who find satisfaction, or even pleasure, in devotion to the essential tasks which satisfy the wants of the race.

Religious education has to reverse this order. Its task is to cause men to love righteousness, the

from the consequences of the years of work under a heavy strain.

For this loss the Nation mourns, not only because it will no longer enjoy the services of these great citizens, but because we realize, as we often do, that we have probably been deficient in the expression of gratitude that we have felt for their work.

L. L.

good, more than pleasure; and, therefore, to find their chief joys in the personal parts they take in enterprise which promotes the welfare of men generally, and therefore pleases God. Instead of teaching men to acquire means of acquiring, as secular education does, religious education must seek to give men the means of giving.

The basic principle of true religious education is set out in this statement: "You must prepare yourselves by doing." This we men of the church have not done. We have sought to prepare ourselves *for* doing. And we have failed to make the preparation for Christian living, which can be made only *by* doing. We have *talked* to the youth of the church about catching the vision of the task, but we have not given them the task in the doing of which they are enabled to catch the vision.

It is the business, it is the duty, it is the one hope of success of religious educators, of born-again men, of the saviors of the world, to be exemplars; to be lovers of the life they would teach others to live. *Follow me* is the true method of religious education. "Let your light shine in this manner before men; that they, seeing your good works, may be lead to glorify God." How shall men, who themselves have not experienced the Christian life, teach others to live it? We have yet to show our faith in the purposes of the church, which are summed up in the one word, *Zion*, by determining ourselves to the task of Zion-building. We have been too contented with mere verbal expositions in classrooms. And, in consequence, the task of building the kingdom; the task of making the governments of the world the government of God, has yet to be undertaken. My fellow ministers and teachers, it ill becomes men who, with an open door of opportunity before them to actually share in the ongoing work of God in the world, have not themselves shown the courage to make the adventure, to put such responsibilities upon the shoulders of boys or men of lesser lights.

The envisagement of a God-willed world by the mass of men is conditioned in leadership, in example, in adventure in ordering and establishing the affairs of the world in accordance with the will of God by those who are called to be "The Light of the World," and in this way, "The Salt of the Earth."

If the church would win the world to Christ, it must reveal Christ *in its own life*; it must make the Word flesh, that men may have opportunity to see and to understand it. This is the message of the Prophet of the Restoration. This is the task of the teachers of Christian religion. "To seek to establish the cause of Zion." *Zion*, the Ensign to the Nations. *Zion*, the Standard for the Peoples. *Zion*,

the Highway of Life, the Christian Way of Living, which the nations of the world, some day, "will be constrained to acknowledge is in very deed the kingdom . . ." This is the obligation, the self-imposed obligation, of the teachers of religious education in this kingdom-building church. This is the reason for the important place that doctrines of economic justice, with their explicit demands for the building of a social order that will dispense economic justice, have in the work of the church.

We have said that religious education must center in personality. But what is the sum of the qualities or characteristics that we wish to arise in individual men? And what are the conditions for the development of those qualities? "On these two commandments hang all the law and the prophets": love of God; and love of fellow men. That is to say, that religious education seeks to arouse or awaken within the individual a feeling or emotion that will cause him to appreciate his fellows as men; to find delight in the unfoldment of their manhood; to desire to live with his fellows as companions—in a state of true fellowship; and to please God by working at the tasks which promote the well-being and the happiness of the race. This is the love of God.

Now the conditions for the development of these qualities are not to be found in mere verbal discussions in classrooms; in the pursuit of knowledges, many of which are not capable of being applied to the purposes of promoting the welfare of men universally—though they can be applied by the individual or small groups of individuals to achieve certain private ends, often at the sacrifice of the welfare of men generally; neither are these conditions to be found in the subordination of the essential tasks of life to social activities which center my interests in *me*.

To develop world-saving qualities in the individual, his thoughts and his endeavors must be made to center in questions or problems of human living together; the stage must be set for playing the Christian game of life, in which, as the individual takes his part, he develops the qualities which fit him to discharge the duties of Christian living. "You must prepare yourselves by doing." If our present circumstances prevent the doing of these things in fact, then they must be done in fiction; the drama, like field practice, or what not, must be employed to prepare men for the real situations of a Christian social order. But do not sadden the hearts of men, when the hour for the actual playing of the game has struck, with fruitless attempts to satisfy their longings by indefinitely extending the time of batting practice.

(Concluded in *Herald* for March 19.)

## THE ELDER JOHN HOWARD STORIES

### XXVIII. When the Sunday School Superintendent Swore

The day at the Nauvoo reunion had been hot, but now a cool breeze blew in across the broad sweep of the Mississippi River, and the little waves broke softly on the beach at the foot of Main Street close by the old Nauvoo House. Elders John Howard and John Sheehy stood in silence and enjoyed the wonderful scene, each wrapped in the spirit of reflection that comes so naturally upon one in Nauvoo, where into every imaginative Latter Day Saint mind inevitably comes the pageantry of early church history.

Finally John Howard spoke: "There was a time," he said, "when to come here was like a visit to the Garden of Gethsemane—a visit to the Garden of Gethsemane the day after Christ was crucified and buried." He paused a moment, then added, "I suppose the disciples did revisit Gethsemane. They probably would point out this spot as where their Master prayed, and then would say, 'Yonder was where *we* slept—when we should have watched.'"

He continued: "All these streets and premises along the river front were grown up to weeds and brush. The old historic buildings were falling into ruins. Here was where the bones of the Martyrs lay in an unmarked grave. And not one Saint lived in the city, for the church, too, was dead in this place. Many times we came here and preached, and often prayed that the Master might say to the dead church in Nauvoo, 'Arise and come forth.' Well, he did say it, and the church came forth, and we loosed her graveclothes and let her go. It is different now to come here and find a living branch of good Saints, the church respected, and a large body of fellow Saints to commune with."

The notes of a bell interrupted the monologue, and John Sheehy said, "Almost time for service; we had best go to the tent." They took their way up the little rise of ground, past the old Homestead, first home of Joseph Smith in Nauvoo, past the graves where Joseph and Hyrum lay, a mute reminder of past days of sacrifice and tragedy.

But as they neared the big tent, a bit of comedy interjected itself upon the scene. A small boy passed them rather hastily. He was muttering to himself, and his face was sullen, and from time to time he quickened his step abruptly. Yet as he passed, he shot a swift grin at John Sheehy, like a flash of sun from behind a black thunder cloud. After him came his father, switch in vigorous hand;

and its vigorous application to the urchin's legs accounted for his periodical increase in speed.

John Howard stooped and felt of his own legs. "Hum," he soliloquized, "that takes me back a good many years. Nothing like the sight of a good switch to restore youth."

John Sheehy was more serious, for once: "There goes one of our problems," he declared. "How will we work it out? He may be a potential criminal or a potential apostle."

"Or both?" queried Howard, his revulsion from former melancholy making him a bit flippant.

"I mean it," declared Sheehy. "That boy represents our biggest problem today."

"Well, his father seems to be working on the problem."

"Perhaps so, but is that the best way to instruct children in religion? Let me tell you a story—we have a few minutes yet. The sight of that boy some way reminds me of it."

"Certainly; I would as lief hear you tell stories as to hear you preach," smilingly replied John Howard.

So the two sought a place under a big maple tree, and John Sheehy continued, "Years ago in the little Sunday school down East there was a class of boys in their teens. I often say that a class of boys of that age is the most interesting and vital thing in the world, unless it be a class of girls of a similar age; but they are trying at times. This class often put the girl teacher to her wits' end. And there was one boy in particular, Billy Watson, who could always be counted on to keep things moving. The girls in the class in front of him wore sashes, in those days. And what were sashes for if not to tie to the back of the seat so that when the girl got up she would sit down again? And what was paper for if not to chew up and make spit balls? And what were other boys' heads for if not to shoot at? Finally one day, after an outbreak, the superintendent came back and shook Billy up and said, 'Now you get out of here, and don't come back until you have learned how to behave.' Hum—what is Sunday school for? Don't go to it *until* you have learned how to behave. Well, Billy was deeply humiliated and very angry. He bounced out of there, never to return, he thought, and started on the road to the Devil.

"Years passed by, and he grew up, but he never went back to the church—until one year he went to a reunion. Something about one sermon stirred him up and reminded him of his old Sunday-school teacher, whom he had really loved, and he recalled the things she had tried to teach him. When he went back home, he hunted her up and told her all

about it. Tears came to her eyes, and she told him how badly she had felt when he was so roughly expelled, and she urged him to come back to church. He responded to her personal appeal and went back.

"Time passed on and finally Billy himself was superintendent of that Sunday school. And one day some teachers came to him. They were having trouble with two boys, trouble all the time. They said, 'Next Sunday we will expel them. We will put them out until they learn better.'

"All the past came back to Billy. His face flushed up, and even the old vocabulary came back—the one he did not learn in Sunday school. You know most of us have two vocabularies, one of which we do not use in church?"

"Speak for yourself, John," replied the listener.

"Well, I will, and for Billy, too. He just forgot where he was, and he said, 'I'll be *damned* if you do.' And then he remembered and apologized for his language. But perhaps it was not so bad. He meant it. And he resigned as superintendent and took that class as teacher and taught it for years. He gave himself to those boys, and they learned to love and respect him. Today those two boys that the teachers wished to fire out of the school are fine fellows. One was in Graceland College last year. Both will be there this year. One of them is an ordained man. Where would they be now had they been fired? They were a problem, but fortunately Billy Watson knew how to solve the problem."

At that point Dan Sorden came hurriedly from the tent, "John Sheehy," he exclaimed, "it is time to open service, and you are to lead the singing. Come on in."

"Thanks for the story," said John Howard. "It is a good one, and I will remember it when problems arise. If we work our problems out, we shall be saved; but if we merely fire them out, quite probably, as your Sunday school superintendent said, we shall be damned." ELBERT A. SMITH.

### The Carpenter

If I could hold within my hand  
The hammer Jesus swung,  
Not all the gold in all the land,  
Nor jewels countless as the sand,  
All in the balance flung,  
Could weigh the value of that thing  
Round which his fingers once did cling.

Yes, but his hammer still is shown  
By honest hands that toil,  
And round his table men sit down,  
And all are equals, with a crown  
No gold or pearls can spoil.  
The shop at Nazareth was bare,  
But brotherhood was builded there.

—Charles M. Sheldon.

# Centennial Conference

## *Advance Information*

The accompanying picture is taken from the top of the balcony at the south looking north toward the three double doors which open into the lobby at the front of the building. This interior view of the Auditorium shows the big improvement which the plastered ceiling has made in the appearance of the audience chamber. The gracefully curved lines of the balcony conform to the general contour of the dome, and are also in harmony with the elliptical shape of the main floor and balcony. The finished coat of plaster has been done in a buff color, which is both pleasing and restful to the eye.

## *Registrations*

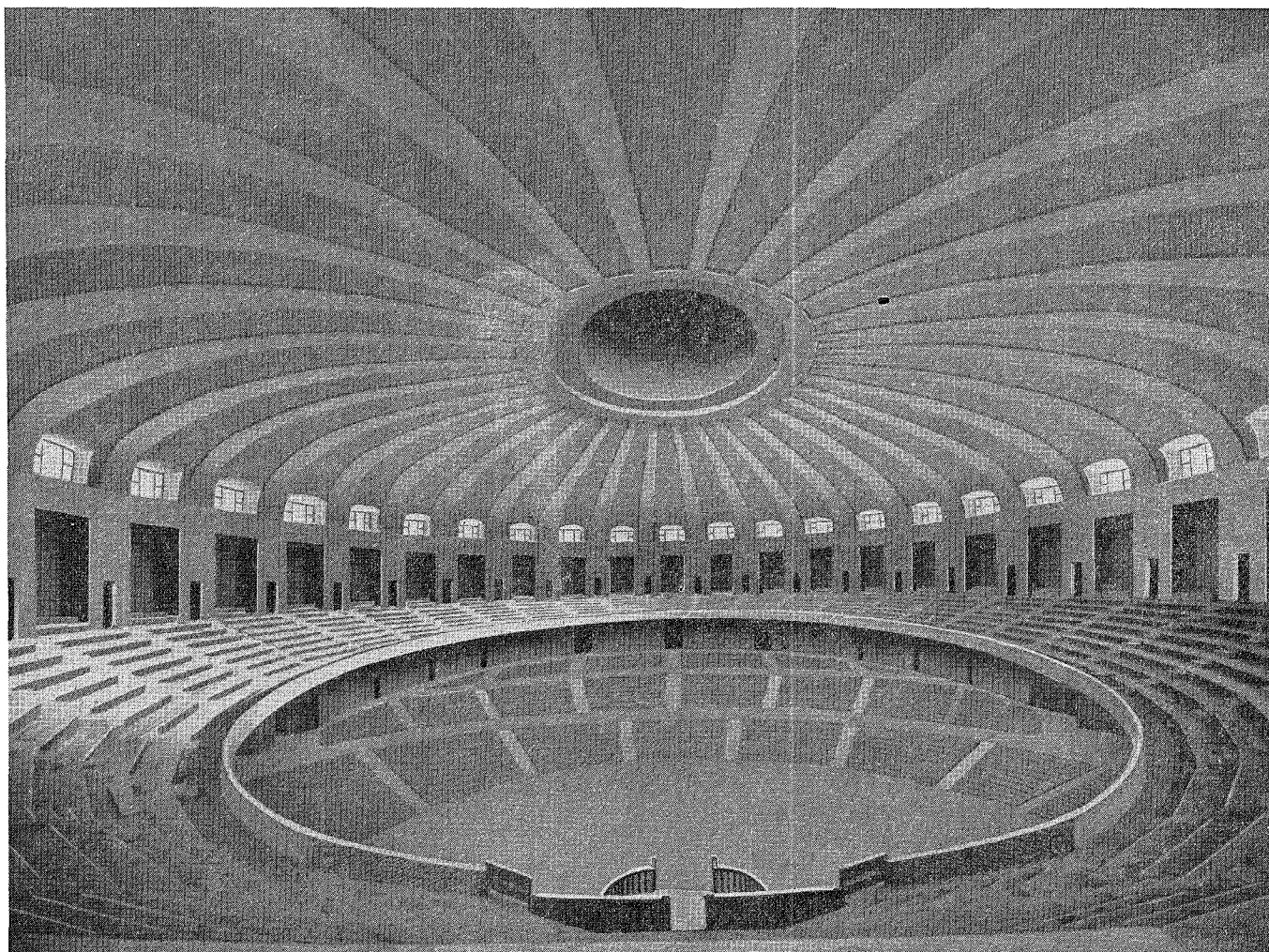
All delegates, ex officios, and visitors are requested to register, according to the plan outlined in the *Saints' Herald* for March 5. The specially designed official Centennial badges have been ordered. They are to be worn by all who register. Additional quantities can be secured if ordered in time, but it is exceedingly difficult to estimate the number that will be required. It has been suggested

that registrations be made by mail, and an official badge will be reserved for those who will do this; also that Independence and Kansas City people register well in advance of the opening of conference in order to expedite the registration of visitors who arrive on the opening day. To register by mail, address *Credentials Committee, The Auditorium, Independence, Missouri*, and inclose check or money order payable to Bishop A. Carmichael with your name and address written plainly, and state whether you are registering as a delegate, ex officio, or both, or as a visitor.

Those registering by mail will not only be assured that an official badge will be reserved for them when they arrive in Independence, but this plan will help the committee to know how many badges to order.

## **Requests for Reservations**

Letters asking that rooms be reserved during the conference are being received in increasing numbers every day. The committee is finding it difficult to keep up with this flood of mail and has increased its force to handle the situation. Those



who are planning to attend the conference and expect the committee to reserve accommodations for them should report at once. It will be impossible to secure rooms at the opening of conference if reservations have not been made in advance. Mail requests to

*The Committee on Reservations and Accommodations,  
The Auditorium,  
Independence, Missouri.*

The committee will make assignments in the order in which reservations are received.

#### *Post Office*

Mail for those attending the conference should be addressed, *The Auditorium, Independence, Missouri*, and may be called for at the post office, which will be established in the room now used as the Guides' Headquarters. Outgoing mail will also be received here and dispatched.

#### *Telegraph Service*

The Western Union will furnish an operator and install equipment with direct wire connection with the distributing station in Kansas City. Telegrams may be sent and also received from this station. Messages intended for conference visitors should be addressed, *The Auditorium, Independence, Missouri*.

#### *Telephone Service*

Public service and long distance pay stations will be installed by the Southwestern Bell Telephone Company for the accommodation of conference delegates and visitors. This arrangement will augment the intercommunicating system now in use in the Auditorium, and will make it possible for those wishing telephone service to get direct connections, and will relieve the trunk lines of some of the additional traffic occasioned by the conference.

#### *Missionary Chorus*

At recent conferences a chorus of missionaries has sung for the conference, and it is desired to arrange for music by this chorus at the Centennial Conference. Brother John F. Sheehy requests that the missionaries who enjoy singing will secure the following pieces of music, as these numbers will be used at the conference:

"*Supplication*," Johncea Gilligham.

"*My Master and my Friend*," Lyman F. Brackett.

"*Holy art Thou*," air by Daniel Prothero.

"*Where Jesus lives*," J. A. Parks.

These four copies can be purchased at Gamble Hingel Music Company, Chicago, Illinois.

THE FIRST PRESIDENCY.

## OFFICIAL

### A Warning

Every year in the United States thousands of dollars are lost through speculation and unsound investment, and Kansas City and vicinity are by no means free from this sort of thing. Our people are being constantly asked by various sorts of salesmen to put money into all kinds of stocks and bonds, oil lands and leases, oil royalties, and similar projects which are in most cases purely speculative. Occasionally they turn out well, but usually such deals result in loss and regret to the people who risk their savings in this manner.

Many times in the past the officers of the church have called attention to this situation and have urged our people to investigate and to advise before investing. Consult with some one in whom you have confidence and who has helped you before, before you let your good money get away from you.

Another thing: Times without number our people from all over the country have been urged that when they come to Independence with the intention of buying real estate they would do well to consult some of the Bishopric. This coming General Conference will be no exception. We urge that if you are coming to conference with the idea of buying a home in Independence you do not do so without consultation with some member of the Presiding Bishopric or the local bishop. We have a number of our members engaged in the real estate business. They are honorable men and will not hesitate to have you consult with us before buying. In addition thereto, the church has a number of houses in Independence and vicinity which they are offering for sale. The local bishop will be glad to show this property to you, and if you are interested in any of it you can buy through him.

We are issuing this statement once more, hoping that through it the Saints will be helped, and above everything else will not permit their money to be taken from them in such speculative ventures as abound in Kansas City and Independence and elsewhere.

THE PRESIDING BISHOPRIC,

*By A. Carmichael.*

A new subscriber to the *Herald* during March gets the *Daily Herald* with it for \$2.00. But—Order Now.



# ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

## Our Missionary Responsibility

By John R. Grice

Behold, the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel.—*Doctrine and Covenants 16: 2.*

The fact that the above was given almost a hundred years ago does not lessen its force or rob it of its truthfulness today.

One needs only to spend a short time in the world to discover that it is truly "ripening in iniquity" and that men need to be "stirred up unto repentance, both among the Gentiles" and those of "the house of Israel."

Jesus admonished the twelve in his day, "*Preach the gospel to every creature.*" (Mark 16: 15.) And further said to them, "*Go ye therefore, and teach all nations*" (Matthew 28: 19), making the church of that day a missionary church. God being unchangeable, according to Malachi 3: 6, and Ecclesiastes 3: 14, 15, and Jesus also remaining unchangeable, in harmony with Paul's statement (Hebrews 13: 8), makes the church of today also a missionary church, and as such it is responsible for the souls of men.

Fifty-eight years after the opening paragraph of this article was given, God again spoke to the church saying:

Prosecute the missionary work in this land and abroad. . . . *let him that laboreth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.*—*Doctrine and Covenants 119: 8.*

Again:

Let your preaching be the warning voice, *every man to his neighbor*, in mildness and in meekness.—*Doctrine and Covenants 38: 9.*

This, obviously, puts the responsibility on every child of the kingdom, and the purpose was *for the interest of mankind* in general, viz:

*Every man seeking the interest of his neighbor*, and doing all things with an eye single to the glory of God.—*Doctrine and Covenants 81: 4.*

Everyone interested in another emulates the Christ, who said: "And I, if I be lifted up, *will draw all men unto me.*"

That the church may be able to carry out the design of God it will require that every man, woman, and child become missionary minded, having a passionate desire for the souls of men.

For reasons that are obvious, the forces of the church are divided into two groups, or divisions.

(1) Missionary. (2) Local.

The missionary group includes those who are under church appointment traveling under direction of the Twelve. However, they are not the only ones responsible for doing missionary work.

The local group consists of those laboring under the immediate direction of the Presidency of the church, both those under general church appointment, and all those laboring in branches.

The dividing line between these two groups of persons should be more imaginary than it oftentimes appears to be. There is no reason whatever that there should be any clash between them, but rather should there be a disposition, always, to "*labor together with God*" for it is a "*work intrusted to all.*" Therefore local men must become more missionary conscious, taking advantage of their every opportunity to reach out after and to save the souls of men.

When *all* of our pastors become more missionary minded, together with their helpers, then will the church move forward by leaps and bounds. This possibility has been demonstrated, beyond peradventure of any doubt, since last General Conference while we have been stressing "personal and family evangelism." While not all, by any means, have heeded the call to service, still those who have responded have been permitted to see the results of their efforts in a constant increase towards the goal as set by the Joint Council and concurred in by vote of the delegates in conference assembled.

Not only has this extra activity on the part of missionaries and others been instrumental in an increase of members, but we see an attendant increase of tithes and offerings exceeding any other year in the history of the Reorganization. This proves positively *that a successful missionary effort in any branch has the greatest heartening effect of anything that could possibly happen.*

If our elders and priests (and it is surprising the number you can find) who carry a periodical grouch because they claim they "are not being used by the pastor in preaching, consequently have nothing to do," would get busy and secure places to preach, commencing a constructive effort to carry the gospel to honest-hearted people, they *would soon lose the grouch* and carry instead *a smile* and cease to find fault with the church.

The statement I am about to make may be challenged by some, but if anyone who disbelieves it will get busy and try it out I'll guarantee it will be proved true, viz:

One will not have to go more than ten or fifteen miles at most, east, west, north, or south from the

corporate limits of any village or city in these United States (not even excluding the stakes of Zion) to find people who have never heard of the Reorganized Church of Jesus Christ of Latter Day Saints.

I will further say, that we have a number of men holding priesthood, living in isolation in small towns, who have never tried to tell their neighbors and friends the story of the great Restoration. What a wonderful opportunity they have let slip past them to do good and save souls, at the same time saving their own. Such will some day have to pay bills that will make for a lot of suffering because of neglected opportunities.

Beloved, does it never trouble you that there are many honest-hearted souls groping in darkness, seeking for light? But we keep them in ignorance because we fail to take advantage of our opportunity to relieve them of spiritual blindness through the message of the restored gospel.

Every local department of the church should recognize its opportunity to do missionary work and organize accordingly.

How many Sunday school superintendents and helpers canvass the church neighborhood for prospective scholars? How many leaders of young people are doing the same thing?

To the extent that we fail to use the forces, powers, and opportunities at our command, we are failing in the task of helping the Master in saving the world. The branch that does missionary work only when the missionary, or general church appointee is in their midst, perhaps once a year or less, is not doing real missionary work.

It is not the sporadic growth which counts, but the steady, persistent effort that is going on three hundred and sixty-five days in the year. Only by a gradual, persistent, personal, and family evangelism can we hope to achieve the condition we call Zion among our people.

Show me a branch that is missionary conscious and I will show you one that is ever increasing in numbers and attendant spirituality. On the other hand, the branch that does not have the missionary spirit is bound to fail and will finally die of "dry rot."

Definite methods, with every member a participant, makes for a live church.

The church is the kingdom of God as the tree is in the seed. It may have every potentiality of the mighty giant of the forest, but can reach its objective only by the pathway of growth and development. The church that is growing numerically shows evidence of life, which best manifests itself when the members show interest in the souls of other people.

To have the *form* of the church is not enough;

there must be present that vitalizing spirit and power which reaches out after and draws men continually into its fold. A gas engine may have a good ignition system, but is absolutely useless without gas, oil, and water. So, also, is a church useless without the vitalizing power of the Spirit of God, no matter how fine it may appear from the outside.

What distinguishes the church we are proud to call *our church* from every other church? Is it not its organization, doctrine, and attendant power? If, then, it is the peer of all, and any of its branches fail to function according to divine law, does it not suggest that something is wrong with those who make up its organization?

We dream of the endowment of spiritual power to come, failing to realize that it is already here to the extent that we recognize our potentialities and develop them, each one, into a germ of life. God has endowed us with intelligence and is willing to lavish upon us his gifts, but we many times fail to recognize them. Only when we develop the powers and gifts we have, can God give us greater.

Spiritual power is made possible only through humility, hence we must be a band of humble men and women "doing all things with an eye single to the glory of God." If we utilize all our power, using every department as an agency for recruiting men to be used and developed in the army of the Lord, we shall prosper. Would every branch employ definite methods in its missionary work, we could soon reach many thousands who are not now interested in the gospel.

He who would aspire to become a successful gatherer of sheaves for the kingdom of God must possess the power of introspection in order to evaluate the needs of others. Introspection—means self-measurement, or self-discovery. Seeing, then, that we judge the thoughts and acts of others largely by our own thoughts and acts, it is necessary that we observe ourselves in order to determine the needs and desires of others. To reach men with our message is our job.

We possess powers of achievement commensurate with our ability to look in on ourselves and develop the talents we possess. The world has a missionary need. To find that need and develop the ability to supply it is the task of the church.

Men of the ministry, who should be the outstanding workers of the church in setting a good example before others, must build up against base passion by developing good habits and proper attitudes, thus acquiring character which will be the basis for reward in the world which is to come.

Praying as we ought, because we are interested in the saving of souls, will develop the spirit of humility; without which we can not be successful.

Doing the thing that needs to be done at the proper time; taking advantage of every opportunity to sow the good seed of missionary endeavor, will bring a harvest in due time.

The responsibility of the church, with reference to gathering in the honest in heart from among men, is truly great.

Behold, the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you knock it shall be opened unto you.—*Doctrine and Covenants 12:2*.

The words which were spoken to Peter Whitmer in the month of June, 1829, might well be said to every man among us holding ministerial responsibility today, viz:

And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.—*Doctrine and Covenants 14:3*.

God give us more men, who are great because they are humble! Men who will be willing to make every necessary sacrifice that the world may be warned of judgments to come; that the church may prosper because of such labors and Zion become a reality. Then shall we see the fulfillment of the prophecy long since given that "The knowledge of God shall cover the earth as the waters cover the sea."

## For the Hygiene of Muscles, Bones, and Nerves.—Chapter 8

By A. W. Teel, M. D.

### *The Value of Retaining the Play Instinct*

For the proper coordination of these three elements of the physical system, the general rule is to keep fit the entire physique, or person, by encouraging proper habits of work and play. It is well not to lose the play instinct. One should have the leisure to live; to be in certain ways as children are; to go after pleasure without being directed toward a directly useful object of business or professional value, and just to play.

It is not all of life to work, even though work may be pleasurable. There is mountain climbing, bicycling, walking exercises, and digging in garden, all of which are not compulsory. Many a hobby hunter and sportsman is benefiting his physique and nervous organization, as for example by fishing or golfing or butterfly chasing.

### *Muscles Should Be Used*

Muscles should have a certain normal length and power of relaxation to rest. On account of abnormal positions, certain muscles become unduly elongated and others too short. To restore the balance of proper proportions, those shortened need extension and the elongated need shortening. The so-called extensor muscles of the body need frequent action. The effect of these stretches is to harmonize the muscular forces.

Muscles form one half of our weight. They do the physical work, while the brain does the mental work. The stomach, heart, lungs, and other parts are needed to feed and to keep the muscles and brain functioning. A muscle is large at one end or in the middle, and is made fast to a bone by a strong cord, called a tendon. Each muscular bundle is made of cells, like strings, bound in small bundles by connective tissue. Each large bundle of muscle is covered with a thick woven skin of connective tissue, and all the bundles of a limb are bound together.

A nerve thread touches every muscle cell. When it brings an order to act, the whole muscle becomes shorter and pulls upon and bends a joint. The messages come from the cells of the spinal cord, either in a reflex way or when ordered by the cells of the conscious brain. Muscle and brain cells are the only cells of the body which can be made to act voluntarily. Involuntary muscles, as the spinal cord, keep in action in a reflex way. Such muscles are found in the stomach, intestine, arteries, and skin, and also those muscles which aid the digestion of food and the flow of blood. It is well that nature has put these muscles beyond our correct and direct control. These muscles are cells with long pointed ends, which form thin leaves around tubes.

### *Effect upon Circulation*

The stretch also equalizes the circulation, and affects the veins where is an indication of congestion, so that the bad blood flows away, and the good blood from the arteries where the pressure of blood is strong, flows in. The flexor muscles, on account of the position in sitting and because of a lack of expansive activity, often become short. They can be extended by activity of the extensor muscles, by the stretch. The instinctive action of the extensor muscles in response to a demand for freedom of the organs is closely connected with the circulation.

Certain aches and stiffness in the muscles and bones are attributed to rheumatism, as in the knees, shoulders, and back. Rheumatism so called may arise from autointoxication, caused by purins in fecal matter, as well as living in damp houses or prolonged exposure to cold. Lumbago, sciatica, and

rheumatoid affections of the joints are preventable by right diet and care of the teeth. Massage of the aching bones and joints, as well as gently exercising the joints, has a good effect. Judicious exercise, such as cycling, is a preventive, for it breaks up and distributes the joint accretions.

#### *Importance of Chest Expansion Exercise*

Observe the structure of the torso. The chest has no prop from below. The ribs are placed at an angle with the spine, sloping downward as low as forty-five degrees, while at times they may be lifted seventy-five or eighty degrees or more. The expansion of the chest lifts the ribs. If we study a skeleton, we see that it must be suspended, that it can not be propped up. Man, accordingly, stands and walks primarily on account of the active expansion of his muscular and bony system. The lungs, the heart, the stomach, all these depend for their normal action upon the expansion of the chest. When a man stands, the tendency for the chest is to sag, for there are no bones to elevate it.

In the fingers, toes, wrists, ankles, elbows, and knees, the surfaces of the joints are like a hinge, and can open and shut in one direction only. If you bend the limb in the wrong direction you will break the bones or else put them out of joint. The shoulder and hip are enarthrosis joints having a ball and socket that permit these joints to move in any direction.

#### *Bone and Joint Repairs*

The bones of children are springy and softer than those of old people. An old person's bones will break from a slight fall. When a bone is broken, its ends must be put in place, or "set," and kept there by splints and bandages. Lime is mixed with the new cells and the bone repairs itself in about a month. If the ends of the bones are not put in their proper places and set there until healing begins, the bone will grow crooked.

When a joint is bent too far, or in the wrong direction, its ligaments are sprained. A sprained joint is very tender and painful and gets well slowly. You should put it at once in hot water for an hour or two. This will relieve the pain and the swelling. Then you should keep the joint at rest for a few days. When the bone is out of joint, movements of the limb will be painful or impossible. The ligaments become badly torn and will heal slowly. This is as bad an injury as a broken bone. It will be necessary to put the bone in place and keep it there by splints and bandages.

When a bone or joint is bent and kept bent in one direction a large part of the time, it assumes that shape. If you always lean to one side while

sitting at your desk, the backbone will finally become curved. If you sit round-shouldered, you will have small lungs and be apt to be short-winded. Tight shoes will cramp toes and make them misshapen. The big toe of a baby points forward in a line with the inside of the foot, but it points forward in very few men or women. The ends of the toes should be square with the sides of the feet. A tight shoe causes the epithelium to thicken and form a corn, or it forces the big toe inward, harms its joints, making it swell and forms a bunion. The cure is to wear loose shoes of the shape of the foot.

#### *Development of Muscle*

Great rolls of muscles on chest, arms, and abdomen are not demanded under our conditions of living, and we need not become Sandows, or Greek gods and goddesses. An hour or two of violent exercise is excessive. Physical jerks are rather drastic. Exercises that can be performed in bed have their uses in increasing the size, strength, and elasticity of the muscles. To acquire enormous, bulging muscles is possible even for some weak people, but they are unnecessary and even in the way. One need be no circus thrower or specialized high jumper to be physically fit, but should have just a well-coordinated muscular, bone, and nerve system. Physical culture may become a fad, an obsession, the value of which may be overestimated. It is necessary just to be physically energetic enough to have a surplus of strength with which to take care of one's routine habits, and not musculature which is fit for a gymnast, and thus unfit for indoor occupations.

#### *Simple Forms of Beneficial Exercise*

Outdoor sports are best for any age, from the health standpoint. Follow your choice of amusements, horseback riding, walking, etc., and find time to play if you are not to become mentally atrophied. Enthusiasm and interest are quickly rewarded in improved nervous tone. For the older folk, angling and fly fishing is an ideal recreation. Walking is the exercise par excellence, for those over fifty, say. Go slowly and far, and have some object on the way, such as some form of nature study.

The brain is helped by vigorous, rational thinking, and mental effort. A persistent neglect of the brain leads to premature enfeeblement. Intellectual indolence leads to tedium and then to atrophy, just as with unused muscles. An active brain is an aid to physical vigor, for it is known that zest in life depends on various interests and studies that keep one young. Symptoms of dotage are warded off by

work and activity. The mind need not stagnate even in old age.

#### *Brain Exercises Beneficial*

Such effort of brain, daily repeated, will prevent neurasthenia and melancholia, with depression and exhaustion of nerves. Some attribute this to mental overwork or strain, but this is not a sufficient cause. In many instances nerve exhaustion is the result of auto-erotic impulses, producing feelings of shame and guilt, and fear of injury to health. Such practice leads the subject away from healthful mental and physical occupations, being depressing in its after effects. Then there is the fear of illness, many times imaginary, when there is no organic malady. He may be a prey to fears that he has cancer, stone in the bladder, or other sickness, and thus become a victim of hypochondria; a faddist who takes to commercialized propaganda, salt-free diet, or exclusively milk, etc.; takes to drugs, intestinal lavage, and the like. It is desirable to have the will to be well, to be assertively and positively well, if the brain and body are to stay under good conditions.

Nerves which carry messages from the brain to the cells are called motor nerves. The mind sends messages to the cells for each to do its own kind of work—say to move the arm or leg, or to the salivary glands to pour saliva into the mouth, or to liver cells to change digested food to blood. The cells can function automatically, but if the nerves do not bring the messages from the brain, the cells will waste away as in a paralysis. These messages are continually coming and going, and when they stop, life ends. Each cell also sends word when it is tired and needs rest. A nerve which carries messages to the brain is called a sensory nerve, because we feel many of the messages of pain, hunger, or thirst.

#### *Brain Structure*

The two halves of the brain are alike, and each receives impulses from its opposite side of the body, the left half of the brain controlling the right side, as is evidenced when hemorrhage occurs, resulting in paralysis of the right side. Small damage will produce extensive paralysis. The injury is to the lower portion of the brain, the cerebellum, which is filled with nerves and cords and ganglia. The upper brain is a department of superintendence, wherein the higher powers of mentality and spiritual life reside: memory, judgment, reverence, etc., but we know little about the particular parts of the brain where these thought processes are carried out. Therefore we have the ignorance of the phrenologists, who would tell us what powers are most developed in us by the shape of our skulls. It is the gray matter in the convolutions all over the brain

that contain all the functions of spirit, of memory, for example. This gray matter is found chiefly in the cortex or outer convolutions of the brain and in the parts of the nervous system where most of the work is done.

Our nervous system, or bodily telephone, is as extensive as the circulatory system. Its chief artery runs through the bony tube formed by the arches of successive vertebræ, and gives off and receives branches through openings in the little sections of bones, which are known as spinal nerves. The sciatic nerve is the largest nerve cord in the body, running down the middle of the back of the thigh, and is as thick as a heavy lead pencil. A very, very bad case of sciatics will sometimes demand the surgeon's cutting into the nerve and stretching it.

Properly speaking, a discussion of anatomy and physiology of the brain has no place in a course of "keeping fit." And yet we ought to know more about our intricate anatomy, so that we may respect it, and give the body greater care, and preserve a state of mind which is more favorable to preservation of our delicate machinery.

Mental influence has much to do with a physical condition, as of the nervous system, for example. Worry, fatigue, fright, may do severe damage as well as actual physical trauma or injury by bruise or tear or shock. Self-preservation ought to lead us to more self-control and calmness, which will result in an atmosphere of power.

#### *Insomnia an Indication and a Physical Vice*

Want of sleep is not a problem with those who keep fit, for the healthy, toxin-free system will find its proper rest. The fear of insomnia is itself a prolific cause of its own condition. One need not be keenly alive to impressions of dreams, the ticking of the clock, or too alert and distraught over noises in the night. Sleep which builds up and lets us rise in the morning with a youthful feeling, can not be attained by effort. If we produce the favoring conditions, such as relaxation of limbs, sufficient covering, darkening of the lights, and proper easeful state of mind, then the goddess of sleep will be won. Then can it be said, "When thou liest down, thou shalt not be afraid; yea, and thy sleep shall be sweet."

No fixed rule can be formulated for all, for constitutions differ. Some people thrive on six hours. The sleeping habits of the individual are sometimes developed, and one can get along with less, and not lose so many hours of consciousness in a lazy indulgence, or the sloth of ten hours or sometimes more. Insomniacs will be helped if they avoid cold feet, the use of too high a pillow, the drinking of stimu-

lating beverages at night, and by combating the fear of a sleepless night by retiring with an easy mind, free from unnecessary thoughts. Soporifics produce drug addiction at times, and eventually more and more of the medicine must be used. Hence the need of a little self-suggestion or applied psychology by these victims. One should sleep in a cool, well-ventilated room, without too weighty covering. Night clothes should be loose, such as pajamas.

## Repentance: the World's Greatest Need

By Hubert Case

First, *It makes all wrongs right*, and gives us the true vision of life, as well as it helps us to see others as God sees them and assists us in properly evaluating life and all its opportunities.

No one has ever set us such an example of a pure heart in his treatment of others as did Jesus. In his life there was no guile. In the prayer he taught his disciples to pray, "Forgive us our trespasses as we forgive those who trespass against us," repentance is made a part of our daily vocation. In fact, it is our best equipment for a life of real service, for with it we can conquer; without it we lose all the battles of life. By it we are prepared to enter the kingdom; without it we are not in a condition to enter. And after we enter, we are not real citizens if we do not practice it every day, as we never get the righteous perspective of a life with God.

So by our treatment of this very wonderful principle in life, we are left to our worldly carnal mind to go down in defeat before the light of God's revealed truth, or we are actuated in divine love to nobility of purpose and a life of very happy association in his church and kingdom. Therefore, our choice to practice the law of God or ignore it, must determine our destiny.

It makes all wrongs right if two individuals, groups, or nations ever put it into their treatment of each other. So no one can be worthy of the kingdom without it. No one is worthy to partake of the sacrament except after careful examination of self, and the operation of the principle.

"No one can assist in this work unless he be humble and full of love, having faith, hope, and charity." (*Doctrine and Covenants* 11: 4.) A humble heart is always made so by repentance, which brings divine love. No one can see God without being pure in heart, and repentance is the lens through which we see your own hearts daily in making and keeping them clean. It is our check-up on our own actions, as well as our thoughts, and its value is beyond that of rubies and diamonds. It brings "peace on earth

and good will toward men," and the Spirit follows in its pathway everywhere as a light, as a cherishing fountain, as a means of reconciliation between men, groups, and nations, and man to his God.

You may ask, Then why do we spurn it? Because of our pride, our selfishness. Usually it is the last effort at peace, but it should be our first, for it is our only sure success. That is why God gave it to us.

Then what is repentance? It is recognizing that God is right and that we *might be mistaken*—it is an acknowledgment of that great fact. It is seeing ourselves as God sees us. It is God's means of reconciliation of man to Himself.

It clears the way. By faith we do all our building. Repentance made Paul a new man and changed the whole world to him, and his vision was made clearer. "The Jews," Paul said, "read the scriptures with a veil over their eyes," because they have never learned the lesson of repentance. If Jews are affected by it, then it will surely affect others the same way—and it does.

*Hate* and *love* never mix, and repentance always brings love to the fore. Thus Satan loses his control of anyone who uses God's means of bringing peace, harmony, happiness, and contentment. No one is ever happy who hates himself and others. Repentance is the cure.

We are told, "They polluted their inheritance by jarrings, contentions, lustful and covetous desires which were among them." Repentance was the cure.

Nineveh repented not at the preaching of Jonah; the world repented not at the preaching of Noah; and the Jews repented not at the message and life of Jesus—the results are always the same. Saints repented not, but were selfish, and they were scattered.

Then let us make it our friend and companion and use it to our salvation and the building of characters which will stand the test of the trying day.

This whole church has seen its mistake in their jarrings and contentions, and since we went to work in 1925 to rebuild confidence, rebuild our treasury, and build the Zion of God in peace and in unity, greater power has attended our efforts in the preaching of the word. The vision of the people has been enlarged. Our *Doctrine and Covenants* is becoming more interesting to us. Our program for Zion and progress is largely revealed in that book. There has been an awakening along some lines.

Our necessity of understanding each other and our needs, is more in evidence. A real baptism of the Spirit to the whole church awaits us when we decide we can humble ourselves before God. Under the spirit of repentance for our sins of omission as

well as commission, we may receive from God some of the assurances of acceptance with him, and our progress will be assured. We shall love and respect one another. Then, and not until then, will the endowment be given.

Are we ready for the 1930 conference? If not, why not get ready for it and what awaits us beyond that date and event? Can we come to that conference in love and humility, or shall we come there with a contentious spirit and defer the day of Zion's redemption?

"Say nothing but repentance to this generation," was a command to this people. Our whole message is one of repentance, because it is to all the world. (Revelation 14: 6, 7.) The coming of the angel was to every nation, kindred, tongue, and people.

Again, in *Doctrine and Covenants* 1: 3 it says, "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven and it shall fall upon the inhabitants of the earth."

So we should realize the scope of our message. He also says that "*judgment* shall begin at the household of faith," and if the righteous scarcely escape, wherein shall the ungodly appear? John came preaching the baptism of repentance, and so should we; no one is ready or worthy for baptism without repentance.

Can we really pray every day: Lord, forgive us our trespasses as we forgive those who trespass against us? Repentance is our guardian angel to guard and keep us true to ourselves, our fellows, and our God.

## The Men of Great Faith

By E. F. Robertson

The men of great faith: who are they? Are they men who have never experienced a doubt or a fear? Are they men who are always on the mountain top, where it is clear and light? Or do they also at times descend into the valley, where the mists hang low and uncertainty prevails?

Many years ago I heard one of our grand old men—one who had been with the church in the days of the first Joseph, and in the early days of the Reorganization, make an admission that surprised me and which I then thought indicated weakness. He said, "I have never come to the time, and do not expect to see the time while in mortality, that I am free from fears and doubts." I was greatly surprised to hear him make such an admission, for I had heard him relate wonderful experiences and tell of many blessings.

Years later, at a time of stress in the church, when the faith of many was being tried to the uttermost, and when some of those to whom I had looked as examples of fortitude and courage were losing heart—some even dropping out of the ministry—I was in conversation with a brother who had been many years in the church, and who was now an old man. He told me of how the gospel had appealed to him when he first heard it, and of how he had accepted it as truth, and declared he had never been troubled with any doubt concerning the divine origin and ultimate victory of the church.

Then I thought of the other brother whom I had heard confess with tears that with all his experience, and labor of love, he could never get beyond the realm of doubts and fears. I tried to analyze the faith of the two, to see which was the greater.

The brother who had never been troubled by a doubt had spent his life in the shelter of his own home, surrounded by his loved ones. He had tilled his big farm, and year after year had increased in wealth. He had always enjoyed a respected place in the community where he lived, and had been surrounded by loyal friends. The other brother had spent his life in the mission field. For years at a time he had been separated from home and loved ones. He had met persecution and opposition of every sort from without, and had sometimes known the greater trial of unappreciation, indifference, or even hostility, in those to whom he had looked as brothers, and from whom he had looked not only for sympathy and understanding, but also for actual succor and help. He had waded through deep afflictions, and sacrificed all but life for the cause. Yet when he considered the greatness of the work of redeeming Zion, building up the kingdom, and saving the world, and how all this depended on the efforts of men so weak and so often undependable, he could not always suppress the feeling of uncertainty and discouragement as to the outcome; and this feeling of uncertainty grew into what he called "fears and doubts."

In the one case we have a man whose faith, though untroubled by doubt, permitted him to pursue the even tenor of his way, serving self, accumulating wealth, and gathering worldly honors; and in the other, one whose faith was often assailed with uncertainty, discouragement, and doubt, but it urged him on to the extremes of sacrifice, toil, hardship, and suffering.

It is recorded that after John the Baptist was cast into prison, at a time when it seemed that his enemies had completely triumphed over him, notwithstanding his having been sent from God, and all the blessings that had attended his ministry, he was so

filled with uncertainty and doubt that he sent two of his friends to find Jesus and ask him, "Art thou he that should come, or look we for another?"

The grandeur of God's servants in both ancient and modern times lies not in the fact that they knew no hours of darkness, nor ever experienced a doubt, but in the fact that they possessed a faith which held them true to their course in spite of discouragement, doubts, and fears.

Paul, in describing his early work in Corinth, writes, "I was with you in weakness, and in fear, and in much trembling." He proved the quality of his faith, however, by continuously and aggressively working on in spite of his fears.

Peter declared, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord, Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount."

Yet, it was after the wonderful experience on the Mount of Transfiguration that Peter was so overcome with fear and doubt that he denied the Master, who only a few hours before had admonished him to pray that his faith fail not. However, we are able to forgive him for his temporary lapse of faith under such great stress when we see him afterward so courageously and aggressively pushing the work in the face of all sorts of hardship, persecution, and personal danger.

On the mountain top it was light; and Peter could see and was sure. In the garden was darkness, deep and oppressive. On the mountain top he heard a voice from the excellent glory; but in the garden he heard only the command to "Put up thy sword into the sheath." He could not understand the attitude of his Master in yielding so unresistingly to the power of his enemies. There, in the night and in the darkness, filled with apprehension and uncertainty, his faith and his courage deserted him. But, when again it was light, when the vision of the mountain top and the voice from heaven revived in his memory, faith and hope and courage revived also in his soul; and he set his face resolutely to the task that was set for him in the divine mandate to "Feed my sheep," and to "Feed my lambs."

No; a great faith is not necessarily a faith that never for a moment knew a doubt, a fear, or a disappointment. But a faith which holds on, goading its possessor to unflinching effort in the midst of trial and difficulty; a faith that yields not to the allurements of ease and worldly security, nor to the inevitable doubts and fears that beset the pathway of God's worthies in all ages.

# NEWS AND LETTERS

## Columbus, Ohio

### *First Branch, Tompkins Street and Medary Avenue*

February opened with sacramental hour in charge of Elders Clark, Gabriel, and George Ferguson. Elder C. W. Clark spoke on "Generalities" in the evening.

Brothers Joseph Weate and Lewis Foster worked hard in an attempt to complete the painting and decorating of the basement of the church for the district conference. Several others contributed their services in the remodeling program.

The Sunday workers' sacramental service proved to be a spiritual hour, and the gifts of the gospel were experienced. Some nonmembers were present who stated their pleasure in the meeting and promised to be with us again. After the meeting Brother and Sister Ayers, Sister Sensabaugh, and C. H. Foster took the sacrament to Grandma Gallagher, who is confined to her bed.

Elder F. C. Welsh and wife are busy with cottage meetings, there being good attendance. According to the conditions at this time the labors of Brothers Welsh, Myers, and Foster point to a fruitful garnering in the near future.

Our basketballers opened this month continuing their winning career. It begins to look as if the boys will be the city's champion team in placing of being runners up.

The second Sunday of the month Elder George Ferguson preached on the theme, "To obey is better than sacrifice." At this time the organist, Sister Elsie Weate, was back with us after being ill for two weeks.

Brother Welsh chose for his Sunday evening discourse, "What must I do to be saved?"

The Gleaners Class held its annual banquet in the basement of the church. Twenty-two sat down to dinner. Sisters Bennington, Perry, and Olive Westfall volunteered services, cooking and serving. After the meal a happy, social time was experienced.

February 14 the early arrivals of the Southern Ohio district conference attended the basket-ball game at the junior high school. The boys gave them a treat, winning thirty-eight to eight. From there we went to the church, where Brother Zechang with his Department of Recreation had made provisions for the evening's entertainment. Valentines were included.

February 14, 15, and 16 First Columbus Branch was host to the conference. Spiritually the conference was successful.

The following Friday the basket-ball boys completed their league games without loss or tie, winning 32 to 16, making themselves the league champions.

Sunday morning Elder Charles Ferguson delivered a splendid sermon on "Unity." In the evening Patriarch J. E. Matthews preached to a crowd of interested listeners. Brother Matthews was the first branch president in Columbus.

Members of the ministry have been generous in their help at the Wednesday evening prayer meetings, and as a result of these meetings together the local members have been blessed.

Brother Gersham Myers preached in Central Columbus, being assisted by C. H. Foster. This was followed by a spiritual prayer service. Nonmembers present expressed their enjoyment of the evening.

### *Second Branch, Rinehard and Twenty-second Streets*

Sacramental service February 2 was in charge of Pastor Robert E. Madden, assisted by E. C. J. Swanson. A pleasing spirit was felt, and many earnest testimonies were given. Bishop H. E. French preached at the evening hour, reading for a lesson verses from Matthew 17.

For counselors Pastor Madden has chosen Doctor W. B. Reeves and E. C. J. Swanson.

February 9 at the morning hour J. E. Matthews preached



from his scripture lesson, John 5. C. W. Clark, pastor of First Branch, preached at the evening hour. For a lesson he read from Joel 3, associating with it Matthew 17:9: "And as they came down from the mountain."

The Temple Builders gave a Valentine party at the home of Opal Standard February 11.

The Women's Department met February 13 to share a luncheon at the Fort Heyes Hotel. Thirty-two were present. Ethel Kirkendall was toastmistress. Hazel Gribben sang "The nightingale has a lyre of gold tonight" and "The World is mine." Miss Dorothy Clingbiel sang "My lover is a fisherman," "The old road," and "Trees." Speakers were Sister A. H. Nieman, leader, and Sister J. E. Matthews, our leader for a number of years. Laverne Whetsel played on the cello "Traumarei," "Mother Machree" and "Tiptoe through the tulips." Lucinda Madden sang "Because of you," "Four-leaf clover," and "Icicles." Hazel Gribben closed the program by singing "Perfect day," being accompanied by Vera M. Hunter at the piano, and Laverne Whetsel with the cello.

There was no service at Second Branch the morning of February 16, allowing time for the branch to meet with First Branch in district conference. Missionary John R. Grice preached an interesting sermon in the evening.

Mr. Fred Kehlmeier and Miss Beatrice Guess were married February 22 at 7.30 o'clock by Elder Gard H. Kirkendall, the couple being attended by Miss Helen Kehlmeier and Mr. Tom Kempf. Brother Fred is assistant superintendent of the Sunday school and a member of the senior basketball team. The happy couple went to their own furnished apartment on Parsons and Mithoff Streets.

February 23 at the morning hour G. H. Kirkendall preached on the text from Romans 1:16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

The officers and teachers of the Sunday school will meet February 28 to arrange work for the coming month. They expect to have another potluck supper.

Mr. and Mrs. Stanley Thrash are the proud parents of a baby girl, Dolores Ann.

## Southern New England Conference

Sewall Street, Somerville, Massachusetts, was the location, and March 1 and 2, 1930, was the date of one of the finest conferences we have reason to believe these splendid States of New England have ever seen.

Boston Branch, under the leadership of Pastor David E. Dowker, entertained as Boston always can be depended on to do.

This district always seems to be able to stage a conference with much life and snap. Its business meetings are always marked by jingle, enthusiasm, and earnest endeavor. Its devotional services are filled with that deep-seated spiritual urge which knows no denial of expression.

"Onward to 1930" has been our motto, with the entire church. We are now within the portals of that year, and our vision extends beyond the centennial. We feel confident that the church in all the world share this same spiritual fire with which southern New England is aflame.

At the preconference priesthood meeting, Apostle Roy S. Budd spoke on, "We must feel the burden of priesthood." The Spirit of God was with us, making its presence known in no uncertain terms. The Eastern Quorum of Elders met in official session, while the priests, teachers, and deacons went into their respective sessions, and as a result we are confident that we are pressing forward.

While our business meetings always are interesting, this was full of action. We have a people who are not bashful with questions and who will fearlessly and ably contend for that which they feel to be right.

Some changes were made in the official roster, which is as follows: President, William Patterson; first vice president, Daniel F. Joy; second vice president, David E. Dowker; secretary, Frank S. Dobbins; treasurer, Bishop M. C. Fisher; historian, Audrey Hardy; auditors, John W. Foster, Everett York; advertising committee, Doctor W. A. Sinclair, David E. Dowker, Arthur Beveridge; departmental officers: Religious education, Sanford L. Fisher; Recreation and Expression, George Sinclair; Women's Department, Jennie Dowker; health, Doctor W. A. Sinclair; music, Beatrice York. Delegates to the Centennial Conference are: Susie E. Sinclair, Jennie Dowker, Rebecca Carter, Sarah Fisher, Ruth Patterson, Mary Rogers, Blanche Reynolds, John Rogers, Wallace Carter, Alena Cook, Emma T. Dobbins.

Sunday's sacramental service was one to be remembered. With God's Holy Spirit brooding over his people, Sister Susie Sinclair came to the altar and Apostle R. S. Budd and Elder J. W. Foster administered, the Saints joining in prayer.

Brother Budd used "Spirit and purpose of the Restoration" as his theme, and we feel that these are the kind of sermons we should cultivate.

A sermon "Achievements of our century church," by William Patterson, came to us with force and power of those who blazed the trails and are now waiting for us to finish the work.

The closing sermon by Brother Budd was one of counsel, and at last the hour had come when hand clasped hand, good-byes were said, and the Southern New England conference had become history.

FRANK S. DOBBINS,  
Press Committee.

## Good Interest in Tennessee

By Thomas Newton

Paris, Tennessee, February 26.—On January 3 I visited Lyles, Tennessee, where I remained about three weeks preaching every night the weather permitted. The people of the Christian Church were very good to us, giving the use of their church building for our services. Good interest was created. Some are reading the *Book of Mormon* and the *Saint's Herald* and are asking for the *Book of Doctrine and Covenants*. This is a new opening where our message has never before been presented. I had splendid liberty in presenting the message and am sanguine that seed was sown which will bear fruit in the near future.

The semiannual conference of the district took place January 8 and 9. Many were prevented from coming by impassable road conditions. Nevertheless a good number was present and the Lord blessed the sessions. General Conference delegates were chosen and other business was transacted. Speakers at the services were High Priest T. Thomas, Elder Curtis Ross, and the writer.

January 20 we were favored with a visit by our missionary in charge, Apostle J. A. Gillen. During his stay he preached six splendid sermons. Everyone was edified and made to rejoice at the progress the church is making. We wish it could have been so that our brother could have remained longer.

Thursday we had the pleasure of baptizing a young man into the church. This makes thirty-four baptized out of our quota of forty. I hope that we may complete this undertaking before I leave for General Conference. One little girl tells me that she will be eight years old March 20, and she can scarcely wait until that time in order that she may become a member of the church. She has been properly taught by her mother.

I am looking forward to the Centennial Conference and earnestly praying that our heavenly Father will be with us, and I feel sure that he will be present to comfort and instruct his people.

## Side Lights

By C. J. Hunt

### *Are Chains Stronger Than Their Weakest Links?*

A few years ago I spent several months doing missionary work in the great and resourceful State of Michigan. In conversation with some of the older brothers who used to labor in the heavily wooded districts, I learned that when chains were fastened around logs or stumps of trees, and horse or engine power was applied the strength and usefulness of the chains were tested. The strain to which every link of the chain was subjected made known its value to all other links or to the entire chain.

Can the analogy of a chain with links be successfully used to illustrate our wonderful church in organization, strength, working powers, usefulness, etc.? We think it can. The three standard books of the church, the *Bible*, *Book of Mormon*, and *Book of Doctrine and Covenants*, the Lord's authorized records, have been *linked* together by him and accepted by solemn action of the church, and those books provide for organized quorums in priesthood; then growing out from and of those quorums are subsidized organizations and committees appointed and acknowledged by General Conference. These *linked* together, working harmoniously, form a great, strong chain in serving the church, and ministering the gospel to the world—a wonderful power for good. However, should all or even a part of a link of the authorized chain, or peradventure, two or three links, become inefficient officers and workers by continuous fault-finding, rebellion, slothfulness, or other causes, and if the affected link or links can not be made strong by brazing (reconverting), the Lord and his church should respectfully remove all such links, in part or in full, replacing them with new and strong material. Thus may the chain perform its much-needed and proper service in this "the hastening time," and "closing dispensation." The value of a chain can well be estimated by the strength or weakness of the links comprising it. Are you, dear reader, adding strength to the Lord's church chain?

### *Great Miracles*

It is with gospel pride when taking the position that no other church or people in this age of the world can place before earth's millions such wonderful, tangible, miraculous works and productions as can we. Permit the mentioning of a few, namely, the translation of the golden plates (sealed book of Isaiah 29), by use of the Urim and Thummim, which is the *Book of Mormon*; the hundreds of verses supplied by revelation, and improved readings in the *Inspired Translation of the Holy Scriptures*; the mind and will of the blessed Lord to this church and the world, by over one hundred revelations, recorded in the *Book of Doctrine and Covenants*; the gospel and the church in organization fully restored, including the Aaronic and Melchisedec priesthoods, all the doctrines, spiritual gifts, etc., authorized and enjoyed by the church in New Testament times. The Lord has placed his approval and indelible seal on the Reorganized Church, and every member should be deeply interested in its growth, spiritually, numerically, and financially. This church will succeed.

### *Strong Speeches at Conferences*

When Saints can listen to strong adverse speeches at General Conferences without being disturbed, always retaining as kindly feeling toward the speaker as they do for the lecturer over the radio, being fully content not to "talk back," but think matters through, then we can add liberally to our store of faith and hope, the Christian charity which is more beneficial than retaliation.

### *Two Good Rules*

A close and experienced observer of people said, "There are two good rules which ought to be written on every heart;

Never believe anything bad about anyone unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it." Many individuals, families, branches of the church, and perhaps districts could have been saved and prospered for good had the foregoing rules been carefully observed.

### *Refusing Nourishing Food*

Would you, dear Saint, refuse nourishing food and needful medicine, or leave America because your choice for President of the nation, the man you wanted for Congress, or your candidate for governor was not elected to office? Will you, therefore withdraw moral and financial support from the church when action is had placing men not of your preference in office in branch, district, or general church? Or will you when legislative enactments are made placing additional requirements on members, which are not fully in accord with your ideas, refuse spiritual nourishment to be found in the services of the church, and in time allow yourself to drift from the church into unbelief and despondency? Is this an advisable course?

### *Paragraphs of Interest*

The encouraging statement by Jewish authority, in the September, 1929, *National Jewish Monthly Magazine* is that, "Zionist and nonzionist have united to further the development of Palestine." Roger W. Babson, noted statistician and economist, said in the *Federal Council Bulletin*, September, 1929, "Only by a united Protestantism, can Protestantism survive."

A popular writer said, "There are 3,424 languages or dialects, and one thousand religions. Yet some people find it a hard matter to express by means of the 3,424 languages their opinion of the other 999 religions." It is reported that the greatest number of languages and dialects in the world are in North and South America, more than 1,600, and over forty different nationalities have homes in the United States.

## Lincoln, Nebraska

March 5.—Pastor E. J. Lenox is again with us after spending about a month in the Sanitarium at Independence. Brother Lenox has not been well since his arrival from Wisconsin, and we understand that he underwent an operation on his throat while in the Sanitarium. We are sorry to report that immediately after the district conference Brother Lenox will return to the Sanitarium for further treatment. We extend to him our prayers and sympathy, and hope that he will have recovered sufficiently upon his return so that he can push forward in this great work.

We are glad to announce the arrival of a baby girl to Mr. and Mrs. Schotz the latter part of February. Mrs. Schotz was formerly Juanita Wilcox.

February 21 the annual business meeting of the branch convened. This session had been postponed because of the absence of Pastor E. J. Lenox. The meeting progressed in a spiritual manner. The church school plan was adopted. The following were nominated and elected for office under this new plan: Brother E. J. Lenox, president of the Branch. W. E. Poague and Grover Wall were chosen associate workers. Under this new plan W. E. Poague will be over the church school and Brother Wall in charge of the visiting. Francis Schrunk was sustained as secretary of the branch. The following were nominated and later elected as officers of the church school: W. S. Farrar, adults; George W. Sutterfield, young people; Sister W. E. Poague, children; Sister Katie Hale, Women's Department; Sister W. E. Poague, girls; Sister Eunice F. Fulton, secretary; Brother W. E. Poague, chorister.

The first district conference of this year was held with Lincoln Saints March 1 and 2. Brother McDowell, of In-

dependence, gave us a beautiful sermon on "What is religion?" Friday night preceding the opening of conference. Saturday morning opened with a meeting led by Brother McDowell. The business session of the conference was held at 2.30 Saturday afternoon. Saturday evening a play presented by a group of young people of Lincoln Branch, was enjoyed by those present. Those participating were: Esther Schrunk, Francis Schrunk, Ruth Phanmiller, Al Phanmiller, W. E. Poague, Kenneth Bartell, Mildred Omev, Gracia Reichenbach, George Sutterfield, and Capitola Wright. Sister W. E. Poague directed the play. Sunday school convened as usual Sunday morning, followed by church. Brother McDowell delivered another one of his beautiful sermons. At the afternoon session of the conference ten were confirmed, nine of whom became members of Lincoln Branch. All of these were baptized sometime during the preceding week. The conference closed with a sermon from Brother McDowell.

In the evening of March 3 after a brief business meeting, Brother McDowell reviewed some portions of church history.

Brother Lawrence Brockway was placed in charge of the branch while Brother Lenox is in the Sanitarium at Independence.

## Toronto, Ontario

### Women's Department of Toronto Branch

The past year has been an extremely busy one for the Women's Department of Toronto Branch. At the opening of this season one hundred women were organized into ten groups of ten members, including captain and secretary-treasurer. The plan was that each person pay twenty-five cents a week and each group put on as many activities as could be arranged in turn. This system provides work for all and makes for friendly competition and social entertainment.

At the end of each quarter the entire department meets, and after opening exercises and matters of business, the superintendent, Sister J. A. Wilson, calls on the group captain to report the activities. The amount made is placed on the table of the general secretary and the treasurer. When all have responded, the total is read and special applause given the group contributing the largest amount.

The pastor, J. L. Prentice, and the bishop of the district and other brothers attend the meetings and lend their support. Refreshments are served by the social committee and the general get-together makes a happy evening.

The objective of the department was twelve hundred dollars, but when all was in at the end of the year it amounted to twenty-seven hundred dollars.

The activities of the groups consisted of concerts, convention and conference meals, chicken dinners, garden parties, silver teas, sales of work and home cooking, rummage sales, and special donations. This year, 1930, the objective is two thousand dollars with the group system continued and the Saints of Toronto interested in a new church building and a forward vision for this centennial year.

### North Toronto Branch

February 16.—Work in North Toronto has taken on renewed impetus this centennial year, especially among the young is this observed. The total branch membership is ninety-nine, and attendance ranges between sixty and eighty at Sunday school and sessions of the Department of Recreation and Expression.

The annual branch roll call Sunday has also been a decided success. Everyone present registered his name and had a gold star placed beside it.

A special blessing has come to us after tribulation. Brother George Murphy fell down an elevator shaft and broke his back in two places. After the laying on of hands for administration by the elders he was able to get up from the

hospital bed and after three months to walk, and a week later he sang at the Women's Department banquet. He is now able to stoop without his steel brace. At the hospital they called him the "Miracle Man," for others with similar trouble were still lying prostrate at eleven months. He entertained the patients while in the hospital by singing. His deep bass voice rang out across the courtyard and attracted the attention of many people, even to the roofs of the hospital. He was interviewed by the reporters of the daily papers and photographed. Brother Murphy is giving a recital in Foresters Hall in Toronto in aid of the building program, to show his appreciation for what God has done for him. We are all made to rejoice.

We are looking forward to our new church, when Toronto and North Toronto Branches will be amalgamated.

## Rhodes, Iowa

March 4.—Brother John Hickman passed away February 23 at the home of his son Frank, with whom he had made his home for years. He was past eighty-three years of age. The funeral was held February 25 at the Congregational Church, E. G. Beye in charge, assisted by the Reverend Myers, local pastor, and also Brother Charles Nirk, of Newton. A large number of relatives and friends were in attendance. Floral offerings were very plentiful. Brother John was well thought of and respected in his community.

February 26 at Baxter occurred the death of Sister Angeline Barbee, who was past seventy-one years of age and a member of the church for over fifty years. The funeral service was held at the home of her son Ray, February 28. She had made her home with her son for some time. Brother E. G. Beye was in charge of this service. Quite a number of relatives and friends attended.

Thus two more of our members have gone to a better condition. Both lived faithfully and well until the time of their departure. They are examples for all who are younger. They served their Maker.

## Bremerton, Washington

### Ninth and Montgomery Streets

The Sunday evening before Christmas was given to the Christmas program, which was put on by all the children of the Sunday school. Recitations and songs with two beautiful tableaux composed a fine program. The church was decorated, and a beautiful tree occupied one corner of the room. Santa Claus made his appearance with treats.

The Saints were sorry to lose Brother and Sister Jack Coop, who returned to Portland District about the middle of January.

January 19 some of the Saints from here journeyed to Seattle, accompanied by Mrs. Alice Brown, whom Brother Bacher, branch president, led into the waters of baptism. It was with mixed feelings that he did so, for this was his first baptism. The confirmation took place at the home of Brother and Sister Monte Lasater in Seattle. Our baptismal record is sixty-six and two thirds per cent over the quota. Quite a number are interested in the work. The hope is they will soon make their choice.

The Sunday school is slowly coming back to normal. The unusually cold weather coupled with whooping cough and measles has done much to deplete our little group.

Brother M. H. Cook, district president, has just finished a series of splendid lectures. The crowd though small each evening appreciated his efforts, and he helped to encourage the members.

The Women's Department is busy. Wednesday evening, February 26, they are planning a dinner, which they hope will be a success financially and socially. At one meeting

in February Brother Cook gave a splendid talk on "Coordination."

At this time we were privileged to have with us two Independence boys, Hubert and Stanley Mills, now on the U. S. S. *Colorado*. These boys are bandsmen, and they with their instruments make a real asset while they are here. One evening Brother George Johnson, of the U. S. S. *Mississippi* and his bride made Bremerton Saints a visit. Always we are glad to welcome the boys who are in the service at our branch services. Bremerton is the home of the Pacific Fleet, so if there happen to be any boys from the navy or marine corps in the city, they will find the church on the corner of Ninth and Montgomery Streets, or let them stop at the home of Brother and Sister Lundeen, 1423 Gregory Way, one block west of the State Street Gate.

Our members are looking to the General Conference with much interest, and some are planning to attend.

### Pisgah, Iowa

Missionaries E. Y. Hunker and Marvin Fry have just closed a two-week series of meetings at Pisgah. A fine spirit prevailed throughout the period of services, and attendance was above the average. The sermons abounded in spiritual offering, and the Saints were edified and cheered, being made more determined to press forward. The elders visited in many homes during their stay here, increasing the interest of Saints and nonmembers.

The song service of one half hour preceding the preaching was conducted by Brothers Hunker and Fry with guitar accompaniment.

We are thankful for such visits from the missionaries and hope they will come again.

There will be eight or more members from this branch to attend General Conference.

### Yuma, Colorado

The band of Saints in this group has been having an uphill pull this winter. Roads have been unusually bad at times, making it impossible to hold services. Also there have been epidemics of measles and mumps bringing sickness into almost every home to the extent that we could not have services for several weeks. However, we are again started and hope to be able to increase attendance as spring advances.

Brother C. F. Klusman is now our superintendent, and Eura Korf secretary.

We regretted that we had no delegates at the district conference in Denver last week, but condition of the roads made it impossible to drive there. Some of us are planning to be present at the General Conference in April.

Brother A. E. Tabor, of Wray, was here February 9, and he expects to hold a sacramental service March 9 and be with us all day. We appreciate Brother and Sister Tabor's efforts in coming so far to help us out.

March 2 we will not have Sunday school. Brother Ward Houghes has invited us to meet with the Lamar, Nebraska, Branch, and weather permitting as many will be there as possible.

The Women's Department will meet February 26 with Sister Lee Korf to discuss plans for serving lunch at the public sale of Brother and Sister Roland Lutz, which will occur next week. We are sorry to lose these members from Yuma group, but we wish them much success in their new home.

Brother and Sister Lee Korf, Brother and Sister Louis Korf, Brother and Sister W. D. Hoch, and Sister Marie Klusman attended the funeral of Brother Raymond Auld, sr., at Otis, last week.

We are so small in number here that we do not have much of interest to report, but we hope to be remembered by the Saints in their prayers, that we may be encouraged to take more interest in our Sunday school and progress in the work.

### Central Michigan District

March 4.—The gospel work in this district continues to move forward. In the month of February there were sixteen souls added to the church, five at Midland and eleven at Saginaw, making a total since last April of one hundred and five. The meetings at Saginaw are still in progress, the missionary elder being the speaker.

A fathers and sons banquet was held in Saginaw February 22, fifty attending. Speakers were Elders F. C. Bevan, J. W. Peterson, J. Wade, and Brother E. Lampkin. Brother Fauver was toastmaster.

Special conference will be held in the district March 15 and 16 at Beaverton.

Brother Bevan reports sale of church books and papers for January and February to the amount of eighty-eight dollars. He sells these books and periodicals while performing his regular missionary work.

### Toledo, Ohio

March 3.—Toledo Branch has been enjoying an unusual shower of spiritual blessings. During the first three weeks of January, Pastor William M. Grice held a series of meetings. The services were well attended considering the great amount of sickness, and the sermons were educationally and spiritually uplifting, bringing many points of doctrine to our remembrance. The result of the meetings was a baptismal service February 28, two more precious souls being added to our ranks.

Patriarch F. A. Smith was here three evenings the last week of February. His fatherly advice left us a greater desire to strive toward our goal.

March 1 and 2 a departmental convention of the district was held. Work of the different departments was discussed and planned. Saturday evening an entertainment by the combined talent of the district was enjoyed. The sacramental service was one marked by the presence of the Spirit. The two who were baptized the last day of February were confirmed. The assembly was spoken to in prophecy, and Brother C. V. Holmes was called to the office of elder.

During the last few months Toledo Branch has suffered severely from sickness. We are now looking for the silver lining of our clouds and praying that our trials may serve to bring us closer the Father.

### Alpena, Michigan

Alpena Saints are endeavoring to do their part in keeping the great work going in this region. When Elder J. J. Ledsworth and Brother McGuire came to our branch February 10 to open a series of meetings, they found the members quite discouraged. But as we gathered to the church each night and listened to these brothers preach the story of the gospel, our hearts were gladdened. Each one worked earnestly that the meetings might be successful, but we think we have been amply repaid for our effort.

Members in Alpena are in a scattered condition. Some find it difficult to get to church.

The series in February closed with an all-day meeting. The first service was Sunday school at ten o'clock in the morning, sacramental service at eleven. Lunch was eaten at noon, and two hours later the priesthood met. A sermon by J. J. Ledsworth commenced at three o'clock. He placed

emphasis on filing our inventories and paying tithing. After the service several asked for inventory blanks and said they were going to obey that part of God's law.

Brother Ledsworth preached again at eight o'clock. He took his text from John 8: 31: "If ye continue in my word then ye are my disciples indeed."

The Saints from other branches met with us. Some drove fifty miles. A profitable day was enjoyed by a houseful of members. May the two brothers as they labor in other parts of the field be able to give cheer and courage to those among whom they work as they have to us.

## Kirtland, Ohio

District President James E. Bishop delivered two interesting discourses in the Temple Sunday morning and evening February 16.

Patriarch A. E. Stone has improved in health and attended the district conference at Akron.

Because the district conference was in session at Akron, not a very large attendance was had in Kirtland at the March sacramental meeting. The service was presided over by High Priest George Neville, Branch President D. Proper, and Elder Eben Curry. A good spirit prevailed.

A number of Kirtland members are contemplating attending the Centennial Conference.

The many friends of the families of Brother and Sister John Neville, of Akron, Ohio, and Brother and Sister Aaron Kirkendall, of Creola, Ohio, were saddened to hear of the death of their sons. The young men were well known to many Saints in Southern Ohio and Kirtland Districts. Robert Neville was struck by an automobile at Akron and fatally injured. Rothbe Kirkendall met his death in his garage at Canton, Ohio, from escaping gas.

The church and community are glad to have a musician added to their ranks in the person of Ammon Fry, son of Brother and Sister Charles Fry. If he can obtain employment here, he will remain in Kirtland. He is a fine violin player and also plays the piano. We are pleased to have him in this community.

## South Bend and Mishawaka Branch

*Reddick and Delaware Streets, Mishawaka, Indiana*

In every department of this local the work of the church has moved forward during the month of February. Regular services have been held, Elders Osler, Coonfare, and Freeman bringing the good news of the gospel to the people. Attendance has been splendid.

The True Blue Class gave a surprise party on Miss Irene Granger at the home of their teacher, Sister Bertha Granger, Irene's mother, February 7. A happy time was enjoyed.

The Saints were more than pleased to have Apostle D. T. Williams here with stereopticon slides on the history of the church February 13 and 14. A full house greeted him.

Preceding the lecture by Brother Williams February 14, a Valentine party was given the Oriole Girls at the home of Brother and Sister Freeman. All were present, and there were some visitors.

Sister Audrey Hartwell entertained her class of girls Saturday afternoon, February 15. Nuts and taffy were served for refreshments.

February 26 the first service was held in the new church, a midweek prayer meeting. This was a happy evening. An all-day meeting was held March 2, Brother William Osler, district president, being in charge. Sunday school and sacramental service in the morning were followed by a basket dinner. In the afternoon all gathered at the Y. M. C. A. in South Bend, where six candidates entered the waters of baptism, Elders V. L. Coonfare and C. B. Freeman officiating. Confirmation service was held at the church. Supper was

served; then Brother Osler was the speaker for the evening. Though the weather was stormy, a peaceful and happy day was spent. Saints came from Elkhart and Knox, Indiana.

To find the church from South Bend, take a South Side and Mishawaka car to Reddick Street, then three blocks south. From Mishawaka take a Washington car to Reddick Street, then three blocks south. If driving take Lincoln Way, No. 20, to Reddick, then three blocks south. Pastor V. L. Coonfare's address is 919 Burdette Street, Mishawaka; Telephone No. 5—0669W.

## Monetville, Ontario

February 24.—Elder J. L. Fryer came to this district about six years ago. After becoming acquainted with the people, he was asked to organize a union Sunday school. Prior to this there was no Sunday school here. A meeting was accordingly held to discuss the matter, and as a result a union Sunday school was organized, Brother Fryer being chosen superintendent.

The union Sunday school proved very successful, although at times, as Brother Fryer states, it was discouraging. Its membership consisted of Anglicans, Baptists, Presbyterians, and for that reason it was almost impossible for him to talk on the most vital points of the lessons because of their divided beliefs. The lessons were, therefore, discussed in a general way. Even then Brother Fryer received harsh criticisms at times, but he accepted these with great patience. One great change that the union Sunday school made was that it brought together people who had formerly been enemies. In addition to that it brought together the whole neighborhood under conditions fostering unity, peace, and order.

After continuing five years in this manner Brother Fryer began to feel that further progress as a union school was limited, there being no ideal in common. He thought the people had been taught enough about the scriptures to enable them to hear the gospel story. Last spring he wrote to the president of Owen Sound District, asking him to send a missionary if possible during the summer months.

In July Elder H. E. Dayton was sent. Meetings were held in the schoolhouse three nights a week and once on Sundays during July and August. The whole neighborhood attended the meetings and listened with great interest. The results were gratifying indeed, as eight were baptized and confirmed into the church by Elders Dayton and Fryer. Two or three families were opposed to the work, and the Saints have been scoffed at, persecuted, ridiculed, and had all manner of evil spoken against them, but they have endured it with love and patience. God has blessed his people here. Some of those so strongly opposed to the latter-day work are gradually coming to realize their mistake.

Last November Elder Dayton was again sent, this time to organize us into a group. The election of officers resulted: President, Elder J. L. Fryer; secretary, Elna Mercer; treasurer, Arthur Mercer; publicity agent, Thomas Grieve. A Sunday school and Department of Recreation and Expression also were organized.

Prayer meetings were held in the homes every Wednesday night until Christmas. These meetings were very fruitful for a group so new in the work. Owing to the extreme cold of our northern Ontario winters and the distance some have to come, it was thought advisable to discontinue these services until spring.

The Department of Recreation and Expression meets once every two weeks. We have games and debates, and everybody seems to have taken quite an interest in them. Lately, we have been much pleased to have nonmembers attend the meetings.

February 8 Elder Fryer baptized and confirmed Kenneth Crabbe, the school-teacher, into the church. Brother Crabbe

was away on vacation when Elder Dayton held meetings here last summer, but later he was led into the light of the gospel.

God has blessed us individually and as a group in many ways. He has given us courage, patience, and love with which to endure persecution. Brother Fryer has given many fine messages every Sunday afternoon since the group was organized. We have made very good progress, but we are still new in the work and have many weaknesses. We ask the prayers of all the Saints that we may be blessed and strengthened as citizens and builders of the kingdom.

## Flint, Michigan

From *Flint Tidings*

A reception will occur the last Friday of March in honor of the members added to this congregation since the first of August, 1929, either by baptism or transfer. The reception will be had at the Newall Street Church, and a splendid program is being planned. All the branch is urged to be present to welcome the new members into fellowship. The list of those received by baptism includes forty-two names, that of transfer fifty-four.

The historical programs and one-act plays written by President Elbert A. Smith and appearing in *Saints' Herald* and *Vision* will be presented one Sunday evening each month at both of the churches. We find these very impressive and edifying programs, and they may well be made outstanding in the celebration of the centennial year.

All those whose birthdays are in the month of March are invited March 13 to a party at the Newall Street Church. The party begins at seven o'clock, and a good time is promised, with entertainment and games. Each one born in March is allowed to bring one friend.

The Newall Street Department of Recreation and Expression is moving along. We have fine cooperation and very good crowds, average attendance being fifty. The response of the young people is encouraging. A dramatic club is organized and active. Archie Root is president; secretary, Mildred Barker; property manager, Archie Patten. This year's officers of the department are: Superintendent, Theo I. Bush; assistant superintendent, Laura McNamara; secretary, Lametta Surbrook.

The unified Sunday morning service is working well at Newall Street. Especially does the adult section of the school enjoy the united class work. Pastor Clarke is teaching by lecture method. The class has had an attendance of as many as eighty-five. The classes in the primary and junior departments have started an attendance test which should add interest and zest to the school. There are fifty enrolled in the young people's class. Carlton Glenn, son of Brother and Sister Theo Bush, is the youngest baby ever enrolled on the cradle roll in this branch.

Brother and Sister Thomas Blodget, who operate the Mount Morris Floral House, have been furnishing flowers and palms to decorate the church on Sundays. Their contribution is much appreciated.

Sister Pheba Nephew passed away very suddenly at her home February 2. The funeral was conducted by Elder A. H. DuRose.

A son was born to Brother and Sister Roy Clark February 9. They have named him Glen Richard.

Sister Edith Tree, who has been ill for the past four weeks, is reported improving.

The Valentine box social given February 14 was a big success socially and financially.

The Saints are to be congratulated for their liberal response to the call for material relief for our needy families.

All groups of the Department of Women are busy and

making a real contribution to the work of the local church.

Thomas Fay Thompson and Miss Beatrice Ione Stoner were united in marriage at the pastor's residence February 15. They will make their home in Flint.

## Artland, Saskatchewan

The glee club meets once every two weeks, and among other activities they are dramatizing "*Conversations*," written by Elbert A. Smith. The aim is to have different players for each play. In this way all the young people will have opportunity for self-expression.

The primary class dramatized the play "*The healing of the Centurion's servant*." The parts were well taken and the performance pleased everyone. The dramatization followed sacramental service Sunday, March 2. Children taking part were Zella and Billie Cornish, Wesley and Ralph Laverty, Mary Proskow, Billie and Ellen Levitt, Phyllis Atkinson, and Phyllis Davis.

Dorothea, Vernon, and Myron Cornish and Kenneth Roberts attended the annual young people's convention at Saskatoon. They enjoyed the entire convention, especially the prayer meetings and the dramatization of "*The ten virgins*."

## Independence Sanitarium Patroness Society

In the last year the Patroness Society has grown. Many inquiries have come to officers and members, and eleven units of the society have been organized. Units of the society are now being formed throughout the church under the instruction and direction of the president in Independence. The general movement will surely result in good for the church Sanitarium.

The society in Independence is looking to the coming General Conference with considerable anticipation, hoping to meet all who are members or who wish to become members. The evening of Tuesday, April 8, has been assigned to the Sanitarium Patroness Society for a get-together meeting of its members. We expect to have President Frederick M. Smith, Bishop A. Carmichael, Doctor A. W. Teel, Doctor John R. Green, Miss Gertrude Copeland, superintendent of the Sanitarium, and others present. The chief topic of discussion will be the new Sanitarium, the erection of which increases the opportunity of our society to serve. Miss Copeland will have leaflets to distribute with information about the new institution. Workers will be told how their unit may most efficiently serve in the tremendous undertaking of establishing a new Sanitarium. They will also be instructed by the leaders in the center place concerning the organization of other units of the society in their branches, and isolated members will be told how they too may help the Patroness Society.

A movement of which the members of the Patroness Society are justly proud is the Patroness Endowment Fund created for the benefit of the new Sanitarium. This too will be given mention at the Patroness program during conference. An evening of instruction, entertainment, and sociability is promised to Patronesses and their helpers and friends.

Last year the goal of our organization was five hundred quilts for the new hospital. Thirty-four have been finished, and many tops are ready to put together and quilt. All who are working on quilts for the society or wishing to assist in this way are requested to write the chairman of the quilt committee, Sister Mary Weston, 1316 West Lexington, Independence, Missouri, second vice president, for we have certain colors, patterns, and materials to use.

Members and prospective members will be glad to hear of the society pins. They are solid gold with our insignia on them, I. S. P. S., in black enamel, our colors and the Sanitarium colors. These attractive pins will identify you

anywhere as a Patroness. Because we get the pins through a generous Latter Day Saint jeweler who gets the work done at cost, we are able to let you have one pin at the cost of \$1.25, ten cents extra for postage and insurance on from one to five pins.

Let it be understood that the Patroness Society is not a department of the church, but a body of women organized to more efficiently serve the Sanitarium. For further information concerning our work, duties, and privileges, come to our meeting at General Conference, or write the secretary, Sister Iva Edgerton, Rural Route 3, Box 100A, Independence, Missouri. We want to grow by serving suffering humanity.

Mrs. H. L. Loosemore, president,  
1117 West Van Horn, Independence, Missouri.  
Mrs. Iva Edgerton, secretary,  
R. R. 3, Box 100A, Independence, Missouri.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

February 23.—Elder C. J. Smith visited Fargo several days last week and preached some good sermons. You can not *get* religion, Brother Smith stated; Jesus did not come to *get*, he came to *give*. Going to church should be an investment. Service to God pays great dividends. Elder Smith has given Fargo Saints some fine service, and his good advice and encouragement during his mission in North Dakota have been appreciated. The Saints will welcome his return in the next conference year if the General Conference decide to again send him northward.

The Recreation and Expression Department gave a pie social at the church the evening of February 7. Games were played. February 21 this department met at the home of Brother J. F. Rotzien and enjoyed a pleasant evening with games and refreshments.

Elder Blair Jensen, of Minneapolis, was recently a welcome visitor and gave an interesting sermon while here. Goals mean nothing if we stop and falter on the way. Let your hands be strong, ye that hear these words, he counseled.

Elder Thomas Leitch has taken his last two sermons from Revelation 20 and John 14. He was called to Belfield, North Dakota, February 21, to attend the funeral of Sister J. W. Doty, formerly Sister Arzetta Kennedy, of Fargo. The deceased was married to J. W. Doty only five weeks. The cause of death was heart failure.

The Temple Builders have an enrollment of twelve members and meet every two weeks. This week they meet with Sister Agnes Spillman at West Fargo. The Sunday school gave a Valentine party February 14. The junior, primary, and beginner grades met with their teachers at the home of Brother Rotzien from four to seven o'clock and enjoyed games and refreshments. The intermediates and young people and adults spent a happy social time at the church later the same evening.

The Sunday school is holding a contest for Christmas offering. Banners are being used to represent the Hustlers and Rustlers.

The Department of Women will hold its social hour this week with Sister W. G. Couey.

Brother Charles Brown died at his home in Fargo January 29 from infection of the kidneys. Funeral services were held from Boulger-Houghes Parlors February 2. Elder Blair Jensen, of Minneapolis, preached a comforting sermon, reading Psalms 23. "There shall be no night there" was his text. Left to mourn are his wife, two daughters, many other relatives and friends.

It is good to work, pull, and push together to solve the problem nearest our hearts, that of helping to build up the kingdom of God on earth.

## Baltimore, Maryland

Saints of Baltimore are endeavoring to keep the gospel light burning in this part of the vineyard. It is our desire that this light may illuminate our lives so brightly that those who observe our actions can not fail to note its influence.

We are few in number, but we are not discouraged. Aside from the joy we receive from trying to serve our Master and fellow men, we have the pleasure of knowing that there are many in this place who have glimpsed the splendor of the gospel light. One family of five has been added to our number, and we feel there are others who soon will say, "Here am I, Lord; use me."

Several people have lately been encountered who have expressed a desire to attend our services because the teachings of other churches do not satisfy their longing for truth. Surely their questions are being satisfactorily answered by the two able elders in Baltimore, Brothers Adolphus Edwards and Joseph Edwards.

A number of times at the end of the day we have looked at Brother Adolphus Edwards and thought that he was ill or extremely tired, but as the regular evening scripture reading took place and discussion ensued, the look of fatigue has disappeared and his face been lit up with a glow that can be kindled only by the Spirit of the Master shining from within. What a wonderful world this would be if each countenance could reflect this light and each heart be filled to overflowing with the joy that will come to us if we value the teachings of God. On every hand, as we look about us, we see faces illumined by an artificial light that comes because they place great value upon the things of the world, and at times when we mention the truths which we proclaim to be of greater value, we see a shadow of disgust and lack of interest.

But we look to the future and strive earnestly and faithfully to live uprightly before God and man. If our influence should cause one soul to sense the value of the gospel message, there will be great rejoicing in heaven.

"Forward to Zion!" We join in the cry. May it reecho around the world.

Brother Robley was here a few days, and we profited much from his stay in Baltimore.

## Nauvoo, Illinois

The second historical program, as outlined in the *Saints' Herald*, was given the last Sunday in February. John Williams read from Revelation and *Doctrine and Covenants*, Roberta Lewis told of the visions of 1820 and 1823, and in the one-act play John Lee took the part of Joseph Smith, Arnold Ourth the minister, and Nina Koechle the minister's wife. The song, "What was witnessed in the heavens?" was sung as a duet by Elder James Page and Albert Sanford, jr., the latter playing guitar accompaniment. Brother Page also gave the short sermon on "Hear ye Him," and L. H. Lewis offered the prayers. A splendid spirit accompanied this program.

The Department of Recreation meets every Sunday evening at seven o'clock. A class in "Parliamentary Practice" is conducted by A. L. Sanford for the benefit of the young people, Elder J. C. Page teaches a class in Church History, and Florence Ourth entertains the children with Bible stories. At the close of the class period, all re-assemble to be instructed in "Practical English" by Irene Layton. One or two musical selections are rendered, and then our pastor gives a sermon. Brother Page is at present conducting a series on "The kingdom of God." The local priesthood take turns in occupying during the morning hour.

A Valentine party was held in the church basement in charge of John Williams and Ruth Bauer. Over thirty

young people were present, and a delightful time was enjoyed playing appropriate games. Refreshments of sandwiches, punch, and candy hearts were served.

Brother and Sister August Lee celebrated their silver wedding anniversary at their home Saturday, February 22. The immediate relatives enjoyed a dinner together at noon, and in the evening their friends met with them and extended congratulations. A pleasant evening of musical selections by the high school orchestra, with vocal and piano solos, was enjoyed and refreshments served. Many beautiful gifts were received by Brother and Sister Lee. Their daughter Mary, who is attending Graceland, came home for the event and remained over Sunday.

Elder Page was called to Sonora February 6 to preach the funeral sermon of Brother George Herbert, ninety-one years of age. Brother Herbert had been a faithful member of the church for over forty years and died of pneumonia in a Quincy hospital. The funeral was held in the Golden Point Christian Church.

Beginning March 10 Missionary W. D. Tordoff will conduct a series of meetings here.

## Saginaw, Michigan

March 5.—We wish to assure the church that the Saints of Saginaw love the gospel and are interested in its advancement. We are hoping some of us may attend the Centennial Conference. Those who go will return strengthened, their desire to forward the latter-day cause intensified.

District Missionary F. C. Bevan is now in this branch. For two weeks he has been holding a series of meetings, and many have taken new interest. He is showing stereopticon slides after services on stewardships and scenes from the life of Christ. March 2 he baptized eleven candidates, nine of whom were young people. The Saints at Flint permitted us the use of their font on this occasion, the weather here being very cold.

February 22 a fathers and sons banquet was had in the basement of the church. The room was prettily decorated in red, white, and blue. About fifty were present, and District President J. W. Peterson and Missionary F. C. Bevan were on the program. Each guest received a miniature flag as a souvenir.

The young people are taking greater interest in the progress of the latter-day cause. They bought a new piano, giving a play, "*Tillie, the toiler*," and a carpet-rag social to help pay for it. A number of nonmembers like to meet with the young people in their recreational programs.

We shall be sorry to have Brother Bevan leave us, for it is through his untiring effort that many have taken new interest in the gospel. He has visited every family of Saints in the branch.

Revival services were opened at Houston, Texas, March 2, by Elder A. M. Baker, of Thayer, Missouri, to continue to Decision Day, March 16. The Saints and their friends are meeting at the chapel on Tenth and Oxford Streets every evening of the week and three times on Sunday—Sunday school at 10 o'clock a. m., preaching at 11, and evening service 7.45. The following subjects are under consideration of this group: "*Complete the family circle*," "*Two way chart*," "*How shall we escape?*" "*Kingdom of God*," "*Short-bedstead*," "*Paul's conversion*," "*The ministry of faith*," "*New Testament church apostasy*," "*Restoration of gospel*," "*Did Jesus visit America?*" "*Prophets—ancient and modern*," "*Obedience*," "*Going on to perfection*," and "*Three glories*."

## Graceland Chats

### Basket-ball Season Closes

Friday night, February 28, closed the season of basket ball when Graceland met Clarinda Junior College. To the spectators it was a thrilling, close-scored game. The music of the Lamoni Band and the enthusiastic response to the cheer leaders gave a festive gayety to this closing game. It ended like so many of this season's games in a score that lost by a narrow margin after a lead for much of the playing time. This time the score closed 29 to 24.

To most Gracelanders, however, it was a rather good season in the light of the hard, consistent playing of the team and the loyalty to the coach and the school. Outstanding work has been by "Beans" Jones, guard; Dick Anderson, guard; Dick Wildermuth, forward; Leroy Dick, forward; "Sprat" Turner, center; and Wendell Gillen, forward.

JOHN HARRINGTON.

### Special Students Hold Party

Last Friday evening after the basket-ball game, the Special Students' Class adjourned to room 108 in Briggs Hall to participate in their group social activity of the year. The "Special Students" are those not enrolled in any specific course for credit. The president, Edward Larsen, of Denmark, made excellent choices for committees. Everyone did his share and, of course, enjoyment reigned supreme from start to finish.

The unique decorations helped create a spirit of fun and sociability, and Fred Davies had an appropriate program of games which enhanced the lively spirit of the evening.

The true spirit of Graceland was dominant throughout the evening, but more especially as the group was seated around the table in the candlelight with their honorable president seated upon the *throne* at the head of the table. Everyone expressed a desire to meet again for a similar celebration.

GRANVILLE SWENSON.

### Freshmen Organized for Kid Party

The big event, which comes but once into the life of every Graceland freshman, is now being "hashed" over, not in the college kitchen, but by the various committees which have been selected. Last week the freshman class selected officers to push this big social event. The freshman kid party is to be held either on the 25th of April or on the 2d of May. Combinations, or whatever there is available in wearing apparel, will be displayed, in hope of winning the coveted prize.

Those who will see that it is put over in true freshman style are Noble Kelly, president; Dorothy Elliott, vice president; and Al Fisher, secretary.

"On with the party!" is the freshman cry.

WILLBUR WALLACE.

### Home Economics Serve Chop Suey

Amid the soft, flickering lights of Chinatown, and through the gay harmony of laughter and music, couples, arm in arm, wended their ways down the narrow aisles to the gayly bedecked tables. Charming Chinese maidens softly pattered to and fro carrying savory dishes of Chinese food, better known as chop suey. Quaint old Chinese paintings and tapestries adorned the gayly painted walls. This one little corner of earth surrounded by four walls seemed to hold all the gay spirits of the Orient.

All of these imported luxuries were made possible by the superior efforts of the Home Economics Department of Graceland. The fine work of the students, together with the experience their supervisor, Miss Williams, has had in the Orient, made the event delightfully realistic.

EDNA SMITH.



## Independence

### Stone Church

Elder John Blackmore was the speaker at the eleven o'clock service, on the subject assigned for discussion in all churches in Independence—"Tithing." Brother Blackmore emphasized both the individual and community values of tithing. For the individual the practice of tithing holds spiritual growth—the development of altruism, love, and sympathy. "He that is tithed shall *live*." Any man in the church or out has the responsibility of supporting the best institutions and of developing his own soul as best he knows how. Tithing is a means of perpetuating the church, which is a vital and essential institution in the community and the world. He who robs his own soul by failing to *give*, robs God. "Will a man rob God?"

The Stone Church Choir, led by Paul N. Craig, sang the unaccompanied anthem, "*Bless the Lord, O My Soul*," by Norden. Organ music was played by Robert Miller and Louise Lewis. Elder Wallace Smith presided and was assisted by Elder James D. Gault.

Elder C. Ed. Miller based his sermon on "*Faith*" delivered to the young people's church in the lower auditorium of the Stone Church at eleven o'clock, on a number of personal experiences which proved intensely interesting to the congregation. Special music was supplied by representatives from other congregations in Independence, Bernice Boyd, of Second Church who played a piano solo; and Mildred Crabb, of Walnut Park, who sang most pleasingly. Congregational songs were "*Faith of our fathers*," "*Stepping in the Light*," and "*I would be true*." Sister H. C. Burgess directing. Elder H. W. Harder presided over the service. The theme of this service for the month of March is "*I will be faithful*."

Music at the evening service was supplied by the Gresty Quartet composed of Sisters Ina Hattey, Blanche Gault, Hazel Moler, and Ruth Holman; Opal Goode Doty at the organ; and the congregation led by Paul N. Craig.

"*The second coming of Christ*," the theme for all the evening speakers in Independence, was treated by Bishop A. B. Phillips who read in the Scriptures a number of promises prophetic of Christ's coming. It matters not so much when and where Christ will make his second appearance among men as what shall be our standing before God, was the principal thought. We are daily building character, Brother Phillips believes, which is to determine the nature and quality of our eternal existence.

Elder J. L. Gray was in charge of the service, and Bishop B. J. Scott offered the invocation and benediction.

### Among the People in Zion

More than four hundred voices and fifty instruments of band and orchestra were combined in the first rehearsal of the oratorio, *The Course of Time*, in the Auditorium Sunday afternoon. For two hours the Messiah Choir of Independence and the Kansas City chorus practiced with the oratorio band and orchestra, Brother Gresty, the composer, directing. Friends who had come to listen mingled with townspeople, who clustered on the main floor or in the gallery, to get a view of the ceiling now that it is finished. All lingered to hear the choruses and solos rehearsed by choir and band. In the audience was President Frederick M. Smith.

Practices for various groups participating in the centennial pageant, *Fulfillment*, are being held almost nightly. Sunday evening the first rehearsal was held in the Auditorium on the new platform built especially for the pageant by the White Masque Players of Independence. Directors and workers are encouraged at the response from those taking part. Members of the Wahdemna Chorul Club and the Stone Church Choir are costuming.

The adult prayer meetings held at the Stone Church on Sunday, at eight o'clock in the morning and at 2.30 in the

afternoon, are well attended. In these the Saints find opportunity to pause in their many duties and activities, and gratefully raise their voices in prayer, testimony, and song.

Loretta Mae Desmond, infant daughter of Brother and Sister George K. Desmond, was blessed at the prayer service Sunday afternoon. Sister Desmond was formerly Miss Betty Lloyd.

Miss Pauline Roberts, daughter of Sister Iva M. Roberts, of Independence, and J. Woodford Barbour, of Independence, were quietly married at the home of Elder Cyril Wight in Kansas City, March 3. The couple will make Independence their home. The bridegroom is with the Walesby Construction Company, of Independence, and the bride is employed in the laboratory at the Independence Sanitarium.

In the write-up of the Laurel Club five-dollar dinner, recorded in the *Herald* of March 5, page 292, there is an error. The impression is given that the dinner was a means of helping the Laurels to raise their one thousand dollar pledge to the young people's gymnasium movement. It should be understood by all that the five hundred dollars raised at the dinner will go from the club to the gymnasium *in addition* to their pledge of a thousand dollars. The Laurel Club Cookbook, containing a section of meatless menus, a department from Doctor A. W. Teel, a department of dietetics and care of the sick from the Sanitarium, is now on the press.

Another veteran of the church has answered the immortal summons, Brother John L. Booker, who passed away early Monday morning, March 10. Brother Booker was born November 26, 1853, and became a member of the church February 19, 1867. He was a retired grocer. Surviving are his wife, Mrs. Harriett Booker; two daughters, Mrs. Fred Friend, of Independence; and Mrs. S. H. Bailey, of Tulsa, Oklahoma; two sons: D. C. Booker, of Independence; and L. F. Booker, of Tulsa. The funeral will be held at 2.30 o'clock tomorrow afternoon. Interment will be in Mound Grove Cemetery.

Doctor A. W. Teel is making Independence his headquarters until after General Conference. He has been here a number of days and is now established in the office of the First Presidency. Preconference plans and activities keep him very busy.

### Liberty Street

A visit from a member of the First Presidency is always the occasion for much happiness at Liberty Street, so when President F. M. McDowell appeared at the March communion service a splendid experience was guaranteed. The talk he made was one of the best some of his hearers had ever heard him give. If there were those in the congregation who were skeptical about the church's progress, their doubts were dispelled by the facts announced by our leader. The growing inclination on the part of the membership to comply with the financial law is a partial index of the spiritual advancement they are making. The fact that each succeeding year finds more and more of the talented young men of our church organization allying themselves officially with the church, to act as its representatives, gives promise of continued expansion.

The pianist, Miss Lyda Thomason, contributed to a large degree to the success of this outstanding communion service. The assistance of the young men of the priesthood in conducting the sacrament of the Lord's Supper is especially inspirational. Elder Glenn Davis was associated with the pastor in **presiding over this meeting**.

The most recent project of the Sunday school is that of cleaning the church. The plan is for each class in the school to make it its particular problem for one week. To date the young married people's class and the Samaritan Class have shown their ability, and next week Sister Mable Tignor's group of intermediate girls will demonstrate their powers of accomplishment.

At the evening service March 2 the historical sketch,

"The three witnesses testify," was presented. Glenn Davis as Joseph Smith, George Fender as David Whitmer, Lee Davis as Oliver Cowdery, and Raymond Wrigley playing the part of Martin Harris gave this epoch in Church History new meaning. A vocal solo, "Book of Mormon hid for ages," was sung by Doris Blake. The sermon was preached by Elder Frank McDonald. The story of the *Book of Mormon* was intelligently and interestingly told by Brother McDonald.

Elder T. A. Beck was the speaker at the morning hour Sunday, March 9. A foretaste of things to be gleaned from the approaching conference formed a part of his discourse. The merit and value of the conference to the individual member is not determined by the amount of enthusiasm he feels now but by the way he will feel after the great centennial is history.

The attractiveness of the church pulpit was increased by two beautiful bouquets of cut flowers furnished by Sister Rhine of the local congregation.

The evening sermon was preached by Elder M. A. Smith, "The second coming of Christ" being his theme.

## Kansas City Stake

### Central Church

Sacrament Sunday was a beautiful day, and the lower auditorium was filled to capacity at the eleven o'clock hour. Pastor Cyril E. Wight and Associate Pastor George Mesley were in charge of the service, assisted by Elders Harry Paxton and Harvey Sandy. Brother Clarence Archibald, of Saint Louis, who was a visitor, offered the invocation. After the serving of the Lord's Supper, a number of enthusiastic and inspiring testimonies were given. A special season of prayer was entered into in behalf of the many sick ones of the membership.

Preceding the preaching service at 7.45 in the evening, the choir gave a program consisting of several anthems and numbers by members of the choir.

Elder W. I. Fligg was the speaker of the hour and continued the "What do we believe" series.

Brother and Sister A. D. Hitchcock announce the birth of a son March 4.

Sister F. S. Anderson, who has been confined in the Independence Sanitarium for the past two weeks, having undergone a major operation, is doing nicely and received a few of her friends Sunday. Also Sister Adam Young, who has been ill for the past four weeks, is improving and will be able shortly to again attend services.

Following the prelude, "Morning song," on March 9, the choir assembled in its place and rendered the anthem "Holy art Thou" to an attentive congregation. A hymn in *Zion's Praises* was sung, and Brother R. A. Thrutchley offered the morning prayer. Brother George Mesley told the children the morning story, after which the classes assembled for lesson study.

Brother Cyril E. Wight was the speaker at the eleven o'clock hour. At this service Helen Scott rendered a beautiful solo, "The ninety and nine."

The last two games the basket-ball boys play in the Elliott League are scheduled March 11, when they play Chelsea, and March 13 when they play Fourth Kansas City. These games have done much to create sociability among the young people, and they serve as good, wholesome entertainment for all.

Patriarch W. A. McDowell was the speaker at the 7.45 service Sunday, discoursing on "The judgment" in continuation of "What do we believe." This series has done much not only to acquaint our neighbors with the doctrine of Latter Day Saintism but also to improve the knowledge of the Saints.

### Gladstone Church

The opening services at the new location at 4801 Anderson Avenue broke all previous records in attendance and were

very spiritual. The early morning prayer meeting enjoyed a bestowal of God's power. The church school attendance was ninety-two, surpassing the previous record of eighty-four, the collection being \$7.37. The building fund was substantially increased.

The midweek service was held at the home of Brother E. J. Moran, where God's presence was felt by a houseful of worshippers.

Sacrament of the Lord's Supper was a spiritual feast, seventeen testifying to the goodness of God. Elder E. W. Lloyd made a stirring appeal for loyalty to the great cause of the gospel. The full quota of the ministry, eight in number, assisted. Elder George Mesley counseled the young at the evening service.

A Book of Mormon class of twenty members was organized with E. B. Johnston, teacher. The class session will be held from 6.30 to 7.30 each Sunday. The Department of Recreation and Expression also has an evening class, with Ellsworth and Dorothy Bunsley as helpers to the leader, Brother E. Day. There is an entertainment committee of three. Sisters Hughes and Johnston are in charge of the dramatic interests and give promise of making the sessions of this department interesting.

Elder H. Arthur Koehler was the evening speaker and will continue with a series of Sunday sermons for several weeks. These will especially interest nonmembers. Musical numbers were recently given by Sister C. E. Wight and Brother F. D. White.

### Argentine Church

Bishop A. B. Phillips was the morning speaker Sunday, a goodly number being present to hear him.

Elder W. I. Fligg occupied the hour at 7.45. He will conduct special meetings during the week except Friday, when the stake business meeting will be held.

### Armourdale Church

Elder W. I. Fligg was speaker at eleven o'clock Sunday; W. S. Brown at 7.45 in the evening.

## Saint Louis District Conference

Saint Louis District met in conference with Saint Louis Branch Saturday and Sunday, February 22 and 23. Apostle F. Henry Edwards was present and assisted in presiding over the sessions.

Delegates to the Centennial General Conference were chosen, to represent the district in such work as properly comes before them. Those chosen to act as delegates are: District President E. A. Curtis, George F. Barraclough, Russell Archibald, Prosper Carl, Marie Carl, Ralph N. Remington, Sister Elsie Barraclough, Myrtle Trowbridge, Josie Bilinsky, Ruth Crabtree, Pearl Archibald, Minnie Henry, Isabelle Peach, James Wild and Clinton V. Dickens.

Lansdowne Branch presented for action the names of five young men for ordination to the priesthood. The recommendations were approved and ordinations provided for. Brother Prosper Carl, Aaronic priest; John B. Smith and Clinton V. Dickens, teachers; S. C. Six and J. R. Maloan, deacons. Lansdowne forces will be considerably helped by the addition of these men to their priesthood.

The district missionary contest which started July 1, 1929, and closed February 1, 1930, brought concerted missionary activity in the branches of the district, and Saturday evening, February 22, after the close of the business session, the winning branches of the district were banqueted in the lower auditorium of the church. So keen was the competition of the workers in the various branches that the Belleville and Sawyerville groups were tied for first place and had a very scant margin on Ava Branch, which ran second. Covers were provided for one hundred and eighty at the banquet, and all joined in the spirit of the occasion, feting the victorious branches.

Instructive speeches were given to the banqueters by

Brother C. L. Archibald, on the subject, "The pastor of 1930"; by Brother G. S. Trowbridge on the subject, "The Sunday school, and its contribution to the missionary work in the church"; Brother T. Howard Elliott, "The prospects of the Restoration"; Patriarch F. A. Smith, "Fellowship"; and Apostle F. H. Edwards, "Our Problem." District President E. A. Curtis was toastmaster, and Prosper Carl led the singing.

Points in the contest were allowed for attendance at meetings, tracts distributed, subscriptions to church papers, books sold, new members, and tithe payers.

Elder Walter L. Wehrli gave a talk to the Sabbath school, on "George Washington." Apostle Edwards and Patriarch Smith each had a class featuring some special work.

Patriarch Smith addressed the congregation at the eleven o'clock service. His subject matter was the lesson of the Savior, "Except your righteousness exceed that of the Pharisees." The hour was spent listening to the counsels of Brother Smith regarding our work and our place in the social order.

Apostle Edwards addressed the church at 5:45, following closely the theme of the conference in outlining the task immediately before us, and its part in the future of the church work.

Patriarch Smith gave blessings to five applicants at the conference, Russell Archibald acting as his stenographer.

There were representatives at the conference from the branches at Saint Louis, Lansdowne, Alton, Belleville, Sawyerville, Brentwood, Maryland Heights, Saint Charles and O'Fallon.

Several branches, through their delegates, signified their intention of holding special missionary services between March 1 and 16, in response to the call of the high councils of the church.

## Ludington, Michigan

106 South Rath Avenue

The branch celebrated New Year's Eve with a watch party in the hall. Games were played by the younger members, and a good social time spent.

January 4 District Missionary E. N. Burt, of Traverse City, came to conduct a series of meetings. Interest was very good from the start. He preached a series of sermons on "The Old Jerusalem Gospel," convincing many of the truth of our beliefs. He remained two weeks and baptized three persons January 12. Elder Buell Shelley and wife and Brother and Sister William Tubbs of Free Soil, attended the baptismal and confirmation services. Elder Shelley gave a short talk and assisted with the confirmation. Sister Lottie Shelley and Sister Lottie Tubbs sang a duet. Two more were baptized January 19.

Because his throat was troubling him, Elder Burt went home the following Monday to rest for a week. He returned January 26 to hold another two-week series, taking up the subjects where he left off.

January 28 a young people's meeting was held. The play, "The birth of a prophet," was given with the program as outlined in the *Herald*.

During this week the branch chose sides in a contest to see which could bring the most out to church. As a result the hall was filled to capacity every night. Saturday evening everyone assembled in the basement to enjoy a supper and social time.

When Elder Burt started services in Ludington, he was divinely shown that there was much work ahead of him and that he must apply himself closely. This is exactly what he did. He preached every night, and during the day he preached the gospel to nonmembers in their homes. He was blessed in his work.

He went home for a short rest and returned February 16 to preach another week, making five weeks in all. At the end of this week he was able to see part of the fruits of his

labor, baptizing ten more into the kingdom of God. Eight of this number were children and young people. Several others are interested, and we trust they will soon see their way clear to accept the gospel.

March 2, after the evening church school, the time was given to a historical program as outlined in the *Herald*. At the beginning of the play Elder J. L. Randall added a pageant of the visitation of the two personages as Joseph Smith was praying in the woods. We expect to hold these programs given in the *Herald* the last Sunday evening each month.

The new system of branch organization as outlined in the *Departments' Journal* is working well in this local. The work is progressing, and we are pleased to start the year with fifteen new members.

## Holden Stake

Holden

Recently there passed from earth's labors one whose influence has been felt in the lives of many of our workers, who in their days of preparation read with profit her writings in *Autumn Leaves*, Sister Eleanor Kearney. Much of her life's history is found in *Pattie; or Leaves from a Life*, one of the first books, if not the very first published by the church press for our young people. She came to the Holden Home in May, 1925, with an incurable broken hip, moving about always in a wheel chair until her last illness, which ended in death February 21, 1930. She suffered much, but she loved much, and the church loses an honored member and worker. Stake President Macrae preached the funeral sermon.

Elder Harvey Minton began a series of missionary meetings here the first Sunday of March, and will close Thursday, March 13, on account of the meeting of the stake conference at Atherton on the 14th. He is assisted in the singing by G. R. Wells, the pastor at Lees Summit. Brother Minton is using a unique method of object teaching. He has constructed a model church building, each part representing some part of church organization—doctrine, spiritual gifts, and fruits of the Spirit. This has kept his audience in an attitude of anticipation from night to night, as he builds the church of Jesus Christ. It is a more effective way of presenting our message than the chart method. Do not fail to see Brother Minton build when the opportunity is yours. His model has drawing power for members and nonmembers.

At a joint meeting of church school classes composed of young people between the ages of eight and twenty, Brother Wells secured the names of thirty-two who want to become junior stewards, and have promised to use the Record books furnished by the bishop. A sponsor has been appointed, and in consequence we look for a more thrifty bunch of young people. Many of them are looking forward to joining the Tenth Legion, but that can not be done until they have developed a consciousness of partnership with God. This record book for juniors is the best thing yet published to assist them in keeping accounts in thriftiness and actually recognizing partnership with God.

Pastor Macrae and the visiting missionaries were entertained by the dramatic club in their rooms on Monday evening of this week at a light luncheon, when the elders talked to them on the value as well as the prospects of service in this form of teaching.

Lees Summit

The second of the "Know your church" series of programs was given here the last Sunday night in February, when the dramatic sketch, "Joseph meets a minister," was presented. The part of young Joseph was taken by Merton Loveland, that of the minister by Floyd Danielson, and the minister's wife by Beula Boyd. The cast has been assigned for the

next series, "The three witnesses," to be given March 30 at 7.30 p. m.

Our group has been strengthened by the addition of the family of Brother F. A. Jones, of Harrisonville. There are eight of them, five sons and a daughter having been recently baptized in the font at Holden by Elder Fitzwater, a visiting brother who held meetings in a nearby schoolhouse. We welcome them. When the new road is paved this summer between here and Harrisonville, they will have only eighteen and one half miles on an all-weather road to come to church.

During the last few weeks, Lees Summit's pastor has been away helping in a missionary series at Holden and also attending to his work as superintendent of religious education in the stake.

### Ava, Missouri

March 5.—Ava Branch in the Southern Missouri District is taking on new life and hope. The Saints are encouraged. Since the middle of last April nine new families have bought land here; some have bought farms and located in the neighborhood close around the Saints' church. The total membership belonging to these nine families is thirty-one souls. The priesthood in the branch are: Elders. Burgin, James Dobson and Joseph Ward, and Priests John Morris, George Nowack and S. A. Davis.

Elder W. E. Haden, missionary to Southern Missouri District, has recently closed a successful meeting at the church six miles east of Ava. While the weather has been extremely cold, there has been good attendance of nonmembers. One was baptized, and some others stated their intention to be baptized when Brother Haden returns.

March 2 a fine all-day meeting was had here and basket dinner. The good Spirit was here throughout the services.

Among the big things done for the branch while Brother Haden was here was the reorganizing of the Sunday school and the recommendation that Brother George Nowack act as bishop's agent for the branch. Brother Nowack is able and well qualified for that service.

The new members who have lately moved into the branch are taking hold of the work with us. We extended a hearty welcome to them at the Sunday service, making them feel that they were among friends, even though in a strange land. Every one of the families is from a different state, and Brother Dobson is from Canada.

### Savannah, Illinois

March 4.—Savanna Branch has just concluded a four-week revival service conducted by District Missionary Amos Higdon. District President E. R. Davis was present during the first two weeks of the period. We feel much good has been accomplished at this time, for the Spirit of the Lord was present at every meeting, and the message was delivered with power so that much favorable comment was made by nonmembers. The Saints were edified, having their faith strengthened and their knowledge of divine truth increased.

We believe that seed sown during the services will finally yield fruit for the Master. Our church is not centrally located, is not accessible to many without cars, otherwise we believe many more would have attended. However, attendance was good in spite of hindrances.

Some fine people, members of other churches, expressed considerable admiration at the way the speaker explained the scripture, making the points of doctrine easily understood. They said that they never heard a better or clearer explanation given and that Brother Higdon was the best Bible student they had had the privilege of hearing.

Brother Higdon has endeared himself to all. We look

forward to the time of again having him with us in like capacity and pray that he may be always blessed with the Spirit of the Lord and that through his earnest efforts many precious souls will be brought to a knowledge of the truth and accept the latter-day gospel, which is truly the power of God unto salvation.

### Montrose, Iowa

March 6.—A series of two weeks of spiritual missionary services closed at Montrose February 28. Elder A. M. Chase, veteran missionary, now pastor of Fort Madison Branch, conducted the meetings, Elder D. B. Sorden, district president, preaching one soul-searching sermon of the series. Stereopticon pictures of *Bible* and *Book of Mormon* ruins of prehistoric interest; the Passion Play of Ober-Ammergau, and of the Hawaiian Islands were shown for one half hour before the sermon each night. The Hawaiian pictures were shown at the public school on two afternoons.

Brother and Sister Chase, Sister Beulah Smith, and Brother J. H. Reed appeared before us a number of times during the meetings, singing some attractive numbers. Mrs. T. P. Knobs, a nonmember, acted as pianist. Much interest and appreciation were shown by Saints and friends. One night there were as many as eighty-three present. Saints from Fort Madison and Keokuk were present. One young woman is to be baptized very soon.

The Women's Department, under the supervision of Sister Beulah Smith, is doing some good work, meeting each Thursday and in an all-day meeting once each month, when hot dinner is served the members and their families. Seven new members were taken into the department not long ago, most of them not yet members of the church. A social time was held in their honor at the home of Sister Smith.

Montrose has been holding midweek prayer meeting in the various homes of the members this winter. We met with Sister Myrtle Coy, a shut-in, March 5.

### Hazel Dell Branch

Weston, Iowa

Subzero weather and afterwards muddy roads are not as a rule conducive to getting people to come to church. But it is to be said to the credit of the Saints of this region that these conditions hindered only a few from coming to the house of the Lord during the last two months.

Preaching services have been held morning and evening every Sunday. Men from the district and local officers have occupied. One much-appreciated feature has been the programs presented by the young people of the branch every Sunday before the evening preaching hour. We doubt if the young people themselves realize how much their help is appreciated. There have been addresses, instrumental numbers, and plays. Both of the "Conversations" Restoration plays, written by Brother Elbert A. Smith, have been given, together with the program outlined in the *Herald*.

A secular play was given in the basement two evenings in order to raise some money for the young people to buy instruments, music, and other equipment.

February 28 a pretty wedding was solemnized in the church when Sister Edna Jensen was married to Leslie Handlan. All of the Saints wish God's blessings on their married life. They are going to live on a farm close to the church, and we hope to see them every Sunday in the future, as we have in the past.

# MISCELLANEOUS

## Railroad Ticket Rates to General Conference

Reduced fares to General Conference have been granted by the railroads on what is known as the Round Trip Identification Certificate Plan, instead of the usual certificate plan heretofore applying to General Conference traffic. The Identification Certificate Plan provides for the sale of round-trip tickets at fare and one half of current fares, with minimum of \$1 for round trip, upon presentation of identification certificate, which will be issued by the Transportation Department direct to members of the church applying for such certificate. One certificate will suffice for all members of the family. These certificates are now ready for distribution and will be mailed to all members requesting them.

Tickets will be sold going and returning same route, except from stations in Arizona, British Columbia, California, Nevada, Oregon, and Washington, from which territory tickets will be sold going via any direct route and returning via any other direct route. Certain indirect routes will be authorized from this territory at fares slightly higher than those applying via direct routes. Tickets will be sold to Independence or Kansas City, Missouri, dates of sale being as follows: From all points in the United States and Canada, with the following exceptions, dates of sale of tickets will be April 3 to 9, with return limit April 25. The exceptions are: New England, dates of sale April 2 to 8, return limit April 25; Montana, Southern Idaho, Utah, Alberta, dates of sale April 2 to 8, return limit April 26; Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington, April 1 to 7, return limit April 28; California, March 31 to April 6, return limit April 28; Oregon (via California), March 30 to April 5, return limit April 28. Passengers must reach original starting point prior to midnight of date of final limit, and tickets must be validated by ticket agent before boarding train for return journey.

Tickets good for thirty days from date of sale will be sold on basis of fare and three fifths.

It must be understood that these reduced fares apply only to church members and dependent members of the family; and the name of the member to whom the certificate is issued, together with names of dependent members of the family for whom tickets are desired, must be filled in before the Identification Certificate is presented to ticket agent. Arrangements for tickets should be made well in advance of your departure, to avoid any possible delay.

Address Transportation Department, Auditorium, Independence, Missouri, for your Identification Certificate.

TRANSPORTATION DEPARTMENT.

## Conference Minutes

**EASTERN COLORADO.**—Annual conference of this district was held at Denver, February 22 and 23. Attendance was good, and weather conditions were ideal. Many from the eastern part of the district, however, were prevented from coming by poor road conditions. The first session of the conference was given over to district officers' and branch reports. District President E. B. Hull gave a report at some length, showing conditions in the district as being very encouraging. The majority of the branches are progressing. The report of Bishop's Agent Ward A. Hougas was pleasing, showing the district quota over the top, or practically so, from a tithing standpoint in spite of the conditions throughout the district being slow in matters of money and crops. Apostle E. J. Gleazer was present and his timely remarks were appreciated by all in attendance at the business session. Statistical reports from branches and the nonresident class disclosed the fact that the district now has a total membership of 1,836, which gives us eighteen delegates to General Conference. Upon motion by the conference a nominating committee of three was appointed by President E. B. Hull. It was the purpose of this committee to select the eighteen delegates from all parts of the district, and we believe a fine selection was made from individual and representative standpoint: E. B. Hull, chairman, Colorado Springs; Mrs. Josephine Hull, Colorado Springs; George McConley, sr., and Mrs. Mollie McConley, Sterling; A. A. McDowell, La Junta; H. E. Winegar and Effie Mae Winegar, Denver; I. N. DeLong, Uteville; G. F. Walling and Flora Walling, Denver; Ward A. Hougas, Holyoke; C. L. Bruno, Denver; John Brown, Wray; L. R. Holmes, Denver; Mrs. Letha M. Tilton, Fort Collins; Mrs. Ethel Radcliffe, Denver; Mrs. Cordelia Anderson,

Albin, Wyoming; Mrs. Edith Hughes, Lamar. Recommendation from Wray Branch that Harold Tabor be ordained to the office of priest, and recommendation from Denver Branch that E. W. Fishburn be ordained priest, were approved. The latter was ordained during the sacramental service Sunday afternoon under the hands of Apostle E. J. Gleazer and Elder E. J. Williams. Brother Tabor not being present at conference will have his ordination taken care of by Elder Hougas. The election of departmental heads for the district resulted in the following choices: superintendent Sunday school, Sister E. E. Conway, Colorado Springs, Ruth Robinson as assistant; superintendent Department of Recreation and Expression, Glen Holmes; superintendent Department of Women, Letha M. Tilton; Sunday school secretary, Ella Darnell; chorister, Inez Schrunck, assistant, Alice Milligan; librarian, Mrs. R. C. Harrison. Some interesting discussions relative to the district reunion grounds at Colorado Springs were had, and no doubt definite steps will be taken to clear the district of the remaining debt and make possible the building of an auditorium adequate to care for crowds in attendance each summer. This will mean much to the district, and every member should be prepared to help. The evening hour Saturday was occupied by Elder O. A. McDowell and Elder Ward Hougas. Apostle Gleazer presided over priesthood meeting at 8.30 a. m. Sunday in the basement of the church. The regular Sunday school session was held at 9.30 in charge of local officers, and at eleven o'clock Apostle Gleazer spoke on "God is." In the evening he continued that theme. Meals were served cafeteria style in the basement of the church. The work in the kitchen was well supervised, and the menu was splendid. District President Hull was forced to leave the conference Sunday noon because of the serious illness of Sister Hull. Her speedy recovery was made a subject of prayer at the afternoon sacramental hour. The spirit of cooperation and love marked the meetings, and as a result the district is anticipating much spiritual growth.

## Our Departed Ones

**CHAPPELOW.**—Frank Wilson Chappelow was born October 13, 1872, at New Trenton, Indiana. He departed this life February 15, 1930, at Independence, Missouri. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in September of 1887. Was ordained a priest February 15, 1925, and though afflicted in body he sought faithfully to magnify his calling. He was married to Martha Cary January 30, 1901, at Harrison, Ohio. To this union there were born five children, three daughters and two sons. He was a teacher in the public schools twenty-four years; he was a bookkeeper in the Presiding Bishop's office since coming to Independence in 1920. He leaves to mourn his sudden departure, his wife, three daughters, two sons, three sisters, and two brothers, besides other relatives and many friends. Funeral services were in charge of F. A. Smith, assisted by Ammon White. Interment was in Mound Grove Cemetery.

**KEARNEY.**—Martha Eleanor Kearney was born September 23, 1842, in the State of Ohio, daughter of Joseph and Martha Hopkins Waldorf. "For her it was destined that her path, like that of her divine Master, was to be one of sorrow and suffering from her cradle through life." (Page 34, *Pattie; or Leaves from a Life*). "Pattie," the pet name of her mother Martha, was from infancy bestowed on Sister Kearney. Hers was a life of suffering and sorrow, but rich in faith and spirituality. In late years she suffered a broken hip and was taken from the Sanitarium after two months' treatment to the Saints' Home at Holden, May 6, 1925, where she remained a cripple to the day of her death, February 21, 1930. Short services were held by Elder W. S. Macrae at the Home the next day; and on the day following, her funeral took place at the residence of her son, Willis, at Clinton, Missouri, Brother Macrae preaching the sermon. Interment was in Clinton Cemetery. She was baptized at Plano, Illinois, by Henry A. Stebbins. In October of that year she moved with her young son to Lamoni, where she resided until he grew to manhood. In 1888 she began the serial, *Pattie; or Leaves from a Life*, in *Autumn Leaves*. This story was afterward published by the church in book form. In this work she expresses a decided conviction as to what kind of literature should be placed in the hands of the youth of our church. The key that divine love had placed in her hand, "that truth does not exist apart from God," she held tightly unto the end of the journey.

**PALFREY.**—Hannah Louisa Lincoln was born in Albany County, New York, January 9, 1850. She married Frederick Palfrey in Brookfield, Missouri, November 7, 1869. Five children were born to them, all of whom are living: Mrs. T. J. Sheldon, Independence, Missouri; Ephraim Palfrey, Chicago, Illinois; Edgar William Palfrey, Providence, Rhode Island; Mrs. George M. Vandel, Sioux City, Iowa; and Mrs. John E. Hovenga, Stewartville, Missouri. Sister Palfrey was baptized into the Reorganized Church by Albert Bishop at Saint Joseph, Missouri, February 9, 1873. In 1925 she associated herself with the Church of Christ, Temple Lot. Died at the home of her daughter, Mrs. Hovenga, Stewartville, Missouri, March 1, 1930. The funeral was held from Stahl's Funeral Home at Independence, Missouri, March 3, 1930, the service in charge of Joseph Luff, assisted by W. D. Bullard. Interment was in Mound Grove Cemetery.

**WILLIAMSON.**—George Henry Williamson was born in Glenwood, Iowa, January 15, 1852. He grew to manhood in Shelby County, Iowa, where October 9, 1874, he was married to Georgianna Virginia Bebee. To this union were born nine children, eight of whom remain: Mrs. Carrie Riley, of Castana, Iowa; Leroy Williamson, Yetter, Iowa; Merrit Williamson, Bonesteel, South Dakota; Mrs. Pearl Jackson, Waterloo, Iowa; Mrs. Lena Talcott, Chadron, Nebraska; Cecil Williamson, Sturgis, South Dakota; Leonard Williamson, Bonesteel; and Mrs. Hazel Butterworth, Plainfield, Iowa. Besides his children, he leaves his wife, two brothers, two sisters, fourteen grandchildren, and eight great-grandchildren. Brother Williamson moved with his family to South Dakota in 1902, locating near Platte. After about two years he moved to the vicinity of Bonesteel, where he was engaged in farming until about two years ago. He united

# THE SAINTS' HERALD

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 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
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with the Reorganized Church of Jesus Christ of Latter Day Saints in 1904, in which faith he remained faithful to the end of his life. He died at Bonesteel February 6, 1930. A funeral service was held at Bonesteel and a second service at Deloit, Iowa. The interment was near his old home in Gallands Grove, Iowa.

**DAVIS.**—Harriet Davis was born January 18, 1862, in England, coming to this country with her parents when she was two years of age. She grew to womanhood and in 1879 was united in marriage to William A. Davis at Renick, Missouri. Nine children blessed their union, three of whom and her companion, preceded the mother in death. In 1881 she united with the church, and remained faithful to her covenant till death. She was always a frail person and the affliction that caused her death overtook her some four years ago, but it was borne with patience and Christian fortitude. Her spirit took its flight January 29, 1930, at her home in Taylorville, Illinois. Left to mourn are two daughters, Mrs. Pearl Williams and Mrs. Fred Ettenger; four sons, Joseph, Melvin, Orville, and Walter; seven grandchildren, and a number of other relatives, as well as a host of friends and neighbors. The funeral service was conducted Sunday, February 2, from the Saints' church in Taylorville, William B. Phillips and F. T. Mussell participating.

**CALHOUN.**—Mary J. Calhoun was born near Brewton, Alabama, December 8, 1856. She married John P. Calhoun in 1875, who passed from this life March 22, 1905. She was baptized May 24, 1872, at the place of her birth, where she lived all her life, and where she died February 6, 1930. She leaves three sons, four daughters, one brother, three sisters, fifty grandchildren, thirty-four great-grandchildren, and an entire community in which she was well and favorably known. She was an active and consistent member of the Reorganized Church of Jesus Christ of Latter Day Saints, and delighted in ministering to the bodily comforts of the Lord's servants, who were frequently guests in her home. Interment was in the church cemetery at Dixonville, Alabama, J. A. Gunsolley preaching the funeral sermon to a full house of her relatives and friends. E. N. McCall, presiding elder of the Dixonville Branch, was in charge of the service.

**LISTENBERGER.**—William Henry Listenberger was born August 2, 1856. He married Lucinda Warner March 13, 1880, and to them six children were born. Left to mourn the passing of a husband and father are his wife, one son, Oliver, and one daughter, Mrs. Carmel McKinney; two grandsons, two granddaughters, five sisters, one brother, and many other relatives and friends. His death occurred February 11, 1930, at Hibbard, Indiana. He was baptized a member of the church July 23, 1916, and lived an upright and Christian life. The funeral sermon was by J. W. McKnight, assisted by William Osler.

**WICKER.**—Martha Elizabeth Thomas, daughter of Aquilla and Martha Thomas, was born June 18, 1858, at Ford, Iowa, one of twelve children; passed away February 6, 1930, at the home of her daughter, Mrs. Alfred Snook, near Pleasantville, after an illness of two years. She married Andrew J. Wicker, September 7, 1876, and they celebrated their golden wedding anniversary in 1926. To them were born six children, one boy dying in infancy. She leaves to mourn her departure her aged husband, five children: Mrs. Alfred Snook, Mrs. J. R. Epperson, Council Bluffs; Fred, of Des Moines; Harry, of Dunreath, Iowa; Ralph, of Lamoni, Iowa; sixteen grandchildren, and seven great-grandchildren; two sisters, Mrs. B. N. Freel, Pleasantville; Mrs. Fred Chandler, of Des Moines; two brothers, Will and Alvin, of Lamoni, Iowa. She was baptized into the church in January of 1876, and lived a faithful and loyal life. The funeral was held at Hartford, Iowa, February 8. Clyde McDonald, of Des Moines, preached the sermon. Interment was in Hartford Cemetery.

**SYLVESTER.**—James M. Sylvester was born August 1, 1868, at Homer, Michigan. In 1902 he met and married Miss Mary Dee Ridder, of Grand Rapids, Michigan. A few years later they moved to Lansing, where they heard and embraced the latter-day gospel May 4, 1924. He remained faithful to the church till death took him. Enlargement of the heart caused his demise February 12, 1930. Although suffering severely, he was conscious to the last. Left to mourn are his wife, Mary, a member of Lansing Branch; three brothers, George of Schoolcraft; Lewis, of Kalamazoo; and Herbert, of Lansing. It was his brother Herbert who with his wife moved to Lansing from Duluth, bringing the news of the gospel which our deceased brother accepted. Brother Sylvester was a member of the I. O. O. F. Society, a citizen upright and just before all men. The funeral sermon was by O. J. Hawin, S. A. Barss in charge of the service. Interment was February 14.

**CHAPMAN.**—Robert Elvin Chapman, son of F. E. and Royce Tucker Chapman, was born May 3, 1916, at Hood River, Oregon. In 1924 he moved with his parents to Vancouver, Washington. August 21, 1927, he was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints and remained a faithful, obedient member. February 16, 1930, following a very short illness, this dearly beloved boy passed from this life. Everything was done that skilled and loving hands could do to spare his suffering and save his life. But he heard the call of the voice of God from the eternal world, and with the faithful obedience characteristic of his life he quietly answered the summons of his Maker. He is survived by his loving parents; one sister, Hazel; three brothers, Walter, Ralph, and Thomas, all of Vancouver, Washington; many relatives and hosts of friends. Funeral services were held in the Knapp Parlors, Vancouver, February 19. Sermon by Elder Eli Bronson. Interment was in the Multnomah Cemetery.

**SROUT.**—George Srout was born September 22, 1847, in the State of Maryland. He became a member of the Church November 26, 1924, at Saint Cloud, Florida, being baptized by N. L. Booker. He passed away January 14, 1930, at Saint Cloud, leaving a widow, Margaret Alice Srout, five sons, and two daughters. With his wife, Brother Srout gained much comfort from the church periodicals and books and his delight was the latter-day gospel. He will be sorely missed by his many relatives and friends.

**BARTON.**—Hester Ann Snow was born at Springville, Utah, April 3, 1863. Died at Ainsworth, Nebraska, February 15, 1930. She was married May 12, 1880, at Springville, Utah, to Reuben A. Barton. To them were born five sons: R. A. Barton, Tuthill, South Dakota; L. W. Barton, White River, South Dakota; Morris D. Barton, Clinton, Missouri; and E. S. Barton, Ainsworth, Nebraska. With her husband she moved to Keyapaha County, Nebraska, in April, 1883, taking Government land under the homestead law. They moved to Ainsworth in 1908. Her husband passed away February 13, 1913. Sister Barton united with the church through the ministry of W. A. Smith February 13, 1898. She remained faithful to the gospel covenant. It was her delight to assist in every way she could in the spreading of the gospel. The funeral occurred in the Congregational Church, Levi Gamet preached the sermon, and the Congregational minister offered prayer.

**USILTUN.**—Hester E. Warren, daughter of Hamilton and Elizabeth Warren, was born January 15, 1843, at Chestertown, Kent County, Maryland, and died at the home of her daughter, Mrs. Edward Comly, at Plano, Illinois, March 2, 1930. She became the wife of Albert L. Usilton November 25, 1865. To them were born nine children, five of whom, Elmer E., May E., Albert, Vernon, and Eddie, have preceded her in death. Two sons and two daughters mourn her passing: Warren Usilton, Madison, Wisconsin; Harry Usilton, and Mrs. Edward Comly, Plano, Illinois; and Mrs. Evelyn Brown, of Bellingham, Washington; ten grandchildren; and six great-grandchildren. One brother, a sister, and her husband have preceded her in death. She became a member of the church at Plano, September 14, 1919. For fifty-six years she was a resident of Plano, where she was a loved and respected neighbor and friend. The funeral was held March 4 at the home of her son, Harry Usilton, at two o'clock, and half an hour later at the Saints' church. J. M. Blakely officiated. Interment was in the Plano Cemetery.

**DAVISON.**—Alpheus J. Davison, son of William R. and Annie M. Davison, was born February 18, 1891, at Logan, Iowa. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 15, 1899, being baptized at Logan by James Donaldson and confirmed by A. A. Baker and J. C. Johnson. He passed from earthly life January 19, 1928.

**DAVISON.**—Annie M. Davison was born March 18, 1849, in Bedford County, Pennsylvania. She was married to William R. Davison. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints September 17, 1882, at Magnolia, Iowa, by Charles Derry. Confirmation was under the hands of R. Farmer and Charles Derry. Her death occurred November 20, 1929, as a result of tuberculosis. Her husband survives her.

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6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.

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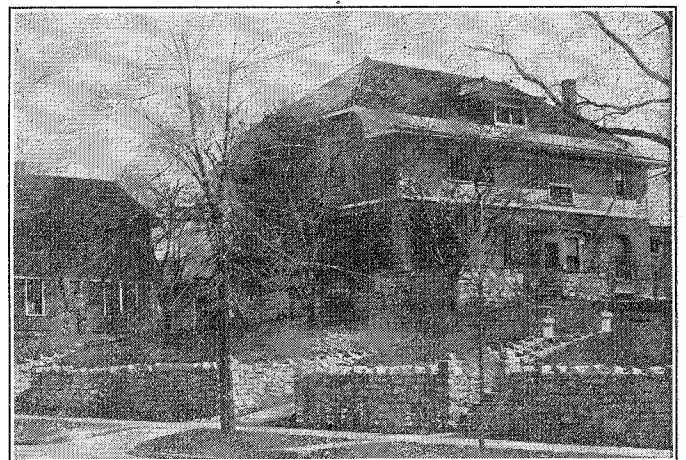
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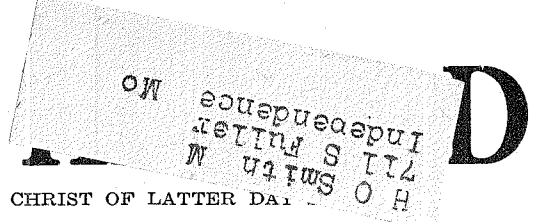
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Number 12

Order your Daily Herald—50 Cents—April 7 to 20

## EDITORIAL

### Blue Pencil Notes

Incubating rumor's eggs seems to be a favorite industry with many people. The hatch is practically one hundred per cent; even the addled eggs hatch out particularly wild rumors. They can run and scratch the first day and within a week are scattered abroad, for no one cares to keep his own rumors.

My mother used to tell a story about her brother. When he was a boy he whistled so incessantly that it became annoying. One day his uncle offered him twenty-five cents to refrain from whistling for one hour. The boy accepted this offer of hush money with alacrity, and was so pleased with his bargain that he immediately began to whistle on his very highest notes. Older people sometimes think more about the prize than the terms on which it is to be won and so lose the reward.

*The American Legion Magazine* reports the case of a little girl who said to her mother, "Bobby Smith kissed me, mamma." The surprised mother ejaculated, "Why did he do that?" The wise little girl replied, "I don't know, but I think it was because I have the stronger will." So Adam may have thought whenever he saw an apple.

"Hum, hum," soliloquized Deacon Goodentart, "if this divorce business holds up, about fifty years from now there's going to be an awfully poor crop of golden weddings."

When a late arrival enters church, why will the whole congregation invariably transfer its entire attention from the preacher to the late comer? You will do a good work wherever you are on such an occasion if you will appoint yourself a committee of one to keep your eyes on the speaker and allow the usher to attend to the seating of the recent arrival—after all, that is what ushers are for.

### Journey's End

It is a lonesome business,  
This going on ahead,  
Into the unknown region,  
The domain of the dead.

If we could go together,  
In family and group—  
Why, we could cheer each other,  
Like soldiers in a troop.

It is a lonesome business,  
This staying on behind,  
When those we love, departing,  
Leave empty heart and mind.

If we could go together,  
The family, the friend,  
Life's journey, oftentimes joyous,  
Had not such tragic end.

Lord God, they need a Comrade,  
Who journey on before,—  
And they, alas, who tarry,  
Need Comfort even more.

ELBERT A. SMITH.

### Decision Day

A splendid spirit of consecration and of inspired enthusiasm has been developed throughout the church during the missionary campaign of the past year, which reached its highest point in the Decision Day services held Sunday. About sixteen series of missionary services were expected to be concluded at this time, but in several instances the spirit and promise of these meetings were such that it was thought better to continue for at least another week.

It is too early for results to be estimated in numbers of converts, but reports from nearby points indicate a splendid response. In Independence between forty and fifty were baptized.

## Business, Politics, and Religion

One often hears, "Politics and religion are like oil and water; they just won't mix." It is not infrequently that one of these is heard: "Business and politics are not complementary"; "One can not carry his business into his religion; if he cares much for either, better keep them a long way apart."

I wonder what is wrong with these sayings which are supposed to be the crystallization of wisdom gained from experience!

Business is a necessary element in the life of many people of modern times. It is a principal element in the lives of a large percentage and at least an incidental with by far the majority.

Politics affect all of us, from the oldest and most decrepit and forsaken down through the list of individuals in the prime of life and wealth of property, to the youth, the child, and the infant who have life before them.

It is not natural that two so nearly universal elements of civilized life should be inharmonious, and warring against each other.

Religion is such an eternal element that no nation has existed and prospered for any considerable period of time without its use. It is the life and the refinement of the state. Politics is the science of government and embraces statecraft and the conduct of civic affairs. So it would seem that politics and religion must mix else the death of one or both must come.

I can not question the essentiality to our social life of any one of the three elements. So there is left no alternative except to conclude that if the three are not complementary and can not exist in closest proximity or association, there must be serious imperfections in the kind of religion, the particular business, or the variety of politics—one or all of these.

Should we try to perpetuate in our social life a true system of politics and an untrue and impure business, then we must not be surprised at loss of momentum in our journey of progress. Also a strict guarding of the true system of politics would be obligatory, and would involve more or less contention. An undefiled religion and a filthy system of politics would grind harshly and result in much damage, of course. The religion might not be harmed—would not if its adherents displayed a proper resistance. But the people trying to combine the two would reap turmoil and regret. The true religion might yield a little and become lacking in some of the elements of truth. The impure system of politics might yield to the influence of the true and pure religion without harm to that religion. The perfect system of government may become imperfect

because of contact with an impure or faulty system of religion. But what is the safeguard? What is the standard?

These questions must be answered. There is a satisfactory solution. Business, politics, and religion must live together. They must not quarrel and jangle, for in so doing they cause disrespect for each. They must not yield to domination which would take them from the path of truth—aye, there's the standard!

If the truth be the standard or measure of the religion we are living, and it yields none of it, then one may safely engage in business; and without damage to one's religion he may pursue its ends, and succeed. The errors of business may be corrected, its mistakes abandoned, and harmoniously they may occupy together—they are complementary.

And while pursuing the interests of such a business in the manner dictated by such a religion, the person may engage in politics without damage and without hindrance to the living of his religion and with benefit to himself and others. He may not become a political boss, exercising powers and practicing subterfuges to the detriment of his fellow men. Those things are no part of political science, and should have no place in our government. He may not use the moneys drawn from the people by taxation for the promotion of any other than the public interests. But he may exercise his faculties or talents, applying the proven principles of business and the refinements and ideals of religion to his life in politics.

He need not abandon politics to save his business if his politics be pure and scientific and if his business be practical and just. He need not leave his position in the government of his city, his State, or his Nation, neither his chosen line of business activity, in order to live a truly religious life.

Two matters are important if one would harmonize the three elements:

First; their truth, or genuineness. There can be no harmony and no lasting progress in any combination which brings a system to the combination which is untrue or unjust.

Second; their order. Religion being the life of man with his God should come first, as man's life with God is the foundation of his conduct among men. It should, however, remain within its own realm, and as a system should not dominate or seek to control and direct the other systems.

If these points be remembered there need be no hesitancy when business calls one to activity. There need be no criticism for the brother who heeds the call of his fellow citizens to contribute of his talents for the administration of the government of men.

R. J. L.

## How Drunk Is a Drunkard?

Just one more squib on the prohibition question. Along with the assertions that prohibition is not a moral issue and that the Eighteenth Amendment has resulted in a wave of disrespect for law has come the statement that drunkenness is not a national problem and that there *never have been* enough drunkards to give concern to the Nation. This, like its two companion ideas is a bit misleading, to say the least.

Perhaps it has never been decided just how drunk a man must be, or how often, before he becomes a drunkard. It *has* been established, however, that before prohibition many of the manufacturing and business plants of the Nation held regular reception on Monday mornings for the wives of workers who had spent the majority of their pay-checks on liquor before reaching home on Saturday. Now, if a man is drunk enough to spend in a saloon money that is very much needed by his family for food, clothing, and other necessities of life, is he not drunk enough to become a national problem? He surely is, or *was*, and for this very reason the Nation did something about it—and we have the Eighteenth Amendment.

Samuel Crowther, economist and writer, to whom I have referred a number of times, is one of those who says that drunkenness is not our national problem and never has been. He does say, however, that the working men of the Nation are spending millions of dollars for the necessities and comforts of life since prohibition that they used to spend for liquor. We are content with this answer—whether or not these men were ever drunkards, it is at least safe to say that they are not as drunk as they used to be.

L. E. F.

## Eastern Saints Should Know

Attention is once more called to the appointment of Brother R. F. Healy, 7436 South Michigan Avenue, Grand Crossing Station, Chicago, Illinois, as Transportation Agent to assist conference visitors passing through Chicago. We would strongly urge that all travelers to the conference by rail write Brother Healy at once informing him when and by what route they will reach Chicago. This will enable him to have accommodations provided so that members of the church may travel together from Chicago. Sleeper arrangements will be made upon request. Your cooperation in this matter will be greatly appreciated.

THE FIRST PRESIDENCY.

## OF GENERAL INTEREST

### Tree Rings Tell History from 700 A. D.

WASHINGTON, December 10.—Solution of the most baffling question in the study of the pre-Columbian history of the United States—the dating of the scores of important Indian ruins of our Southwest—was announced today by the National Geographic Society.

The answer is given in a unique form, a tree-ring calendar, worked out from the study of more than 5,000 cross sections of living trees and timbers from scores of the major Indian settlements of our Southwest.

The quest for the missing dates extended over years. It ranged from astronomical study of sun spots, through geology, archæology, and kindred sciences, until it culminated in piecing together the fragmentary clues of timber and tree rings—evidence as conclusive as that of finger prints.

#### *Two Expeditions Involved*

Two series of National Geographic Society expeditions were involved in the results. One series, comprising eight expeditions led by Neil M. Judd, explored the world-famous Pueblo Bonito ruins in Chaco Canyon, New Mexico, and patiently dug from tons of earth hundreds of art objects, household utensils, and ceremonial appurtenances.

The other series, led by Doctor A. E. Douglass, studied tree rings from Pueblo Bonito and dozens of other ruins.

Of the daily lives of the people at the giant pre-Columbian apartment house at Pueblo Bonito, as at many other Indian ruins in the Southwest, which was North America's metropolis before Columbus came, we long have known as much as we do of the early Egyptians, Babylonians, or Persians.

As travelers stood in amazement before one or another of the ruins of these marvelous civilizations of our own continent, their almost invariable question has been, "How old is it?" And that has been the one question which archæologists could not answer.

#### *Scientific Value of Finds*

Doctor Gilbert Grosvenor, president of the National Geographic Society, in assessing the value of the finds of the expeditions, says:

"They have pushed back the historic horizons of the Southwestern United States to a period nearly eight centuries before Columbus crossed the Atlantic.

"They have discovered not only the age of the

great communal dwelling of Pueblo Bonito, metropolis of our aboriginal Southwest, but also have dated some forty other ruins whose time of occupancy hitherto had been unknown.

"Moreover, they have developed a tree-ring calendar which can be applied to all early ruins in which datable timbers exist.

"A collateral finding of great interest, yet to be developed, is the possible relation between the weather cycles clearly revealed in this tree-ring calendar of the Southwestern United States and similar cyclic variations being recorded by a third National Geographic Society Expedition (in conjunction with the Smithsonian Institution), an expedition which still is in the field, at Mount Brukkaros, Southwest Africa, making daily observations of solar radiation."

#### *1,200-Year Weather Chart*

Doctor Douglass, in his report to the National Geographic Society, writes:

"Just as the far-famed Rosetta Stone provided the key to the written mysteries of ancient Egypt, so the collection of an unbroken series of tree rings has made clear the chronology of the Southwest.

"These researches have carried the calendar back to A. D. 700 in the Southwest, and they have provided the beginnings of a continuous weather chart for 1,200 years.

"Through this work we have learned of some outstanding events in America which were contemporaneous with the conquest of Spain by the Moors, and we know that certain Pueblo Indian settlements were enjoying their golden ages when William the Conqueror faced Harold the Saxon at the Battle of Hastings.

"The earliest beam we recovered from Pueblo Bonito was cut A. D. 919 from a tree that was 219 years old when cut. Pueblo Bonito had reached its golden age in 1067 and was still occupied in 1127."

#### *Some Mesa Verde Dates*

In many instances, Doctor Douglass' report points out, one group name is applied to several ruins. The "talkative tree rings" enabled the explorers to date each ruin of the groups studied. Thus, in the Mesa Verde group, Cliff Palace is dated 1073; Oak Tree House, 1112; Spring House, 1115; Balcony House, 1190-1206; Square Tower House, 1204, and Spruce Tree House, 1216 and 1262.

Explaining the procedure by which the tree-ring calendar was worked out, Doctor Douglass explains:

"The method which we have used in extending the historical calendar of the Southwest is the outcome of a long attempt to read the diaries of trees. Every year the trees in our forests show the swing of

time's pendulum and put down a mark. They are chronographs, recording clocks, by which the succeeding seasons are set down through definite imprints. Every year each pine adds a layer of new wood over its entire living surface.

#### *How a Tree Registers Time*

"If every year were exactly the same, growth rings would tell the age of the tree and little more. Only in rare cases would they record exceptional events of any interest to us. But a tree is not a mechanical robot; it is a living thing, and its food supply and adventures through life all enter into its diary. A flash of lightning, a forest fire, insect pests or a falling neighbor may make strong impressions on its life and go into its diary.

"But in the arid regions of our Southwest, where trees are few and other vegetation scarce, the most important thing to man and trees is rainfall.

"This fact has helped vastly in our dating work, for certain sequences of years become easily recognized from tree to tree, county to county, even from State to State."

From sun spots to tree rings seems a long scientific jump. But it illustrates how one fact of science may have far-flung results in other fields. For Doctor Douglass is an astronomer.

#### *A Dramatic Confirmation*

"Originally my work was a study of sun spots," he writes. "It is known that there is a periodicity in their occurrence; they are most numerous at intervals of eleven years. As an aid in that astronomical investigation, I studied trees, for solar changes affect our weather, and weather in turn affects the trees in Arizona's dry climate.

"The first confirmation of our general interpretation of a relationship between tree rings and sun-spot periods came in a most dramatic way.

"Evidence of the eleven-year sun-spot cycle has been easily found in Arizona pine trees. The regular recurring periods had been recorded for 500 years by tree rings, except for the interval from 1650 to 1725. During that 75 years the tree rings gave no evidence of periodical changes in the weather as were to be expected.

#### *Independent Research Facts*

"Several years after we had encountered this puzzling fact, the late Doctor E. Walter Maunder, an eminent English astronomer, unaware of my findings, wrote to me that he had discovered that there were no sun spots between 1645 and 1715, and that if my tree rings did not indicate some effect of this absence of sun spots, my work was being conducted on an erroneous hypothesis.—*Saint Louis Times.*

# Centennial Conference

## Advance Information

In order to expedite the work of registering the hundreds of delegates and visitors who are expecting to attend the Centennial Conference, it has been thought best to ask that reservations be made in advance by mail. This plan is to enable us more nearly to estimate the number who may attend, so that an adequate supply of souvenir official badges, *Conference Programs*, and *Year Books* may be provided. It will also assist the committee which is looking after accommodations and reservations to provide rooms for the visitors.

Information covering the matter of registrations has been published in the *Saints' Herald* for March 5 and March 12. The registration plan was adopted because it is believed to be the most equitable and most business-like way to finance the General Conference. In order to get this matter before the members of the church, registration cards were sent to

each branch president in America with the request that the cards be given to delegates and visitors who expect to attend the conference, who should mail them at once, with check or money order for the registration fee of \$1.50.

The following is a duplicate of the registration card. It may be clipped and mailed if you do not receive one through your branch president.

Plans have been made to register conference delegates and visitors who are attending from Kansas City, Independence, and vicinity on Sunday afternoon, March 23. A committee, representing the Committee on Registrations and Credentials, will be on duty at the Auditorium in Independence from noon until six o'clock. Also a like committee will be on duty at the Central Church in Kansas City, Missouri, to register people from Kansas City during the same hours on this day.

Those registering in advance by mail will receive a postal card acknowledgment which, when presented to the committee at the conference, will entitle the holder to the official souvenir badge with his name thereon, a copy of the official *Conference Program*, a copy of the *Year Book*, and coupons for admittance to three of the major night programs. They are as follows: The Centennial Oratorio, *The Course of Time*; the Centennial Pageant, *Fulfillment*; and the Graceland Players' three-act play, *The Passing of the Third Floor Back*. There will be two performances each of these three events, and the coupons, which the one registering will receive, will entitle him to admission to one each of these events. Those who do not register and wish to attend these programs, and those who register and wish to attend a second time,

may purchase admission tickets at the following prices: The oratorio and pageant, fifty cents each; and the Graceland Players' three-act play, *The Passing of the Third Floor Back*, twenty-five cents.

With the exception of these three, there will be

no charge for any other conference meeting or program, with the exception of the Centennial Institute, which is offering thirty-seven hours of class work each day. Any delegate or visitor may take from one to four hours' work each day in these classes, which are held from 7.30 a. m. to 12 o'clock noon. An enrollment fee of fifty cents is asked from those who take work in the institute. If a person wishes to take the maximum number of classes, it would total forty-eight hours for the two weeks, and will cost him but little over one cent per hour. Outlines will be provided in most of the courses, which are given free to those who enroll. Many of these courses represent months of painstaking study and research on the part of the instructors.

The general church authorities find it necessary to again call attention to the necessity for making reservation in advance, if those expecting to attend

**Registration Card**

**THE CENTENNIAL WORLD CONFERENCE**

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS  
INDEPENDENCE, MISSOURI, APRIL 6-20, 1930

Name \_\_\_\_\_ City \_\_\_\_\_

Street \_\_\_\_\_ State \_\_\_\_\_

Give Priesthood Office, if any \_\_\_\_\_

Are you a delegate? \_\_\_\_\_ If so, what district? \_\_\_\_\_

How are you coming? By train \_\_\_\_\_ By bus \_\_\_\_\_ By auto \_\_\_\_\_

Have you made reservation of a room during Conference? \_\_\_\_\_

If so, where? \_\_\_\_\_

If not, please inclose letter to the Housing Committee explaining your needs. Send this card, properly filled out, to the Registration Committee, The Auditorium, Independence, Missouri, together with remittance of \$1.50 as registration fee. Make checks and money orders payable to Bishop A. Carmichael. A postal card acknowledgment will be sent. Bring it with you and present it to the Registration Committee on your arrival at the Auditorium, and your badge with your name on it and other materials will be delivered.

*Please fill out card in ink as this is to be a permanent record.*

# OFFICIAL

## Notice to Singers

Singers wishing to join the chorus of the Oratorio *The Course of Time*, to be given at the Auditorium on the evenings of April 13 and 14, should be prepared to sing the following choruses: The incidental chorus parts in "*The story of creation*," number 4; "*Harp, lift up thy voice*," number 5; "*Honor, dominion*," number 7; "*Lift up your heads, O ye generations of Jacob*," number 10; and "*Ein feste burg*," number 15; "*Babylon is fallen*," number 26; "*Awake and watch*," number 29; and "*The triumph of Christ*," number 32. Notice that we are omitting "*He that believeth and is baptized*," number 13. The men of the chorus should also prepare number 21, "*Away with Him*."

All men of both chorus and orchestra should prepare to wear dark suits, white shirts, and black bow ties. The ladies of the orchestra will wear navy blue or black dresses. The ladies of the chorus should wear all white dresses.

Everyone desiring to sing in the chorus should have filled out the blank which they found in their oratorio and returned it to Miss Mabel Carlile, Lamoni, Iowa. On this questionnaire you indicated your willingness to have your knowledge of the oratorio and its music tested. We have no thought of making this an individual voice test, but will probably take small groups on one or two of the choruses in order to test your knowledge of the parts you are to sing. Anyone who knows his part of the chorus will be assured of a place in the final chorus. We wish to emphasize the necessity of hard work on these numbers. The average choir singer will need from three to four hours' rehearsal each week in order to get a sure grasp of the material.

We are hoping that our chorus will be near eight

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the General Conference wish the local committee to secure accommodations for them. It is seventeen days until the opening day of conference, and those who delay a single day in making their requests for accommodations work a distinct hardship on the committee which is trying to protect their interests.

Address

*The Committee on Accommodation and  
Reservations  
The Auditorium  
Independence, Missouri*

THE FIRST PRESIDENCY,  
By Frederick M. Smith.

hundred in numbers. It will surely be an inspiring and grand ensemble. We are to be accompanied by a full orchestra of one hundred and twenty-five pieces, two pianos, and an organ.

MABEL CARLILE,  
Director of Adult Chorus.  
Graceland College, Lamoni, Iowa.

## Interpretation of General Conference Anthems

In order to unify the work of the various choirs throughout the church, we offer the following suggestion as to interpretation on the anthems to be used at General Conference. Remember, your admittance to the conference choir will be a copy of each one of these anthems. The Conference Choir should not be confused with the Oratorio Chorus. Choirs that have not been doing work of the difficulty of an oratorio should plan to join us on these anthems. We print below suggestions for three of these anthems. Others will follow in an early issue of the *Herald*.

MABEL CARLILE.

1. *Psalm 150* ..... Caesar Franck  
J. Fischer & Brother

This anthem should be sung in a very rapid tempo. Test it by your watch. Each beat should be twice as fast as the watch ticks. Continue this tempo until the middle of page eight. (Line 2.) While the voices sustain the word *Lord* in double forte, the instrument may slow down, leading into the next movement. The climax of the whole composition is reached in line two of page eight, and its effect is greatly enhanced if the preceding line at the bottom of page seven is sung in a soft, "breathy" manner. Now swing into the last half of line two (page eight) in a broad, dignified manner, continuing this style of rendition to the bottom of page nine, where Tempo I is resumed on the last two notes (soprano).

2. "*Bless thou the Lord, O my soul*," ..... Ippolitof-Ivanof  
Arranged by Norden, Boston Music Company, Publishers

There are several editions of this anthem. Unless your copy is the right edition, it is useless. Both the words and music differ in various publications. The edition we have selected is so well edited and marked that further suggestion is useless. It might be well to work with an instrument at the first few rehearsals, but drop it as soon as possible. This anthem comes from the great Russian school of unaccompanied cathedral chorus. Work it out, phrase at a time, perfecting every detail of pitch, enunciation, and expression. On page four, measure two, a hold over the first syllable of the word *ever* is very effective. The pianissimo at the close should be held until it gradually fades into silence.

3. "*New, every morning is the love*," ..... Bullard  
G. Schirmer Company

Even though the time signature indicates a 2-2 measure, the spirit of this anthem seems best expressed in a measure of four counts. The only difficulty this anthem presents to the director is in its long-sustained words at the end of each phrase. In these places the directors baton-hand should continue a steady beat of the time, while the other hand is held up before the chorus in stationary position until it is suddenly dropped to indicate the release at the end of the phrase.

MABEL CARLILE,  
Director of Adult Choral Singing.

# MINISTERIAL PROBLEMS

## Preparation by Doing

By J. A. Koehler

(Continued from page 301, Herald for March 12.)

Religious education must seek, not only to adjust the individual to his environment, but to create the especial environment to which the life of the individual should be adjusted. And the major items of the religious life, of the Christian social order, are economic, domestic, political, and cultural and devotional. It is in these relations that the individual must be saved. That is to say that the task of religious education is to effect the rebirth of the individual and, through his regeneration, the reconstruction of society.

And in our attempts to apply the principles of the Christian religion to the affairs of life, we have failed before we have begun if we are not aware of the fact that this age brings to religious education in a pressing way a special task; one with which, so far as we know, it has not before been confronted, and in the accomplishment of which we must make new and special applications of the principles of Christian religion to the affairs of secular life. The economic situations growing out of the industrial revolution, science and invention, advancements of the arts, increasing density of population and complexity of civilization, demand new definitions of rights and obligations; new duties for men in association; new concepts of justice; new and higher forms of expression of love of neighbor. And all that means the creation of a new social order and the preparation of the individual for the discharge of the duties of that new system of administration of the affairs of peoples.

It is logical, therefore, that the purposes of religious education, which is the purpose of the church, should center in this building of this Christian social order; we call it "Zion"; and in directing the energies of men of the church in and to this task. This is the logical purpose, again, because the task of the church is to order and to establish the government; that is, to build the kingdom; to bring into being a world ruled by the will of God. And all this means to order and to establish our own governments with justice and with judgment; to ground the essential activities of life in moral considerations—in considerations of right and wrong. This is the logical purpose of the church and of religious education, because all moral considerations are grounded in social facts; and, therefore, all moral development in the individual implies social adjustment. The church, then (and that means the men of the

church), seeks an economic society and industrial system that affords universal opportunity and real freedom for both muscular and mental activity (for all forms of association) which are morally motivated—which are put forth from a conviction that, under God, we must share the responsibility for the welfare of the race.

And here is both the significance and the test of personality: one's choices in relation to the creation, the uses, and the dispositions of things, both material and immaterial, which concern all men and in which the interest of personality centers because welfare and happiness is conditioned in their uses or consumption. "Using the things of this world in the manner designed of God; so that the places where the Saints occupy may shine as Zion, the redeemed of the Lord."

Religious education must think of the individual in relation to his environment. And this environment is made up of social relations as well as material things. In other words, religious education must seek right relations between both men and men, and between men and things. It is the habitual mode of conduct of the individual as expressive of his beliefs and his purposes in his relations as father or son, as employer or employee, as buyer or seller, as governor or as governed; as a citizen of the State; as a member of society which religious education seeks to influence and modify. And hence the obligation of the men of the church to order and to regulate their conduct in the fundamental social relations, to make it conform to the will of God.

All development is affected by exercise in the field in which development is sought. Moral development is achieved through exercise in social relationships. Somehow, if we men of the church are to succeed, lessons of thrift, of frugality, of justice, of mercy, and all the rest, must be taught. And they can be taught successfully, and the individual prepared for the discharge of these duties, only by practicing—by attempting to apply the principles of right conduct for men in association. If we would train people for musical expression, we must lead them into fields of musical expression. If we would train people for social expression on the Christian basis, we must lead into fields of social expression on the Christian basis. We must qualify for the Christian life by living that life. The salvation of the world, our own salvation, is a matter of setting up the government of God as the government of the people.

In this relation there are many things that can be taught in the experiences of everyday life; the sharing of both responsibility and the fruits of victory; the willful rendering of accounts; the giving of sacrificial services; the subordination of private

interest to public welfare; the development of a feeling of personal responsibility for the quality of the life of the group. We must make peace and good will tangible. And to do that, we must actually enact laws, build institutions, and regulate conduct—the conduct of the group, until it shall become the embodiment of good will, the crystallization of Christian sentiments, a people and a life out of which God shall shine.

The idea to which I seek to give special emphasis here is the necessity of lifting ourselves up out of the realm of fiction and into the realm of fact. We must stop using language and promoting activities which leaves government—the government of God, Zion, stewardships, mere figment of imagination, having no existence in fact, no relation to Christian personality, no bearing upon the satisfaction of human need, no reality, and no utility or power to save. We must make our objective tangible; it must be definite; it must be real; it must have form; it must be to a purpose; and it must have world significance.

Of what use is it, from the standpoint of religious education, to gather ideas or information merely for information's sake? Of what use is it to preach doctrine for preaching's sake or even for doctrine's sake? Such is theology. But religion is life. We must deal with ideas of human conduct that can be, that should be, that must be crystallized into social relations—into social forms which embody and express the sentiments of the people; and which preserve the ideal because they are real; and through this reality fire the imaginations of men and cause their lives to become molded into a living witness for God; which makes the Word flesh.

Law and order and social organization are essential to good doing on the kingdom-building scale. "There must be an organization . . . to advance the cause which you have espoused." No odds how well-intentioned the individual, there still must be rules to govern conduct on the highway of life, and organs of government; otherwise the very liberty we seek will be destroyed by the liberty we share. And religious education has no more important lessons to teach than lessons of self-discipline and social endeavor with a view to making real the ideals which men hold in common. If personal adjustment to a Christianized social order is the goal of religious education, then we have no other alternative but to set the stage that the individual may have opportunity to play his part and learn to make his contribution to the building of God's kingdom.

If you will that I give you a place in the celestial world, you must prepare yourselves by doing. Education is the preparation of the individual for the duties of life. The desire to share in the accomplishments of the church; the refashioning of the

life of the group to make it conform to the will of God; the desire to develop the skills and acquire the knowledges necessary to make them efficient workmen in the building of this new social order will arise from the tastes, or the foretastes, of the fruit of the adventure; and from the hope of sharing with others the fruit of the ultimate triumph of the cause of the church: the building of a society that is in fact the government of God. The one hope of religious education, and of religious educators, of preparing men for these Christian duties, is to *do*. "You must prepare yourselves by doing." If we would develop Christian men; not sports with a taste for speculation and games of chance; not mere gentlemen who neither insult nor inspire; but men with a passion for the uplift of humanity; then let us set the stage for exercise in the field in which development is sought.

### A Lesson in Giving

Two wealthy Christians were traveling around the world, and in Korea they saw a boy in a field pulling a plow, while an old man held the handles and guided the instrument. The visitors were rather amused and took a picture of the pair. They showed it to the resident missionary and asked him if these two people were poor. The missionary declared that they were very poor, but when the little Christian church was being built they were very anxious to contribute their mite. They had no money, and so they sold their only ox and gave the money to the church, and were glad that they were able to give their share. They did not feel like complaining, but rather thought they were very fortunate to have an ox to sell. This was the reason for the two doing their own plowing.

The wealthy lawyer, when he reached home, went to his minister and said, "I want to double my subscription to the church, and please give me some plow work to do. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say that I never yet have given to the church that which has cost me anything."

It is really a privilege to give to the cause in which we, with all our hearts, believe. Sacrifice becomes a joy when we are anxious to see a beloved cause prosper.—*Onward*.

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# ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

## Equipment for Ministerial Efficiency

By John R. Grice

Based upon a graph, or outline, used by President F. M. McDowell at a ministerial conference in Kirtland, Ohio, by which we were enabled to measure our ministerial efficiency, I have prepared this article. I trust it may prove of help to some young man who is desirous of climbing to heights of usefulness as a servant for the Master.

*Personal equipment* is something that must not be overlooked by one who would fit himself for the best possible service in the kingdom of God, for it includes physical and mental qualities and attitudes which require the "putting of first things first."

*Appearance* goes a long way towards helping the individual to a plane of success. It is, in other words, a prerequisite, or first thing. While it may be a matter for dispute as to whether "fine feathers" really "make fine birds," still the fact remains that they do help to make fine-looking birds.

*Carriage* has a great deal to do with our reception. Many an otherwise fine-looking specimen of manhood has utterly ruined his appearance by his slothful and slouchy method of carrying himself about.

*A good voice* should be acquired. It can be cultivated. A voice that is rough and harsh grates upon the nerves, while one that is carried along in a monotonous tone is extremely tiresome, and tired people are always hard to reach.

*In manner*, we can not afford to be rude or boisterous, for if we lack dignity and grace we can not hope to put across the message of life.

*Features*, we can not alter, but the impression they make for good may be enhanced by careful deportment and demeanor.

*We should obey the laws of health* so far as we know them, realizing that a fine physique adds to one's appearance, while the haggard, sickly, depressed-in-spirits-looking individual is neither imposing nor attractive. Health, vitality, physical skill, and control all have place in personal equipment.

*Intellectual ability* is a splendid asset and manifests itself best in grasp of the subject matter presented; insight into the spiritual realm, and breadth of reasoning powers as evidenced in our deductions.

*Mental balance* shows up in one's soundness and keenness of judgment. *It is an evidence of one's sanity.* Some people think they should say every-

thing they think. This is an unfailling mark of *insanity.* The mentally balanced man, with sound, keen judgment, will not always say *all* he thinks.

*The efficient minister will have a fund of information*, be broad in his sympathy, interesting in his presentation, and accurate in his deductions. He will not do too much generalizing. His interests and enthusiasms will be broad and fresh. If too narrow, they become unworthy of notice. He must possess initiative. He must not always wait to be directed, but must have some originality and independence.

*He must be socially equipped*, possessing such essential qualities as to make for effective work with others—teamwork.

To do this one must possess cheerfulness, joyousness, and optimism. The cheerful man can help others out of mental and spiritual depression because of his buoyancy of spirit. The optimist is the man who "sees in every difficulty an opportunity."

*One must be thoughtful*, kind, courteous, and tactful. If thoughtful, he will be considerate; if kind, he will be helpful to another; if courteous, he will regard the rights of others, and if tactful he will so direct his efforts as to *lead* rather than drive.

*One must be loyal and dependable.* Loyal to the institution of which he is a part. He will not bite the hand that is feeding him. He will not fail the church in adversity's hour.

*Possessing sensitiveness to social proprieties* he must be "fine grained."

*Having patience*, which he cultivates, his calmness and self-control will be attractive and of incalculable worth.

*One must be generous*, with a deep regard for the feelings of others—*giving* to benefit, never to harm.

*He must be eager to forgive*, believing that the prayer of Jesus will be answered upon the basis of his willingness to recognize its truthfulness.

*Cooperation and adaptability* are very valuable assets and go far towards making for success. To be able to cooperate with others and adapt oneself to conditions surrounding, will be found helpful indeed.

*Social influence; leadership.* Every minister must be, more or less, a leader of men. In order to best lead, one must understand men. This calls for the sympathetic touch, and a willingness to go before men to lead them to that which is good.

*Executive qualities are indispensable*, and the good executive must have, along with kindness and sympathy, forcefulness, competence, and ability to carry through.

*Professional equipment* should not by any means be neglected. It includes general and specialized knowledge, interests, skills:

(1) General education, culture. (2) Specialized knowledge of the church and its doctrine and program. (3) Knowledge of the religious nature and needs of both children and adults. (4) Interest in the lives of those whom he would teach and lead; the human touch of sympathy. (5) Interest in the uplifting agencies of his community. (6) Skill in speech. This will require a reasonable vocabulary, which should be ever-increasing, through study and use. Latter-day revelation admonishes, "Study all good books." (7) Grammar. Should have some knowledge. (8) Ease of expression; will be acquired through experience and study. (9) Have a capacity for growth; be interested in and spend time and effort for self-improvement.

*Religious equipment* includes social, moral, and spiritual qualities.

(1) One must hold affirmative convictions regarding the fundamental truths of Christianity. (2) Must be loyal to the institutions, affirmations, and ideals of the church.

(a) The Spirit saith further: That the elders and delegates assembled in business capacity are counseled to cease permitting the spirit of recrimination and accusation to find place in their discourse, either public or private, as it tends to destroy confidence and create distrust not only in those at councils where they occur, but to those to whom the knowledge of such a course of procedure comes by the voice of those who are present and witness what is said and done.—*Doctrine and Covenants 130: 8.*

(b) Those who go out from the assemblies and solemn conclaves of the church should exercise great care in their ministration abroad both to the branches where they officiate and in their preaching the gospel to those outside, to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation.—*Doctrine and Covenants 131: 4.*

*Had the above been heeded* by some men of the church who have occupied positions of trust and responsibility in the past, much of the troubles that we have been called upon to endure could have been avoided. Young men of the church of today will do well to heed this most excellent advice, which will facilitate their work as ministers for Christ, bringing blessings both to themselves and to the people to whom they are called to minister.

*Interpret convictions attractively and creatively*, so as to win men to the best in the church and in themselves.

*Support belief by speech*, ideals, acts, and attitudes consistent with ministerial calling.

*Be constructively socially minded*, giving enthusiastic support and sacrificing in the interests and agencies of social regeneration, especially those centering in the church.

*Above all, be "humble and full of love"*: a man of "faith," full of "hope," and "charitable" towards all.

Such a man will be constantly growing in reli-

gious interest, knowledge, and influence, and will leave a name to be revered and respected among all men.

## The Special Senses; and Throat, Teeth, and Nose.—Chapter 9

By A. W. Teel, M. D.

Philosophical speculation is not required to prove the validity of our sense organs. The special senses are located in the head, the seat of the mind, and are servants of the brain, or mind, its channels of perception of the outer world. These special organs are miracles of nature's finesse. To describe the eye alone would fill a volume. The organ of hearing is marvelous in its intricacy. Taste and smell are more primitive functions, but are valuable in conserving health and adding to the zest of existence. Touch perceptions are a matter of psychologic study. There is the sixth sense of direction, resident in the labyrinth of the ear. All these special senses may contribute to happiness and fitness, if not abused.

It is our object to enjoy these special senses in undiminished acuity. Hardness of hearing is a misfortune, as is dimness of vision, or loss of smell. As the years march on, we do not wish to become handicapped, so have a care of the value of sight and hearing, smell and taste, and abuse them not. Common sense is frequently violated in these matters by the wise and experienced, hence the need of a gentle reminder, lest we become as one shut in. A million dollars would be paid for recovery of sight and hearing by anyone possessing the sum who is so afflicted.

### *Symptoms of Eye Trouble*

Any kind of severe pain inside the eye indicates serious eye trouble, which is not owing to the need of glasses. There may be no outward signs, such as growths, granulations, etc., no itching or smarting. Such internal pain may betoken very serious troubles if the eyes are neglected, even though on the outside there seems nothing the matter. The eye may look bad, itch and smart or be inflamed, and show growths, swelling, or be sore or watery. Such external troubles may look more serious than they are, and if corrected in time the organ may soon become normal. Sometimes, quite often indeed, eye troubles are a symptom or sign of brain disease or defect. These symptoms may mean much or little. The appearance of spots or floating particles before the eyes, known as *muscae volitantes*, has but little meaning for the physicians, for these spots may be noticed in any form of nerve

trouble, in heart weakness, anæmia or blood poverty, or states of nerve exhaustion. They are simply the shadows of particles floating in the liquid of the eyeball, and are projected on the retina or back of the eyeball. They are just local conditions which have little significance.

Far-sight is known as *hyperopia*, and there is another defect of the lens of the eye known as astigmatism, both of which separately or together may be discovered by a specialist as responsible for eye-strain. In nervous people, the smallest amount of such defect may be a cause of irritational strain. Then again, weakness of the muscle inside the eye is the next most frequent cause of eye irritation. The correct discovery of the amount of such defect demands the offices of one especially skilled. Simple near-sight, or *myopia*, causes no strain, but when myopia is combined with astigmatism, the real eye-strain is in evidence.

#### *Effect upon the Body*

Let us briefly consider the derangements of the eye which induce trouble in other parts of the human body. Eye-strain shows itself not so much in the eye itself, in ocular or visual symptoms, but in nervous derangements that are often far removed and seemingly unconnected with the eyes in any way. The eye is the window of the soul, and on eyesight depends a good deal of the feeling of the subject. With good eyes, good feeling and a sense of welfare are associated. A little grain of sand in the eye will have its effect on the whole human being, because the sensation is reflected all over the body.

#### *Far-sight, Near-sight, and Astigmatism*

We have briefly mentioned far-sight, near-sight, and astigmatism. The latter defect is sometimes combined with either of the former, so that we may have astigmatic near-sighted people, and astigmatic far-sighted people. Astigmatism is a stigma or strain or shadow in effect. It is a twist of the lens of the eye along a line in any direction, and often is to blame for eye-strain resulting, with much headache and nervousness, especially in young women after the age of puberty. The symptoms of these conditions must not be neglected by the physician, especially in view of the fact that eye-strain, or *emetropia*, is responsible for many distant aches and disorders.

A *hyperope* sees well at a distance. His difficulty is poor vision for near work, for which he needs glasses. He may have headaches, eyestrain, melancholy, and worry and nervousness, for this reason. It is easy to see the signs of hyperopia or far-sight. The face may be under-developed, the eyes small

and beady, quick in their movements. The individual may be subject to *styes*, small, white, pimple-like growths at lid bordering under lashes, or to dried and watery conditions of eyes.

Nearsightedness (*myopia*) is a condition of faulty development exactly opposite to hyperopia. The cause in true myopia is supposed to be an over-development of the eyeball. False myopia is often present, due to cramp of the ciliary muscles, that control the lenses. This is due to an improper distribution of nerve energy. In both true and false myopia, the percentage of success in restoring the sight by "Eye Gladness Methods" is about the same as in hyperopia.

Myopia seldom causes any discomfort, except the inability to read well at a distance, and the need of holding a book or work close to the eyes. You may sometimes observe a man reading with the aid of magnifying glass, which is an injurious practice, or holding a book so close to the eye that the nose almost touches the page. In such instances it is most unwise to dispense with glasses. Especially do women err who wish to look their best without glasses, but who positively need them.

#### *Causes of Loss of Power of Accommodation*

The power of accommodation is the ability to adjust the lens of the eye to near and far vision, and the enfeeblement of such power reveals itself by inability to see distinctly at a distance or nearness at which the patient could formerly see distinctly and with ease. As the accommodative power diminishes normally from youth until about the fifty-fifth to sixtieth year, when it is practically lost, the age of the patient must be taken into account in all considerations of the faculty of adjustment. Likewise the refraction of the eye can be known because the accommodation can be measured. That is to say, we must determine by means of an instrument known as the ophthalmoscope in what manner light enters the eye and what happens to the rays and how the image is imprinted on the back of the eye, or the retina. We must determine in what manner the lens of the eye takes in the light, and how the light is turned through the watery interior of the eyeball. When a disease known as *glaucoma* is present, we can notice the loss of accommodation of the lens, and the whole eyeball is characterized by interocular tension.

The power of accommodation is further reduced in many conditions of deranged nutrition, or any abnormal condition which lowers the general vigor, such as neurasthenia, kidney disease, diabetes, derangements of the liver, after hemorrhages, and during recovery from exhausting fevers. More

characteristic is the influence of bad teeth, as the nerves of eye and teeth are closely connected.

#### *Causes of and Treatment for General Eye-weakness*

*Asthenopia* means eye weakness in general. There is inability to use the eyes persistently, on account of indistinctness of sight or discomfort and pain. Headache and other symptoms are induced by steady application. This is a very common complaint, due to many different influences, and it deserves special mention in this treatise. While the most important cause of asthenopia is optical defect, such as hypermetropia, astigmatism, or insufficiency of accommodative power, we can not ignore other influences, such as are present, optically, in the general constitution. Even if the eyes are optically perfect, they may be weak and easily tire, due to constitutional conditions.

While such troubles can be checked just as promptly as the eye weaknesses, by means of glass, it is seen that much eye strain is due to weakness of nerves, or to a nervous disposition. Cases occur where the family history denotes a neurotic disposition, or those who have been subjected to damaging influences, as overwork with confinement, anæmia, or diseases deranging digestion, like intestinal disturbances, or those who are the victims of neurasthenia or nervous breakdown. We have shown that it is possible to cure neurasthenia by rational health methods which are easily applied by any person with common sense.

Myopes seldom need glasses for reading before the age of 45 or 50. Such cases should strive to hold off the page at maximum distance, instead of yielding to the temptation to read closer and closer. Massage of the eyeball is not to be practiced except under expert advice, as it will possibly distort the eyeball. Furthermore, do not when sleeping rest the head so that pressure will be present against the eyeball. Myopes should also relieve their eyes of glasses when indoors and when not engaged in close work.

Astigmatism is a most common failing. Astigmatism may be true or false. This trouble always seems a bugbear, hard to understand by the layman. In fact, the author has seen many graduate physicians pretending to fit glasses who frankly admitted they did not understand astigmatism, or how to deal with it.

True astigmatism is a condition wherein the surface of the cornea or lens is uneven, much like a field with hills. Vision is possible, owing to the rays of light which enter the eye. Were it not that some means were provided to make these rays come to a focus or point upon the retina, vision

would be but a hasty sensation, or blurred image. Now, in astigmatism, some part of the surface of one or both of these tissues is of greater curvature than some other part, just as in a field some may be high land, the rest hollow, or flat. The part of greater curvature will bring light passing through it to a focus, while if it passes through the straight or flat part, the light would not be any different than if passing through plain window glass. A perfectly good magnifying lens, without hollows and irregularities, brings light to a sharp focus. But few lenses of the eye are as perfect as artificial lenses. Therefore it is necessary to aid nature with mechanical helps, in other words, cylinder lenses.

#### *Rules for Care of the Eyes*

1. Excessive illumination is injurious. Read neither in the glare of the sun nor in strong electric light without the use of proper shades.

2. Twilight, or flickering light, is injurious to read by.

3. Reading in trains or while walking; faulty position while working, writing; or while lying down, or in huddled position, or with light in front or rear, all are not beneficial.

4. Needlework, or reading fine print, for long periods, do harm.

5. Light should be indirect, soft, uniform, and diffused. Light is best if reflected from the ceiling. Electric lights should be covered with ground glass shades; or better yet, with light amber paper.

6. At the seashore in summer, occasionally use light amber glasses. These should be non-refracting, of good quality.

7. Reading in bed is not injurious if one is not in a cramped or huddled position, and if one sits erect and does not strain the neck muscles. The light over left shoulder is best, as shadows are voided from writing with right hand.

8. Occasionally rest the eyes, as continuous reading or application does harm. Practice looking at distant points once in a while.

9. It is a good practice to take a red-headed hat pin and hold it between the eyes at a distance of about one foot. You may then bring it slowly to within a few inches of the forehead and then take it back again, one foot away. Practice this exercise a few minutes several times a day, as this will strengthen certain muscles of the eyes which are often unequal in their powers.

10. A substitute for a weak salt water wash is 10 grains of boric acid to the ounce of distilled water. If the lids are granulated, or the eyes are inflamed, the oculist will touch the lids with an astringent lotion or salve. Cold compresses should be used in

inflamed conditions of the eyes, and the doctor's advice looked for promptly. Hot compresses, too, afford relief in painful conditions.

### *Hearing and Its Conservation*

In the United States there are 10,000,000 sufferers from defects in hearing, and the American Otological Society Research Fund is studying the causes of and remedies for their condition. If a small fraction of the money extracted by quacks from deaf persons could be diverted to this fund it would be to the relief of many present sufferers and the benefit of an incalculable number of persons in the future.

To examine the curious and involved mechanism of the organ of hearing is to be impressed with this miracle of the Divine Architect of our being. The auditory canal is continuous with the outer opening of the ear, and is a passage an inch and a quarter long. The skin lining this canal furnishes ear wax which is obnoxious to insects. This wax becomes dry and constantly falls out of the ear in minute scales. The middle ear is a chamber of irregular shape about half an inch long and a quarter inch across, and is called the tympanum or drum of the ear. The membranous drumhead is tense and elastic. Its margin is fastened into a circular groove in the bone adjacent to it, known as the malleus or mallet bone. The mallet connects with other very small bones, weighing together only a few grains, and all vibrate with the drumhead to affect the nerves of hearing that reach the brain. As many as three thousand nerve-fibers have been counted, these fibers being of different lengths, like the strings of a piano.

To conserve hearing, it is desirable not to introduce cold water into the auditory canal or to get the ears wet frequently, and to dry it out if water is within, as otherwise the hearing is enfeebled. No cotton need be stuffed into the ear to prevent "catching cold," as this renders it sensitive to changes of temperature. It is dangerous to attempt to remove ear wax with a solid substance, as the membranes are very fragile. Nature has provided for the protection of the parts within. Ear wax seldom causes deafness, so it is well not to pick at the wax within through a mistaken sense of cleanliness. The yellowish matter is not dirt, and one should not clean too deeply. As hearing is, next to sight, our most important sense, it is well to conserve it. Blowing the nose hard is a dangerous practice which in the course of time causes deafness. The middle ear tube, or Eustachian tube, which runs down from the bottom of the ear drum, has to be kept full of air in order to let the drum vibrate

properly. When the nose and throat become inflamed, the mouth of this tube sometimes gets blocked up and the drum can no longer vibrate well. If the ears ache, it is well to consult a doctor at once, for the purpose of preventing deafness, or the spread of the disease to the mastoid bones and the brain.

The proper use of the voice, such as reading aloud or lecturing or singing, seems to strengthen the muscles of the chest and gives tone to the organs of respiration. Not only the chest, but also the diaphragm and abdominal muscles are kept in constant action, and the muscles of the diaphragm are toned up by singing and speaking aloud and reading with sufficient emphasis. Practice good utterance, therefore, and experiment to acquire a rapid, distinct, and articulate enunciation. In this way, you may gain an evenness of tone, a confidence and complacency, which improves the personality noticeably.

### *Senses of Smell and Taste*

The senses of smell and taste are useful as guides to the selection of wholesome foods. The nose warns us of the presence of noxious gases. As a general rule, those articles of food and of drink which taste good are beneficial and wholesome, though things may be too highly spiced, and thus the taste become jaded. The preference for plain food, not highly spiced, seasoned, and flavored, is to be commended. The sense of taste may become depraved through tobacco chewing, the use of strong drink, and the like, and such practices as the eating of Mexican dishes. If appetite is deficient, the body does not seem to need the extra food because of constipation or biliousness.

Even pepper and spices may injure the taste so that we can not tell when food is bad. Sometimes the senses of smell and taste blend together. If the sense of smell is lessened by a cold in the head, appetite is lessened. If the nose is stopped, persons can scarcely recognize the taste of onions.

The inside of the nostrils ought to be washed out, but care should be taken not to get the liquid in the Eustachian tube. Then scrub teeth and scrape tongue. The amount of debris found on the rough surface of the tongue should be cleaned away. Such a cleansing of nostrils and mouth must remove millions of disease-producing germs. Because of our daily contacts with dust and dirt, we accumulate numbers of germs. It may not be possible to remove all of them by any ordinary process of cleansing, but small numbers of germs are preferable to an army of them. The chances of infection, particularly from colds, which are so com-

mon in wintertime, may be guarded against in the simple way suggested.

The mouth must be cleansed with frequent washings, with weak solutions of boric acid (teaspoonful in a glass of water), or bicarbonate of soda (teaspoonful in a glass of water).

The teeth should be brushed with or without the use of a dentrifice (powdered chalk with myrrh added). Food should not be allowed to collect between the teeth, a quill toothpick being used to remove it. The dentist should be visited sufficiently often to keep decayed teeth under control, and to secure the removal of those which are beyond repair. One can scarcely realize the harm to the digestive apparatus from decayed teeth and sores in the mouth. Offensive breath from this cause, or from any other, should be investigated and removed, not only because it is an evidence of injury and ill health, but because it gives discomfort to others. A rubber massage brush for the gums is excellent.

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### Pentecost

When we read the Acts of the Apostles, which is taken up with the doings of the apostles after Pentecost, we are struck with the incongruity between the apostles and their acts. Here were very ordinary men doing extraordinary things, thinking in an extraordinary way, leaving an extraordinary effect in the changed lives of men and society. The very temper and spirit of their lives was extraordinary. They seemed to have found power by which to live. And far from being rampant emotionalism, the striking thing is their amazing balance and sanity. They burned with zeal, but they met issues and crises of the most far-reaching consequences and met them with pose and insight. They picked their way through intellectual and moral bogs and quagmires and marked out paths which we today tread with safety and salvation. And, more than that, they brought to bear upon life a power that redeemed men and made them immediately God-conscious; that changed the moral and spiritual climate; that turned dull, drab life into the spiritually gay and taught a sad world to sing—and to sing in spite of.—*E. Stanley Jones, in The Christ of Every Road.*

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A great thing is a great book; but a greater thing than all is the talk of a great man.—*Disraeli.*

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# NEWS AND LETTERS

## Northern Saskatchewan Young People's

The annual young people's convention was held in the chapel, Main and Dufferin, Friday, Saturday, and Sunday, February 21, 22, and 23. Saskatoon Branch members entertained all visiting Saints throughout the convention. Elder E. L. Bowerman, of Shellbrook, was in attendance; also Sister Skinner, of Wilkie, and numerous young people from different points in Northern Saskatchewan.

Friday morning a goodly number assembled for the opening prayer service at nine o'clock, Elders Christy and Bowerman in charge. Class work followed. Sister Christy opened with an enlightening address on "*Thinking with youth*," and was followed by Brother Christy, who chose as a subject "*Fundamentals of religion*." Sister Diggle stressed "*Purity and truth*" in the final forenoon session.

At two o'clock in the afternoon the young people reassembled. Class work occupied the afternoon, the subjects taught being "*Vital problems of youth*," "*Moral and spiritual courage*," and "*Religious education*."

In the evening Branch President C. E. Diggle gave the address of welcome, after which the young men's club entertained with a humorous sketch, "*Sewing for the heathen*."

The young people of Saskatoon Branch are editing and printing a monthly paper. Miss Nina Beckman read articles therefrom, which were of a high order, some educational, others humorous, original poems, philosophical articles, legal and social columns.

The chapel was fairly well filled Saturday morning for the prayer service. Class work began at 10.30 and was continued again at two o'clock in the afternoon, creating unusual interest. Some of the subjects taught were "*The origin of the church*," "*Ideals for youth*," "*How to choose a life mate*," "*Adolescence and its problems*." Sister Christy handed questionnaires to young and old. The answers roused much interested discussion.

The recreational period was devoted this year to a wiener roast, which was greatly enjoyed by all the young people, Brother Bowerman and Sister Skinner chaperoning the gay party. A group of the below teen age young people was invited to an opposition wiener roast at the home of Brother and Sister Diggle.

A playlet, "*The ten virgins*," was staged by members of the Temple Builders Saturday evening at eight o'clock. Brother E. L. Bowerman, president of the northern section of the United Farmers, gave an illuminating address on "*Labor and love*."

Sacramental service was at eight o'clock Sunday morning, a splendid spirit being present. Sunday school was held as usual at 9.45. Sister Christy addressed the congregation for ten minutes on "*Temperance*."

At eleven o'clock Brother Bowerman preached an able sermon on "*The brotherhood of man*."

Several young people read papers or delivered short orations on some of the following subjects, "*The restoration of the Jews to Palestine*," "*A message to the Indians*," "*The land and laws of Zion*," "*A ministry called by revelation*." Some of those who took part were Sisters Ethel Cruce and Pearl Denton and Brothers Henry and Frank Piedt, McRae, and Clifford Moran.

At the final session, by special request, the play, "*The quest of the Red Men*," was repeated. The building was packed to capacity. Brother Christy followed with a dynamic message on "*The history of the Indian and its connection with the Book of Mormon*."

So came the convention to an end. All voted it the best yet. Highlights were the spirit of fellowship which prevailed, the interest in the class work, and the noticeable growth of the youth of the district during the past year.

The *Saskatoon Daily Star Phoenix* gave splendid publicity to the convention, publishing three articles of approximately fifty lines each and also an excellent picture of Brother and Sister Christy. This created much interest throughout the province as both are now known far and wide by their radio voices.

## Books

By Poul S. Nielsen

"The love of reading will always take us into the best possible company. To read good books is to commune with great men."—*Ruskin*.

It has also been said that a house without books is like a house without windows. Where there is no vision the people perish, or where there is no desire for knowledge the people will not have the desire to improve their talents.

Almost everyone in the world today reads something, if it be only a billboard or the funny paper in the *Bugville Daily*, and Latter Day Saints are no exception. In many homes there is a wild scramble to get hold of the paper just to see who is going to have the next divorce in Hollywood or to find some other immaterial piece of news or scandal. In other homes the only books to be found are the *Bible*, some treatises on diseases of animals, and perhaps a novel or two on the order of the works of Nick Carter or Buffalo Bill. These are seldom read. The *Bible*, perhaps, was given as a gift when the man and his wife were married, and its chief use is to record the births and deaths of the family and lay on the parlor table. Even that use is passing with the age.

God said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Some have taken this a little too exactly, it seems to me, so exactly that they have never made an effort to help themselves by improving their talents through the study of good books. But the question may be asked, What is a *good book*? Any book which will improve a person's faculties in a wholesome way must be classified as a good book.

To compile a list of books which would suit everyone would, I fear, be a hopeless task, but a few rules can be given. Of course the *Bible* should be found in all Latter Day Saints homes, both the Inspired Version and the King James Version. The *Book of Mormon* and *Book of Doctrine and Covenants* should also be found on the bookshelf. Any member of the priesthood ought to have the *General Conference Resolutions* and some of the tracts the church is printing. Of periodicals the *Saints' Herald* should be in all homes where there is one member, and wherever there are children they should have access to *Stepping Stones* and *Zion's Hope*. The Herald Publishing House is at present sending out some very desirable books, and it can secure any book published in the United States.

Do you ask, Where am I to find time to read? That is mostly a question of making wise use of the few spare moments in a day all can afford. You will certainly not deny that President Roosevelt was a very busy man, and yet he was also well read. He devoted fifteen minutes every day to reading. If we would read in good books as much as we read, or many of us, the daily papers, we should be far better off.

All of us should be vitally interested in this day in expanding our intellectual breadth. A few minutes a day devoted to reading will help us in attaining this. Books are not now high priced. Most of them can be secured in some cheap edition. It is not necessary to spend a great amount of money to secure a few.

I recall the words of some writer, whose name I have forgotten, to the effect that it is wiser to spend five hundred dollars on good books for children than to spend two thou-



sand dollars on a college education for your grown son or daughter. All of us are familiar with the old saying: What you learn in the days of your youth, you will not forget in the days of old age.

Why not teach our children to love good books? It will help them grow.

## Meetings in Western Oklahoma

By A. H. Christensen

The meeting at Canton is progressing well and has yet another week to go. Some appear to be near the kingdom. The meeting will close Saturday, March 15. Sunday is an all-day meeting at Seiling. On March 23 an all-day meeting will be held at Alva.

All Saints living within reasonable radius from these points are invited to attend. This will finish our last campaign for baptisms that can be made in the first century of our church existence in latter days. If there are any in your locality who have been intending to make their covenant with God, why not urge them to make it right at the beginning of the century? Come to these meetings with that purpose in view. We will try to have some of the district elders present on these occasions to assist in the ceremonies.

## New York and Philadelphia Conference

The semiannual conference of New York and Philadelphia District February 22 and 23 proved most helpful and engrossing to all the members privileged to assemble in Philadelphia. Attendance of local members was excellent, and more than seventy visitors came from Archibald, Baltimore, Bloomsburg, Brooklyn, Delaware, Elk Mills, Johnson City, Scranton, and Independence. A detailed account of the business session which occurred at 6.30 Saturday evening appears in Conference Minutes in this issue of the *Herald*.

Activities of the second day of the conference opened at eight o'clock in the morning with a priesthood meeting. Apostle R. S. Budd presided, being assisted by District President T. J. Elliott. With the commemoration of the centennial anniversary of the church immediately before us, the priesthood were inspired by the appeals of consecrated men to go forward with hearts and hands revitalized and rededicated to the consummation of the great task ahead. A prayer meeting was in charge of Apostle Budd at nine o'clock, Brothers A. D. Angus, sr., R. J. Hawkins, and Henry Carr assisting. The opening remarks by Brother Budd and Patriarch Angus were followed by other inspiring prayers and testimonies. The Spirit was manifested through one of God's servants to Brothers Budd, Robley, and Jaques.

The eleven o'clock sermon was by Brother J. A. Jaques. "How long wilt thou forget me," an anthem by Carl Pflueger preceded a vocal solo by Sister A. Glassford, of Brooklyn. The theme of the sermon was "The expressions we give in our lives." It was a challenging message to youth to carry on. Briefly he said that such achievements as Pittsburgh's civic centers, International Art Gallery, the mile and one half tube for automobile traffic under the Hudson, and the modern skyscrapers are results of inspirational ideas put into action. Some men live and die, others' thoughts and deeds live long after them. Some families live through a praiseworthy posterity. Men and women have given their lives that others might live. Have we in preparing to carry on in life neglected the important obligations of service? Unselfishness was the keynote of Christ's message. If you would be perfect, prepare yourselves in the various arts and crafts, but do not neglect the more important phase of service—service to others. Be a builder.

Elder T. J. Elliott was the afternoon speaker, presenting

the duties of the church membership in keeping alive the ideals for the perpetuation of which men have given their lives. He interestingly reviewed the work of the church pioneers, giving emphasis to the significance of the Centennial.

The Women's Department met at four o'clock, Sister H. L. Livingston addressing the gathering concerning the tasks of the women.

Apostle Budd spoke from a number of scriptural references at the vesper service Sunday.

The conference was adjourned until Saturday and Sunday preceding Labor Day, 1930. Elk Mills, Maryland, will be the place for the holding of the gathering.

## Santa Ana, California

Under the leadership of the branch president, Albert M. Starkey, Santa Ana's newly elected pastor, the branch is going ahead. Brother Starkey, who works every day, besides taking care of branch duties, is a busy and active pastor. He has much enthusiasm and holds a high goal for the branch to reach. If everyone helps, this will be one of the most active and progressive locals in California, because we have an able leader with a high aim.

Other newly elected officers are: Branch clerk, Mildred Calkins; treasurer, James Farley; chorister, Rebecca Mills; librarian, Lena Odom; auditing committee: Sister Lola Mitchell, C. E. Calkins, J. W. Inman; flower committee, Lola Mitchell. Sunday school officers are: Superintendent, Sister C. E. Calkins; assistant superintendent, Sister Odom; secretary-treasurer Evelyn Parks; Department of Recreation and Expression officers are: President, Donald Nemmo; vice-president, Clarence Mills; secretary-treasurer, Rodney Engel; ladies' aid officers: President, Sister Anna Kuhn; secretary-treasurer, Sister A. M. Starkey; friendly visitor, Sister C. E. Calkins; cradle roll superintendent, Sister A. M. Starkey.

Average attendance at Sunday meetings is about fifty, with prayer service moderately attended. The Department of Recreation and Expression is enjoying good interest and doing many things. The women are active under their leader, meeting every other Thursday afternoon at the homes of the members. Sister Kuhn has sponsored some good dinners in the church basement served at moderate prices. The last meal served was a turkey dinner which was enjoyed by all.

Brother Albert Starkey is making business arrangements in order that he may soon leave to attend General Conference. He and Sister Starkey are driving back and anticipating a good trip. Brother David Carmichael will leave by train in time to get back for conference and will have a visit with his parents before leaving for home. Brother David and Phyllis have as guest at present the former's uncle, known to the entire church, Presiding Bishop Albert Carmichael. He will spend two weeks with them.

Thelma Irene Davis and James S. Reaks, of Corona, California, were united in marriage at the home of Brother and Sister Albert M. Starkey, of Orange, California, February 10, at high noon, in the presence of the immediate families. The bride's uncle, Albert M. Starkey, pastor of our branch, performed the ceremony.

Sister Charlotte Beal, formerly of Independence, Missouri, passed away at Orange California, January 18 and was laid to rest in Central Memorial Park Cemetery. She leaves besides her husband, five small children. Pastor Starkey, assisted by H. L. Holt, of Whittier, conducted the service.

Eldon Heminway, a pioneer of Orange County, died in San Diego in January and was buried in Fairhaven Cemetery at Santa Ana. Brother Starkey conducted the service.

The members who are leaving soon to attend conference are receiving good wishes for a happy trip and visit from those who are unable to go. We expect them to bring back to Santa Ana inspiration and new courage for the tasks before us.

## New Philadelphia, Ohio

On February 23, 1930, occurred the death of Sister Elsie Goudy, wife of Elder William L. Goudy. Sister Goudy underwent an operation at Union Hospital February 17, and it was thought she was improving, but a sudden heart collapse caused her death. Her death was a sad blow to this branch, Sister Goudy having been a faithful and active member of the church since childhood, and her loss will be felt by all who knew her. Sister Goudy was a devoted wife and mother. She leaves besides her husband, one daughter June, also her parents and two sisters. The hearts of the Saints go out in deep sympathy to her bereaved family, and our prayers are that God will sustain them in their sorrow. God's will, not ours, be done. Funeral services were conducted by Elder E. G. Hammond, of Barberton, assisted by Elders John Carlisle and A. B. Klar of this branch. Members of the priesthood acted as pallbearers. The funeral was largely attended, and many beautiful floral tributes were evidence of the love and esteem in which our departed sister was held.

A combination church and Sunday school was held March 9 with large attendance. Elder E. G. Hammond, of Barberton, was present and preached an inspiring sermon.

Many local Saints are preparing to attend General Conference in Independence.

Plans are going forward for Easter. The children's program will be in charge of Sister Hazel Noble and Sister Edna Howells.

## Stockton, California

### Clay and Sutter Streets

The annual branch bazaar for 1929 netted a financial return of \$149.88.

Installation of officers took place December 8 under the supervision of District President G. P. Levitt. The work is moving along smoothly, a force of consecrated workers being active.

December 20 a baby girl arrived at the home of Brother and Sister Root. She was named Cora Lee and was blessed under the hands of the pastor, assisted by Brother Brokaw.

District President Levitt delivered a forceful sermon December 22, using as his theme "*Re-writing the Christmas story.*"

A Christmas tree and program were had in the evening.

The Temple Builders gave a social for the young people at Brother Bolton's home, Sister Rena Haas entertaining the adults at her home at the same hour. Both parties watched the old year out and the new year in.

Beginning with the first sacramental service of 1930, the branch took part in the week of church-wide prayer service.

January 9 the Department of Women gave a Jiggs supper, realizing a sum of more than nineteen dollars.

Sacramento's choir motored the evening of January 17 to Stockton and presented the cantata "*King all-glorious.*" The following evening a number of young people and children gathered at the home of Sister Tinkess and enjoyed a real children's party, with games, music, and refreshments.

Beginning February 12 President Levitt held a four-day series of meetings, which was followed by an all-day Sunday service. District Bishop Edward Ingham occupied the pulpit at the morning service. A sizeable representation was present from Sacramento Branch.

William Edward, son of Brother and Sister Root, was led into the waters of baptism by the pastor February 15.

The Department of Recreation and Expression under the management of the district president of the department, George Thompson, put on a program, members from several branches taking part. One feature of special notice was a play directed by Doctor Wood, a professor from the College of the Pacific, dramatizing the return of Naomi and her

daughter-in-law from Moab to Bethlehem. Sister Eliza Kaiser took the part of Naomi, Sister Maxine Haas the part of Orpah, and Sister Lesta Darrow, Ruth.

A bake sale was held February 21, from which the committee realized \$41.57, the proceeds to be used in the improvement of the lower auditorium which when completed will have a plaster finish on the walls, a stage, a modern lighting system, besides a kitchen with built-in conveniences and a large gas range.

Sister Kinney, who has been in a critical condition for several weeks, is showing slight improvement.

Several in Stockton are making preparations to attend General Conference.

## Cherokee, Iowa

Cherokee Branch is alive and striving to do its part in the work of latter days. All departments are in good condition, and interest has been fine throughout the winter. The Sunday school gained three members in February, and the average attendance was increased. The Christmas offering is now almost half of last year's total, some being interested who were not before.

Twenty-eight children have adopted the junior stewardship books issued from the departments' office of the general church. They will keep their own accounts of money earned and spent and tithing paid. Brother E. M. Chiles has been appointed sponsor of this activity. Brother Chiles is also branch solicitor, having held this office a number of years.

The Department of Women is holding regular meetings every two weeks. This year they are using the *Book of Mormon* for study. A successful bake sale was held in February, netting the sisters a neat sum.

The junior church service held the last Sunday in the month shows some improvement over previous meetings. Brother Dewey Hatch is in charge of this movement, and we think as the experience of this department advances, the meetings will become more and more helpful.

Brother E. L. Edwards was a visitor the last Sunday in January. He was speaker at a special service in the afternoon. His splendid sermons and earnest efforts in support of God's work help to make him always welcome in Cherokee.

Brother L. G. Holloway arrived February 12 and held special meetings for ten days. Weather and sickness interfered somewhat with attendance. The sermons were fine, and the spirit directed our brother in the presentation of his subjects. The members were glad to accept the many new thoughts given. Brother Holloway was in charge of a good priesthood service the Sunday afternoon he was here.

Sacramental and prayer services continue to be spiritual and of great benefit to those who attend. A goodly number of members are present at the midweek meetings.

Brother F. M. Sheldon is bedfast and has been so for several weeks. Heart trouble is the cause of his illness. The Saints are praying for his recovery in the near future.

March 2 was a busy day, opening with priesthood meeting. This was followed by Sunday school and later by sacramental service. At 2:30 in the afternoon, two candidates were baptized by Pastor A. R. Crippen. The new members were confirmed by Brothers Crippen and W. W. Reeder, who also blessed three children. Brother J. T. Spence was in charge of this spiritual service.

Brother Reeder spoke at the evening service, his text being "*Neither do I condemn thee; go and sin no more.*"

The priesthood are trying to convince the Saints that we must live together for the good of all the group and not ourselves alone. If we can accomplish this task, we shall feel that we have advanced toward the goal we hope to reach—Zion.

All are looking toward Independence, where the General Conference will soon convene in the greatest gathering the

church has ever had. For months the prayers of the members have been for the success of this assembly and the blessing of God's servants who are directing his work. Brothers Albert Haynes and Alfred Ballantyne from this branch expect to attend.

We are much encouraged. With such a continuation of interest as is ours at present we should move forward as never before. The priesthood hold meetings every two weeks for instruction and counsel. The results are being manifested in a united effort to serve God and his people at all times.

Sister L. E. Peterson, a member of two years' standing, writes good news of the progress of the Race Track, Montana, Sunday school. They are following the program outlined in the *Herald*. They have had the second of these programs presented by the junior church. The young people are interested, and the programs are helpful to the older members.

### Missouri Valley, Iowa

March 10.—Throughout the past month the events in this branch have tended toward the making of a happy and progressive community spirit.

The men gave an oyster supper which was a decided success. All had as much as they could eat.

We are now working on the dramas which are running in *Vision* and expect to give them during the hour occupied by the Recreation and Expression Department. We have organized a large class in dramatics, and the members seem much interested. Sister Louise Louis, who received her training at Graceland, is in charge.

### Salt Lake City, Utah

The Utah district conference, held at Salt Lake City February 15 and 16, was thought by many to be the best ever held here. The church was filled, and chairs were put in the aisles to accommodate the audiences at the various services. Apostle M. A. McConley gave the Saints much encouragement.

Since last writing we have had three more baptisms, making eighteen in about six months. Brother John Carleton was a Presbyterian minister but was never satisfied. He has made an extensive study of all religions, both inside and outside of Christianity. Like all true sheep, he recognized the Master's voice in the gospel, and it is gratifying to know that Brother Carleton and his wife are now very happy in the work. Brother Carleton is delivering some interesting and instructive lectures on the old world religions in our Sunday evening class. The young woman, who also was baptized, is a relative of those who were baptized a short time ago. There are others interested who will doubtless soon unite with us. Two of the men who have recently united with us, formerly of the Utah Church, are now elders and doing good work as missionaries, teachers, and preachers. At least one of the new families will attend General Conference.

When we first came here Brother and Sister Conyers told of a prophecy delivered by a former apostle, W. H. Kelley, that this year would mark the beginning of a good work to be done in this valley, and conditions look very favorable for a great ingathering. Our work of gathering to Missouri, and the teaching and practice of stewardships, is making a real impression on many people here.

Our aged Sister Winkworth is fairly well this winter, and her faith is strong in the church work. It would do many of our young people good to hear her strong testimony of how she found the truth in the Reorganization after being in the Utah Church for many years.

All the departments are doing well under efficient leadership. Sister Rich has a good class in teacher training and another in the study of the *Book of Mormon*. The young ladies are forming a band of Temple Builders and are much interested in the work outlined.

We hope the ministry passing through Salt Lake City will stop and give us some sermons.

### Tulsa, Oklahoma

Amid the many preparations we are making for the Centennial Conference, the Central Oklahoma district conference was held in Tulsa February 14, 15, and 16. At this time delegates for the Centennial Conference were elected. Brother Ed. Dillon, of Oklahoma City, was named chairman of the splendid group that is to represent us.

Among the visiting priesthood were Elder William Bath, who preached the week preceding conference. Apostle E. J. Gleazer spoke during conference, and Elder Z. Z. Renfroe, pastor of Oklahoma City Branch, the two weeks following conference. Patriarch Samuel Twombly occupied the morning hour Sunday, February 16, with one of his inspiring sermons. A solo was sung by Pauline James Arnsen, accompanied by Sister Belle James. At the evening service the Tulsa Choir rendered the anthem, "*How beautiful upon the mountains,*" Sister E. E. Atkins directing, Mary Goldsmith accompanying. Pastor Falice Cunningham was in charge of the meeting, Elder Z. Z. Renfroe assisted. The sermon was preached by Apostle Gleazer. At the close of the service Sister Myers, of Holdenville, sang "*My task,*" being accompanied at the piano by Mattie Martin.

After conference Brother Bath went to Oklahoma City to hold a two-week series of meetings, while Apostle Gleazer began the meetings in Tulsa. We enjoy his presence and like to hear him in the pulpit. He went from here to Denver, Colorado. The meetings were continued by Brother Renfroe.

The junior choir, under the direction of Frances Roberta Skinner, made its initial appearance February 23 at the evening service. Blanche Hill is accompanist.

The church was filled to capacity each night as the Saints came from neighboring towns to hear these unusually fine sermons. Brother Renfroe is one of the church's outstanding young ministers. We are confident he will accomplish much good for the Father. February 28 he preached a sermon on the *Book of Mormon*. A play entitled "*Other sheep have I*" was presented after the sermon. Claudia Cunningham directed the play. Sister Alma Adams sang "*By the waters of Minnetonka.*" The singer beautifully costumed as an Indian maiden, brought to mind vividly the realization that the Lamanites are the Indians we see about us today.

At the close of the meetings two people desired to be baptized, and were brought into the kingdom of God.

The annual business meeting was held at the beginning of the year. Falice Cunningham was retained as branch pastor, Riley Cunningham and Evan Hopkins as associate pastors. Winifred Goodwin is to continue in the offices of financial and publicity agent. Sister E. E. Atkins was unanimously reelected director of the music department. Sister F. H. Cunningham was elected secretary and recorder; Frances Roberta Skinner, reelected branch reporter. The new department of drama is under the supervision of Harry Robinson. Sister Evan Hopkins is director of the Women's Department. She has an able body of assistants, and we feel assured they will accomplish many things of worth during 1930. The Department of Recreation and Expression proved a success last year, and we hope it will continue successful under the new method we are using. Winifred Goodwin is director of this department for another year. Religious education in all departments is under the direction of Evan Hopkins.

On the third sacramental Sunday of the new year, we met in humility and love to renew our covenant and be spiritually

rebaptized. With a spirit of reverence and consecration we listened to the familiar hymns played by Sister Lackwood Moore. Pauline James Arnson sang the beautiful solo, "One hour with Jesus," being accompanied by her mother, Sister Belle James. Each communion Sunday brings these two from Claremore to worship with us. We are happy to have them.

March 7 came bringing warmth and sunshine, and wakened a few flowers from winter's nap. Bright and early in the morning it brought a tiny visitor to the home of Brother and Sister Winifred Goodwin. They have named the gift James Edwin. Sister Goodwin before her marriage was Goldie Adamson, daughter of Brother and Sister Peter Adamson.

## Pleasant Valley Branch

Lucasville, Ohio

March 11.—Because the Saints are scattered throughout the country and roads are made impassable by the varying weather and because of sickness, attendance in this branch has not of late been so good as heretofore. However, we think that the next few weeks will change conditions for the better, and we can see no real reason for our local failing to prosper this year.

We have a full quorum of officers, one elder, two priests, one teacher, one deacon. The Lord has blessed us greatly.

At our district conference one of our priests was ordained an elder, and a teacher was ordained a priest.

Teacher Luther Crabtree has suffered with double pneumonia for the past few weeks, but he is now improving.

Elder Walter Culp has been a busy servant of the Master. He has been called a number of times to administer to the sick, and the Lord has been with him.

Sister May Crabtree is suffering at this writing. We pray that she will soon improve.

A baby was born a few weeks ago to Brother and Sister Charles Culp. Sister Culp is not regaining her health as fast as we had hoped.

Mr. Leonard has started the singing lessons on Saturday evening. It is hoped that he will be of much help to the members.

Our hearts go out in sympathy to Brother and Sister O. A. Rexroad, of McDermott. Oscar O. Rexroad, four-year-old son, passed away at his home March 9 of pneumonia. Besides his parents he leaves one brother, William, and three sisters: Juanita, Gertrude, and Genevieve. A brother, John Ancell, eleven months old, was buried Saturday, March 8, also a victim of pneumonia. Funeral services were held at the home of Ervin Bauser, the sermon being delivered by Elder Richard Shope, of McDermott. Interment was in Rushtown Cemetery.

## Southwestern Kansas District

Elder J. W. Wooten having been appointed by general church officers to labor in the district for two months, went first to Winfield, Kansas, to hold a series of meetings. The intentions were to hold but one week's services, but the interest was so keen and the instructions were so good that it was deemed advisable to hold for two weeks.

On the second Sunday of the services, February 16, most of the district officers met at Winfield to hold an all-day meeting. Those of the district officers present were: Brother Charles T. Pooler, district president; Brother J. W. Wooten, district counselor; Brother Ira G. Whipple, bishop's agent; Brother Clayton B. Crooker, Sunday school superintendent; and Sister Minnie M. Barraclough, superintendent of Women's Department. Several Wichita Saints accompanied the officers on the trip.

The Sunday school was in charge of the district superin-

tendent, assisted by the local officers. Good interest was manifested in the class work. After the Sunday school was dismissed, Sister Margaret Pooler played a piano solo. Brother Pooler gave a short talk. Then the Women's Auxiliary of the Sons of Civil War Veterans of Winfield presented the Saints of Winfield with an American Flag. After a flag salute and pledge, and the singing of "America," Brother Vickory, pastor of Winfield, gave an acceptance speech on behalf of the branch.

At the eleven o'clock hour Brother Ira G. Whipple delivered a good sermon on "Stewardships."

In the afternoon Sister Barraclough gave a talk to the Women's Department. This talk was followed by a round table meeting conducted by Brother Whipple, answering questions about the stewardship plan.

After the formal opening of the 7.30 meeting, Sister Adell Dorth sang a solo, accompanied on the piano by Brother Richard Campbell. Then Brother Wooten occupied the hour on the subject of "Authority of the ministry in the Latter Day Saint Church."

While the interest was very good among those that attended during the two weeks, the attendance might have been better. Brother Wooten brought to the Saints some soul-inspiring sermons along the line of the social program of the church. The Saints at Winfield were greatly benefited and strengthened. One Indian woman was baptized during the meetings.

From Winfield, Brother Wooten went to Hutchinson, Kansas, where he held forth for two weeks.

## Winfield, Kansas

March 10.—The latter-day work is making slow progress in this city. The working organization of the church is alive, and although many of us are not as far up the ladder of progress and activity as we should be, considering the time, we are climbing. We have prayed in faith and feel that we must succeed in action. There is need for definite prayer to God to send more laborers into the vineyard.

During the past year we have had no missionary in this district, but we have been favored with many good sermons from members of Wichita Branch. We are grateful to Brothers Stoff, Whipple, Pooler, and others.

Much of the renewed interest here can be attributed to Brother J. W. Wooten, who began a series of lectures February 9 which continued for two weeks. While no additions were made to the membership, no definite missionary effort being made, the speaker stating at the beginning that he was directing his talks to the membership, we feel the lectures have given us much determination and desire to study and move forward. We hope that we may be able to keep in mind and effective in our lives the many good things presented. The theme underlying his lectures was "The laws of stewardship and tithing." Brother Wooten's cheerful disposition and friendly smile endeared him to the hearts of the members here. These were very successful meetings.

Sunday, February 16, a number of the women of the Sons of Veterans came in and presented a beautiful silk flag, for which we are thankful. We are glad to report the addition to our branch of Brother and Sister Hollingsworth, from Emporia, Kansas.

Our group of workers is small, but in looking back over our past record we can see that we have accomplished a number of things.

The Women's Department is organized with Sister Vickery as president; Sister Brant, assistant; Sister Dorth, secretary; Sister Hollingsworth, friendly visitor. We feel this department is one of the chief factors in keeping the branch alive, and the women solicit the prayers of the Saints that they may function collectively and individually in doing well the things which are at hand.

The Sunday school is growing in interest with Sister

Grace Crooks as superintendent. Under the leadership of Chester Crooks the Religio progresses.

We regret to have to report the death of the little son of Brother and Sister Loyd Vickery, of Arkansas City. The funeral was held in charge of Brother Stoft, of Wichita. We extend sympathy to sorrowing relatives.

## Akron, Ohio

For the past month and a half, Akron Branch has been enjoying splendid sermons by Elder James Pycok, of Toronto, Canada, held on Monday, Wednesday, and Friday evenings, as well as frequent Sunday sermons. As a general rule these meetings have been well attended, and through the persistent efforts of the publicity staff, six newspapers have furnished free advertising, sermonets, etc.

The young people's class which is taught by Frank Ebeling, held a kid Valentine party the night of February 11, and Friday evening, February 14, the Department of Recreation held another Valentine party. Both were well attended, and everyone present had an enjoyable evening.

The church school reports a substantial increase in attendance during the last several months, and through the unified services, more young people remain through the preaching services.

An exact count could not be obtained, but it is estimated between 225 and 250 were present at the Sunday services of the district conference held at Akron, March 1 and 2. Patriarch Richard Baldwin, Apostle C. F. Ellis, District President James Bishop, District Bishop Charles Fry, and Patriarch A. E. Stone were among the delegates. Apostle Ellis gave a most interesting and enlightening talk Saturday evening, and with the aid of his lantern slides enabled us to appreciate the hardships and trials of our noble missionaries and the customs of our brothers and sisters on those far-off islands in the Pacific, the South Sea Islands.

Brother Baldwin selected the title "*Feed my lambs*" for his Sunday morning sermon, and in the sacramental service which was held at two o'clock many testified concerning the inspiring points contained in this simple but impressive sermon.

## Moorhead, Iowa

March 12.—Attendance at services has been on the increase during the present year. Perhaps some have made and are carrying out new year's resolutions. A marked interest has been noticed, not only in attendance in the Sunday school classes but also in the preparation of the lessons. There are credit contests being conducted between classes for possession of banners, and "I was early" badges appear to be working good results.

The Department of Recreation and Expression meets at 6.45 Sunday evenings under the supervision of Brother Glenn Wilson. The study of the *Doctrine and Covenants* has proved interesting to a large class. Lesson period is followed by programs arranged by different families in the branch. Brother Elbert A. Smith's short plays for each month have proved instructive. The play for February with short talks, prayers, and special musical selections occupied the entire evening's service.

The local priesthood have occupied during the regular preaching services of the year excepting one sermon from District President Gunsolley.

Cottage prayer services have been well attended and of spiritual benefit to those present.

Brother Mark Jensen occupied the pulpit at Logan, February 9, at the morning hour, Brother Harold Mann taking him there.

January 26 the Saints enjoyed a visit from District President Gerald Gunsolley and Sister Carl Crabb, of Logan.

Brother Gunsolley delivered an instructive sermon in the morning, and in the evening Sister Crabb and Brother Gunsolley gave instructions in behalf of the work of the Women's Department. We trust good results will follow. Basket dinner was served at the Aid Building.

The evening of February 20 a large attendance of Saints and friends assembled at the church and enjoyed a treat in the form of a musical program rendered by Sister Margery Horn, accompanied by her mother, Sister May Horn, who was formerly a Moorhead girl and known as Sister May Kestersen. Her daughter, Margery, is only fifteen years old, but she has had her beautiful voice in training for over four years and is now often heard over the radio. The family was moving from Sioux City, Iowa, to near Saint Louis, Missouri, and stopped overnight with relatives in Moorhead. The Saints greatly appreciated the privilege of listening to the program. They sincerely hope Sister Margery's talent will continue to be used in the Lord's work.

The Women's Department served dinner to one hundred and sixteen persons February 26 at the expense of the Fox Chemical Company, of Des Moines. An all-day program and demonstration was conducted for the benefit of the farmers, by Mr. Frank Fox assisted by others. Their efforts were appreciated.

A number of members spent the evening of March 10 with Brother J. J. Boswell, helping him celebrate his birthday.

To date sixteen subscriptions to the *Conference Daily Herald* have been sent from Moorhead Branch.

The military funeral service of Brother William La Seur, conducted by the Moorhead Legion, the sermon being preached by Brother J. Carl Ballantyne, of Lamoni, was held at the church March 4. Brother La Seur was eighty-four years of age and had resided in and near Moorhead for many years. Since the death of his wife, about fourteen months ago, he has lived with his daughter, Sister Charles Ballantyne, of Lamoni. He was a man much loved for his sterling qualities not alone by many Saints but also by many neighbors and friends. He was brought from Lamoni to his former home for burial by the side of his wife and son Harvey.

Pastor T. O. Strand of late has delivered a series of chart sermons on ancient *Bible* history which has been interesting.

Sister Merrill Struble has gone to Rochester, Minnesota, for consultation with the Mayo Brothers regarding her health.

## La Junta, Colorado

March 11.—Our hearts were made sad by the death of Oscar Bair, who passed away January 15, 1930. He was ever at our services and social gatherings. He leaves a host of relatives and friends to mourn his passing. The funeral sermon was a source of comfort to the ones who were left.

On account of insufficient class rooms in our little church building in North La Junta, the Saints voted to have our Sunday school and evening services at the American Legion Hall which is more convenient in many ways. It is much closer in, and we have three class rooms. Since we have been meeting there attendance has considerably increased.

For two Sunday evenings we had illustrated lectures on the subjects "*Industrial Zion*" and "*Group stewardship*." This made us realize that the church is making greater progress along these lines than ever before.

We have of late had added attendance and interest in the women's meetings. Brother McDowell has been conducting classes along lines of "*Family worship*," which have been of lasting help to all.

La Junta Branch went over the top in its financial quota for the last year, and all declare their blessings as a consequence.

February 19 a successful supper was sponsored by the Department of Women. There was a ready response from

the business men of the city, and many favorable comments were made. Brother McDowell met each patron at the door to make him welcome. One hundred and fifty partook of the supper.

Sister Brown, the efficient superintendent of religious education is preparing to teach a class in "*Teacher training.*" Books and other material have been obtained.

Throughout the winter the cottage prayer meetings have been a great help to everyone attending. Brother McDowell has conducted a half hour class each Thursday evening before prayer meeting on "*Living abundantly.*"

The adult class has been studying the all-absorbing topic of "*Stewardships.*" Those in the class have received a greater vision of stewardships.

We have had greater success in financial affairs the past year than ever before. The envelope system was used, each one pledging so much weekly. The same system will be in use this year.

There is considerable agitation about the possibility of erecting an adequate church building in a more suitable location. Since using the three rooms at our disposal in the hall where we meet, we are more fully convinced of our need for a church home.

All enjoyed the sermons of the district president and of Brother E. P. Darnell, as well as a visit from the latter's family.

About twenty-five boys and girls, under the leadership of Brother E. M. Stevens, are beginning their junior stewardship program and plan to keep their individual record books.

We very much regret to have Brother and Sister O. A. McDowell go from our midst. Brother McDowell has been a source of inspiration to each one during his stay here. He has given untiring effort to the upbuilding of the work in La Junta. We feel the result of his effort here will remain with us throughout the coming years. He has been appointed to Tulsa, Oklahoma. They will leave shortly after the middle of March to do some special work in Independence. On their last day with us, March 16, we are planning a basket dinner and all-day meeting at the hall. It is not yet definitely known how La Junta Branch will be cared for.

## Douglas, Arizona

March 12.—Members having moved away from this little branch faster than they came in, the work here was carried on by a few, and attendance was quite small for a number of months. Under the faithful efforts of our late pastor, Brother H. D. Simpson, who passed away December 7, 1929, attendance and interest gradually increased, and we now have a Sunday school attendance of from twenty to twenty-five. The superintendent is Sister Lillian Simpson, and Sister Tee Taylor is assistant superintendent. A contest for more members is on between the Busy Bees and the Willing Workers, and we look for good results.

Branch services are under the direction of Elder S. D. Condit, who has the assistance of Elder F. M. Dearborn and Junius Taylor, priest. A noticeable attendance and interest in services are now being enjoyed.

On Friday nights the young people participate in programs presented under the auspices of the Department of Recreation and Expression. This is materially helping to interest the young in Sunday school. Brother Forrest Golding is superintendent of this department.

Prayer meetings are held each Wednesday night, usually at the homes of the members.

Several Saints from here expect to attend General Conference.

A pretty church wedding occurred Sunday, March 2, when

Sister Pearl Josephine Dearborn, daughter of Brother and Sister Frank M. Dearborn, of Douglas, became the bride of Brother Andy Miller, of Bisbee. The ceremony was read by Elder S. D. Condit. The wedding march was played by Miss Lillian Simpson and L. W. Upton. About seventy-five friends were present to witness the marriage. After the ceremony a reception was held at the home of the bride's parents. The bride was attended by her Sister, Miss Dorothy Dearborn; Mr. Miller was accompanied by Clyde Adams, of Bisbee. The young couple will make their home in Bisbee.

## Portland District Young People's Convention

The young people's convention of Portland District drew to a close Sunday evening, February 23, with everyone feeling that the three-day meetings had been very much worth while. Young people from all over the district, as well as from Kelso and Longview, Washington, were in attendance. Brother George Lewis, Spokane, Washington, missionary, spoke Friday evening at the opening service.

Saturday was taken up with prayer service in the early morning, followed by classes conducted by Sister Anna Dobson on "*Religious education in the home*"; and "*Problems of youth*," by Elder Eli Bronson. This class was well attended by the young people. In the afternoon a round table was conducted by District President S. A. Dobson.

An entertaining evening finished the day. The eight o'clock hour was given to the young people, in charge of Sister Leone Bronson, superintendent of the Department of Expression of Portland Branch. She called on a representative of every branch and mission present, to tell something of the hopes, ambitions, and activities of the home group. Sincere responses of desires to qualify and "make good" in this great work were given by every young man or woman called upon. Brother George Lewis gave an interesting and amusing talk on Australia and his experiences in America. Miss Freda Young and Mrs. Sylvia Root furnished solos for the evening.

Sunday morning found a large number gathered at the church for early worship led by Brothers Dobson and Thompson. At ten o'clock the church school conducted very instructive classes. Sister Ethel Bronson, district superintendent, was in charge of the adult division, while Sister Lillian Livingston, Portland superintendent of church school, conducted the primary department. Brother H. W. Savage delivered the sermon to the junior church in the lower auditorium at the eleven o'clock hour, and Brother Eli Bronson was the speaker in the main auditorium.

Brother Savage spoke in the afternoon, and Brother George Lewis, of Spokane, delivered the closing sermon Sunday evening. His subject was "*Hearers and doers*," and he pointed out that we must no longer sleep on our privileges; that we must truly be "doers of the word" in these latter days. We have talked long enough about redeeming Zion, thinks Brother Lewis. How about *doing* something? And so think a goodly number of us with him. We are trying to remember his words as we go back to our daily routine—and apply them. "Not *hearers* of the word alone, but *doers* of it, too." We realize that we have failed to be doers to the best of our ability or Zion would be much more of a reality than it is. A half hour of music preceding Brother Lewis' sermon added to the spirit of worship for the evening.

Others assisting with the music were the Portland Choir; Perry Hunt, pianist; Leone Bronson, soprano; Lila Livingston, contralto, Eli Bronson, baritone; and a ladies' quartet.

The young people of Portland District felt that a convention at this time would be a preparation for the coming April conference, regardless of the fact that many of them might not be able to attend and they were certainly not disappointed in their anticipation.

## The Australasian Delegation

By W. J. Haworth

Fifteen representatives of the Australasian Mission left Sydney by the Royal Majesty's Steamship *Tahiti*, for San Francisco, *en route* to Zion, on February 20. A wonderful send-off was accorded us by the Saints of the metropolis the evening before we sailed, and it seemed as though there were something like four hundred of the Saints on the wharf to see us off. Never has there been such an enthusiastic Latter Day Saint farewell in our country. The handclasps of friends, the kisses of relatives, bouquets for the sisters, streamers for the men and women alike, the clicking of cameras, frenzied searchings for this friend or that relative who had been lost in the throng—all these made up a scene of happiness, sorrow, smiles, and tears. Many were going from their homeland for the first time, and for all the parting was a severe wrench. All gloried, however, in the fact that we were bound Zionward. We are coming, brothers and sisters, with every faculty alert, desirous of seeing all there is to be seen of progress in the establishment of Zion, and of experiencing the joys of the centennial.

We have had a very smooth passage, and there have been very few whose *mal de mer* attacks have been severe or persistent. Some who were expecting to be seasick have been pleasantly disappointed. At Wellington, New Zealand, we went ashore and for a day and a half endeavored to visit the isolated Saints at that point. Though we did not meet some of them, we did have the pleasure of nice visits with others. A call at Raratonga gave us the opportunity of seeing the sights of that island. We note that this is the place where our missionaries were boycotted by the powers that be. We note also that there is now a Seventh Day Adventist Church there, so probably we might be able to defeat the boycott now.

March 3 we arrived in Papeete, Tahiti, met the missionaries, and were escorted to the church at Terona, where we were accorded a most enthusiastic welcome. Elder Farthing presided and interpreted the speeches. Rocotama offered prayer. Then Horahitu, who is making the trip to Zion with us, delivered an address of welcome which was interpreted by Elder Farthing. The writer responded on behalf of the delegation, the greater portion of his speech being interpreted. The natives seemed to enjoy the fact that I still remembered sufficient of their language to make an uninterpreted finish. We were then introduced to the gathering, each one standing for the ceremony, while Elder Farthing told the offices we held and gave other facts concerning us. This over, the meeting closed, and the Saints come forward to shake hands. They were very enthusiastic about this, some of them coming back three and four times. A short visit with the Farthings, and we returned to the boat for dinner, where Brother and Sister S. W. Ballard were our guests.

At 7.30 p. m. a sacred concert was held in the church, Elder Farthing, assisted by the writer, presiding. The native brothers and sisters furnished the greater portion of the program, but the Australians contributed about a dozen items. It was good to hear the songs of Zion sung in both tongues and to participate in the privileges of the occasion. To our party it was a season of great joy. The style of entertainment was new to the majority, but the wonderful spirit of the occasion impressed all. On the other hand the native Saints had been preparing for many months to meet us and to give us the experiences which proved so precious.

We heard *himines*, native and *pu pu* (foreign) to our hearts' content. In addition each of us received a present of some kind—a fan or string of shells—and were truly grateful for the saintly spirit which prompted these gifts. The concert was lengthy, but no one tired. At its conclusion our native brethren and sisters who would not be at the boat the next morning, came to say good-bye. We love these

brown brothers and sisters and rejoice that they share the gospel hope with us.

Next morning at six the ship sailed again. This time we had with us Sister Farthing, Brother and Sister Yager, Horahitu, and the Farthing and Yager babies. A goodly company of native Saints with Brother Farthing stood on the wharf and waved us good-bye. Again we held streamers and felt the thrill of parting with those dear by the ties of the gospel. Brother Farthing looked lonely as he stood on the wharf holding a blue steamer at the other end of which were Sister Farthing and their little girl Gloria. He is carrying a heavy load of responsibility, and we pray that the blessings of divine direction and heavenly peace may be given him.

We are now nearing San Francisco. All is well with the party, and we look forward with keen anticipation to the experience of meeting the Saints of Joseph's land.

## New Castle, Pennsylvania

March 11.—Saints of New Castle were very glad to have Elder T. M. Carr, district president, here for a series of sermons which began February 23. March 4 Apostle Clyde F. Ellis arrived and spent three days here. The hall was well filled at all services. Many nonmembers were present. Thursday night Brother Ellis and Brother Carr left for Pittsburgh to attend the district conference. We hope to welcome them back to New Castle at an early date.

## Holden Stake

Blue Springs

The Saints here have been having some wonderful prayer and preaching services. A few weeks ago Apostle Roy S. Budd spoke at the morning hour on the text, "*Come unto me, all ye that labor and are heavy laden, and I will give you rest; . . . for my yoke is easy and my burden is light.*" The effect was forceful and inspiring. Elder D. A. Whiting was also one of the February speakers. He stressed the necessity for the Saints putting on the whole armor of God.

Communion service of March 2 was indeed a communion with God. The Spirit spoke in commendation of the pastor, and one of the young sisters regarding the work she should do. At the evening service Pastor Hattey spoke on prayer, stressing the need of the family altar.

The General Conference officials have assigned the young people's classes of Blue Springs space to be furnished as a home library room. They are working diligently, and the exhibit will soon be ready. We invite conference delegates to visit our display.

Brother Frank Veenstra, returned missionary to Holland, preached here March 9, his first sermon in English in three years. His text was John 15: 1-5. Sister Veenstra and a young man from Holland sang two hymns in the Dutch language. The boy can not understand English, but they enjoyed the Spirit in the songs. At the evening service, Brethren Henry Stahl, Bullard, and Turner explained the Boy Scout movement to the enjoyment of all.

The branch is growing. Four new families recently came in. We welcome them. They are the families of Brethren Stowell, Spease, Inman, and Starks.

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## Chase County Branch

Lamar, Nebraska

March 12.—The Saints recently moved into the new church home and are enjoying it. The building, though not new, is nicely furnished inside and out, and best of all, it is ours. The auditorium is about thirty-two by forty feet and is well equipped with a corner pulpit, oak pews, piano, and all the things which add to the spirit of worship.

The day of opening brought a snowstorm, which, together with an abnormal amount of sickness, decreased attendance. Several carloads of members arrived from Wray Branch, sixty miles away, and spent the day.

Following the Bible school a sacramental service was held, Pastor Ward A. Hougas in charge assisted by Elder A. E. Tabor, of Wray. Brother Harold Tabor, of Wray, was ordained to the office of priest at this service in harmony with the direction of the district conference.

A basket dinner interested everyone at noon. And Brother Hougas preached one of his dynamic sermons in the afternoon. While the day was cold and the weather was stormy, the building was comfortably filled.

Last Sunday marked the monthly junior church service. The second Sunday of each month the morning church hour is given to the junior service. The children offer the prayers, read the scripture, play the piano, and form the choir. They give inspiration to all. Brother Hougas told them the story of two buttons, bringing out in an effective and simple way the lesson he had in store for them. So great was the response to the service by the juniors that the pastor has

agreed to include with each morning service a ten-minute story period preceding the regular sermon.

One of the best recreational services held in many months was conducted last week with Sister Vera Travis in charge. Many interesting things are planned for these Friday night services, including a full-fledged play on which the cast is now working. Nonmember interest is the greatest at these services, and the possibility of missionary work is almost unlimited.

Every junior in the branch, together with some nonmember Sunday school attendants, has engaged in the junior stewardship work and is keeping his record. A contest is also in motion to increase the attendance with a treat in sight for the winners about July 1.

We are expecting to accomplish much this year and feel that the same spirit pervades the work here as elsewhere.

## Far West Stake

Twenty-eight Baptisms in Saint Joseph

As a beautiful and fitting climax to a two-week series of meetings conducted by Apostle J. F. Garver, twenty-eight souls were inducted into the kingdom Sunday afternoon, March 16, Decision Day.

In a unique and original manner Brother Garver centered his discussions around the story of the prodigal son—God as the father and we as the sons. The far-reaching effect of the gospel through this series will not be completely realized and appreciated until eternity draws aside the veil.

At two o'clock Sunday, in the lower auditorium of First

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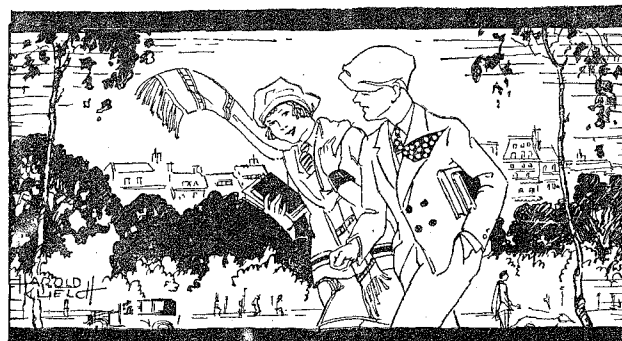
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Church, a large concourse of Saints and friends met to witness the baptism of the twenty-eight persons—children, youth, and middle-aged. Those officiating in this gospel ordinance were High Priest Coventry Archibald, Elder R. E. Jones, and G. T. Richards a seventy. This was beautifully supplemented by the piano rendition of gospel hymns played very softly.

Confirmation services were held immediately following immersion, in the upper auditorium.

Thus added responsibility and greater joy have come to the Saints of this branch. May God abundantly supplement our honest endeavors to carry out our obligations to his newly found children.

## Kansas City Stake

### Central Church

Signs of spring could have been seen everywhere as last Sabbath Day was ushered in. Here and there fluttered a bird, and tiny blades of grass made their appearance to do their part along with the glorious sunshine in making a wonderful spring day. Influenced by a touch of spring, attendance at both Sunday school and the morning preaching service was very good.

Marguerite Johnson Blaine contributed her talent to the Sunday school service, singing a very lovely soprano solo, "Behold what manner of love," by MacDermid. Sister Sallie Forties told the children the morning story, and it was not only appreciated by the junior, intermediate, and primary departments, but also by the members of the adult division.

Following the return from the lesson study, Pastor C. E. Wight continued his Sunday morning talks, which are inspiring and uplifting to all who come within the sound of his voice.

The 7.45 service was occupied by Bishop J. A. Becker, who gave an illustrated lecture on "Agricultural stewardships in Zion." There was a goodly number present, and his discourse contributed much enlightenment to the Saints on this subject.

Final results of the Elliott Latter Day Saint League Basketball are as follows: First place, Central; second, Chelsea; third, Fourth Kansas City; fourth place, Bennington. Central team will play the Saint Joseph Latter Day Saints Team March 22. A number are planning on seeing this game in Saint Joseph.

At the recent special conference, held for the purpose of selecting delegates to General Conference, the following were chosen: Sister D. H. Blair, Bishop F. B. Blair, Sister F. B. Blair, R. E. Browne, R. J. Crayne, Sister R. J. Crayne, Evan A. Fry, Sister H. A. Gould, Maude Gunsolley, Sister Sarah Hawkins, Sister H. A. Higgins, H. A. Koehler, Sister H. A. Koehler, George Mesley, Sister Blanche Mesley, Sister P. J. Raw, W. B. Richards, Harvey Sandy, Seth S. Sandy, Bishop C. A. Skinner, Sister C. A. Skinner, C. E. Wight, Sister Luella Wight, Sister J. O. Worden, E. W. Lloyd, and Sister Blanche Green.

Our hearts were made sad with the death of Sister Frederick S. Anderson at the Independence Sanitarium Thursday evening, March 13. She was apparently recovering from a major operation, but there was a sudden change which resulted in her death. Her gentle manner and loving devotion to those things that were embraced in the cause for which she stood, made her loved by all. Funeral services were conducted from the church on Monday afternoon in charge of Bishop F. B. Blair. A quartet composed of Marguerite Johnson Blaine, Luella Wight, Evan Fry, and Alfred Hitchcock rendered several numbers, "Beautiful Isle of Somewhere" and "In heavenly love abiding." Bishop Blair offered the invocation and delivered the obituary. Patriarch H. O. Smith spoke comforting words to the bereaved ones, bringing to mind the nineteenth chapter of Job: "O that my words were now written, that they were printed in a book." Concluding this service, the body was borne by six of her

brother associates to its resting place in Mound Grove Cemetery. The display of flowers around the casket and pulpit bespoke the abundance of friendship that was our departed sister's privilege to enjoy in this life. Surviving are her husband, Frederick S. Anderson, and two sons, Frederick, jr., and Norman.

### Heathwood Church

This congregation is in deep sorrow on account of the passing from this life of Sister Phœbe Tucker, wife of Elder John Tucker, identified with and closely engaged in the work of the church since her childhood on the Kansas side. Her death occurred March 11, 1930, after a period of lingering sickness. She was stricken at the home of her daughter, Leah Eskridge, Chicago, Illinois, and returned home a short time before her death. Besides her husband, she leaves three daughters, Sister Eskridge, Sister Marie Johnstone, and Sister Blanche Green, the two latter residing in Kansas City, Kansas. She was born September 10, 1874; baptized May 6, 1894, and married March 14, 1895. The funeral sermon was by Patriarch Ammon White, prayer and eulogy by Bishop F. B. Blair. The soloist was Professor Edwin Edwards, and the service was held at the Quindaro Church, March 14, at 3 p. m. Brother White chose as a basis for his sermon Matthew 20: 26-28: "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even so the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." It was pointed out that this sister had spent her life in the active service of the Lord, devoting her energies and time to the cause she so dearly loved. As Jesus had gone about doing good, she had been found on a mission of love for humanity, endeavoring to acquaint all with whom she came in contact with the beautiful gospel of Christ. Sister Tucker bore a faithful testimony to the truthfulness of the latter-day work. She will be greatly missed, as she was a capable counselor to those in charge of local or stake affairs, occupying positions of trust in the various departments during her busy career. She was laid to rest in Highland cemetery, Kansas City, Kansas.

### Argentine Church

The series of special meetings being conducted by Elder W. I. Fligg will be continued another week, the interest warranting the effort. Brother Fligg was the speaker Sunday night.

### Chelsea Church

Patriarch Ammon White and Elder W. I. Fligg were recent speakers, giving some good material to think about.

March 9, Elder William O. Hands spoke on "How we talk to ourselves," which, he says, indicates how we behave.

Doctor E. G. Davis, astronomer, gave a very interesting illustrated lecture on the stars last Sunday evening, a fine audience listening to the entertaining speaker. He also was the speaker tonight, Elder W. S. Brown being the occupant of the sacred desk at eleven o'clock.

Brother and Sister R. J. Crayne entertained the O. B. K.'s at their home the evening of March 8. Twenty young folks spent the time playing games.

Chelsea tennis players are getting out their rackets, and six or eight were seen on the courts on Saturday.

The Wednesday evening prayer meetings are fairly well attended, and it is hoped that this attendance will increase.

Brother Robert Sears's wife, who has undergone a serious operation, is showing a little improvement.

Brother and Sister Cecil Conklin are now residing in Little Rock, Arkansas, and Chelsea misses two of its good workers.

The junior church service under the direction of Sister R. J. Crayne is being well attended. Sister Crayne has been appointed recreational leader, to take the place of Brother Cecil Conklin.

The Boy Scouts, Elder A. W. Sears leader, are manifesting much interest in their line of endeavor, and are looking forward to the season just ahead with enthusiasm. They are planning many events in the great outdoors.

## Independence

### Stone Church

"Let us decide to be happy," was the suggestion of Apostle Paul M. Hanson in his sermon Sunday morning, Decision Day. The way to be happy is to cooperate with God in making happiness, he said. When we let Christ become everything in our lives we shall have the peace and the life abundant that he came to give us. God can not be found except by asserting the best that is in us. We are constantly in need of making fresh surrenders to Christ. "All things work together for good to those that love the Lord."

The Stone Church Choir, under the direction of Paul N. Craig, sang, "O thou that tellest good tidings to Zion," from Handel's *Messiah*. Marcine Smith sang the soprano solo. Musical accompaniment for the service was played by Robert Miller, organist, and George Miller, pianist. Elder Wallace Smith presided and was assisted by Elder Frank McDonald.

The intermediate young people in their eleven o'clock service observed Decision Day, appointed by the general church, and *Book of Mormon* Sunday for their department. Sister Flo Burton, a teacher in the department, exhibited and explained the uses of a number of articles of Indian wearing apparel, ornaments, and a beautiful peace pipe. These were gifts given by the Indians to Sister Burton and her missionary husband, the late Elder P. R. Burton, who labored several years among the Red Men. Sister Burton is presenting an attractive collection of Indian relics to the general church.

For a scripture reading Elder H. W. Harder, in charge, read Mosiah 9: 33-49 from the *Book of Mormon*, and Elder S. A. Thiel, superintendent of the Stone Church Sunday School, spoke on "The significance of Decision Day."

An afternoon baptismal service commemorated the observance of Decision Day. The new font in the lower auditorium of the Stone Church was the place of baptism for twelve souls, most of them children: Paul Berntal Smith, Edith Fern Thompson, Lois Marie Hampton, Vera May Dutton, Sara Emma Odham, Lois Jeanne Williams, Jeanne Meredith Barto, Thomas Peer, Mrs. Belle Ramsey, William M. Norman, George W. Barnett, and Fred Gygax. Members of the ministry officiating were John F. Sheehy, H. G. Barto, M. T. Williams, Arthur Thompson, F. A. Cool, R. J. Lambert, and M. F. Gowell.

Immediately following the ordinance of baptism came the service for the blessing of babies. Six infants were given blessing in the hands of the elders: Donna Lee Kennedy, Paul Rogers Campbell, Thomas Feldhahn, Shirley Jean Chappelow, Betty May Bills, and Betty Jean DeTray. Then a number of those who were baptized in the early afternoon were confirmed members of the church.

To every man comes the right of personal revelation from God, declared Pastor J. F. Sheehy in his Sunday evening sermon, "Revelation." We live in a scientific age, an age of great discoveries, of swift motion, but as he has through all ages, God continues to recognize the need of his children for divine counsel and guidance.

The story of the prodigal son is the answer to Jesus' statement: "God is love." This love has been manifested through all generations by divine communication with man—revelation. Numerous examples were cited of forms of communication between God and man—walking and talking with the Father, dreams, visions, a voice, the visit of an angel, manifestation through the great world of nature, and finally through the blessing of the Comforter promised by the Christ.

The musical program was most effective in opening and closing the discourse. The Wahdemna Choral Club, led by Paul N. Craig, sang "The lost chord," and "Beautiful Savior," Kathryn Haberlein at the piano. At the end of the hour George Anway sang "Come, sweet Comforter."

Elder H. G. Barto was in charge of the service, and George Anway led the congregational singing.

### Among the People in Zion

More than fifty people helped to make the rally and homecoming of the Y. P. R. Class of the Stone Church a happy occasion. At six o'clock in the evening former members, present members, and official guests began to arrive at the Y. K. T. classroom, near the Stone Church. Two former teachers of the class were included on the program, Sister J. A. Gardner and Brother J. Glenn Fairbanks, and also assisting were President F. M. McDowell, Pastor John F. Sheehy, and Elder John Blackmore. The Y. P. R. class approaches the tenth year of its existence as an organization. It was known by another name before the year 1921. During its life the class membership has changed considerably, and there has been a succession of excellent teachers. For the past two years the organization has given strong support to the church program of religious education; and last summer, with the consent and approval of general church officials, it launched the Tenth Legion movement.

Private funeral services for Sister Sarah Mabel Congdon, fifty-two years of age, who passed away at her home in Independence March 13, were held Saturday morning, March 15. Interment was in Mound Grove Cemetery. The deceased is survived by her husband, William B. Congdon, Ogdensburg, New Jersey; two daughters: Marianne Congdon, Breckenridge, Missouri; and Bertina Congdon, Independence; a son, Hartwell R. Congdon, Springfield, Massachusetts; three sisters: Miss Anna Wood, Breckenridge, Missouri; Mrs. E. F. Robertson, Stonington, Maine; and Mrs. Louise Grover, Manchester, New Hampshire; six brothers: Burpee Wood, Los Angeles; Rufus Wood, Portsmouth, New Hampshire; Wilfred Wood, Nauvoo, Illinois; Harry Wood, Birmingham, Massachusetts; Welton Wood, Independence; and Roy Wood, Arlington, Massachusetts. Sister Congdon was baptized a member of the church January 16, 1898.

### Second Church

Communion service March 2 was a well-attended and splendid spiritual meeting. In the evening Elder S. A. Burgess delivered a fine sermon on the *Book of Mormon*.

The morning speaker March 9 was Brother Frank McDonald, who contributed an excellent sermon. Attendance and interest were unusually good. At the same hour the junior meeting in the basement was about the largest we have had. Lantern slides were used in a talk to the children.

In the evening a large crowd came to hear our veteran preacher, Elder J. M. Terry. With all the vigor and power characteristic of earlier years, he discoursed on "The second coming of Christ." The stanch faith, the kindly disposition, and the deep love for all men in this grand old brother, cause the Saints to love and respect him. He is welcomed in our congregation.

Last Sunday the many who came out to the eight o'clock prayer service were given comfort and encouragement. Sunday school was well attended. Four weeks ago a class of young married couples was begun, with three couples present. This has now grown to a membership of thirty. Elder B. C. Sarratt is teacher of this class, on the subject "Financial law."

Elder John Blackmore was the speaker at the eleven o'clock hour last Sunday. This day has been looked forward to as Decision Day, and Brother Blackmore reminded the congregation that every day is a decision day in our lives. Sister Gladys Inman and her son, Norman, sang a duet, "Zion."

At two o'clock in the basement of the church the Saints of Enoch Hill and Second Church met together for a baptismal service. There were six members added to the Enoch Hill congregation. Members added to the Second Church Congregation are Fay Murdock, Alvin Madden, Maxine and Norine Lauderback, David and Eleanor Hinsley, Frances

Goold, and Rueben Monsees, the last named the husband of Sister Monnie Monsees. The confirmation of these members was attended to following the baptismal service. This was a time when all rejoiced with friends and loved ones of the candidates. Three babies were also blessed at the service.

The subject "Revelation" was presented by Bishop Israel A. Smith Sunday evening to the Saints of Second congregation.

#### Walnut Park

Decision Day was observed at Walnut Park with an appropriate sermon by the pastor, Elder Samuel C. Smith, and with a baptismal service immediately following. The adults and juniors combined their services for the period of baptism, which took place in the lower auditorium of the church. The young girl who was baptized by Elder John A. Taylor was Margaret Irene Logeman, the daughter of Brother and Sister Ammon Logeman. The Saints of Walnut Park desire to welcome her into fellowship in the church.

The Walnut Park Choir presented a fitting number as part of the worship service with the singing of the anthem "Appear, Thou Light Divine." The choir also rendered a fitting contribution on the previous Sunday, "The King of Love my Shepherd is."

The speaker at the morning service a week ago was the pastor of the Stone Church, Elder John F. Sheehy. Saints of Walnut Park were glad to have him visit the congregation and give them a talk to encourage them to higher endeavors.

During the last three weeks the evening speakers have been Elder John Gardner on the second, Elder James W. Davis on the ninth, and Elder T. A. Beck on the sixteenth.

#### Enoch Hill

The young people of the branch have recently formed an organization to care for their social and recreational needs. About thirty from this group attended a party held at the home of Verla Alexander on South Spring Street Friday evening. It was in the nature of a Saint Patrick's Day celebration, with appropriate games and refreshments, and was thoroughly enjoyed. The young people's organization is meeting once a month under the leadership of its officers and so far every meeting has been successful in its undertakings.

Elder W. T. Gard from Walnut Park gave a timely sermon at Enoch Hill Sunday morning.

Those from this congregation that were baptized at Second Church Sunday afternoon, were Sadie Maxine Master-son, Norman Russell Jones, Ivan E. Kramer, jr., Myron Craig Warren, Frederick Lee Young, and David Robert Jenkins. Brothers Warren and Martin officiated at this baptism.

In the evening a large crowd assembled at the church to listen to Apostle Paul M. Hanson. The sermon was reported and will appear in our publications.

Pastor O. W. Sarratt has sent out a call for all members of the congregation who can to gather next Saturday afternoon to clean up and beautify the church lawn and to prepare the recreation grounds for use. The gathering Saturday afternoon will be in the nature of a social affair as well as to dispose of the necessary work.

#### Gudgell Park

The communion service for March was well attended, and a good spirit prevailed to comfort and inspire the membership. The local priesthood were in charge.

The Sunday school continues to make progress. We are striving to make our Sunday school one of the best in Independence.

The speaker for the evening of March 2 was Bishop A. B. Phillips. He made his theme, "The Book of Mormon," very interesting.

The morning speaker March 9 was Elder E. F. Hoisington. The evening sermon was preached by Evangelist U. W. Greene.

Elder J. M. Terry gave a splendid sermon the morning of March 16, and in the evening Patriarch J. H. N. Jones spoke.

There will be no Religio session March 21 because two plays are being presented by the Parent-Teacher Association at the Oldham School Thursday and Friday nights. About half the cast are members of this congregation. The plays are "The road back" and "A visit to the oil regions." Come and enjoy the evenings with us.

#### Spring Branch

The 8.15 prayer service Sunday morning was well attended, fifty-two being present. Brothers Fish and Miller were in charge.

Brother J. H. Miller was the speaker at the eleven o'clock hour.

A meeting of officers and teachers of the Sunday school and church school was held at 6.30 Sunday evening. Many problems confronting the Sunday school were brought up and discussed.

Brother Earl F. Hoisington was the speaker at the eight o'clock hour, his theme being that assigned to all the Sunday evening speakers in Independence, "Revelation."

The recreation and get-together meeting was held at the church Friday evening. A good crowd was present to share in the happy time. One of these meetings is held each month.

Louise, little daughter of Brother and Sister Miller, who live on East Walnut Street, passed away Monday, March 10. Funeral services were held at the home March 11. Brother J. M. Terry preached the sermon. The bereaved family have the deep sympathy of the Saints of this congregation.

Five members were added to our local membership Decision Day. The following were baptized at the Stone Church, Sarah Odham, Vera May Dutton, Lois Marie Hampton, Thomas Junior Peer, and George Barnett. The confirmation will be at Spring Branch Church March 23.

## Plymouth, Massachusetts

### Red Men's Hall, Middle Street

At the regular business meetings of the branch in 1930 few changes were made. Doris Giovanetti is the new superintendent of the department of religious education, and Elva Buttner is superintendent of the Department of Women, also branch chorister.

The work of the departments is progressing. The women are continuing the study of the *Church History*, which becomes more interesting as it advances. We wish more might hear of these wonderful things concerning which we read.

The Department of Recreation and Expression is taking up the literature of Queen Elizabeth's time. Social gatherings are held occasionally according to the desires of the group.

District President and Missionary William Patterson was here February 20 to 23 inclusive. His forceful lectures stirred our hearts to a greater determination to "work while it is called today," that we may prepare for the troublous times ahead. We are thankful for the inspiration and encouragement he brings us, and hope he will be returned to this district by the General Conference.

Other visitors to the branch have been W. A. Sinclair and wife, Brother and Sister Foster, M. C. Fisher and wife, and Rebecca Carter, of Somerville. We are few in number here, and these visits mean much to us.

Many Plymouth members attended the district conference in Somerville, and were especially helped by the sermons of Brothers Budd and Patterson. We regret not being able to hear the evening lecture by David Dowker, Somerville's efficient pastor.

Plymouth Saints send greetings to *Herald* readers, and we desire to keep before us the great objective of the church—the establishment of the kingdom of God on earth.

## Topeka, Kansas

621 Jackson Street, Floor 3

March 15.—A Valentine party sponsored by the Department of Recreation and Expression was held at the home of Brother and Sister C. J. Sheets February 14. Games and refreshments were had. Miss Meryl Port won the prize for the most beautiful valentine made from material furnished for a ten-minute contest.

Brother O. E. Weedmark was the speaker the morning of February 16. This was his first attempt at preaching, and he did well. "Honesty" was his theme and he stressed the need for this virtue in dealings with self, friends, state, church, and God. Pastor Phillips's theme in the evening was "Great men."

District President Dave Little returned home Friday, February 21, after a week's illness at the S. B. A. Hospital. Many prayers have been offered for his recovery from a siege of erysipelas, and it is hoped that he will soon be able to assume the many responsibilities which are his.

February 22 was the occasion for a food sale by the Women's Department. More than thirteen dollars was netted. The February social hour was held at the home of Sister John E. Killen. The life and character of Washington were well depicted in the response to roll call by members present. Sister Anna Alfrey had charge of the entertainment.

Priest A. W. Port occupied the stand the morning of February 23. "Zion in the process of fulfillment" claimed his attention. In the evening the pastor spoke on "The way of life." Those who worshipped with us from a distance were Brother and Sister Kelley, a son and wife and youngest son, a former pastor, L. W. Hays, all of Kansas City; and Sister Guilderhause, of Atchison.

The service of sacrament for March was in charge of Brother Phillips assisted by F. O. Kelley and A. W. Port. The spirit of peace and liberty prevailed. Opening remarks were by Brother Kelley.

The evening sermon was by the pastor and was the beginning of a series of sermons on "The kingdom of heaven." Something of its origin, scope, and meaning by a parallel from that of the family, tribe, and state was shown. This effort bespoke an interesting series.

March 9 the morning was occasion for a sermon on "Faith" by F. O. Kelley. O. E. Weedmark spoke in the evening on "Zion."

A Temple Builder group has been organized by Sister Fern Weedmark, superintendent of girls. An impressive initiation service was held the evening of March 2. Sister F. O. Kelley was chosen Temple Builder leader.

An accredited class on "Recreational leadership" is being sponsored by the Department of Recreation and Expression at the regular evening service. Nine members are enrolled in the class, which is to cover a period of twelve weeks. Sister Fern Weedmark has charge of the class.

We are glad to welcome to this local Brother Paul Crum and family, also Sister Beck and family, all of Independence.

Cottage prayer meetings have been held at the homes of O. E. Weedmark, Helen Hays, H. C. Pitsenberger, and Anna Alfrey with good interest.

Under the auspices of the Women's Department a branch supper was held at the home of Brother and Sister C. J. Sheets March 14, proceeds to go to the building fund. Pep songs composed by Fern Weedmark were sung.

Good wishes go with Roy M. Swartz and family to their new home in Portland, Oregon. Though they are not members of the church we have learned to love them for their genial ways and loyal support in our social gatherings. Little Ralph is missed in the cradle roll department.

Sister John Killen is spending most of her time at the bedside of her husband in the Santa Fe Hospital. He is suffering an attack of appendicitis.

The Young Crusaders Class has entered a "World Friendship among Children" project for the cultivation of under-

standing and good will between the children of the United States and of the Philippine Islands. Along with many other classes of other denominations and organizations, these young people are sending one of the beautiful friendship chests which they and members of the primary department will fill with attractive and inexpensive gifts for the Filipino children. The Crusader Class earned the money with which to buy the chest by making and selling candy. The motto of the project is "We who desire peace must write it in the hearts of the children."

## Saint Thomas, Ontario

March 11.—Regular sacramental meeting was held March 2 in charge of Elder James Skelding. It was well attended. The young of the branch were well represented. A goodly portion of God's Spirit prevailed during the meeting.

The young people under the Department of Recreation and Expression met and elected officers: President, William Duncan; vice president, Charles Skelding; secretary, Eva Johnson; assistant secretary, Donald Duncan; treasurer, Emily St. John; organist, Sister Rock; assistant organist, May Johnson; chorister, Sister Preston Ford; assistant chorister, Sister Frank Hitch; librarian, William Burger; teacher, Sister Earl Ford; assistant teacher, William Duncan. After the election of officers, a song service was held. Then lunch was served by the Women's Department. An enjoyable evening was spent.

## San Jose, California

Grant Street and Spencer Avenue

Regular meetings have been carried out in San Jose in peace and harmony. The faithful members have continued to show their trustworthiness in service, conducting the meetings, strengthening the weak, and encouraging the downhearted. We are hopeful that some who have grown indifferent and strayed from the shelter of the fold will eventually return to the Master's service.

The pastor is endeavoring to carry out the religious education program of the church in all departments. He has of late organized a class in the study of the *Book of Doctrine and Covenants* in connection with the Wednesday evening prayer service. The lesson and discussion take the place of the testimony period.

Sister Lizzie Leaman, who had to undergo a very serious operation at the San Joseph Hospital last month, was able a few days ago to return home. She is convalescing nicely. The suregons who did the work permitted our elders to administer to her whenever she requested. She has been wonderfully blessed through administration.

Speakers at the preaching services throughout the month have been of the local ministry: R. E. Cowden, C. J. Cady, Roy Weldon, from Walnut Creek, and Roy E. Harris. All delivered commendable sermons.

San Jose members are expecting one of the Australian elders to preach March 16, as the delegation from Australia passes through on its way to Independence and General Conference.

Saints who visited the district conference at Sacramento, March 8 and 9, reported favorably on the gathering.

## Imperishable

Alone in power, supreme in grace,

With the wings of an eagle, the voice of a dove,  
Outlasting death, and time, and space—

Love.

—William H. Hayne.

# MISCELLANEOUS

## Notice to Missionaries

A banquet for seventies and missionary elders and their wives will be held at Independence, Missouri, Friday, April 4, at 8 p. m., under the auspices of the Presidents of Seventy. All are urged to attend. Will seventies who plan to attend please notify the secretaries of their quorums, and missionary elders will kindly notify Elder W. D. Tordoff, 1501 West Alton, Independence, Missouri.—*The Presidents of Seventy, by Eli Bronson, secretary.*

## Conference Minutes

**SOUTHEASTERN ILLINOIS.**—A special session of conference was called March 8, 1930, for the purpose of electing delegates to represent the district at General Conference in April. Those elected as delegates are: J. F. Garver, F. H. Edwards, Eula Morris, Grace Henson, Arthur Henson, Ernest Roberson, Virgil Burgess, Virgie Fulk, Ancil Burrough, R. L. Fulk, Estella Lentell, John R. Lentell. District Missionary J. R. Lentell preached Saturday night, assisted by Brother Brown, from Centralia, Illinois. Sunday school and primary church were in charge of local and district officers. Brother Lentell preached at the eleven o'clock hour. A delicious dinner was served at twelve o'clock in the basement of the church. Some business was deferred for the present. Little Forest Deen Choate was blessed by R. L. Fulk, Ernest Roberson, and L. C. Moore. There was special music at two o'clock, and the sermon was by Ernest Roberson, assisted by L. C. Moore. Conference adjourned subject to the call of the district presidency.

**KIRTLAND.**—The annual district conference was held at Akron, Ohio, March 1 and 2. The sessions opened Saturday morning at 11 o'clock with business, District President James E. Bishop associated with Apostle Clyde F. Ellis presiding. Minutes of the preceding conference were read and approved. Reports came from district officers: Ministerial reports from James E. Bishop, James Pycock, R. A. Smith, E. M. Knight, Bishop Charles Fry, Percy Farrow; and departmental reports from the chorister, Sister F. T. Haynes; superintendent of Recreation and Expression, William Webbe; Women's Department, Gretchen Knight. Richard Baldwin then favored the congregation with a talk concerning his missionary work. There was a bishop's financial report from Charles Fry, and a report of the emergency fund by Edna Rhodes, treasurer. Membership of Kirtland District totals 1,803. The following delegates to General Conference were chosen: Brother and Sister E. M. Knight, Josephine Ebeling, William Hubert Mitchell, Sister A. E. Stone, Sister Charles Fry, Sister G. T. Griffiths, Sister Joseph Biggs, William Webbe, Sister Percy Farrow, Sister F. T. Haynes, Alma Mehlich, Sister C. Minkler, Ruth Minkler, Brother and Sister P. L. Glasford, Sister James E. Bishop, and Anna Ahlstrom. Officers elected are: District president, James E. Bishop; secretary, Edna M. Rhodes; church school superintendent, John Talbott; Recreation and Expression superintendent, William Webbe; Women's Department superintendent, Gretchen Knight; chorister, Sister F. T. Haynes; Bishop Charles Fry was sustained. Saturday evening Apostle C. F. Ellis gave stereopticon pictures of the South Sea Islands, which proved most educational and interesting to all. Sunday, March 2, Sunday school and preaching services were held in the morning, sermon by Brother Richard Baldwin. In the afternoon at two o'clock sacramental service convened. The sermon in the evening was by Elder James E. Pycock. A peaceful and unifying spirit prevailed throughout all meetings of the conference.

**NEW YORK AND PHILADELPHIA.**—The semiannual district conference convened at Philadelphia February 22 and 23, there being fine attendance of local Saints and seventy-seven visitors. Business session commenced at 6:30 in the evening, District President J. A. Jaques, of Brooklyn, presiding. It was resolved that Apostle R. S. Budd, together with the district presidency, preside over the conference, and that the district secretary act as secretary of the conference. The following minutes and reports were read: Minutes of previous conference held at Scranton October 12, 1929; reports of district president, J. A. Jaques; district missionary, G. W. Robley; Department of Women, Sister H. L. Livingston, superintendent; Department of Recreation and Expression, D. W. Weisen, superintendent; district secretary and treasurer, Isaac T. Jones. The question of dealing with ordinations recommended by branches was discussed. The resolution passed at the Brooklyn conference March, 1929, that "The conference rescind all resolutions on the district minutes on the matter of recommendations for ordinations to the ministry," was considered; and the following recommendation of President F. M. Smith was read and adopted as the voice of the conference: "That the names of persons to be recommended for ordination shall first be presented by the branch president to the district presidency. After the district presidency have obtained the approval of the missionary in charge and the First Presidency, they shall report back to the branch president, and the names shall then be presented to the branch for approval, and then to the district conference for approval." A communication was read from Scranton Branch, asking for the ordination at the conference of John Williams, of Scranton, to the office of deacon, and pointing out that this recommendation had received the approval of the district president and the missionary in charge. It was moved and seconded that this recommendation go through the procedure outlined in the

resolution governing ordinations. A substitute was moved and seconded that the recommendation for ordination be approved by this conference. The following amendment to the substitute prevailed: "That we approve the ordination of Brother John Williams to the office of deacon, subject to the approval of the First Presidency." This action was in order, as it was explained that the steps required, prior to the acceptance by the First Presidency, had already been complied with. The election of officers resulted in the following corps being selected: District President, T. J. Elliott, Brooklyn; secretary-treasurer, Isaac T. Jones; superintendent of the Sunday School Department, E. Walter Lewis, Scranton; Department of Recreation and Expression, D. W. Weisen; Department of Women, Sister H. L. Livingston. The recommendation of Elder J. A. Jaques, that the activities of the district in musical affairs be unified and systematized, was considered, and it was resolved to elect a musical director who should be in charge of these endeavors. Sister Clara Thumm was elected to this office. Brothers G. W. Robley and H. L. Livingston were chosen counselors to the district president. J. A. Jaques, retiring district president, then addressed the assembly, wishing to thank the Saints and his associates for the courtesy and support afforded him in the past, and welcome his successor, T. J. Elliott, to the presidency. Brother Elliott responding, thanked the Saints for the privilege and briefly outlined some features of district work. A vote of thanks was given Brother Jaques for services rendered the district while in office. The following were elected delegates to General Conference: Sister H. L. Livingston, Howard Mousley, G. W. Robley, Evangeline Shaw, H. L. Livingston, Sister J. Zimmermann, sr., Sister M. Mousley, Ella Squires, W. F. Hawkins, Henry Carr, Ethan Wilson, George Lewis, R. J. Hawkins, Alice Clugston. It was resolved to accept the invitation of Elk Mills Branch, to hold the next conference there. The exact time is to be left in the hands of the district presidency. Other meetings of the conference were: Priesthood meeting, 8 a. m. Sunday; prayer service, 9 a. m.; preaching service, 10.45 a. m., 2.30 p. m., and 8 p. m. A motion to adjourn carried, and an informal entertainment was held, D. M. Weisen master of ceremonies. An entertaining program was given.

## Our Departed Ones

**MILLER.**—Margaret Louise, daughter of J. Frank and Opal Miller, was born May 4, 1924, at Independence, Missouri. She passed away at her home in Independence, March 10, 1930, being five years, ten months, and six days old. Besides her grief-stricken parents she leaves two brothers: Willard and Jesse; two sisters: Gertrude and Mary Frances; her grandparent, Jesse Miller, formerly of Saint Joseph, Missouri; and other relatives. The funeral was held at the home in East Independence in charge of J. E. Cleveland. J. M. Terry preached from the text, "Of such is the kingdom of heaven."

**RUSSELL.**—Ida Z. Snow was born May 5, 1905, near Cataract, Wisconsin; died in Sparta, Wisconsin, March 1, 1930. She finished high school in Sparta and normal school in LaCrosse. Was married to Joseph Russell November 20, 1926, and to them one child was born, Morton Joseph, July 7, 1928. Sister Ida was a pleasant and kindly young woman, one who had many friends. She was baptized into the church by William E. Shakespeare in November of 1929. The funeral was held in the M. E. Church in Rockland March 3, sermon by Leonard Houghton. Interment was in Rockland Cemetery.

**WILLIAMSON.**—Nancy J. Williamson was born at Brewton, Alabama, May 11, 1896. She became a member of the church November 1, 1907, being baptized by T. C. Kelley, at Pleasant View, Alabama. She married D. W. Williamson. Was a member of the Alafloa Branch, Florida District. She passed to immortal life March 6, 1930. A large circle of relatives and friends mourn her passing.

**VINCE.**—Earl Edwin, son of Mr. and Mrs. Thomas Vince was born in Chatham, Ontario, March 2, 1903, and was baptized in his youth. He was united in marriage in 1925 to Miss Olive Enna Armstrong, and to this union was born one daughter, Eleanor Mary. He was ill only a short time when the angel of death called him from this life Tuesday, March 4. At the time of his death he was superintendent of the Sunday school and branch chorister and was faithful to these trusts of responsibility. His kind and cheerful disposition won many friends and also the confidence of Saints. He leaves his wife and daughter, his parents, and one sister, Mrs. Ivan Pritchard, of Chatham, and a brother, Lawrence Vince. Stewart Lamont offered prayer at the home, and D. J. Williams preached the sermon at the Campbell Funeral Home to a large gathering of Saints and friends.

**LISTENBERGER.**—Harrison Croford Listenberger was born March 15, 1893, at Hibbard, Indiana. He passed away February 7, 1930, leaving his mother, father, one brother, Oliver, one sister, Hattie; two nieces, two nephews. He united with the Reorganized Church of Jesus Christ of Latter Day Saints August 25, 1915. Has lived a life devoted to the cause and will be greatly missed by a wide circle of friends. One sister and two brothers preceded him in death. J. W. McKnight preached the funeral sermon, being assisted by William Osler.

**ERICKSON.**—Anna Medvig was born September 5, 1862, at Aafjord, Trondhjem, Norway. At the age of seven years she with her parents moved to America, settling in the State of Minnesota. January 17, 1894, she united with the Reorganized Church, to which she remained a faithful member. November 2, 1894, she married Olof Albert Erickson, and to them were born five children, all of whom survive her. Besides her husband and children she leaves one brother and four grandchildren. February 19, 1930, after a lingering illness she passed peacefully away at her home in Cameron, Missouri. The funeral services were conducted at the Saints' church on North Main Street in charge of B. R. Constance; sermon by F. L. Hinderks.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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## Broadcast Schedule, Program News

K M B C, Midland Broadcast Central  
 16th Floor, Aladdin Hotel  
 Kansas City, Missouri  
 Frequency 950 Kilocycles

### LDS Studio Program

Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

- Sunday morning:
- 7.00 to 8.00 "Heroes of the Church," Columbia Chain program.
  - 8.00 to 8.30 Bible Study, U. W. Greene.
  - 10.00 to 10.30 Community Church, A. B. Phillips.
- Sunday evening:
- 3.00 to 4.00 Cathedral Hour, Columbia Chain program.
  - 6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.
  - 10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.
- Daily Devotional Service*
- 7.30 to 7.45 Morning devotional service (Columbia).
  - 7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

## With What Judgment

So quick to judge are we who do not know  
 What trials are, what care is, and what woe.  
 Too soon we censure, and too quick we praise,  
 Before we count the cost, or know the ways.  
 Some grow to age and never understand,  
 Yet quick are they to take the critic's stand. . . .  
 Know him who sorrows when you've sorrow known.  
 Reprove the sinner whose trial has been your own.  
 Praise one who has attained when you know how and why,  
 Because you, too, have had to try . . . .  
 Live more, and more we come to know;  
 Do more, our understandings with us grow;  
 Then when our brother's trials we understand,  
 We can reprove, or take him by the hand.

—Cloe M. Hanthorne.

## Barley for Mild Drink (D. C. 86: 3)

Parched, Ground, or Whole Grain

	1st-3d Zone	3d-6th Zone
5-lb. lots .....	\$ .93	\$1.20
10-lb. lots .....	1.68	2.20
25-lb. lots .....	3.81	5.00
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	Iowa	

## Three Lots in Independence for Sale

Two with houses, 1 paved corner, fine for filling station.  
 \$300, \$500, \$500.

LAURA PETERSEN  
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## For Sale

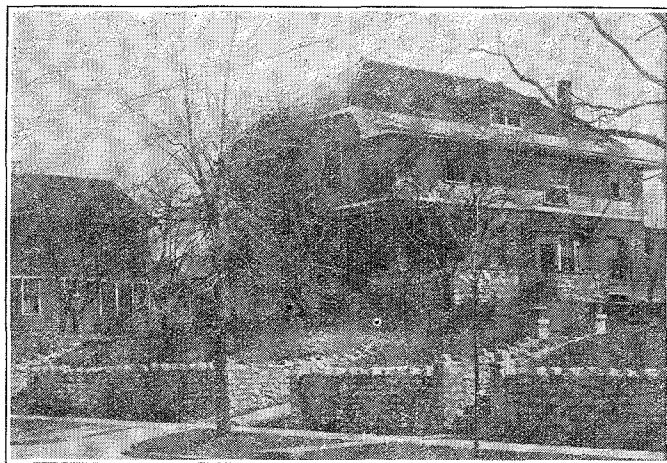
To settle estate, fine little modern cottage on corner; beautiful shade trees; 4 rooms, sun porch, and bath; 1/2 block to Stone Church, 2 blocks to Auditorium; furniture if desired. \$1,950 cash; balance of \$900 may remain on building and loan mortgage, payable \$11 per month. Write to Miss Lillian Simpson, 744 Twelfth Street, Douglas, Arizona, Executrix.

## Order Your Daily Herald

50 Cents

April 7 to 21

## Buy This Walnut Street Home



One hundred feet and a 10-room brick and frame house, suitable home for large family, or for apartments. Very pleasant, quiet, safe. Best of neighborhoods. Close to Stone Church, Auditorium, and schools. A bargain price and good terms. Write R. J. Lambert, care Herald Publishing House, Independence, Missouri, for full description and information.

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Fifteen acres and most attractive, thoroughly modern new suburban home in Eastern Jackson County. Ten minutes to Independence on new County Highway. Improvements net cost more than \$35,000. Nine rooms, two baths, electric refrigeration, oil heating system, tenant's house, double garage, dairy barn, artesian well and large cistern each under pressure to house, barn and yard. Beautifully landscaped with shrubs, trees, walks, and pergola. Great sacrifice at less than cost of improvements for immediate sale. Call or write.

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Modern 7-room stone house, slate roof. Close to Stone Church and Auditorium, also to schools and town. Will sell at sacrifice. Write or call

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1210 W. Lexington Independence, Mo.  
Telephone, Indep. 1055

**For Sale**

Modern bungalow, 4 large rooms, garage, fruit trees. Near Latter Day Saints' church, Kansas City, Kansas. Would take Independence lot as part payment. Price, \$3,250. Easy terms. For further information address Delbert L. Vining, owner, 6321 Winthrop Avenue, Chicago, Illinois.

**Missionary Banquet**

Missionary banquet, Friday, April 4, at 7.30 p. m. Seventies and missionary elders and their wives. Good program. Tickets \$1. Obtain from committee: W. D. Tordoff, Charles May, William I. Fligg.

**For Sale**

My lovely 8-room modern home, located at 807 South Main Street. Lot 65x297. Lovely lawn, shrubs, and trees. Also 3 acres on Lexington Road, 2 miles out. Terms. Mrs. J. L. Peek, 1500 West Thirty-seventh Street, Kansas City, Missouri. Residence Tel. Westport 7957.

**For Sale**

School supply, book, stationery, and art store. Old established business. Good location. F. W. Mills, Independence, Missouri.

**For Sale**

One-hundred-sixty-acre farm, 10 miles northwest of Holden, Missouri; well fenced and watered; 65 acres corn ground and balance pasture; mostly creek bottom. C. J. Yarrington, 314 East South Avenue, Independence, Missouri.

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY

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Independence, Missouri, March 26, 1930

Number 13

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## EDITORIAL

### Historical Program for April

*For Local Branches*

*Subject: The Organization of the Church*

This program celebrates the one hundredth anniversary of the organization of the church. It is fitting that the local congregations should take recognition of such a very important anniversary. They may, however, select their date to do so at a time calculated not to interfere with attendance at the General Conference.

#### *Program*

Opening song.

Prayer: Thanksgiving for the restoration of the church.

Reading: Joseph Smith's account of the organization of the church, from *Church History*, vol. 1, pp. 76, 77.

Song: "The angel message," *Zion's Praises*, 206.

Ten-minute address: Events surrounding the organization of the church. (May be illustrated with slides.)

One-act play: "The church is organized." Text to this play may be found in *Vision* for April, under the title, "Conversations."

Prayer: For divine blessing to be upon the general church during 1930.

Short sermon. "Upon this rock I will build my church."

Closing song: "In the light," *Hymnal*, 182.

Prayer: For divine direction and blessing to be upon the local church during 1930.

Local workers are urged to give careful attention to the working out of this program. Enlist the help of your young people. Encourage all to study the church history. Know your own church. Invite nonmembers to be present, that they may know our church history.

ELBERT A. SMITH.

### Bargainers Beware!

No religion of great vitality can be builded upon a policy of mere abstinence from some thing or things. The need and the demand today is for aggressiveness in religion, for goodness that consists of nobility of action, for an affirmative and a conquering righteousness! These statements seem almost platitudes, yet we have not taken them earnestly enough to heart.

There have been and perhaps still are sects whose major emphasis seems to be upon this "abstaining" principle; absence of the cardinal sins might seem to be taken as the principal indication of godliness. In our own church we often make a great deal of the admonition to "keep thyself unspotted from the world." But we must not forget that we are charged to be "in the world" and a light to the world even if we are not "of the world." I take it that the best way to keep ourselves unspotted from sin is to dye ourselves in righteous activity! Merely to keep ourselves from sin will never build the kingdom or anything else; we must *spend ourselves* in *doing* the things that will bring the kingdom.

Writing in the *Christian Century* some time ago, Rienhold Niebuhr expressed a thought that applies here:

As a matter of fact the noblest action is usually the most practical in the long run. But the immediate sacrifice which it demands is usually so great that we can not depend upon the shrewd and reasonable people to initiate it. The cost is always too great to make its appeal to bargainers. Therefore, most of the world lives out its life in a tepid respectability which avoids both the bad bargains of flagrant dishonesty and the risks of moral adventure.

*Tepid* is just another word for *lukewarm*, and the latter is the word John the Revelator used when he delivered a message to the Laodicean saints: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth."

As we sing, "Keep us from the stain of sin," let us also pray that we might be preserved from tepid respectability, from lukewarm Christianity. Let us aspire to that warmth of spirit, that fire of virtue, which was in Christ Jesus.

L. E. F.

## The Lord's Supper and Oblation

The near approach of the Centennial Conference makes us aware that the opening day, April 6, commemorates the organization of the church a century ago, and that the fact of organization was solemnized by the communion service held at that time. It is a happy coincidence that April 6 this year comes on Sunday. In commemoration of the great sacrifice made by Christ himself by which the gospel was brought to rich and poor alike, and also of the organization of the church, two communion services are being planned for those who attend the conference in Independence.

The Saints who remain in their branches are requested to join with the Saints in Zion by planning their communion services with due appreciation of the solemnity of the sacramental service, and the significance of it to the church at this century turning point. The purification of the soul which comes to those who partake of the emblems worthily should be emphasized.

It should be remembered that the sacrificial offerings freely given by the Saints on such occasions are for the benefit of those who are poor and in need, and should measure our interest in our brother's welfare. The bishops and their representatives in the stakes and districts throughout the church are increasingly in need of funds to provide material relief for those who are temporarily in need of such assistance.

The oblation is used for this purpose. This year when the church celebrates the one hundredth anniversary of its organization by bringing together the largest number of Latter Day Saints ever assembled in the history of the Reorganization, the gratitude of the Saints at the conference and all those who remain at home may well be measured in a loyal response to the bishop's call for a centennial oblation. Let everyone respond. Giving helps the giver, and the fund thus placed in the bishop's hands will help those who need temporary relief.

If the Saints will support the oblation at this service it will enable the Bishopric to answer promptly many requests for help which otherwise must be delayed or possibly denied for lack of funds.

On the occasion of the communion services on April 6, the Saints may well engage in it with thanksgiving that the mercy and blessings of God have followed the church through the century, with the result that it has constantly extended its borders and increased its usefulness through the principles of the restored gospel. Therefore, let the Saints engage in this Centennial Communion Service with sincerity of purpose, that their spiritual power may be quickened and increased to the maximum of use-

fulness. Such spiritual power can be experienced only when expressed in terms of personal service in the various activities of the church. Let all Saints support the oblation. Branch presidents and local authorities are asked to plan their respective communion services in harmony with these suggestions.

THE FIRST PRESIDENCY,

*By F. M. McDowell.*

## A Bombing Outrage in Independence

Monday's Kansas City papers were filled with accounts of the various aspects of the kidnaping of "Mike" Katz, a prominent merchant of Kansas City, Missouri, and the extortion from his company of \$100,000. The feeling of the community, and Independence is essentially a part of Greater Kansas City, ran high, and apprehension for the safety of the citizen prevailed with many.

Independence has been engaged in building and remodeling several business places of recent months, and there has been generated during this building, considerable ill feeling because of union labor's seeking to control the building activities, in some of its branches.

One of the recent buildings, completed late in February, was that of Jesse L. Martin, designed to be the home of the Martin-Welch Hardware Company, a short half block north of the courthouse square, on Liberty Street. Only a couple of weeks have passed since the company moved in with a large line of general and builders' hardware.

Early in the morning of March 25, between half past one and two o'clock, a severe explosion awakened many citizens of Independence. Glass in the buildings near was broken, and some of the guests of the hotel across the street were rudely awakened by showers of falling glass in their rooms.

Some high explosive had been planted in the front entrance to the new Martin Building, wrecking its front and causing large damage to it in particular. Neighboring buildings were also damaged.

I have no quarrel with union labor as to the necessity for organization. I believe in labor's rights. I feel sure labor's contention that its members and its organizations are often unjustly treated by organized and by private capital are not without foundation. In fact, I believe that labor is often compelled to organize in order to preserve the necessities of tranquil life, and it has as much right and as great necessity to organize as has capital.

The perpetrators of this outrage in Independence have not been apprehended. No labor fanatic may have been guilty of this nefarious deed. But feeling at present runs high, and the just cause of labor

suffers because this has happened. It would be well for Saints and all good citizens to reserve judgment and not condemn either organization or person without sufficient evidence.

Of one thing there is no doubt: *The deed is an outrage and a challenge to good citizenship.* Do not permit this view to dwindle or become moderated, but reserve judgment of guilt upon individual and organization until such time as evidence appears conclusive.

We can well remember that anarchy (and this deed was anarchistic) is sure to be more damaging to its perpetrators in the recoil, than was the anarchistic deed of its hand to the intended victim.

R. J. L.

### Looking at Accomplishments

Two men went to see a house that was under construction. One observed the fine design, the strong materials, and the excellent construction. He saw that people would some day be proud to live in that house, and that, with fitting decoration and gardening, the place would be beautiful.

The other made a sour face, remarked about the unfinished plastering and painting, and complained about the weeds, sticks, and rocks in the yard. His viewpoint was entirely different from that of his companion.

It is so with the church. Some people are able to see the accomplishments in terms of their completed usefulness and beauty. Others see only the uncompleted tasks and foolishly consider them impossible.

The church that has completed its tasks and accomplished its goals is a dead church. It has outlived its usefulness. There are many such churches in America. They do not reach out to youth, they offer no program, they perform no really important service. Their members sit with blind eyes awaiting that decay which will destroy them.

It is important to notice and rejoice at the number that have been brought to Christ, not to wail over the comparatively small number by which we fall short of the goal.

People who never fail of their desires often have cheap ideals and insignificant goals. Ultimately, we have the greatest goal possible, as any other worth-while organization does. Our field is the whole world, the objects of our efforts are all humanity; our scope is the entire range of human existence. *Nothing less!*

May we be delivered from narrowness, from pettiness, and from carping criticism. Let us look at the accomplishments.

L. L.

### President Smith and Australians Exchange Greetings

During President Frederick M. Smith's visit to Hawaii last November he addressed a letter of greeting to Australasian Saints from which the following passage is extracted:

The signs of the times clearly point to the hastening time being upon us, and that of necessity brings greater tasks and responsibilities. Individually and collectively we must more keenly sense the unfinished work of the church and be more active in the work of the church and in preparation for the still greater tasks which will surely follow. Zion is strongly and attractively beckoning us, and we should be stimulated towards greater effort and deeper devotion.

The fine spirit of consecration to the work of the church and willingness to sacrifice for the cause which is steadily spreading throughout the membership, hold fine promise that we may soon see the fulfillment of some long-deferred hopes. This spirit of consecration has enveloped in its folds the missionary work, and we confidently expect that as it continues and grows, the augmentation of members will go on apace.

May the Saints in Australasia be caught up in the forward and upward moving spirit, and may the members of the priesthood be studious, alert, active, and unreservedly consecrated and devoted to the tasks of the church.

This message was transmitted to the Saints through Elder W. J. Haworth, who wrote President Smith on January 7 that each member present on Tiona reunion grounds had been given a card containing the message, and that it had been read to the conference.

The reunion press committee were instructed to formulate a fitting reply to the President. From their reply are taken these passages:

We can assure you of the loyalty of the Latter Day Saints of Australasia as a body. We have as good Saints here as exist anywhere in the world. The pursuit of the policy and purposes of the church by the ministry and membership of this portion of the world has not been in vain. We have not only built up a fine body of members by our missionary efforts, but have also erected a high moral and spiritual standard by which to direct their various activities. The old and middle-aged people are slowly but surely passing, but a fine body of young people are preparing to take their places.

With prayers for your peace and progress and the blessings of God on the coming Centennial General Conference, we are your brethren in Christ.

The arrival of a delegation to the Centennial Conference from Australia occurred Thursday morning. A group of Independence Saints went to Kansas City to meet the Saints from a foreign land and the returning missionary.

W. J. Haworth and wife, H. I. Velt and wife, A. C. Barmore, returning missionary, and his wife who is an Australian, Colin Ferrett, Elvie Cuthbert, Flora Delofski, Walter Johnson, Geoff Gillard, Sister Kennedy, Sister Watson and her daughter Ethel, Sister Elliott, Sister George Lewis comprised the party. In another column more extended details of this delegation may be read.

R. J. L.

## THE ELDER JOHN HOWARD STORIES

### XXIX. When Brother Fred A. Read His Sermon

The services of the day were over in the big reunion tent. As Elder John Howard stood in its shadow, the evening stars were coming out one by one and a new moon was just rising in the soft sky of the summer night. Behind him lay the tented city, more than two hundred tents, some in shadow, some in moonlight. Before him on a slope of the hill he could see a great mass of humanity, and presently from their midst shot up a pillar of smoke and fire. It was Friday night, and the Saints of the Lamoni reunion were having their Friday night camp-fire meeting and general good time.

Elder Howard joined the throng. Young people were darting out and in, arming themselves with long, slender willow wands on the sharpened ends of which they would impale marshmallows and then toast them by the fire, which was beginning to develop a bed of coals. One, then another, would stop long enough to say to him, "Brother Howard, have a marshmallow," until he was well "fed up" on the sweets. "Sweetened air, toasted brown," he had said—yet they were filling, if one took enough of them.

The feast over, some one started an old-time song, and soon the volume of vocal music was rolling up over "Zion's Hill" to the stars. And after that Apostle John F. Garver took charge and announced that there would be stories of missionary experiences. He called upon this one and that one for experiences in missionary work; "Heman C. Smith, John W. Wight, Richard S. Salyards, Martin M. Turpin, Leonard G. Holloway, they followed each other in more or less rapid succession. Some of the stories were funny; some of them were serious. Some of them John Howard thought would fit into a modern "*Book of the Acts of the Apostles*."

Finally the master of ceremonies called upon Evangelist Frederick A. Smith. Brother Smith came into the circle of light in which the speakers stood. He took his stand bareheaded, and in characteristic attitude, legs well apart and feet toeing well out. Unconsciously John Howard tried to spread his feet out that way, but found that it could not be done. Then he smiled at the unconscious trick of imitation and gave his attention to the speaker, who seemed to be in a thoughtful mood, as most of his auditors seemed now to be, the hilarity of the evening having spent itself. He began: "I have heard a great deal of advice to the ministry about making preparation for service. That is a

good thing to do, and I have no objection to it. But sometimes one is placed in those peculiar situations where he can not make preparation. I will tell you about such an experience and how the Lord came to my rescue at that time:

"In the early nineties I was running a flour mill in one of our western cities. The General Conference sent a man out there to set the branch in that city in order, and in the course of his work I was chosen to preside over the branch and was ordained a priest. For some time I got along very nicely, as I had some one to call on to do the preaching for us; but the time came when we were left to ourselves, and I had to do my share of the preaching. It was on one of these occasions that I had this experience.

"I knew I was expected to preach the coming Sunday night, so made up my mind that I would read up and make some preparation. But to my disappointment, it seemed that everything went wrong at the mill all that week. I was kept at the mill late every night, and one night stayed all night. I was perplexed in mind and worn out in body when Saturday came, and, to add to my discomfiture, the manager came to me Saturday afternoon and said: We are so far behind on our contract (a Government contract) that if we can get the men to work it will be necessary to run the mill Sunday. I was as well aware of the condition as the manager, and knew we were in danger of losing heavily if we did not get our contract out on time; so I spoke to the men and they consented to work, and I was elected to work during the day Sunday. My last hope of a chance to read vanished. I worked Sunday until half past five in the evening, when I shut the mill down, went home, and got ready for church. I was weary in body and mind, and the burden of preaching rested very heavily on me. It seemed almost more than I could do; but I decided, as God had called me, I would place my whole trust in him and make the effort. I would try, anyway.

"When I got ready to go I found I had about fifteen minutes to wait till time for the car, so took up my *Bible* and tried to read, but I was not out of my trouble yet; nature demanded rest, and before I would read to the end of a line I would be nodding and so near asleep I could not tell the last words of the line. Of course this worried me; and my courage nearly failed me. My wife, seeing my condition (true helpmeet as she has always been), came up behind me and, slipping one arm around my neck, leaned over me and whispered a few words of encouragement that braced me up again, and I arose and started for the church. As I passed out I noticed the coal house door stood open and thought I would stop and close it. As I did so I was

## WORLD'S AFFAIRS

### Danger in Foolish Sentimentalism

Sentimental folly seems to be reaching a climax in this country. Everywhere it is the favorite sport of all sorts and conditions of people, from the lower extremity of bondsmen and shyster lawyers to the upper extremity of kind-hearted but uninformed church people, to protect the criminal at all costs. All the sympathy goes to the apprehended law-breaker. Nobody, among these interferers, seems to be interested in the victims of the criminal. Widows and orphans, the maimed, the robbed, and other sufferers are all forgotten, while every effort is made to help the criminal escape a just punishment.

It is well to let justice be tempered with mercy, but let mercy be restrained by common sense.

#### *The Poor Boys*

Some person or persons, with the best intentions in the world, for persons with good intentions do such foolish things, have effected the appointment of Doctor Cook as life director of a large organiza-

---

to my surprise I discovered that it had been forty-five minutes since the cards first appeared till they disappeared. Then I looked at my audience, and for the first time discovered that they were all in tears. It was then that it burst into my mind like a flash from an electric searchlight what had been done for me and that congregation, and I stammered out a few closing remarks and sat down, and gave way to my feelings in a flood of tears of joy and thankfulness.

"When the service was over I left that house strengthened in body, in mind, and in faith, and never felt more rested in my life."

The camp-fire had burned low before the speaker finished. A hush had fallen upon the audience. Even the evening breezes seemed to be stilled. Then some one began the hymn, "*The Spirit of God like a fire is burning.*" Apostle Garver closed the meeting with such a prayer as he could offer under such a spirit. Even "good nights" were said low-toned, and the camp of Israel went to its rest, again impressed with the fact that God did not deign to work miraculously alone in the past or in the dim future but equally today.

ELBERT A. SMITH.

(Note.—The incident narrated in the above story is set down, verbatim, in the words of Evangelist Frederick A. Smith.)

prompted to step inside and pray. I knelt down in that dark little coal house and offered a very fervent appeal to God for help, then arose and went on my way. On the car I took out my little *Bible* and, finding a chapter that suited me, I decided to read it and make such comments as I could. When I arrived at the church my courage got another jolt: the house was full—I had not seen so many there for a long time. I hunted up one of the brothers (a deacon) to open the meeting, and we went onto the platform. As I looked over that audience my throat got dry, and it seemed to me that I never would be able to speak again; my knees were inclined to bump together, and it did not seem that I had strength to stand up.

"The opening exercises were very short (so it seemed to me), and the time had come for me to get up and go to work. I steadied myself by the pulpit and read the chapter I had picked out on the car. One verse struck me as being extra good, so I read it again and began to talk about it, when my attention was called to the clock and I noticed the hour. Suddenly the feeling of fear and weakness seemed to be lifted, and I felt perfectly free. My attention was now called to the west side of the building, and to my surprise a part of the roof and the top of the wall seemed to be entirely gone, and I could see the stars as clear and bright as I ever saw them. I had only time to note these things when I saw what appeared to be white cards about two feet long and about eight inches wide. I could see several coming, one behind the other with the face up. When the first one got into the opening in the building it turned down with the face of the card toward me, and I was able to read what was on it, for it had sentences on it in clear, bright, black type. I read it aloud and as I finished, it turned and disappeared. The next one dropped into its place and I continued to read; and as fast as I would read what was on them they would turn and disappear. After a little while (it did not seem like ten minutes to me) I saw there were only three in sight and no more coming. I read the last one and it disappeared, and I was through. The house assumed its natural condition, and I came down to the floor again, for during this time it had seemed to me that I was not standing on the floor, but standing in the air. There was a sense of lightness and freedom that is beyond my power to express in words. But as I said, I soon found myself standing on the floor and before that audience.

"Then there came over me (for a moment only) a feeling of loneliness that I can not describe, and I thought for the moment that I had made a dismal failure, that I had not talked ten minutes, when at this point I was prompted to look at the clock, and

tion of boys which draws its membership from Chicago.

The *Kansas City Times* (the morning *Kansas City Star*) has this to say editorially about this move:

"... that Doctor Cook should be made a life director of a boys' organization and established as a leader of youth on the ground that 'he has not had a square deal' is one of those developments that could come perhaps only in America with its occasional and most peculiar sentimentalism."

The *Times* goes on to point out that he was "charged with fraud on a large scale in the promotion of oil schemes" and convicted after a fair trial; that his claim that he climbed Mount McKinley "has been definitely disproved," and that there is overwhelming evidence against his assertion that he discovered the North Pole.

#### *Is He Normal?*

A man may go wrong once and recover. When he goes wrong three times, his recovery is doubtful. Doctor Cook is to be pitied, and not to be trusted. His case is a tragedy. His brilliant mind is coupled with a defective moral sense and an inability to foresee the consequences of wrongdoing. It is probable that he suffers from psychopathic conditions of some kind.

"Don't kick a man when he is down," cry the sentimentalists. "Give the underdog a chance." What about giving the victims a chance for a while?

#### *In the Meantime*

A large group of boys are growing up under the shadow and inspiration of a career thrice blighted. Is there not danger that the taint of character which is destroying the man will spread to the boys? Is this the way to protect them?

Other positions, other work could be found for Doctor Cook. He should not be unhappy. He should be given a chance. But it is putting temptation in the way of the weak to put a paroled thief to work in a bank, or a convicted swindler to molding human character.

---

Sister James McPhee, renewing her *Herald* subscription from Sault Sainte Marie, Ontario, writes of the value of the church papers to her and her loved ones and acquaintances. She adds: "A neighbor of ours was baptized last May, converted by reading the *Herald*. He asked for baptism before he heard a sermon, and the first elder he met was the one who came to baptize him. I hope that through the *Ensigns* I have sent to others many more will be led to accept the gospel."

## Centennial Conference

### *Advance Registration*

As announced in the *Saints' Herald* for March 5, 12, and 19, it will greatly expedite the work of registration if those coming from a distance will register in advance. Up to Monday, March 24, over six hundred registrations have been received by mail. In six hours on Sunday afternoon, March 23, 854 members in Independence registered for the conference, and in Kansas City the total registration was 188 for the day. Favorable comment on the registration plan by those who visited the Auditorium Sunday was practically unanimous. The response of so large a number on the first day is ample proof that this plan is considered the most equitable, efficient, and businesslike way by which to finance the conference.

### *Reception Committee*

On arrival at the conference, delegates and visitors should avail themselves of the services of the reception committee, who will see that they are directed to the homes where they are to stay. If there is any special reason for anyone to be met at the train, either in Kansas City or in Independence, word should be sent to the reception committee at once. Give full information, so that the special messengers sent to the trains may identify them without difficulty.

### *Transportation Committee*

Those who are coming by train should read carefully the instructions of the Transportation Committee published in the *Saints' Herald* for January 22, page 86; February 26, pages 243 and 263; March 12, pages 298 and 325.

### *Registration Committee*

The Registration and Credentials Committee will have quarters in the front lobby at the Auditorium. This committee will be on duty on and after April 4. It should be the first duty of those who attend the conference to register and get their room assignments from the Committee on Accommodations and Reservations.

### *Mail*

Mail for those attending the conference should be directed in care of the Auditorium, Independence, Missouri. A distributing station for all mail thus addressed will be located in the lobby of the Auditorium, and you will receive your mail more promptly if this suggestion is followed than if it be sent to the residence where you plan to stay. There will be four deliveries of conference mail to the Auditorium each day.

### *Telegraph Service*

A telegraph substation with a direct wire to the Kansas City main office will be installed at the Auditorium by the Western Union Telegraph Company, and telegrams for conference visitors may be addressed in care of the Auditorium, which will insure prompt delivery. Telegrams will also be received by this substation and sent direct, which will effect quite a saving in time as well as afford a great convenience to the conference.

### *Telephone Service*

Telephone booths for local and long-distance calls will be installed at the Auditorium by the Southwest Bell Telephone Company for the convenience of the conference. This service will be on separate lines from the regular PBX service, so that the switchboard trunk lines in the building may be relieved of the extra traffic.

### *First-Aid Room*

The Independence Sanitarium has been given one of the rooms in the southeast corner of the building off the second corridor, which will be equipped for a first-aid room where a trained nurse will be in constant attendance. This arrangement will take care of any cases of emergency illness.

### *Administration Committee*

There may be some at the conference who will desire the services of the Administration Committee. The Order of Evangelists has been asked to act as this committee and will invite others of the ministry to assist them as may be necessary. Their headquarters will be in the L. D. S. studio at the north of the main auditorium in the Stone Church.

### *Guest Room*

A guest room for those who desire quiet and relaxation between services will be located in the dining hall north of the Stone Church. It will be in charge of the Tuesday Club, and Mother's Club, a group of Independence young matrons who have assumed the responsibility of equipping it as a lounge room for the comfort and convenience of conference visitors. A trained nurse will be in attendance.

### *Meal Service*

Meals will be served cafeteria style at reasonable prices in the basement of the Auditorium. A lunch room will be installed in the northeast corner of the building at the left of the main lobby where it was located during the last conference. This ar-

angement is for those who desire quicker service than it will be possible to give in the main dining room. The Laurel Club of Independence has undertaken to manage the meal service for the conference and is organizing a force to handle the expected crowds in the most efficient manner possible.

### *Information Booth*

Competent attendants will be in charge of the Information Booth, which will be maintained in the main lobby of the Auditorium day and night during the conference, so that visitors may receive every courtesy and their requests for information concerning any feature of the conference or about Independence or Kansas City may be promptly and accurately answered.

### *Exhibits*

Practically all of the institutions and departments of the church will be represented by exhibits and displays of materials. Spare time between services may be spent profitably in these display booths where the heads of the institutions and departments or their representatives will be constantly on duty to furnish information and to explain their work.

### *Official Conference Program*

The official conference program of 68 pages has been liberally patronized by the business men of Independence, who have bought advertising space. Practically all lines of business are represented. Conference visitors are invited to give these firms consideration when shopping in Independence. The program will carry in detail the full schedule of all meetings, programs, and class work held in the Auditorium, the Stone Church, Memorial Hall, and other local churches in Independence. Special mention will be made of the evening programs at the Auditorium. For the convenience of the conference visitors the entire program for each day has been grouped under the various dates, so that a careful selection of classes, services, or programs may be made in advance. The following program will be carried out on the opening day of conference.

### *Program for April 6*

#### *Auditorium*

- 8.00 a. m. Communion Service, in charge of First Presidency.
- 10.15 a. m. Communion Service, in charge of First Presidency.
- 2.30 p. m. Sacred Band Concert, Centennial Band.
- 4.00 p. m. Vesper Service, in charge of Elbert A. Smith, W. Wallace Smith, and Ronald G. Smith.

6.00 p. m. Radio Vesper Service, by radio from L. D. S. Studio.

7.30 p. m. Oratorical Contest in charge of F. M. McDowell.

#### *Stone Church*

10.15 a. m. Intermediate and Junior Service, in charge of S. A. Thiel and H. W. Harder.

2.30 p. m. Prayer Meeting for the Ministry, in charge of F. M. Smith, J. A. Gillen, and John F. Sheehy.

#### *Memorial Hall*

11.00-12.00 Preaching by R. S. Budd, "Open door to the second century."

#### *Liberty Street Church*

11.00-12.00 Preaching, by J. F. Martin, "The unfinished task."

## The Centennial Institute

### *Conditions of Class Work*

It is to be supposed that those who attend classes are earnestly seeking preparation for a better service in the church. Those who expect credit should pay the enrollment fee, secure the outlines available, and attend classes regularly. The student will keep his own attendance record and must return the record card to the institute desk before leaving conference.

#### *How to Enroll*

On arrival at the Auditorium April 4 and following, call at the Institute desk and secure a class folder and enrollment card.

Select courses with care. Fill out both attendance card and enrollment card. Return the enrollment card to the desk by Tuesday noon, April 8. The enrollment fee of fifty cents should be paid at that time. This payment entitles the student to obtain outlines and credit in courses pursued.

Students not enrolled by 7.30 Monday morning, April 7, should attend classes and make enrollment at the earliest opportunity thereafter.

#### *Choosing Courses*

Choice of classes in the Institute should be based upon the following considerations:

1. Care should be taken to avoid repeating courses which appear to be identical with courses previously carried for credit.

2. Each student would do well to select one class which he feels he needs for personal self-improvement.

3. Each should select one or more classes which

# OFFICIAL

## Graceland Alumni to Organize

Graceland alumni and former students are looking forward to an organization meeting which is to be held immediately following the Graceland program on the evening of April 11 in the Auditorium as a time when a permanent organization will be effected.

It is the object of this organization through publications and news letters to keep all former students of Graceland advised of the activities of the various alumni and the progress that is being made on the Hill. Every individual who has lived on Graceland's campus will always be a part of Graceland College and should have a part in the establishment of the policies and programs of the institution. Graceland needs a strong, vital organization of former students, and these students in turn need to keep in contact with Graceland.

N. RAY CARMICHAEL.

## Report Your Baptisms to April 6

Special Notice to Those Performing Baptisms: Please see that all baptismal reports are in the office as soon as possible. Those received up to April 6 will be counted.

DEPARTMENT OF STATISTICS.

he feels he needs in preparation for the special service he wishes to render the church.

4. Each should keep in mind the needs of his branch and the service he may be called upon to render upon his return.

5. Two or more workers coming from the same branch should distribute their choices of subjects so as to carry back to their branch the greatest amount of good from the Institute.

6. It would be unfortunate if the choices of classes should pile up around a few most popular subjects. Those in charge of the Institute reserve the right to restrict the enrollment in any particular class to the number which may be accommodated. Early enrollments will receive first assignments.

7. Students should plan to attend classes regularly and avoid shifting from class to class. No change in the enrollment should be made without consulting those in charge of the Institute.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Book of Mormon

By S. A. Burgess

#### A BRIEF NOTATION ON ITS EDITIONS

Librarians are much interested not only in single books but in how many editions and in the contents of each edition. Of course when a book is reprinted from the same plates, there is no material change except in title-page. Historically it is often important to know just how a book was printed at a certain date.

For example, the Kirtland edition of the *Evening and the Morning Star* is not exactly a reprint. It is in smaller type, much smaller pages. Sometimes things are omitted, others are changed, and still others added. It is really a revision and is of great interest in showing the views held by the church at the time of this reprint.

The work of translation on the *Book of Mormon* was completed in June, 1829. Oliver Cowdery made a complete second copy, and beginning in August, certain portions of this manuscript were taken to the printer, E. B. Grandin, and the work completed in March, 1830. This is the first edition of the *Book of Mormon*.

We may add here that of these two complete manuscripts, one was kept by Joseph Smith, jr., the other by Oliver Cowdery. The first was placed in the corner stone of the Nauvoo House. That building was never completed, but was only carried up to the second story window sills, and so remained for several decades. Later Major Lewis Bidamon took down the two wings and completed the southwest corner of the original and also built a stone office at the northwest corner. In tearing down this wall the corner stone was exposed. He divided this manuscript and sent part to our late President, Joseph Smith, and part to Joseph Fielding Smith. That which was received by our late President, because of water and weather, very soon fell to pieces. We have every reason to believe that the same occurred with the sheets sent to Utah, but they have preserved one page and have placed it between glass for preservation and safety in handling.

The other manuscript was handed over to Oliver Cowdery, and at his death it passed into the hands of David Whitmer, who cared for it carefully for the next thirty-eight years. This copy evidently consisted of about two thirds of the original which

was preserved, and one third of the manuscript which was sent to the printer. This manuscript was deeded by the widow of David Whitmer, and his sister, to George W. Schweich, grandson of David Whitmer, and this manuscript together with John Whitmer's history, and a third copy of some parts of the Inspired Version and the manuscript of part of the early revelations was turned over in April, 1903, by G. W. Schweich to Joseph Smith, late President of the Reorganized Church of Jesus Christ of Latter Day Saints, and is still in the possession of the church.

As we have now reached the 100th anniversary of the first edition of the *Book of Mormon*, it may be interesting to our readers to know something about the number of times it has been printed and in what languages.

In 1837 Oliver Cowdery printed an edition in Kirtland; then in 1840 plates were prepared at Cincinnati, Ohio; and the third American edition was printed in Nauvoo. From these plates Joseph Smith printed a fourth edition in 1842. This edition is very rare. It is unique in being the only one which omits the word *Junior* or an abbreviation of that word after "Joseph Smith." Joseph Smith, sr., had passed away in 1841. It is also the only edition that is presented as printed by Joseph Smith.

In the meantime the first European edition was printed in Liverpool in 1841; the second in 1849. Then stereotyped plates were prepared, and successive editions were published, one in 1852, two in 1854, and a sixth edition in 1866. In fact, several editions were published in England from these same plates after 1866.

Then in 1858 J. O. Wright, in New York, offered an edition. The original copyright had then run out, and evidently it was not renewed. This Wright edition appears to have been purely a business venture, and not on behalf of any church. Elder Z. Brooks, of Kirtland, with the financial backing of Russell Huntley, bought the Wright plates and brought out an edition between 1859-61—the Brooks-Huntley Edition. This was used in the early Reorganization, and there are a number of copies still preserved in families of old Latter Day Saints.

In 1874 the Reorganized Church had plates prepared and published an edition at Plano. Several editions were printed from these same plates at Plano and then at Lamoni. We have the anomaly of a title-page bearing the words "Lamoni, Iowa, 1874," while it is evident that an edition was not published in Lamoni before 1882. These same plates were used until the Authorized Version was brought out in 1908. We possess a number of copies in our

library up to and including the thirty-third edition of 1907. It is quite possible, however, that this represented the twenty-third edition from these plates, and that the earlier editions had been counted to make a total of thirty-three.

In 1892 the *Book of Mormon* was published in Lamoni, Iowa, in large type. Several editions have been published from these same plates, including the thirteenth edition, of 1916.

As stated above, the Reorganized Church received the original manuscript in 1903; a committee was appointed and careful examination and comparison made. As a result, a new edition was carefully prepared and compared with the original, and published in 1908, and called the Authorized Edition. We have copies of at least five or six editions off these plates printed in Lamoni from 1908 to 1918 and four published in Independence bearing dates from 1921 to 1926.

The Church of Christ (Whitmerite) published the "Nephite Record" in 1899.

The Church in Utah, in addition to several European editions from 1866 on, also published from these same plates of 1852 editions in Salt Lake City 1871, 1874, and 1877.

In 1879 Orson Pratt prepared a new edition, with footnotes, divided into chapters and short verses. These were electroplated, and at least eleven different editions were printed from them in England, including that of 1912. From the same plates, editions were published in Utah, beginning in 1881 and down to 1918. We appear to have at least eleven editions listed as published in Salt Lake.

A pulpit edition was published in Salt Lake City in 1888 in large type, and a pocket edition in 1906.

In Chicago a mission edition was published in 1905. There were at least five or six editions published there, probably about 70,000 copies in all. In 1913, from the same plates, the first edition was published in Independence. There were published eight editions in Independence, some 115,000 copies. The same plates were used for the first four editions; then new plates were prepared and used for the fifth to eighth Independence editions. There were at least two editions published in Kansas City, 1902 and 1905.

The original copyright of 1879 edition could run twenty-eight years and be renewed for fourteen years, so would have expired in 1921. Under President Heber O. Grant a new edition was put out in 1920 and copyrighted. It was printed from new plates, made at Hammond, Indiana. It includes a brief analysis of the *Book of Mormon*, a statement of its origin, and a synopsis of the chapters and pronouncing vocabulary, an index and new foot-

notes. At least five editions, and possibly seven, have been printed from these plates.

It would seem a conservative estimate to suggest that at least a million copies of this book have been printed in English. The Utah Church claims a distribution of 100,000 for the past year alone. So their figures would probably much exceed a million. It has been printed also in Deseret type; that is, in the thirty-eight phonetic characters adopted nearly sixty years ago by Deseret University. This was printed in New York City in 1869.

But more interesting to our readers is the fact that this book has been printed in fourteen different languages other than English. Arranged alphabetically, they are Danish (1851), with at least three reprints; also Peter Anderson and Peter Muecus prepared an edition, published by the Reorganization in 1903; Dutch (1890 and 1909); French, two editions both published in 1852; German 1852, and seven other editions have been printed since; also the Reorganized Church printed in 1911 a translation by Alex Kippe; Hawaiian, the first edition in 1855 and a second in 1905. In 1898 our church published a new translation made by J. M. Poepoe and G. M. Kameakua under the direction of Elder G. J. Waller; Italian, 1852; Japanese, 1909; Maori 1889, 1908; Samoan 1903. In 1875 some selections were made from the *Book of Mormon* and published in Spanish. The book itself was printed in this language in 1886 and again in 1920. It was printed in Swedish in 1878 and 1907; Tahitian 1904; and Turkish in Armenian characters 1906; Welsh, 1851.

In our library, quite largely through the efforts of Walter W. Smith, we possess the four first American editions, also the first six European editions; five electrotyped editions, including 1, 3, 4, and 5 as printed in Liverpool; seventeen editions published in Salt Lake City in the regular type, one published in Kansas City, one pocket edition, one large edition, both printed in Salt Lake City, both the Wright and the Brooks-Huntley editions, the Nephite Record published by the Whitmerites, five editions published by the Utah Church in Chicago, and all eight editions published by them in Independence.

We have two large-type editions published at Lamoni, several editions of the Authorized edition, and five or six of the early 1874-1907 edition.

We also have a Deseret Cipher *Book of Mormon* and books in the following languages, Armenian, Japanese, Danish, both 1858 and 1903 edition; French, four copies in German, 1852 to 1902; also

that prepared by Elder Alex Kippe, Spanish, Swedish, Welsh, Hawaiian 1898; Tahitian and Dutch.

As the first century closes, we can not say with certainty exactly how many copies have been printed, but the number would exceed one million. Of less importance is the fact that we have in the Historical Collection at the Library Building some seventy-six different editions, including sixteen editions in eleven different foreign languages. More important is the serious study given the book for the past forty-five years by our young people and the testimonies received of its Truth.

## Increasing Importance of Mental Hygiene.—

### Chapter 10

By A. W. Teel, M. D.

"Every man his own neurologist" is an ill-advised slogan, but it is possible to make the visits to the nerve specialist less frequent, or entirely unnecessary, if one has been prone to excitability, nerve tension, fatigue, mental cowardice, and similar manifestations of ill health of the nervous system. Physicians these days are called on, not to treat specific diseases alone, but the whole patient, and his mental state. The attitude of the medical profession on this very point is being stressed these days; namely, that if there is general fatigue, lack of life interest, worry and fear, and a chronic state of the blues, there is needed more than the administration of medicine. The consciousness of power is not acquired by simply taking tonics for the nerves, of which there are many on the market.

#### *Mental Tone and Physical Health*

Mental tone is a solid pillar of good health, and "the city of happiness is in the state of mind." Indeed, one who really lives, knows that "his mind to him a kingdom is, such perfect joy he finds therein," rather than boredom, irritability, and neurotic impulses which make others around, as well as the sufferer, unhappy. There is not a person who is immune to depression of spirits, but when this condition becomes chronic, it is a danger signal. The department of the interior, or the realm of the intellect, ought to be controlled by its boss; but frequently we are victims of our mental states. "As we think in our own hearts, so are we." Melancholy moods point to fatigue, poisons, lack of sleep, and excesses of various types.

Nervous health, or tone, represents a general state of vigor. It is a condition that is maintained by radiations from the spinal cord through the nerves

from the various parts of the body, and also is due to the stimulus from the brain. Cheerful hopes and firm resolves and fine interests will restore tone at once. On the other hand, a bad meal will upset one, as will a bad piece of news. There is reciprocal action, and it therefore devolves on the will to maintain tone, in spite of everything.

Every part of the nervous system makes itself felt on the other parts, and, while the mind is supreme, the subordinate members ought to be given their chance to cooperate to the common end of happiness by not being abused by lack of sleep, poor meals, overexertion, or intemperance. Irritability, then, will not occur, with a chain of aggravated symptoms ending in convulsions and spasmodic movements on the slightest irritation.

All this is part of mental hygiene, and mutual action takes place with the rest of the bodily functions in the interplay of powers in the republic of the inner man or woman, mental and physical. So much is this point of view established in modern medicine, that the physician knows he is not dealing with a symptom in treating a case, but must treat the whole person, even to advising in personal matters, such as occupation, etc., if this concerns general health, especially of the nervous system.

#### *The Workers Are the Happy Class*

Some one has happily defined happiness as the result of harmonious powers, steadily bent on pursuits which seek a worthy end. It is not the lazy man's dower; not the sensualist's privilege. It is reserved for the worker, and can never be grasped and held save by true manhood and womanhood.

A great deal of the unhappiness in the world is caused by want of proper occupation. The mind is incessantly active, and if it is not occupied with something more worthy, it will prey upon itself. It is one of the greatest misfortunes in life to be without a purpose; to drift hither and thither, at the mercy of every whim and impulse, losing health and vigor. A noble purpose is the cure for such disorders of the mind and body, and no better advice could be given than that which a poet gave to a society belle, whose life was almost intolerable from ennui: "*Try to do a little good.*"

The physician tells us of the physical benefits of happiness. There is not the remotest corner or little inlet of the minute blood vessels of the human body which does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, or the central man, is shaken to the innermost depths, sending new tides of life and strength to the surface. The blood moves more rapidly, and conveys a different impression to all

the organs of the body, as it visits them on that particular mystic journey when the man is laughing. For this reason every good, hearty laugh lengthens life, conveying distinct stimulus to the vital forces.

#### *Diminished Energy and Neurasthenia*

Neurasthenia is not merely a name, to cover want of classification, but is a fairly well-defined condition, a state of diminished energy of the nervous centers, especially of the higher psychical, closely akin to ordinary fatigue, only so extreme as to have caused incapacity for rapid restoration. Neurasthenia is a paresis of the attention and will, the result of long-continued overfatigue.

Apparently, the simplest cause for neurasthenia is mental overwork, and in the cases of the young, overstudy. It is when there is added to excessive work, responsibility, worry, ambition, failure of attainment of the object striven for, and the like, that neurasthenia often develops.

Monotony is sometimes more wearing than some forms of mental labor. Extreme muscular fatigue renders one incapable, for a time, of doing his best mental work. The abnormalities of all kinds are well-known accompaniments and symptoms in many neuropathic conditions, as well as in actual insanity. Difficult and imperfect digestion are among the most frequent of what may be called the secondary symptoms of neurasthenia. There has been much discussion concerning the connection between ocular defects and neurasthenia.

#### *Mental Discipline and Rest*

After careful consideration, I conclude that the defense against nervous exhaustion lies primarily in sleep and supplies. Never surrender power to sleep. Go to bed each night, whether late or early, and go to sleep in a few minutes. This can be done by common sense and self-control. Lying down on your left side, empty mental consciousness of every content. Then, like a sleepy child, I would turn over on the right side and go to sleep. Yield not to the temptation to "lie awake and worry" and so break that priceless habit. This will help you keep vital and youthful. Sometimes one is too weary to go to sleep soon, and sleep in such condition will not be refreshing. Such a one will wake up in the morning feeling increased weariness. Of course, if a man could sleep for an unusual number of hours, nature might in time restore him.

The excitement of our civilization prevents normal conditions, and therefore we must aid nature. We need harmonious thoughts, and let them dwell on what is sacred and beautiful. We must, also,

throw off disagreeable thoughts and feelings, and allow expansion and stretching to equalize blood circulation. We find various congestions around the throat, weary parts of the body, and those constricted and cramped. By stretching ourselves we can adjust the activities of our breathing and circulation.

There is no rule-of-thumb cure for these conditions; each case must be separately studied, and the details of cure can be decided only under competent medical advice. Various hypnotic drugs are used to induce sleep, but with regard to the risks which attach to the administration of powerful hypnotic drugs, let warning be given that all which produce sleep as a physiological effect, with the exception, perhaps, of the bromides, produce stupor, rather than sleep, in overdoses. So never drug yourself with hypnotics. In fact, these should never be used except as temporary remedies, when it is necessary to secure at once a fair amount of sleep.

Change of air and surroundings will often do much to cure, yet in many cases of psychic insomnia, drugs can not be dispensed with. Daily bodily exercise is a necessity for those who suffer from nerves and insomnia, and sunshine is a natural tonic and calmative.

In order to promote the sleep of a person in bed, the bed clothing should be sufficient but not excessive. Between extremes of temperature the changes in the thickness of the covering bed clothes should be gradual. In all cases the bedroom window should be open all night, and all the year round. In some cases a little food should be taken just at the time for sleeping. In the toxic kinds of insomnia, consumption of tobacco, alcohol, tea, etc., are extremely harmful. The question in cases of this nature is not what the patient should, but rather what the patient must not do.

The windows should be wide open, winter and summer, but a draft ought not blow upon the head. The window should be curtained in such a way that no street light or outside illumination brightens the room. The covers should be sufficient in weight to keep the body comfortably warm, but they should not be heavy. Keep yourself fit by sleeping in a cool, well-ventilated, dark room. Then go to bed to sleep, and you will lose consciousness as soon as the head strikes the pillow. For physiological reasons make the room comfortable, and for psychological reasons cultivate the habit of immediate sleep on retiring.

#### *Three Worthy Rules*

By commanding mental attention away from the "blue" and unto the rosy, and by determining energies unto new and health-bringing activities, bet-

ter moods will mold mental tone. Moods as well as sleep are controllable by a trained will.

When tempted to worry: First, Forget it! Second, Get busy! Third, Trust God! The wise man visions forth optimism, and he has set it up strongly in a fixed habit. Life stands serene, sanctified, illumined throughout by a soft light of faith. Without that light, good health is but a hold for the merely physical shell.

The efficiency of a nation depends upon the state of people's nerves. Health, nerve, and efficiency form human power. When one believes that the emotions or feelings form our nerve states he knows that health can be undermined by emotional responses and conflicts. In the dark caves of mentality may lurk monsters of crude emotion, and emotional stress caused by worry and other influences, perhaps, evolved from the unconscious. Such things may wreck or impair health. In neurasthenia there is a loss of mental control, a paralysis of the will.

If doctors, teachers, and journalists could keep their feelings on the intellectual plane there would be fewer cases of nervous breakdown. People who retire at sixty-five often become introspective and nervous. Driving motor vehicles causes severe nerve strain. A telephone operator's occupation also is harassing. Tropical climates exhaust the nervous systems of white men, especially if they use stimulants. As for the treatment of neurasthenia, an individual who has been using up his nervous energy at an unduly rapid pace, by over-indulgence in food and drink, by dissipation and overexercise, ought to be living and sleeping in well-ventilated rooms, and paying, in every way, more attention to personal and domestic hygiene.

#### *Narcotics and Drugs*

Smoking wrecks bodies, produces sick throats, and even cancer of the throat. It ruins nervous systems. Most college coaches will suspend an athlete if found smoking during the training season, for it will impair muscular activity. The very harmful drug, nicotine, raises the blood pressure and produces a disorder of the abdominal walls characterized by severe pain, in the susceptible. We know of "tobacco heart," hardening of the arteries, mental depression, impairment of growth, cancer of the lip, tongue, and throat, neurasthenia, shortness of wind, acidosis, and high blood pressure as a few conditions which may result. Smoking seems to decrease mental activity. When one tries to reform the average cigaret smoker, there is trouble, because he is suffering from a definite disease which

he will not recognize. Make no virtue of the tobacco habit, but recognize the facts, so that if ill health comes and it becomes necessary to quit smoking you will have a basis upon which to build up the necessary resistances.

From smoking there is the sore tongue, morning cough, hoarseness, chronic tonsilitis, and bronchitis. Some connection with cancer of the tongue has been claimed. Tobacco smoke has an antiseptic action (which may be of some consequence in this connection), but its action is attenuated in the presence of saliva and mucus. Nicotine stimulates and afterwards depresses all cells throughout the body, but in the sensitive and in the excessive smoker, the pulse rate is always quickened some five beats and the blood pressure is slightly increased. These changes usually give rise to no symptoms, but often the tobacco user goes to the physician for palpitation and arrhythmia of the heart.

Tobacco serves as a mild stimulant, followed by a slight degree of narcosis—the supersensitive become calm and lose their irritability, and the dull and apathetic are stimulated. Tobacco is likewise a deceiver, for it disturbs the judgment and improves the subjective condition, but does not improve the work of the person save where it may serve to free him from self-consciousness. It may well serve as a milder and safer substitute for alcohol. The insidious action of nicotine over many years is responsible for some of the cardiovascular diseases so common in middle and later life.

The drug situation in America today is not remote from our lives. An intensive study of the drug situation uncovers trails in the police court and the hospitals where there is so much evidence that one is quite apt to decide that the matter is rather bad. The use of drugs is not confined to the social outcasts of society, or to those on the borderland, or to working people, or to the foreign population. Use of drugs is a truly personal and secret habit that includes people from all classes. Because drugs are used secretly they become more dangerous, although not so spectacular or so public as is the liquor habit. The drug user may never be found out and may never be known to be an addict except to his or her physician. The Department of Justice in Washington says that from every section of the country come reports, undeniable reports, that the use of narcotics is on the increase. Some of the confidential information shows that the narcotic law has done nothing to really reduce the amount used in this country. The stricter the narcotics agents are, the more active the drug smugglers become.

### Work and Relaxation

Nervous tension should be avoided by practice, during these spells of *relaxation*. Relax for a few minutes during the working day. Such practice daily repeated for at least fifteen minutes a day, just as with the five-foot shelf of books, will result in a state of ease, and ease is a part of every cultured person's character and manners.

The dangerous time of nerve stress is the time to relax full length on a couch and stretch a while, and let oneself go. Close the eyes for a few moments and vision pleasant recollections and forget the din of traffic and the sense of haste and nervous waste, such as leads on to disasters. Let go of the worry, excitement, and noise which irritate the nervous system.

The cigaret method of relaxation is fallacious. The real reason for being tired and nervous is auto-intoxication due to intake of the wrong foods and drinks and drugs, and to overstrain. Sensitive, impressionable women will weep and break down. Many are used to stimulation by drinks, smoking, tea, coffee, and wine, and find themselves unable to keep up without such aids, alas, until enforced conditions in sanatoria result in improvement.

Want of sleep under easeful conditions is one great source of nervous derangement. Easeful conditions mean springy mattress, not too heavy covering, and fresh air. Indeed, the whole psychology of sound nerves and sound mental states is wrapped up in physiology, the twain being inseparable, mysteriously bound in an interaction which has not been perfectly explained by the philosophers. Sometimes a bad spirit makes a bad body, and sometimes a bad body makes a bad criminal.

So intimate is the connection between body and spirit, that if one is wrong it disturbs the other. It is very difficult to tell where the mischief began, just as when two children have a quarrel—who began it? There may be dyspepsia, derangements of the liver, diseases of the uterus or prostate, as well as overwork, excitement, and bad news, or a lively imagination dwelling on ills. In the last thirty years there has been a great increase in nervous diseases brought on through overtaxed nervous systems. A successful broker on the exchange learns to control nerves, while many traders and speculators will be tingling with excitement and reduced to wrecks in a short time by ticker prostration. Racking radio and auto horn noises at night, etc., all help produce the pathology of nervous diseases, hysteria, sciatica, eyes supersensitive to light, teeth aching, neuralgia, periods of depression, and other annoying symptoms. When self-possession

is once lost, the patient is like a frightened horse running out of control. To prevent such a calamity, keep rein and check of such impulses, and live rightly.

The validity of conscious experience is dependent upon the integrity of function and structure of the physique. There is profound disturbance of physiological activity in mental disorders in general. Our therapeutics must recognize the human machine, as a whole, is in disorder. The whole elaborate complex, mental and physical, needs overhauling and rehabilitation. The physiological health of the nervous system suffers from exhaustion; from depletion of reserve energy.

When the capacity of the nerve cells and of the endocrine glands is inhibited, there is inadequacy to meet the demands in generating work energy. The nervous system suffers. And where anxiety is a part of the problem, there is established a vicious circle which, if not broken, leads to exhaustion.

Rest is the essence of treatment in all such psychoses, the systematized rest, as paramount, in treating exhaustion. The human machine can not function until it is rehabilitated. The element of complications possible in its intricate machinery, makes the question of diagnosis and correction of its faults, one of painstaking observation and prolonged treatment, to renew the health which has so long been impaired by a long period of neglect. Rest is nature's method. The loss of weight, sleep disorder, mental perturbation, singly or in mass, are certainly indications calling for rest.

*Relaxation!* A charming word for the lazy, but potent cure for the restless and the overworked, to whom Nature seems to say, "Just be passive and let me have a chance to do your work." Make up your mind to rest while you are at the office, and do not resist, and you will get well twice as soon. Get off the high tension wire." If you will look at most of the people in the street, you will find in their vexed and harrassed expressions much to correct by a pleasant philosophy of life. All methods of mental healing emphasize and stress the value of passivity, the loosening of every muscle, a complete surrender. After this comes the reaction towards something more effectual—to positive, beneficial reaction.

Within the province of the care of our body, philosophy of life is the faith in one's power to lift himself out of sickness, weakness, and despondency into positive health, so long as there is a breath of life within us; to keep up the struggle against illness and infirmity by all the means within our power, and to remain undefeated captains of our souls. This does not imply terrible effort and laborious struggle. It is a pleasant path to general

# NEWS AND LETTERS

## Cleveland, Ohio

March 18.—Boy Scout Troop No. 192, under direction of the scoutmaster, Brother Harry Campbell, sponsored a fathers and sons banquet the evening of February 13. The speaker of the evening was Mr. Beck, and his subject was "The biggest thing on earth." The Women's Department served the meal.

February 16 Elder James Pycock, missionary to Kirtland District, gave a good talk on the Kirtland Auditorium campaign. Many were disappointed in not being privileged to hear Brother Pycock deliver one of his good gospel sermons. We look to the near future for this treat.

While en route to district conference Apostle Clyde F. Ellis stopped at Cleveland February 28, and the Senior Forum class of the Department of Recreation and Expression was greatly encouraged while listening to Brother Ellis relate some of the blessings of God. Truly God is in this work to comfort, cheer, and direct those who seek and serve him. The program for the evening was on the Word of Wisdom. Brother Ellis added much by a talk in which he related some of the menus that are served the missionaries on their foreign missions. Returning from the conference, Brother Ellis was again our guest and gave a fine discourse Sunday evening, March 2.

The church the evening of March 4 was the scene of a pretty wedding, when in the presence of many Saints and friends Orivell Loeding took for his bride Miss Irene Frey. The church was prettily decorated with large palms, ferns, pink roses, and white and pink carnations. Sisters A. McNeil and M. Atchinson contributed to the service with songs "Because" and "The little gold ring." The wedding march from "Lohengrin" was played by Sister M. Mason. The marriage rite was performed by Pastor Percy Farrow, Elder George Lindsay offering prayer. A reception followed at the home of the bride. The couple will make their home with the bride's mother in Cleveland.

March 12 the hour for the regular midweek prayer service was given over to Elder Chandler, district president of Northern England District, who was on his way to the Centennial Conference. Brother Chandler is filled with the desire and willingness to serve the Master regardless of the

bodily and mental well-being and living. If there is surrender to weakness and infirmities and despondency, medicine and advice will do little good. There must be the will to live aright; to love life for all that there is in it; for us who have been placed here with the mission to do good, and be strong, to do good works.

This mental medicine may be denominated by any of the fancy names of the cults which profess to heal by the power of mind or spirit. An auto-suggestion contrary to breakdown and dissolution aids Nature to recuperate the vital forces. This determination to live down sickness starts the curative forces of the subconscious nature. These psychic and ethical forces are as operative in the body as potent chemical agents. These forces which can be set in action are greater than are supposed.

cost. He caused the members to feel the great need for consecrating all to the Master's cause.

Sister Margaret Oswald, a young woman from German who has been here the past five years, sailed for Germany March 12, to be with her mother for four months. Her mother has been ill some time. This sister was wished *bon voyage* and a safe return.

A little missionary work on the part of a sister traveling from New York to Los Angeles in the early summer of 1928 was like casting bread upon the waters. It was blessed and returned. The one to whom our sister told her story happened to be the editor of the Women's Page of our big daily paper *The Cleveland News*; and because of the sweet personality of our sister and the graciousness of her presentation, the gist of their conversation was published in the aforementioned paper. This has meant much to Cleveland and Kirtland Branches to have favorable comment before the general public. Elder E. Webbe, feeling grateful for this publicity, put out a little tract called "Appreciation," with the permission of Miss E. Wooley and the press, and printed hundreds of them. He asked Saints young and old to help carry out the missionary spirit of our sister, who so helpfully talked to a fellow traveler, and to pass these tracts out in our neighborhoods. A hearty response was made by many. This effort we believe has culminated in the starting of missionary preaching in the homes. Our first service was held at the home of Sister Saxton March 13, the sermon being preached by Elder Farrow. We hope to continue to bring the gospel story to many neighbors and friends in the different neighborhoods, that much good may result.

## Farewell Service for English Conference Visitor

A farewell social was held in the James Street Church, Bradford, Manchester, February 12 in honor of District President William H. Chandler, who responded to the invitation of the church to visit the Centennial Conference. Brother Chandler's counselors took charge of the proceedings and arranged the program. High Priest G. W. Leggott presided, and Elder John W. Green offered the opening prayer. Brother Leggott explained the reason for the gathering and said that he was sure Brother Chandler is going to see big things. Elder S. F. Mather, Beresford Road Branch, sang a song, and Elder William R. Armstrong, pastor of Beresford Road Branch, spoke briefly relating a number of his experiences in the church work with Brother Chandler.

Sister M. Nelson, North Manchester Branch, sang, "I have wandered through life's garden," and the pastor of that branch, Elder Nephi Dewsnup, expressed appreciation for Brother Chandler's opportunity. Brother Chandler is comparatively a young man but one who has endeavored to keep the gospel standard raised. Brother Dewsnup looks upon Brother Chandler as one sent to lead us as the children of Israel were led to the promised land. Brother Chandler is going first to see what the land of Zion is like. He will return with accounts of his experiences there, which will be helpful to us.

Then Sister Olive Heywood, North Manchester Branch, recited "The Englishman," and Elder F. Tapping, Northeast Manchester Branch, spoke briefly in connection with Brother Chandler's departure and return.

Refreshments were served, and Sister M. Nelson opened the second half of the program with the song "The flight of ages." Elder James Waugh, Northeast Manchester, hoped that Brother Chandler would have a safe and pleasant voyage and that the Lord would be with him to bless and care for his loved ones who are left. Sister R. Schofield, Northeast Manchester Branch, recited "The back o' beyond."

Elder John W. Green, of the presidency, who has worked with Brother Chandler and knows that the opportunity to

visit the Centennial Conference is fulfillment of one of his big dreams and who knows how hard our brother has worked in the district, asked the Saints to remember him and Sister Chandler in our prayers. There was a solo by Miss Holden.

Brother Chandler stated that this opportunity is the dream of his life. He is going prepared to learn, that he may return to us better able to direct our endeavors. In his talk he stressed the thought that we are workers together, whether it be in the Church in England, Australia, or America. He assured us that he is going as our ambassador and was given assurance that he goes to Zion with the message that we are behind the church in its program.

The gathering was brought to a close by the singing of "God be with you till we meet again" and prayer by Brother Leggett.

## Davidson, Oklahoma

March 17.—Patriarch Samuel Twombly, of Fanning, Kansas, arrived in Davidson February 28 just in time to be one in a congregation of people which packed the house to listen to a program of entertainment furnished at 7.30 in the evening. The purpose of the entertainment was to secure funds for a payment on the church piano. This undertaking was successful and brought much enjoyment to players and listeners.

At the program, announcement was made concerning the two weeks' meetings to begin March 2, Brother Twombly the speaker.

Each evening beginning at 7.30 the orchestra and choir entertained the congregation half an hour before the preaching service.

In a splendid spirit and with much liberty Brother Twombly in an interesting way presented the principles and doctrine of Christ. With the illustrative aid of the skillful art work of Brother Homer Skinner, Brother Twombly made progress. Each sermon brought new and lasting thoughts to the listeners. A marked degree of interest was shown all during the meeting.

No candidates were brought into the kingdom through baptism, but we feel that much good was done. Interest was created in the minds of some to the extent that they may soon be numbered among us.

March 16 a one-hour musical program was dedicated to the faithful and untiring efforts of Brother Twombly. Then Brother Twombly preached an interesting sermon. About one hundred and thirty were present at the meeting.

Several Davidson members are planning to attend the Centennial Conference.

## Sault Ste Marie, Ontario

### Owen Sound District

March 14.—Elder H. A. Dayton has closed the series of meetings which lasted seven weeks. We feel that much good has been accomplished by his labors in this part of the field.

He will be greatly missed by many of the friends he has made while here.

Since the last report five more people have been baptized by him. This makes a total of seven. All are adults, five of them heads of families. Two are young women in their late teens; two others a young man and wife who had heard the gospel for the first time. They are anxious to help with the work. Six children of nonmembers were also blessed.

William Braun, a young German brother, has been ordained to the office of deacon. He has acted as janitor of the church for about a year and is an active young member. He came to Canada from Germany about four years ago; came in touch with the church and was baptized some three years ago. His service is very faithful.

Prospects look better and brighter for us since more have been added to the number here. The older members feel much encouraged to press forward. The number of young members is very promising. They are planning an Easter program, and all are anxious to take part. Several are gifted with musical talent, which is very helpful.

A number of Saints are planning to attend the General Conference next month. We are looking forward to the return of Brother Dayton after the conference is over, and we will try to be better prepared so that the work may be more successful.

## More Baptisms in Rock Island District

During two weeks of special meetings at Kewanee ending on Decision Day, five more were added by baptism, four for Kewanee Branch, and one for Buffalo Prairie. Brother E. R. Davis baptized three, and Brother Harry Jones, of Kewanee, baptized two. This completes three more families, and brings our district number up to one hundred and one, within nineteen of our quota. There are still others near the decision point at Kewanee, and we expect some baptisms at Cedar Rapids, which, we trust, will bring us near our goal of one hundred and twenty for the conference year. All of the nineteen branches in the district have had one or more baptisms during the year, and our district ranks among those having honorable mention, which we feel shows a very good record. But our slogan is "To 1930 and beyond," so we are going forward in the hope of making as good a record, or even better, during the coming conference year.

## Windsor, Ontario

March 18.—The gospel work in Windsor is progressing nicely. We have just closed a two-week series of meetings by Brother D. J. Williams, and ten precious souls were brought into the fold. Others we are sure will take the step in the near future. Brother L. D. Campbell is carrying these meetings on each Sunday night.

The branch is under the leadership of the past president, Elder J. Leslie Brown, who has had several years of experience as leader of the local. We are sorry to see Elder Isaac Andrew retire, but are glad to know he still deems it fit to give us the benefit of his services as first counselor to Brother Brown. The Sunday school, under the leadership of Brother Basil Barrick, is being efficiently conducted. The junior church, with Brother and Sister Charles Mifflin in charge, has become an interesting part of the work to the children. We have had several sets of stereopticon slides in our Department of Recreation and Expression led by Brother R. K. Wood and Brother Robert Newman. One of the sets was entitled "In the land of the Incas," and was educational to all interested in the *Book of Mormon*. We hope and pray that the work will roll onward and Zionward in this part of the Lord's vineyard.

## Newton, Iowa

Elder Clyde McDonald, of Des Moines, closed a two-week series of meetings at Newton, Iowa, March 16. Every evening Brother McDonald brought a wonderful message of the gospel. The outside interest was good.

Sunday, March 9, also March 16 District President H. Castings was the morning speaker, and at the evening hour each Sabbath Elder G. F. Hull brought the message.

The afternoon of March 16 at two o'clock Elder Clyde McDonald baptized two into the kingdom. This makes a total of five baptized in Newton in the last month.

Saints at Newton are hopeful and pray that with the help of the Lord they may go forward in the work of building his kingdom.



## Kansas City Stake

### Stake Business Meeting

At the special stake business meeting, held Monday evening, March 17, Brothers Paul Kelly, of Bennington Church, and A. H. Hallier, of Quindaro Church, accepted the call to the office of priest, ordination being ordered by the conference. In case of Brother Kelly ordination took place immediately under the hands of Bishops F. B. Blair and C. A. Skinner.

A fine report from Sister Florine Hands on the week-day school of religious education held at Malvern Hill, also at Grandview and Argentine, was received and favorably commented upon as a permanent department of the work of the church. This has been continued for several years by teachers of our church, sponsored by the school board.

Elder Francis A. Evans is continued as associate pastor of Second Church.

Elder Robert L. Bishop, pastor and Elder H. A. Gould, associate, were ratified, action on them having been overlooked at last conference.

Elder Ralph L. Gould was appointed assistant pastor of Armourdale Church.

Elder Emmett N. Palmer was appointed associate pastor of Quindaro.

Resolutions of condolence were ordered sent to the families of Sister Phoebe Tucker and Susie Anderson, lately deceased.

A resolution favoring a proper attitude of respect toward all the revelations of the Lord to the church that have become laws and pledging our support, was concurred in by the conference.

A report was received which stated that we lacked only twelve to fill our quota of two hundred and fifty baptisms.

In the early part of the church school session last Sunday morning, Associate Pastor George Mesley related the pageant story, epoch 1, to the congregation. The sermon of the morning was by Pastor C. E. Wight.

In the evening there was a splendid lecture by Apostle Paul M. Hanson, pictorially presenting his last summer's trip in Mexico.

The prayer meeting tonight will be the last held until April 23.

Central Church contributed to the Sanitarium during 1929: Eight sheets, eleven tea towels, eleven tray cloths, twelve large bath towels, twenty-four wash cloths, ten pounds of rags, two hundred and fifty-nine bars Crystal Soap, twenty-seven quarts of preserves, six quarts pickles, ten glasses of jelly, two hundred and twenty-seven magazines. Sister Adam Young is representative.

The First Church of the Nazarene defeated Central boys at basket ball last Thursday. The Nazarene players over-shot our boys, who took their defeat in good spirit.

### Mount Washington Church

Patriarch Ammon White is by invitation holding cottage meetings in the district of Fairmount. The chief interest centers in a discussion with an elder of the Utah Church on the faith of the two churches. The meetings are educational to those not of either faith.

### Argentine Church

Elder William I. Fligg closed the series of special meetings with a forceful sermon on "Citizenship." Good interest has been shown him throughout, but no baptisms are reported. Some seem however to be favorably impressed with the new lessons in Christianity. Brother Fligg was not forgotten in the way of financial support by the Saints and friends. Elder W. B. Richards was the speaker at eleven o'clock.

### Second Church

Brother E. S. Zink, though a very busy man, holds three missionary cottage meetings each week at the following places: 3307 Gennese, 3130 Bell, and 1216 Cherry Streets.

### Bennington Church

Bennington closed a three-week series of meetings March 9, Patriarch Ammon White presiding. The effort resulted in the baptism of nine people, bringing the number baptized to eighteen, the quota assigned. Brother White's sermons were beautifully and plainly illustrated with a chart depicting the several dispensations of the gospel from Noah's time to the present. There was good attendance each night.

Sunday morning, March 16, Pastor O. G. Helm was the speaker, giving many good thoughts to the membership. Elder Okerlind was the speaker in the evening, his contribution being greatly appreciated.

The Sunday school is doing well. Attendance ranges around one hundred and forty-two. Everyone is busy just now, some taking part in the pageant to be presented at General Conference and others in the oratorio.

### Fourth Church

February 23 a spiritual program was rendered at the family service, there being readings and songs. "Nearer my God" was sung by the young people living on Euclid Avenue, and four families from Euclid Avenue. They also sang "Yield not to temptation." Elaine Smith accompanied at the piano. At the young people's service at 6.30 o'clock a musical program consisting of violin, clarinet, and piano numbers was presented.

"Here is my Father glorified, that ye bear much fruit" was the text of Elder W. I. Fligg, of Independence, March 2. He dwelt upon the fact that this is a missionary church, and if the Saints pray more earnestly our missionary efforts will be greatly enhanced.

Sister Blanche Farrar, of Independence, church librarian, gave an interesting talk on the history of the church library, and its collection. Sister Farrar suggested the name, "Emma Hale Memorial Library." Brother Marion Sneed, gave a talk on the history of the late Joseph Smith.

"The life and dress of the Nephites" was a talk by Tyra Lueking at the family service March 9, and at the eleven o'clock hour, papers were read on "The finding of the gold plates," and "The Book of Mormon, the second witness for Christ." The first paper was prepared by C. O. Peterson, the second by Brother R. L. Grainger, of Chicago. While these papers were read, a painting was shown of the scene of the angel's visitation to Joseph Smith on Hill Cumorah.

At eight o'clock in the evening Fourth congregation was favored with contributions from outside talent: Sister Clifford Forties, reader; Sister Helen Dittmore, violinist; Sister C. J. Dittmore and Sister L. C. Connelly, accompanists; and Sister C. E. Wight, contralto.

Decision Day was a great day. Tyra Lueking gave a talk on "Decision." The church was filled, there being one hundred and sixty-five at the morning session, with an enrollment of one hundred and thirty-four. Offering amounted to \$51.19. Elder J. O. Worden spoke on the theme "Decision." At one o'clock in the afternoon a large number went to Central Church for baptismal service. Four children and two adults were baptized. This more than fills our quota. At 6.30 in the evening the baptized were confirmed members of the church. Then sacrament was served to all, the principal talk being by Elder H. A. Koehler.

### Grandview Church

Brother J. H. Stratton celebrated his seventy-fifth birthday March 9 at the home of a daughter, Sister Frank Merrill. Brother Stratton has been a member of the church fifty-five years. He was the first person baptized by Elder J. J. Cornish. He has been a subscriber to the *Herald* since uniting with the church, and has been a loyal member, and is still strong in the faith.

Sister Amelia Meyer passed away February 11 at the age of sixty-two years. Funeral services were conducted by Elder H. A. Koehler from the Long Mortuary.

Members of the Gleaners Class were entertained with a

Saint Patrick's party by Sisters Juno Cook and Hazlett Bowers.

Recent speakers have been Elders H. A. Koehler, L. W. Hays, J. W. Davis, W. B. Richards, C. E. Wight, J. H. Paxton, W. S. Brown, Bishop F. B. Blair, Patriarchs Ammon White, and F. A. Smith.

The Wyandotte High School, Kansas City, Kansas, won the championship of the Kansas State basket ball tournament sponsored by Washburn College, Topeka, Kansas, March 20, 21, and 22, finals being played at Topeka. Brother Paul Harrington, son of Elder Joseph A. Harrington, was the only three-year letter man on the Wyandotte High School squad. He was placed on the all-state honor roll playing position of guard. Each player of the squad was awarded a medal, and the team was awarded a large brass shield. This is the first time Wyandotte School has had the championship since 1923.

## Holden Stake

### Atherton Conference

After delay, due to weather conditions, the new church was sufficiently completed to hold the stake conference at Atherton March 14 to 16. There existed among local and visiting members a justifiable feeling of achievement.

After meeting nine years in a hall upstairs the Saints transferred the pulpit to the "little brick church in the vale," just in time for the first conference service Friday, 7.30 in the evening. At that time the room was filled to capacity. The Walnut Park Orchestra, of Independence, led by Brother Orlando Nace, opened the program with twenty minutes of good music. Bishop M. H. Siegfried gave two short talks on "Thrift" and "Budgeting." "If you but knew what age would crave, you in youth would learn to save" was quoted. It takes grace to endure poverty, asserted the speaker, but it also takes grace to endure wealth. Poverty in itself is not a crime, but it may be the occasion for crime. Our solution is thrift—spend less than we save. It is the art of gathering and spending in a wise way. What makes and keeps men poor? Waste! Idleness is waste, and so is sin, and speculation on the stock market. The main product of thrift is reflected in character. Thrift calls for backbone rather than wishbone. Budgeting, the speaker showed to be a very necessary factor in the establishing of thrift.

There were two playlets by Atherton young people reflective of the principles that are influencing their lives. Brother Roscoe Moorman, of Sedalia, gave a beautiful violin solo.

Saturday opened with an exceptionally good prayer meeting at 8.45 in the morning. Within the hour there were five prayers, seven songs, and sixty-six testimonies.

The principal items in the business meeting at ten o'clock in the morning, in charge of the stake presidency, were: The stake recorder, Sister Tacey Wade's report showed a net gain of 25 since November, 1929, the present number being 1,825.

Sister Edith Koehler, superintendent of the Department of Women, reported that the department had been working along the usual lines, willing to cooperate in any way to advance the cause of Zion. As the new unified methods are decided upon definitely, she assured the conference the women of Holden Stake may be counted on to do their part.

In the report of G. R. Wells, director of religious education, every branch was urged to place the new Junior Stewardship Record Book in the hands of every member between the years of eight and twenty who will agree to use it. Here is a plan ready made for us by the Presiding Bishopric. Hundreds of young people are needing this opportunity to develop the spirit and practice of partnership with God. This field lies fallow. Let us cultivate it. Fifteen of these

books have been placed at Lees Summit and thirty-two at Holden.

The secretary of stake quorum of elders, G. F. Baker, reported a number of interesting items in regard to the work of the stake elders.

Stake Bishop J. A. Koehler reported contributions to the building fund: Atherton, \$5; Bates City, \$17; Blue Springs, \$23.50; Grandview, \$20; Holden, \$6.25; Lees Summit, \$6; Lexington, \$4; Marshall, \$12.25; Atherton Department of Women, \$60; Lexington (individuals), \$15; total, \$169.25. The amount of \$2,576.92 had been applied on the new Atherton Church; furnished by Atherton Saints, \$1,200. Labor on the church has nearly all been donated. Cash and securities on hand in this fund February 28, 1930, \$745.88. The Stake Operating Fund had received the following contributions: Atherton, \$10; Blue Springs, \$23.50; Grandview, \$24; Holden, \$29.83; Lexington, \$4; Marshall, \$12.50; offering at November conference, \$21.40; total \$125.23; previous balance \$31.71. Paid out for last conference expense, \$29.70; traveling expense of stake officers, \$95.56; total, \$124.26; balance on hand February 28, 1930, \$32.68.

Delegates to General Conference were nominated from the floor and elected by standing vote. Twenty-eight were nominated, and the following eighteen were elected: W. S. Macrae, F. A. McWethy, H. V. Minton, Sister H. V. Minton, Frank Ford, D. R. Hughes, Ellis Rathbun, G. R. Wells, J. A. Koehler, Sister J. A. Koehler, A. E. Allen, G. W. Beebe, R. F. Moorman, C. F. Scarcliff, C. W. Childers, C. V. Hopkins, G. W. Hancock, Sister E. A. Curtis.

Having moved out of the stake, Sister Tacey Wade resigned as stake recorder, and her resignation was accepted. The appointment of a successor was referred to the stake presidency, as were the time and place of next conference.

It was decided that we favor a reunion in connection with some other district or stake, and that the decision be left to the stake presidency.

By regular motion it was decided that hereafter the terms of branch officers begin June 1 regardless of when elected.

The Stake High Council presented the following for ordination as indicated: Luther W. Payne, Lexington, elder. Brother Payne asked for further time; Ray Eddleman, of Marshall, teacher; Leman Johnson, Lexington, deacon; G. R. Norris, Warrensburg, elder; Clyde Johnson, Warrensburg, deacon. The last four were ordained at an ordination service held Sunday afternoon. At the same hour a memorial was held for the late E. L. Barraclough, former pastor at Sedalia.

Saturday afternoon President F. M. McDowell spoke on the theme "Sowing and reaping" from the standpoint of neglecting to reap. There are three levels of living, he said: 1. Neutral—a way of drifting; 2. Upward, a way of righteousness; and 3. Degeneration, downward and destructive. We can not remain neutral and drift. Eventually, we either degenerate or develop upward. If we fail to take the upward path, we are sure to degenerate. "How shall we escape if we neglect so great a salvation?" Plants and animals, if uncultivated, revert to lower types, and man reverts to the savage life or to imbecility. The soul that is left to itself, unwatched, uncultivated, will die. Salvation is more than mere forgiveness; it is an achievement. Every person living is subject to this law—there is no such thing as a dead level. The saddest case is that of indifference. Where there is uneasiness, there is hope. Alma says if there be only a little desire, we can have it increased if we will in sincerity ask God in the name of Jesus Christ to increase it. How shall we escape, if we neglect? There must be a sense of care, of responsibility, which means progress upward. *Soul* means capacity for God. Every immature soul must be led to the fountain of living waters by some one who knows the way. It is the earnest hope of Brother McDowell that we shall find more in our religion than a mere heritage of creed or dogma.

At the close of the above service the delegates made an inspection of the stewardship lands.

Saturday evening Bishop J. A. Becker's illustrated lecture, "*From Palmyra to Independence*," was much enjoyed.

There was a young people's prayer meeting Sunday morning, also priesthood meeting and Sunday school. During the Sunday school Bishop Koehler lectured to a large class on the ideals and purposes of the Atherton stewardship project.

At eleven o'clock President Elbert A. Smith preached on the theme, "*Building up the waste places of Zion*." He reviewed Church History, dividing it into periods of preparation, organization, gathering, persecution, and enforced retreat from Zion, the dark and cloudy day with apostasy, and the period of return. Prophecies are being fulfilled. Zion shall be rebuilt and reinhabited. Today in Zion and her near-by stakes are gathered more than thirteen thousand members. The slogan "Forward to 1930 and beyond," has not been empty in meaning. Last summer there was an average of 513 baptisms a month. Zion is a place, it is a people, it is the pure in heart, it is a condition—a people working together under conditions of stewardship and equality.

The Atherton Choir sang beautifully several times during the conference, as did also the stake male chorus which made its first appearance in this assembly. Probably the best offering of the latter organization was "*The little brick church in the vale*," composed by Sisters J. A. Koehler and D. R. Hughes, and sung to the tune of "*The little brown church*."

The ushers in charge of Ralph Baker, of Holden, had no easy task, as the building was taxed to capacity at nearly every service.

Miss Gladys Beebe, of Kingsville, was secretary, with G. R. Wells to assist. Miss Bernice Hampton, stake musical director, Holden, was present, and her work showed the confidence of one who has studied and prepared for service.

Offerings were taken for expenses, which included those of the stake missionaries to General Conference.

With a vote of thanks to Atherton Saints for entertainment, the conference was closed.

## Wichita, Kansas

### *Osie and Water Streets*

Wichita Branch is progressing under the leadership of Pastor A. E. Stoft. The spirit of unity prevails. Our mid-week prayer services are well attended. The Saints in general are contributing their means and talents for the advancement of the work.

The Sunday school, under the superintendency of Brothers Stoft, Shepherd, and Sister Jacquith, is growing until the church building is inadequate for our needs. The young people's class of which Sister A. A. Buschow is the teacher, is one of our outstanding organizations. Attendance has risen from ten to thirty, indicating that the teacher is making our study attractive.

At the beginning of the year the Women's Department elected a new corps of officers: President, Sister A. E. Stoft; assistant, Sister H. V. Dace; secretary, Sister E. C. Nelson. The Department of Women holds a social meeting once a month, and instead of class study weekly we have a book review by one of the members. This has proved to be of interest and development.

Sunday, March 16, closed a two-week series of meetings. Elder R. M. Russell, of Detroit, was the speaker. Brother Russell is an interesting talker, and his sermons were instructive. A fine spirit prevailed throughout the period of services, and attendance was above the average. Brother Russell's pleasing personality made him many friends. Six souls were conducted into the fold and kingdom of God, Brother Stoft officiating.

The choir, under the leadership of Sister Paul Nelson, is doing good work. Mrs. Nelson is an accomplished musician and is very capable. Her services to the choir are an asset to the church meetings.

Miss Celia Hamilton, of Salina, is in Wichita attending the chiropractic school. She is a talented musician and has been generous with her contribution of solos.

Death has again invaded our ranks and removed from us Sister Hattie Shaver. She passed to her reward March 5. Was a member of the Wichita Branch for several years, a faithful church worker. Her sickness was of short duration. The funeral services were held at the church, sermon being preached by Elder A. E. Stoft.

## Independence

### *Stone Church*

A service of presentation and dedication replaced the regular session of church school for the adult and intermediate departments of the Stone Church on Sunday morning. The I. X. L. Class, of which Pastor J. F. Sheehy is teacher, formally presented the church school beautiful, leatherbound copies of the *Bible*, the *Book of Mormon*, and the *Doctrine and Covenants* for use on the Stone Church pulpit. Presentation was made to the church school superintendency by Priest Ephraim Brown of the I. X. L. Class. Superintendent S. A. Thiel, in turn, presented the books to the branch through the pastor. The dedicatory prayer by President F. M. McDowell followed a talk by Brother Sheehy sketching the history of the three books.

The Australian delegation to General Conference was presented to the Stone Church congregation at the eleven o'clock service. Elder John Blackmore presided, and introduced the individual members of the delegation.

Scripture lesson was read by Patriarch J. H. N. Jones, and prayer was offered by Elder A. C. Barmore. Miss Flora Delofski, representative of Australia in the Centennial Oratorical Contest, gave a reading, "*Sometime*." The following brothers spoke briefly, each describing a portion of the trip from Australia to Independence: Geoffrey Gillard, Walter Johnson, H. I. Velt, and W. J. Haworth. A number of songs were sung by the delegation, Geoffrey Gillard accompanying at the piano.

The Stone Church Choir, directed by Brother George Anway, sang "*But the Lord is mindful of his own*," from Mendelssohn's "*Saint Paul*." Robert Miller, at the organ, played "*The old refrain*" as an offertory. Robert Bruce, the infant son of Brother and Sister Roland Flanders, was blessed by Elders John F. Sheehy and M. T. Williams. Elder George Mesley pronounced the benediction.

"*Fidelity to ideals*" was the theme of Elder Leonard Lea's sermon to the intermediate church in the lower auditorium of the Stone Church at eleven o'clock. A story of the early days of the church was told by Wilda Lee McDowell.

A large congregation crowded the Stone Church to listen to the evening sermon. It had been widely announced that Elder W. J. Haworth, in charge of the Australasian Mission of the church, who arrived last week with the Australian delegation to the Centennial Conference, would be the speaker. Brother Haworth was introduced by Elder C. Ed. Miller, who some years ago represented the general church in Australia.

The Saints in Australia look to Independence as the place divinely appointed in latter days for the establishing of a New Jerusalem, Elder Haworth assured his hearers, calling attention to scriptural prophecies foretelling a flourishing, growing Zion. They are watching the center place, and they are happy to see the church now active in the work of establishing Zion, for it means the church is going forward. And so long as this work shall go forward in righteousness

will the Saints of that faraway mission give strong and willing support.

Almost his entire time was devoted by the speaker to acquainting his American hearers with the extent of the church work in Australia and presenting the simple story of the efforts of pioneer and present-day missionaries in that country, their consecration, and the hope they have planted in the hearts of the people. The report for November, 1929, counts the Saints in Australia and the Dominion of New Zealand 2,437, cared for in twenty-eight branches. In this mission are thirty-nine Sunday schools; and activity is had in various other departments of the church. The church owns a publishing house and has purchased a permanent reunion ground of eighty acres. This mission has supplied the general church with some twenty-five able missionaries—Australia today is manned by its own missionaries, and it has sent to the Centennial Conference a delegation of sixteen members.

The sermon was given reverential setting by the musical program. A beautiful anthem, "O, pray for the peace of Jerusalem," was sung by the Stone Church Choir conducted by George Anway, Albert Brackenbury singing the bass solo; Robert Miller at the organ. There were solos by Sister E. C. Harrington, soprano, "Fear not ye, O Israel," Kathryn Haberlein accompanying at the piano; and Sister Josephine Smith Ebeling, contralto, "I will give you rest," Ciro Pinsuti, accompanied by Florence Koehler Campbell. Elder J. F. Sheehy led the congregational song service. The invocation and benediction were offered by Apostle F. Henry Edwards.

#### Australian Delegation Is Here

Last Thursday morning officials of the church were astir early, making preparations to meet and welcome the delegation of sixteen Saints from Australia coming to represent the Australasian Mission at the World Centennial Conference. This group of Saints left Sydney *en route* for San Francisco, February 20.

Thirty-two officials and members of the church from Independence including twelve ministers who have seen missionary service in Australia, New Zealand, and the Islands of the Southern Pacific, met the delegation at the Union Station in Kansas City. President F. M. McDowell and Elder John Blackmore, the latter formerly of Sydney, Australia, were in charge of the group to welcome the visitors.

The travelers were taken in cars on a sight-seeing trip through Kansas City, stopping at the home of President Frederick M. Smith. The party arrived in Independence after one o'clock and was served a luncheon by the Laurel Club in the Auditorium basement.

In the evening the delegation sat down to a banquet with thirty-seven general church officers, their wives, and other friends. Apostle Paul M. Hanson, who has made three trips to Australia as missionary, was toastmaster, and Elder J. W. Davis, who has also given service in Australia, was song leader. In behalf of the church, President Frederick M. Smith extended an official welcome to the visitors to Independence and the General Conference. Elder W. J. Haworth, who heads the delegation, responded to the address of welcome. Then Apostle Hanson introduced each member of the foreign delegation. At the close of the dinner, talks were made by President Elbert A. Smith, of Independence; by Elder Harold I. Velt, Sister Lewis, and Colin Ferrett, of Australia; and by Elder Gomer Wells, of Lamoni, Iowa, and Apostle Clyde F. Ellis, of Independence, both of whom have served as missionaries in Australia. The dinner was served by the Laurel Club in the lower room of the Auditorium. Motion pictures of the arrival of the delegation at the Union Station, Kansas City, had been made by Vance Eastwood, and were shown at the close of the meal.

The delegation is composed of Elder W. J. Haworth and wife. Brother Haworth is editor of the Australian church paper *The Gospel Standard* and manager of the Standard Publishing House. He is also minister in charge of the Aus-

tralasian Mission. The Haworths live in Sydney, New South Wales, Australia.

Elder Harold I. Velt and wife are also representing their country at the world conference of the church. Brother Velt is pastor of the church in Adelaide, South Australia. He has had considerable missionary experience.

Elder A. C. Barmore and wife. Brother Barmore has been missionary to Australia for fifteen years. He has spent the greater part of his life in that country, and Sister Barmore is Australian by birth.

Brother Colin Ferrett is a young man who has had extensive training in voice. He sings over a number of radio stations in his own country. He is to sing the bass solo part in *The Course of Time*, the oratorio to be given at the conference. He comes from Sydney.

Sister Elvie Cuthbert has traveled extensively, having visited England. Her home is in Victoria, Australia.

Sister Flora Delofski is the Australian winner of the oratorical contest and will be one of the contestants in the finals. She is a member of the Conservatory of Music in Australia.

Brother Walter Johnson comes from Sydney and is planning to spend at least one year at Graceland before he returns home. He won third place in the oratorical contest.

Brother Geoffrey Gillard, also from Sydney, plans to attend Graceland College. He has made a study of ancient Egyptian history.

Sister Kennedy is the wife of a business man in Sydney. Sister Watson and daughter are also members of the delegation. They were residents in America some years ago.

Sister Elliott is the wife of a contractor in Sydney. Sister Lewis is the wife of Bishop George Lewis, of Sydney. Her husband has been bishop for a number of years. Her son George recently graduated from the University of Chicago, where he took his master's degree. He is now a missionary for the church in the Northwest.

While in America members of the delegation will make their home with friends among the church members.

#### Among the People in Zion

Eight hundred and fifty-four Saints of Independence registered as hosts for the World Centennial Conference during a period of a few hours last Sunday afternoon. The registration of local members was necessary to expedite the work of the registration committee during the first days of the conference. Advance registrations by mail and in Kansas City Stake, as well as in Independence, indicate the high interest and general responsive tone of the membership.

There arrived in Independence last Thursday morning Brother and Sister John Drigalla and seven children, from Mekosvyce, Powiat Ostrzeszow, Poland, who plan to make their future home near Independence. Because of errors in passports, the two eldest daughters of the family were not permitted to come at this time. They will later join the family. Bishop J. A. Becker, who spent some time as missionary in Germany, met the family and is entertaining them in his home until arrangements are completed for their location on a farm three miles from Independence. Members of the Drigalla family are glad to be in the center place in time for the Centennial Conference and are fast picking up words and phrases of the English language. Brother Drigalla is a priest.

As the time for the opening of conference approaches, the oratorio choir redoubles its efforts. It now practices on Sunday afternoon and Friday evening. Director J. T. Gresty spent last Sunday afternoon rehearsing the Saint Joseph, Missouri, choir. Sister George Hulmes was in charge of the choir in Independence. Successful rehearsals on the pageant *Fulfillment* proceed nightly, under the direction of Sister Gladys Newton Six. White Masque players and their friends are hard at work.

"Immortality and eternal life" was the theme of the talk by Apostle F. Henry Edwards to the Y. P. R. Class Sunday

evening at six o'clock. The class continues its course of study, "Know your own church," next Sunday with a talk by Apostle J. F. Garver on "Spiritual gifts." There will be no meeting of the class during the three Sundays of General Conference.

Apostle and Sister James A. Gillen, of Independence, have received word that their daughter, Clarice Gillen, has received first place on the dean's honor roll at Kansas University, Lawrence, Kansas. Dean Raymond Schwegler, head of the School of Education, has selected five seniors from his department, membership having been determined on basis of scholarship. Miss Gillen is a graduate of William Chrisman High School, of Independence.

A telegram brought news to Elder D. O. Cato, of Independence, last Thursday morning of the death of his mother, Sister T. A. Weldon, at her home in White Salmon, Washington. Sister Weldon's death followed a long illness. The funeral was held at Centralia, Washington. During the lifetime of her first husband she lived in Independence.

#### Spring Branch

At eleven o'clock Sunday morning the ordinance of confirmation was administered, those of this branch who were baptized at the Stone Church on Decision Day being confirmed members of the church. A quartet from the junior chorus, Alma Dixon, Mary Belle Edwards, Gladys Dixon, and Donald Mabbott, sang. Those officiating were Brothers Mabbott, Miller, Fish, Tankard, Bozarth, and Cleveland.

Brother A. E. Allen was the speaker at eight o'clock, his subject being "Tithing."

Brother Elmer Peer is very ill at his home. He has the prayers of the Saints for his speedy recovery.

We are promised a speaker from Australia next Sunday evening. Spring Branch will be entertained at the church school program at 7.30 and the opening of the church service by Arthur Storms and his saxophone orchestra. All are cordially invited to worship with us next Sunday evening.

## Calgary, Alberta

March 13.—From January 26 to February 2 the Saints of Calgary enjoyed the visits of Elder Bates, district Sunday school superintendent, and Elder Whalley, district president. Elder Bates was present at the Sunday school session January 25 and gave words of encouragement and pointed out various ways in which the Sunday schools can be improved. January 29 he gave the young people an interesting and instructive talk on "Temperance." During the week Elders Whalley and Bates paid house to house visits, encouraging the Saints. Sunday, February 2, we again enjoyed a sermon by Brother Whalley.

The members have been putting forth a special effort to beautify the interior of the church. We have made an arched front and painted the rest of the inside. Everyone is delighted with the great improvement and is looking forward to more later.

We are having splendid support and cooperation. Everyone is interested and anxious to see this great work move on with greater force than it has done in the past in the branch.

The Blue Birds are active little workers and have already made several very useful donations to the church in money and talent.

Yet while we have been enjoying the sweet things in the Master's cause, we have tasted also of the sorrow in the passing of one of our beloved sisters, Vanda Hale, age seventeen. For several years she has been declining in health, and though she expressed her desire sometime ago to again take her place at the organ or play her part in God's great church, yet the heavenly Parent saw wisdom in taking her to the great beyond, giving her and others the assurance

before taking her that all would be well with her. Though young in years Sister Vanda left a testimony that can not be doubted and that would strengthen those by whom such encouragement was needed. The funeral was held February 24. Elder Whalley officiated.

## Omaha, Nebraska

### Central Branch, Thirty-sixth and Burt Streets

With the first signs of spring we feel a decided urge to get out into God's great outdoors, and those fortunate enough to have a car can not but have a "hankerin'" for taking a trip. This urge took the form of action rather early when Sister Nell Kelley, Rogene Anderson, and Harry Greenway drove to Chicago on February 17. However, there will be a good many of our number who will satisfy their desires, and, weather permitting, will drive to Independence for the Centennial Conference.

At the Sunday school hour February 23, George Washington's birthday was observed. Recitations and musical numbers were given by the children, and the entire assembly was led in the flag salute by Billy Wrenn. Brother Cooper, in his sermon of the morning, again brought to our remembrance the power of Washington's life, and how the Lord raises up men for leadership in the time of dire necessity. Elder David Lewis was the speaker of the evening.

The evening of February 26 Doctor H. A. Merchant officiated at the marriage of Sister Lois Wrenn to Brother Harold W. Keairnes, formerly of this city, but now of Minneapolis, Minnesota. All join to wish the young couple a life-time of happiness and service.

March 2 the Sunday school sounded the first note in the missionary effort that was to begin that day, by singing missionary songs from *Zion's Praises*. The sacramental meeting was well attended and many prayers were uttered in behalf of the special meetings. During the Recreation and Expression hour Mr. John Kirkpatrick, of the Union Pacific, brought an illustrated lecture on the Parks of Utah. Missionary O. L. D'Arcy began our series of meetings at the eight o'clock hour. Brother D'Arcy preached to a full house on the "Authority of the church."

Sunday, March 9, Brother Cooper brought a letter of greetings from the Grand Rapids, Michigan, Branch wherein they assured us of their prayers for the success of our meetings. This struck a responsive note of fellowship, and we could not but feel a closer contact with our collaborators. The good wishes of these Saints were returned, and our greetings were extended to the West Pullman Branch of Chicago, the Second Branch of Chicago, and a telegram of challenge to our good friends across the river. Brother D'Arcy's two sermons of the day gave much food for thought and were characterized by the power of the Spirit. We were fortunate at the "Religio" hour in hearing the combined orchestra of Council Bluffs and South Omaha.

Consecration, the giving of your heart's best, is going to make this church the light of the world. So spoke Brother D'Arcy at the eleven o'clock hour March 16. We were again made glad to receive wishes for our success from the First Philadelphia Branch. Mr. Holzman, the president of a local clothing store, entertained the "Religio" with a moving picture of his recent travels through the Panama Canal. The subject of Brother D'Arcy's closing sermon was, "The great day of the Lord."

The baptisms for our Decision Day were taken care of at a special service on the evening of March 17. At this time we were pleased to welcome four into the church. While this is not as many as we would have liked to have, who can measure the amount of good that has been done, and who can tell the number of hearts that have been touched by that spirit of divine love?

As we look back over the two weeks from March 2 to

16, we can not but rejoice that Omaha was fortunate enough to have been chosen as a link in the great missionary chain. We are glad to have made the acquaintance of Brother D'Arcy, and to have heard the many wonderful sermons he preached. Indeed, if we all could match Brother D'Arcy's integrity and catch the spirit of this work as he has interpreted it, our task in Omaha would be an easy one. We do not wish to forget our musicians and singers, who did their part toward making the services the success they were, and to thank the South Side Saints for their cooperation.

## Graceland Chats

### Students Prepare for Conference

Expectancy is in the atmosphere of the campus. Practices for conference events are regular happenings. The Oratorio Society is scheduling extra practices in order to get *The Course of Time* in readiness. The orchestra is doing the same. The A Cappella Chorus rehearses twice each week in anticipation of its concert work at conference. The cast from the College Players which gave "*The passing of the third floor back*" a week ago has resumed rehearsals until conference time. Several are busy with construction of exhibits and displays for the college booth.

Bus and railroad companies are offering terms for conveyance of students. Old automobiles are getting a spring going-over in readiness for the grand trek. Many are awaiting meeting of parents or friends from their home towns. More zealous students are talking about selecting classes and planning the days' programs.

Classes close Friday evening, April 4, and school reconvenes Wednesday, April 16.

### Oral Interpretation in Chapel

At chapel Friday, February 28, the class in oral interpretation, under the direction of Miss Florence Thompson, presented the student body a fine program. Frank Parsons gave a humorous presentation of "*The swimming hole*," after which a group of poems were read by Miss Margaret Williams. We were then taken back to the old love shop as Miss Dorothy Elliott entertained us with "*At the sign of the cleft heart*." Miss Helen Stover displayed unusual talent in "*Tommy Adkins*" and "*Well, I Will*." The entire class then presented to perfection the gesture charts which are so valuable in the art of declamation.

PAUL UTNEHMER.

### F. O. M's Receive Member

On Tuesday evening, March 11, James B. Moses, of Scranton, Pennsylvania, was formally initiated into the F. O. M's, one of Graceland's activity and social clubs. The ceremony was administered in a setting which blended with the meaning and purpose of the occasion. This added emphasis to the idealism of the club, which was impressed not only upon the new member but also upon the older members. Having placed his signature on the constitution of the club, Mr. Moses was welcomed into the "inner group"—a group of fellows who would do great things for God and the church in 1930 and beyond.

Following this service a social hour was enjoyed, ice cream and cake being consumed in large quantities.

The F. O. M's are a cosmopolitan group. Those active this year are: Fred Davies, Arthur Oakman, and Voas Meredith, from England; Noble Kelly from Canada; Edward Larsen, from Denmark; and Joseph Sandidge, Virgil Shepard, Almer Sheehy, Granville Swenson, and James Moses, from all parts of the United States. Vernon Lundeen of Minneapolis, Minnesota, is the one alumnus of the club.

NOBLE KELLY.

### Crescents Conduct Chapel Devotionals

The devotional part of Friday's chapel was ably managed by the Crescent girls. The piano prelude played by Irene

# MISCELLANEOUS

## Our Departed Ones

**WILLIAMS.**—Mary Hart was born at Colesburg, Iowa, October 17, 1852, and died at Clearwater, Nebraska, February 12, 1930. She married James B. Williams May 13, 1857, at Colesburg, Iowa, and to them were born: William H., of Ten Sleep, Wyoming; Etta Rutledge, Clearwater, Nebraska; Caroline Patras, Chambers, Nebraska; Amos E., Wood Lake, Nebraska; Charles T., Valentine, Nebraska; Nellie Ziegenbein, Kadoka, South Dakota; Mattie Randall, Lincoln, Nebraska; Harve J., Wood Lake, Nebraska; George I., Midland, South Dakota; Morland J., who passed away April 6, 1923, at Ten Sleep, Wyoming. The death of her husband occurred at the home of their daughter Caroline, in Neligh, Nebraska, January 24, 1916. At the age of sixty-five she went to Wyoming and homesteaded. Since proving up on her homestead she has resided with her children. Was baptized September 17, 1882, at Magnolia, Iowa. She leaves nine children, thirty-nine grandchildren, forty-two great-grandchildren, and four sisters. The funeral was held from the Christian Church, Charles Soderstein delivering an impressive funeral address. Interment was in the Latter Day Saint Cemetery northeast of town.

**BRADT.**—Clara E. Bradt was born July 6, 1860, at Prince Edward's Island, Nova Scotia. She had been a member of the church for fifty years last summer and was a subscriber to the *Herald* for over forty years. She was a thoroughgoing, consistent Latter Day Saint, conscientious in the discharge of her duty as she saw it. Her influence for good was strong on the many young people with whom she came in contact at home and abroad. As a teacher she was gifted. Much of her life was spent in Boston, and for many years she was an active member of Boston Branch. She with her husband, John H. Bradt, and daughter, Doris, moved in 1918 to East Syracuse, New York, to make their home with their other daughter, Eleanor B. Whitehead, at whose home she lived until her death November 30, 1929. Her demise followed an illness of two years, she being confined to her bed the last few months of her life. The last four years of her life in Syracuse she was active as head of the Women's Department of the district. In this capacity she is sorely missed. Bishop M. C. Fisher, of Boston, who had known her for thirty-seven years, came from Boston to preach her funeral sermon, and paid an eloquent tribute to her life in the gospel. Her husband passed away eleven years ago. Surviving are two daughters, Eleanor Whitehead and Doris Bradt, and a niece, Grace Ivester, of Boston.

**RALLINGS.**—Robert Rallings was born February 21, 1858, at Steeple, Bumpstead, Essex, England. He passed peacefully to his reward February 25, 1930. He married Mary Jane Slater January 22, 1882. Sister Rallings died in January, 1926. One daughter and two sons mourn their loss: Emily Proctor, of Bradford, Yorkshire; W. G. Rallings and Walter Rallings, of Sutton-in-Ashfield, Notts. He married Sister Emma Holmes, widow of the late William S. Holmes, of Clay Cross, January 4, 1928. This union was a great comfort to them. Brother Rallings was baptized October 27, 1890, by Hebert Beaumont, at Clay Cross. He was ordained deacon in 1891, priest in 1898, and elder in 1906. He was delighted to entertain the missionaries. He was president of the Sutton-in-Ashfield Branch for about twenty years. He was most faithful and diligent to duty. The memorial service was in charge of G. V. Willis and John Holmes. W. H. Greenwood preached the sermon.

**PERRITT.**—Ray Earl Perritt, son of Albert and Dessie Perritt, was born December 22, 1926, at Eros, Louisiana. He died February 20, 1930, of spinal meningitis. Those of the family remaining are father, mother, a sister, and two brothers. The funeral sermon was preached March 16 from the Eros Church by S. S. Smith. Interment was in the Saints' cemetery by the church.

**PARHAM.**—Maud Peak was born June 20, 1888, at Crescent, Iowa. She was baptized a member of the church at Netawaka, Kansas, by John T. Davis. She was reared in the teachings of the church, and many of her efforts were for the good of the church. Most of her young days were spent in Independence, Missouri, where she was married to John Parham, of Little Rock, Arkansas. She passed to the beyond December 19, 1929, at her home in Los Angeles, California, from internal cancer. Surviving are her husband, one son, her parents, who are Brother and Sister Warren E. Peak, one brother, and three sisters. The funeral services were in charge of the pastor of Los Angeles Church, Glaude A. Smith. Interment at Santa Ana, California.

Ballantyne was charmingly simple. "*I would be true*" as sung by the Crescents *en masse* voiced their sincerity in carrying on the true Graceland spirit as expressed in the "*Crescent's Desire*," a poem read by Alice Chappelow. Alice Parsons offered prayer.

The rendition of "*There's no love to me like the love of Jesus*" in a duet form by Irene Johnson and Anne Morgan was feelingly given and accepted. Gertrude Laird read from the *Bible* of the virtuous woman. It can truly be said, and it was felt in chapel Friday, that the sweet simplicity which dominated this program is the keynote to the Crescent program as a whole.

VIRGINIA WEBBE.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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### Missionary Banquet

Missionary banquet, Friday, April 4, at 7.30 p. m. Seventies and missionary elders and their wives. Good program. Tickets \$1. Obtain from committee: W. D. Tordoff, Charles May, William I. Fligg.

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12 acres, with 7-room house and outbuildings, \$10,500.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, April 2, 1930

Number 1

**Order your Daily Herald - 50 Cents - April 7 to 20**

## EDITORIAL

### A Preview of the Conference

Delegates and ex officio members of the 1930 Conference are already in Independence from distant and nearby fields, and we stand at the threshold of the second century of our existence. That the conference will mark a distinct point of progress everyone fondly hopes, though it is not at all likely that there will be either any sudden changes or long leaps made. We enter the next conference year and our second century, with the blessings and burdens of our heritage about and upon us. Our hundred years of teaching and progress have engendered definite attitudes, and we approach our tasks with resultant compulsion. On the foundations laid down by our forbears and predecessors we must build towards our ideals.

With God a century is as a day, and a day as a year, and before him our Centennial Conference will pass as a year's work done and as the beginning point of another; but with us it marks a distinct period, one of wholesome retrospect in efforts to evaluate progress made, and to gather needed zeal and enthusiasm for the movement forward. In the light of review we turn towards a scrutiny of the road before us, so far as we can look ahead. Our ideals attract, while the successes of the past encourage us onward.

The present conference will be found by the visitors and delegates to be expanded in activities and scope, and everyone will find ample opportunity to keep busy in profitable and worth-while endeavor; and it is earnestly hoped that from participation in the various programs furnished in the conference activities the Saints will return to their fields and branches with improved equipment and zeal to enter upon the greater tasks which the hastening time has brought to us.

With every unit of progress come enlarged possibilities and problems, and this means heavier

burdens. This is one of the costs of progress. And it is well for a progressive people to provide times and opportunities for evaluating progress made and engendering new zeal and ardor for the enlarged tasks. Such a period is offered to us by the Centennial Conference, and we enter upon it with high hopes, and also with earnest prayers for divine association and guidance. We rejoice because we are about the Master's business, but feel keenly the heavy responsibilities he has imposed upon us.

Let us pray for the success of the conference.

F. M. S.

### Twenty-six Hundred Registrations for Centennial Conference

More than twenty-six hundred Saints and their friends had registered for attendance five days before the opening of the Centennial Conference on April 6. Registrations are coming in increasing numbers, and there is every prospect of a very large attendance.

The purpose of the registration is to provide a businesslike and systematic method of financing the General Conference meetings. Heretofore repeated collections have been taken in conference gatherings to defray the large expenses. During the 1930 conference it is hoped that no collection will be taken for this purpose. The officers of the church are asking as many of the conference visitors to register as can, and they hope that all, or practically all, will do so. Registration involves the payment of a fee of \$1.50. While registration is by no means required, it gives the visitor a number of important privileges, of which the principal events are described in the following paragraph.

In the past there have been special services, and this year is no exception. The principal events of this nature are the pageant, *Fulfillment*, the oratorio entitled *The Course of Time*, and the Grace-land College Players' rendition of Jerome K. Jerome's *The Passing of the Third Floor Back*, a dramatic production of considerable worth and

popularity containing a splendid lesson. Of necessity the doors are open to those who pay admission to these special services. They are expensive. They necessitate the expenditure of thousands of dollars, and those participating are doing so at great expense to themselves in time and money. Special publications are also necessary to the full enjoyment of the conference, and these are expensive. The *Conference Program*, the *Centennial Year Book and Conference Souvenir*, and other pieces of literature have been produced at considerable expense. Those who register will receive a full complement of literature, and will be admitted to each of these special services for one of its evenings of presentation. They will also receive the badge setting them forth as members of the conference as ex officio, delegate, or contributing visitor.

The oblation, which gives the visitors chance to contribute to the care of the poor and needy, will be taken on April 6 at the sacramental service.

Yesterday morning a letter came to the desk of the editor from a Saint of more than fifty years' membership in the church. This good sister was disturbed over the fact that registration fee was to be *exacted* and deprecated the charge which she thought was made for the entrance to the conference meetings, including the sacramental and social services. Of course this is a mistaken conception of the application of the registration fee. Let us see if we can explain it so that the Saints will understand, and that the feelings of those who may be tender in one respect or another may not be wounded.

This is a General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints. Attendance from the one hundred and seven thousand membership is solicited, and the business meetings, the preaching services, and many other meetings including the social or prayer services are open to all without let or hindrance. All are welcome. All are invited. And many, many thousands are expected to visit these meetings.

So far as I know and can learn from inquiry there is to be no discrimination between those wearing badges and those without them so far as seating or other recognition is concerned at the official meetings of the conference. However, most of the visitors will realize that the church is under great expense for the conducting of all of the meetings, and that the registration fee is a fair and democratic means of meeting this expense. The unofficial events, such as the Pageant, Oratorio, and Institute classes, will cost even more, and the registration fee provides an inexpensive admission for those who would otherwise have to pay for a ticket.

Let it be understood that Saints who are unable to register because of the charge are just as welcome at the conference as those who are able and are registered. Let it be understood that they are solicited and pressed to attend the official meetings whenever they can. The church hopes that none will be turned away, though it is doubtful if the huge Auditorium will seat all who apply for entrance. They will be handled as they appear at the door without reference to whether they wear a badge or have none.

R. J. L.

### A Friendly Representation

Readers of the *Kansas City Star* will have noticed the full-page article in the issue for Sunday, March 30, dealing with the history of the church. All who are interested in the relation of the church to the press should secure and read this article carefully.

It should be noticed with appreciation that the writer of the article has made a good effort to stay seriously within the facts, and to give a fair and generous representation of the modern church. There are only minor inaccuracies, such as the misspelling of the name of Oliver Cowdery and the miscounting of the number of the angel's visits to Joseph Smith in 1823, but these are slips that do no harm. The whole article follows closely the facts of verifiable history.

Members of the church have been used to misrepresentations in former years. They could view the appearance of any article only with apprehension. but in recent years the situation is rapidly changing. Papers all over the country, where they have reason for presenting the history and character of the church, have shown a spirit of fairness and an attempt at accuracy. Errors have persisted, of course, from an earlier time.

There is one respect in which our people should be warned at this time. They have made a fad of protesting against articles in the press, no matter what is written. It may be fairly said that many of our own people are not acquainted with the complete facts of our early history, and hence are not qualified to judge the accuracy of an article such as has appeared in the *Star*. We have been taught to regard the pioneers of the church with undiluted sympathy, and to forget the mistakes and folly which brought them into trouble. The historical facts prove that they were frequently tactless and boastful, and that their conduct was often of such a nature as to irritate and anger their neighbors. They brought many troubles on themselves.

The history of the Reorganization has been one of peace. We have lived quietly by our neighbors

and have found them, on the whole, generous and kindly. They have appreciated our industry and integrity when we have demonstrated those qualities. They cooperate with us in all good civic works. We have found it easy to be peaceful and happy with them.

Let this history teach us an important lesson. We must renounce, as we have always renounced, extravagant claims and boastful announcements. We must be humble. We must work. We must leave off the foolish pride of peculiarity and eccentricity. If we are to be "a peculiar people," that peculiarity must be for good works, for modesty, and for Christian living.

L. L.

### "De-bunking" Examined

A practice which has become more or less popular among some writers in recent years is that of "de-bunking." The purpose of the "de-bunker" is ostensibly to free the minds of the general public from the tradition and delusion with which they are said to have for so long surrounded certain subjects—particularly the great men of the Nation. If one could be assured that these writers really had at heart a sincere desire to portray for us the lives of our great men, we might receive their productions with less suspicion. But their principal emphasis seems to be upon the sensational, and their principal motive the popularization of their own works. This is neither legitimate biography nor legitimate history.

We have no sympathy for supposedly historical material which fails to secure and recognize all the facts involved, which does not relate in scientific fashion the important events of the past in their true light. But on the other hand we have the deepest disgust for any purported history which magnifies a few details out of all proportion to their actual importance. Such is the tendency of the "de-bunkers."

All the other facts of a man's life must assume their proper places in relation to his principal achievements. His personal peculiarities, his individual weaknesses, his mistakes—all must be weighed in terms of the man's total and lasting contribution to the life of his time and all time. We have not remembered (nor excused) our great leaders for the former; we do honor them for the latter. They were but men, and as such had their faults and made their mistakes. But these little things dwindle to insignificance when viewed in the light of *the big things these men have done!*

The purpose of history is not to assess and place blame, but to understand and to record facts. In

the recording of facts some choice must be made and emphasis placed according to the comparative importance of those facts.

Joseph Smith, first prophet and founder of the Restoration Movement, has for one hundred years been the subject of "de-bunkers," although they have but recently been given that title. This man probably did things which now seem unwise; he was a peculiar man in a number of ways. But the facts of Joseph Smith's personal idiosyncracies or of his lack of discretion in certain situations have practically no importance at all in comparison with the fact of the gospel of Christ restored again to earth, or the fact of a plan for the regeneration of society through the principles of equality and brotherhood among men. By *this* message he achieved greatness.

In Joseph Smith the "de-bunkers" have seen a queer dreamer, a demagogue, a religious fanatic. But in this same man the historians and sociologists of the Nation have seen a great religious and social leader, called by one "the historical American of the nineteenth century who has exerted the most powerful influence over the destinies of his countrymen."

L. E. F.

### The Value of Religious Journalism

Every day of my experience as a church administrator increases my sense of the value of religious journalism. Much well-intentioned and serious-minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding. If the religious press is not supported, we shall experience a great lack in religious effort—a lack which nothing but the religious press can fill.—*Bishop Francis J. McConnell, Federal Council Bulletin, January, 1930.*

The deepest thoughts are always tranquilizing, the greatest minds are always full of calm, the richest lives have always at heart an unshaken repose.—*Hamilton W. Mabie.*

# Centennial Conference

Before another issue of the *Herald* is due, the Centennial Conference will be well under way, and with the passing of April 6 the church will have passed its century-marking goal.

Already the delegates and visitors are arriving in Independence, and over eighteen States are represented on the registration cards. Up to March 31 the advance registrations totaled 2,600. The decorating committee has used the church colors in the main auditorium and in the lobby, and the building is fast taking on the "conference atmosphere."

Broadcasting schedules have been arranged for news bulletins regarding conference as follows: Daily except Sunday 7.45 to 7.50 a. m. In addition to the above from 7 to 7.15 a. m. each Tuesday and Thursday. Beginning April 7 from 4.40 to 4.45 p. m. each day except Sunday. On Sunday for April 6-13 and 20 the news bulletin will be broadcast at 8 a. m. and at 10.10 p. m.

The winner in the Centennial Oratorical Contest, which will be held in the Auditorium Sunday night April 6, will deliver his oration over K M B C from the L D S Studio in Independence sometime between 10 and 11 p. m. the same night. As soon as possible after the judges' decision has been announced the winner will go to the studio and give his oration.

Out of the several hundred orations prepared and delivered in the Oratorical Contest, thirty of the best, including the six given in the final contest, have been published in book form, and a centennial edition of 3,000 has been printed. These books will be on sale after the contest, Sunday night, April 6. The following, which is a duplicate of the contents page, will be of interest to those who have followed the progress of the contest during the past eighteen months:

### Introductory

1. The Light of the World, by Frances Roberta Skinner 15
2. The Fulfillment of Prophecy, by Muriel Whiting..... 21

### Biography

3. Lucy Smith, Mother of the Church, by Grace Billinsky ..... 29
4. Joseph Smith, the Prophet, by John Schofield ..... 35
5. Emma Smith, Savior of the Restoration, by Joy Sherman ..... 41
6. Oliver Cowdery—the Believer, by Vernon Lundeen..... 51
7. The Common People of the Restoration, by Harley A. Morris ..... 55
8. Kirtland Temple, by Iris Munro ..... 59

### Principles

9. The Coming Forth of the Book of Mormon, by Vera Scott ..... 67
10. The Challenging Ideas of the Restoration, by Claude Williamson ..... 73
11. Doctrinal Contribution to the Restoration, by E. S. Phillips ..... 76

12. Continued Revelation, by Frederick T. Miller ..... 83
13. The Vision of the Restoration, by Florabel G. Delofski 89

### Church Program

14. The Restoration Meets the Needs of Today, by Lillian Weldon ..... 97
15. Youth and Education, by Verna Garver .....103
16. Zion's Ideals, by Pearl Leise .....109
17. The Challenge of the Restoration to the Medical Profession, by Thad J. Howland .....113
18. The Effect of the Restoration on the World, by Margaret L. Christensen .....117
19. Zion, the Goal, by Oral Craton .....121
20. Our Church Program and Us, by O. Harry Propst .....125
21. Observations from the Restoration, by Milburn H. Hull .....131
22. The Spirit of the Restoration; Yesterday, Today, and Tomorrow, by Marie Mitchell .....137
23. The Significance of the Restoration, by Doris M. Oakman ..... 47

### Challenge

24. The Challenge of 1830, by Guinn Bronson .....143
25. The Restoration and Tomorrow, by Alice Chappelow....149
26. The Restoration, by Olive Curtis .....155
27. The Last Commandment, by Howard Elliott .....161
28. The Spirit of the Restoration, by James E. Gardner....169
29. To Live for a Task, by Winifred Douglas Stiegel.....177
30. Youth Looks at Life, by Luella Shippy .....185

Due to the fact that the conference offers such a valuable opportunity to contact the workers in the branches, a number of study outlines have been prepared by the instructors who compose the faculty of the Centennial Institute. These are for use in the classes at conference. They will also be sold at a nominal price so that the workers who were unable to attend conference may obtain the same information.

A number of new books and pamphlets have also been published and will be offered for sale during the conference. The following list should be carefully read:

- Youth and the Restoration* (thirty of the best orations, including the six given at conference delivered in the Centennial Oratorical Contest), \$1.50.
- Community Stewardship*, by J. A. Koehler, 50 cents.
- The Game Book*, by Eugene Closson, \$2.
- Our Girls*, by Lenoir Woodstock, \$1.50.
- Guiding the Nursery Child*, by Blanche Mesley and Bertha Stevens, \$1.25.
- Dramatization in Religious Education*, by Florence Thompson, 50 cents.
- Songs of the Centennial*, 10 cents.
- Cook Book*, published by the Laurel Club, \$1.
- Nurses' Annual*, published by the Centennial Graduating Class of Nurses of the Independence Sanitarium, 50 cents.
- Centennial Year Book* (surplus copies may be offered for sale by mail), edited by Leonard Lea.
- Official Conference Program*.

The demand for this new literature will undoubtedly exhaust the first editions in a very short time. Church workers particularly should order at once through the Herald Publishing House.

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## The Game Book

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No. 724 Paper Cover .....\$0.35

## Community Stewardship

By Bishop J. A. Koehler

Bishop Koehler is an authority on this subject. He has performed an important part in guiding the building and operation of the Atherton Stewardship Community, which is a demonstration of the successful operation of the plan he presents here.

A valuable book for every one interested in the economic program of the church.

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## Our Girls

By Lenoir Woodstock, Editor

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The editor has brought together the contributions of a group of experts on various aspects of the work.

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## Dramatization in Religious Education

By Florence L. Thompson, M. A.

A useful brochure, packed with suggestions and the observations of practical experience in the field of drama.

The author is a member of the Graceland College faculty, and is well known among church people for her ability in this work.

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## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Physical Injury or Strain: First Aid; Also Sex Hygiene.—Chapter 11

By A. W. Teel, M. D.

Accidents are always liable to happen, according to the law of chance. This applies to one and all. Not everybody lives a charmed existence forever. The utmost precautions on our part can not insure us against unforeseen damage—hurt, or scar, or "trauma," as such injuries are called. The thing to do, then, is to be prepared to help ourselves as much as we can in emergencies. To be forewarned against accidents and diseases is to be forearmed.

Coupled with this subject matter, will be added a section on sex hygiene, which is placed in this lesson for convenience' sake. In a way, sex disorders are due to the accidents of infection, hence are preventable, for they afflict those who are morally guiltless as well as those guilty of infractions of the moral code. The theory of justice has to be modified when we consider how many innocent persons are visited by strokes of fate. But the thing to do is to make the best of it and to do what can be done to mollify the pain, to soothe the hurt, to bind the wound.

All kinds of knowledge are useful in emergencies. I am going to speak of serious things first, and then of the art of prevention. It is best to be on guard against accidents, with clear consciousness. A loose rug on a slippery floor has been known to be serious. In brief, prevention is better than cure, and we should guard against the possibility of accident from every angle.

The doctor is often necessary, but first aid usually calls for domestic skill merely. A medicine cabinet holds many useful things in emergency, such as clinical thermometer, alcohol, castor oil, syrup of ginger for cramp in the stomach, boracic acid for the eyes, carbolated vaseline for burns, oil of cloves for toothache, rubbing alcohol, aromatic spirits of amonia for fainting, shock, or weakness, bismuth for the bowels, talcum powder for skin irritations, iodine or mercurochrome for the breaks in the skin, or wounds, or collodion and gauze bandages. Much of this list is used even by the physicians. All are harmless when used in moderation.

All sorts of things might happen, for which wise precaution should be taken. For instance, in cases of gas escaping, it is desirable to secure all the gas

cocks so they can not easily open. By some chance it is possible to get an electric shock at home, and for this reason insulations should be secure. Fresh air and enforced breathing are necessary, walking patient around. Or, small buttons or peas can get into the ear or nose passages. Slight nosebleed does not require the doctor's aid, but if difficult to stop, apply wet cloths to back of the neck, pinch soft parts of the nose, or put a roll of paper between the gums and the upper lip.

Burns and scalds may be treated by protection from the air. Coat with carbolized vaseline, or any grease, like lard. Very deep burns require a physician's aid. Cover with a piece of cloth and bandage or tie in place. As for poisons, much depends on what is kept in the closet. I would advise against mercurial antiseptics, there being milder and more potent washes which are not toxic. In mercury poisoning, cause vomiting by means of mustard and water, salt and water, and syrup of ipecac. Large quantities of lukewarm water may be drunk to wash the poison out of the stomach.

The variety of accidents possible is so large that adequate preparation for each and all is impossible. It is not within the province of a course of lessons on care of the body to enumerate more than a few more likely contingencies, such as burns and scalds. The secret of the treatment is to exclude air from the surface of the wounded area. Prevent displacement of the skin; blisters should be punctured if large, and skin kept in place by wet antiseptic applications or a strong solution of sodium bicarbonate. Extensive burns are worse than deep burns and require the best surgical aid.

In case of sprain, or the tearing of ligaments around a joint, or in milder cases of the stretching of the tendons, mainly in the ankle, which result in severe pain around the joint, swelling sets in. Immediately relief can be given by hot water applications. Keep the joint in hot water for several hours, until the doctor arrives. Fractures and dislocations can not be treated, ordinarily, except to make the patient comfortable until the physician comes. Rest and support of the injured member, with pillows, etc., and possible cold water compresses to the joint, if there is much pain, will be a relief to the sufferer.

It is contended that the majority of accidents in industry are due to failure or lack of care on the part of the human subject; and that although safeguards have reduced the rate of accidents, the tendency to those was largely a question of psychology. Many more accidents occur during the early days of new work than after a year's employment, and it is owing to the custom of putting "square pegs into

round holes" that there is such a holocaust of deaths and injuries.

Susceptibility to accident can be detected by tests. The present-day method of engaging new workers irrespective of any knowledge of their suitability for a particular employment is reflected in heavy losses and in an accident and sickness incidence. The cost is both economic and humanitarian, for the inexperienced and psychologically unfit class of workers are a danger to themselves and to other workers. This is a medical and especially a psychological problem, and employers are beginning to fully grasp this point. It is to the interest of all that workers shall be healthy and adapted to their work.

An ordinary light bulb, for instance, may become dangerous through the presence of dust and moisture. Alternating is more dangerous than direct current; the number of cycles, the more numerous the greater the danger; the state of the patient's health; all affect the seriousness of the accident. While the passage of current through both legs is not usually fatal, the passage of the current through both arms very frequently is. Some minutes of consciousness may elapse from time of release from the circuit and death, or again the patient may recover from apparent death and occasionally death is delayed for some days, the heart musculature becoming suddenly dilated. Keep in bed for at least two weeks all patients who have been severely shocked.

Local effects include burning, metallic impregnation of the tissues, sprinkling of the patient with small pellets of pure metal. It is due to volatilization of the metal in the circuit, and it represents a burn due to hot vapor. When uncomplicated by other types, it is usually only superficial, and healing occurs fairly rapidly.

*Safety* on the water is insured by sound swimming ability. This is an admirable exercise if one is physically fit, but one should wait at least two hours after eating, and not swim when overheated; in moderation, and not till exhausted. A condition of keeping fit is to be prepared for various hazards on land or on water, or in the air these days, and to use all the necessary safeguards. To be alert in motoring is simply conserving life and limb. A moment's carelessness will undo all that good advice of the previous chapters. There are so many hazards that the majority of us escape them merely by luck and a little discretion. The subject of safety is not properly within our province, if discussed at any great length, but it is well to bear in mind at all times that we are living in a world full of accidents,

and that knowledge of "first aid" is of practical value—part of the wisdom of life.

Exercise, in order to do good, must be indulged in with moderation. By analyzing the effects of exercise, we determine that the muscles are active, and nutritive changes take place far more rapidly and on a larger scale than in resting. The waste products are carried off in larger quantity, and new materials are absorbed with greater rapidity. Muscle forms so large a proportion of the mass of the body that it is known as the great furnace of the animal economy—about four fifths of the total heat of the system being evolved within it. It is most important to maintain a healthy functional activity of the muscular system. With the increase of the muscular action the waste products are also increased. Up to a certain point, the system is able to eliminate this waste, but in overexertion a point is reached beyond which the effete products begin to accumulate in the circulation and in the tissues.

When muscular fatigue is carried to excess, the healthy nutrition of the other organs and tissues can no longer be maintained. This condition has a special effect upon the nerve centers. When the nutrition of the latter becomes deranged, the nutritional changes and functional capacities of the entire system are disturbed. Phenomena of excessive muscular exertion, which take place in running, are where the brain is overcome by a kind of drunkenness due to the poisoning of the nerve centers by the muscular waste products; the heat-regulating centers lose their governing powers, and the body wastes with slow fever.

There are various local affections which are likely to be produced by excessive exercise, such as hypertrophy and dilation of the heart, aneurysm, and varicose veins. Even those who have been blessed with an unusual physique should remember that the overuse of the body may lead to a sudden and permanent breakdown of health.

The relationship between clothing and health is a direct one. Dame Fashion once ruled that woman's clothing be tight, so that she had difficulty in breathing freely and adequately; she knew where the shoe pinched, and her skirts swept the sidewalks. Now that woman dresses more sensibly she has improved greatly in physique and in health. It is the man now whose dress evidently is unhygienic, although men are beginning to clothe themselves more loosely and more in accordance with weather conditions.

The skin must have room in which to do its beneficent work. Modern clothes, and those of women especially, are loose, covering the skin without smothering it, allowing the air to move freely over

it. The rays of the sun are able to penetrate the more hygienic clothing. The skin nowadays obtains its most vital necessities, sun and air. A tight neckband and wristbands in the winter are effectual in keeping the body warm. Clothes, however, should transmit some light. Our clothes are apt to intervene between the light of the sun and our skins.

Soft hats are more salubrious than firm and stiff ones. The covering for the feet should be broad of sole, low of heel, and ample of upper. The ridiculous fashions in shoes are bringing their just penalty in deformities and diseases of the feet.

Woolen undergarments, never heavy, for all weather except the heated months of summer, absorb perspiration readily, and do not, when moist, give to the body the chilly sensation given by damp cotton undergarments; and they seem efficient non-conductors, especially for variations in the temperature.

#### *Hygiene of Sex*

Naturally, this is a troublesome topic to discuss in print. Multitudes of books can be referred to on health and happiness in the relation between the two members of the marital union, the felicity that comes from proper embraces, and the sense of completeness and fruition—the reward of “keeping fit.” Such a thing as impotence is made difficult if the advice given in the other chapters is followed with reasonable loyalty. The wonderful opposition of types into which nature has cast the mammalian mold, male and female of the species, is calculated to render the one perpetually attractive to the other, granted there is decent health. It is assumed there is freedom from sex diseases and that all the organs of the body are kept healthy, as is also the nervous organization, and that the mind is in control, *mens sans in sano corpore*, free from eccentricities, happy in the sexual relation, rather than quarrelsome and irritable.

Temperance, moderation in all things, should be the unbroken rule; nothing in excess, to the ruin of faculty. Let the cup of happiness be moderate in measure, so that pleasure does not change to grief or disgust. Conservation to old age is thus made possible. The mystery and charm is not worn out by abuse, by resort to power of will when nature does not beckon. Overtaxed forces often become permanently exhausted and lifelong dullness results, which aphrodisiacs (medicines that stimulate sex passions) only slightly spur. In all cases where strength has been reduced by severe disease or severe labor, it is usually several months, sometimes a year before this function is reestablished. If the general health is improving, we need feel no anxiety as to the result.

There is slight risk of contracting gonorrhoea in its ordinary form except through sexual intercourse, but there is danger of getting some of the pus into the eyes and thereby inducing serious inflammation. This may happen to the patient himself by bringing the unwashed hands in contact with the eyes, or more commonly to the nurse, or other innocent person, from the use of a towel on which the patient has managed to get some of the pus. Such a patient should not be allowed to use any toilet articles except his own.

While syphilitic sores are nearly always venereal, a nurse with a hangnail or other abrasion may inoculate himself while dressing the sore or the resulting bubo. Syphilis is contagious at certain times and under certain conditions. The chancre, mucous patches, condylomata, and the blood during the first few years of the disease, are all contagious. The mucous patches are then located in the mouth and throat where they are not visible. Tableware, toilet articles, instruments and appliances, and bed linen used, should be kept entirely separate from those used by others and should be frequently disinfected. Physicians maintain that of the adult population between ten and fifteen per cent are syphilitically infected. The disease is unquestionably found with sufficient prevalence to constitute a menace and demand critical attention at the hands of capable physicians.

The great danger in a primary or an early syphilis is the likelihood of its transmission and the tendency on the part of many patients to discontinue treatment as soon as they no longer have ocular evidence of the disease. When a syphilitic patient presents himself for treatment, first and foremost it becomes the physician's duty to convince the patient that instead of condemnation he will have sympathetic attention.

Generally syphilitics acquire their infection before the twenty-fifth year of life. When the case has been adequately treated, a cure may be reasonably expected and no remote or late sequelæ contemplated. If the infection was acquired before the introduction of arsphenamin, together with mercurials for hypodermic administration, the case will be entirely different. After having pursued the prescribed treatment of mercury and potassium iodid for a period of three years, and with the absence of symptoms, a luetic (syphilitic) may honestly have believed himself cured.

But today we know the fallacy of such an attitude. Late accidents of syphilis as a rule occur between the fifteenth and twenty-fifth year following the primary infection. Among patients infected in more recent years and treated by our modern



methods, cases can be cured at a much earlier date. The long period between primary infection and the neuro-syphilitic manifestation is of importance.

No less than 45 or 50 per cent of all syphilitics may be detected by simple observation of the eyes, gait, tremor, reflexes, and so forth, before the condition has progressed so far as to render the patient unfit for service or beyond the hope of medical aid.

The germ of the gonococcus causes untold suffering of an enormous number of innocent women. The discovery of the germ of syphilis has led to the inclusion in its deadly work of many serious conditions. An ever-increasing number of the victims of the one or the other of these infectious diseases fill the institutions for the blind and for the feeble-minded children, and also sterility. Secrecy which had so long obtained in these matters is no longer tenable. Imbued with the spirit of the era, the watchword of which is *prevention*, physicians realized that a condition, the roots of which are imbedded in social ideas and social customs, could not be overcome by medicine alone. If the world wants a radical change, a firm foundation upon which to build a society of individuals endowed with moral and physical strength, the work must begin early. The mother is the most fitting instrument to begin this regeneration of mankind. Parents should be taught the dangers and their dire consequences to their sons and daughters. The children must be sent out prepared for the struggle and impressed with their individual and moral responsibility. Our babies should be born into an atmosphere of truth and knowledge unashamed. It is hoped that sex education of parents will give them the courage of conviction.

The traditions upon which the parents' lives were formed do not exist for their children, and the parents give them nothing to take its place. The earliest questionings are met by deceit, falsehood, coldness, or abuse. The very strength of youth which today finds its expression in so-called independence and arrogance, rightly developed, might express itself in reverence, yet the mother who has not severed the spiritual bond between them by being ashamed of having given him birth should tell him with simple earnestness something of her inner life at that supreme moment. Instead of this, the child often misses the training and restraint which parental and family tradition would impose upon his early years. He develops a sense of freedom, as our youth understands it, which means the will to have—not the will to do without, or self-control.

Biology should be taught in the schools; not in fragments, but as a complete system of development from the lowest forms of life to the highest. To the

child, reproduction in the human should be the last link in the whole chain of natural phenomena, instead of something quite apart from the natural order of things.

The actual teaching should be done by those trained for this purpose by young men and women in the scientific and premedical department, whose profession it will be to teach biology and sex hygiene. At present the school physician is to be relied upon, but it would be wiser were his office confined to the practical consideration of the physical health of the children.

It is fortunate if the reader escapes the hands of the urologist. There are many complications of bladder, urethra, kidneys, and there may be a stricture or incontinence of urine. If the bladder is never entirely emptied it becomes foul. Inflammation of the prostate gland may develop in the male, sometimes completely closing the urethra. The main cause of stricture is chronic gonorrhoea, which though seemingly cured after a long time, results in difficulty in voiding urine. The enlarged prostate presses upon the neck of the bladder and rectum, thus obstructing elimination. In women the majority of diseases, such as uterine displacements, fibroids, cancers, and polypi, are often traceable to gonorrhoea, as the Fallopian tubes communicate with the abdominal cavity, and infection is easily communicated. A cure is possible spontaneously in many instances if the patient observes the rules of healthy outdoor life, eats, sleeps, bathes properly, etc., whereas radical surgery may be necessary if the system is not buoyed up and vitalized in natural ways.

As practically all men and women are endowed with emotion and desire, in the sexual realm, it is desirable that it be exercised with proper sentiment and restraint, so that life may not be an utter disappointment under the sway of the senses. Nearly every individual has an interest in some individual of the opposite sex, which should be under the purifying influence of love, rather than passion. In this way, common interests are promoted and the mental and moral life are ennobled, and the act of love invigorates the physiological processes of the organs of circulation, breathing, digestion, muscular action, as well as the mental life, into which ambition is instilled.

Besides this, contamination is insured against. The horrors of venereal disease are too numerous to be discussed here, and are sufficient to fill several volumes of a thousand pages each. The symptoms are very severe, but the emotional life is affected even to a worse extent. Hence safety signals are

set. It is human to err, but it is divine to avoid error, for nature does not forgive.

The period known as the change of life occurs in both sexes. In the woman this terminates a period of thirty years of child-bearing capacity, usually terminating the 45th or 50th year. I have known some cases to last much longer. After that period, men and women seem to be on the downhill of life, even though better health than before may be enjoyed by those who have safely passed that line. The organs become smaller, tissues shrink, lose elasticity and recuperative powers, and the result is sterility, usually. The object thus is to conserve vitality by correct living rather than surgical operations and stimulating drugs, which have not proved permanent in action. Though sex ardor may decline there is a keener interest in intellectual pursuits, and many life's ambitions may come to be realized.

### The Stewardship of Life

*A sermon preached at Nelsonville, Ohio, Sunday morning, March 16, 1930, by John R. Grice.*

We have met here to discuss matters of utmost importance to every one of us.

This Lenten season is a fine time for us to square our lives with the life of Jesus Christ, regardless of whether we think observance of Lent as being important and essential to our salvation or not. There can surely be no ill come to men who consider the life and death of Jesus Christ, who make effort to serve him and profit by his experiences.

Life is a sacred trust, a sacred responsibility, and men who put most into life are the ones who get most out of it.

I want to read a short statement from the *Book of Doctrine and Covenants*:

It is wisdom in me, therefore a commandment I give unto you, that ye should organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should *make every man accountable, as stewards over earthly blessings*, which I have made and prepared for my creatures.—101: 2.

In connection with this important latter-day revelation, I am inviting your attention to a statement of the Apostle James, found in James 4: 14, which reads: "What is your life?"

Life is a very wonderful thing, and for most people it is filled with opportunity. Opportunity, however, is valuable to us only as we improve it. Every day, no doubt, many opportunities slip past us; opportunities for doing good, results of which would indeed make the world a better place to live in.

Life is a stewardship. Defined, it means an attitude, or state of mind, in which the steward finds himself willing to consecrate all that he has, either of talents or means, to the good of his fellows—the group.

Such an attitude is a divine one, in which there is evidenced proper acknowledgment of God, as the owner of all life, demanding a definite plan for service. The plan, to be perfect, must include every phase of life and its relation to every other phase, together with its relationship to God.

God at all times maintains the proper relationship towards individuals, and the foundation of that relationship is *Love*. God loved and gave his Son; Jesus loved, and gave himself; we, too, must love and as freely give, as did God and Jesus, to the cause we have espoused. That we should *follow* him is clearly evident, for "His ways are higher than our ways, and his thoughts than our thoughts."

According to latter-day revelation, he is *bound* when we obey him. "If ye do what I say then I am bound."—*Doctrine and Covenants* 81: 3. And in the same paragraph he as distinctly declares that, "If ye do not what I say, ye have no promise." Every promise God has ever made is contingent upon our faithfulness, always, for in all our relationships, human and divine, love must be the motivating principle. Humility, too, and reconciliation, as they were manifest in Jesus Christ, must be manifest in us. In the hour of his extreme agony, when all looked dark to him because of his humanness, he said: "My Father, if it be possible, let this cup pass from me!" And in the same hour of his extremity we hear him saying, "Nevertheless, not as I will, but as thou wilt."—*Matthew* 26: 39. If we would always manifest the same humility of spirit and be as willing to bear and forbear as was the Son of Man, we could more easily square *our* lives with *his* great and noble life.

Man's trusteeship is clearly pointed out in the parable of the talents. Here man is placed under obligation to God. His life is made a sacred trust, not given to him, but a treasure intrusted to him for safe-keeping; and this treasure is kept safe only *when interest accrues as the result of use*.

Webster defines life thus: "The totality of actions and occurrences constituting an individual experience." Still another has said: "It is the manifestation of growth, having the ability to reproduce and the powers of adaptation to environment." In the last analysis, it is nothing more or less than *opportunity for service*.

God has invested in each of us for a period of years. Man's natural days are "threescore and ten," seventy years, but on account of unnatural condi-

tions, heredity, environment, etc., some are born with the seeds of death in their bodies, while others accumulate them in early life through dissipation, ignorance, and the like.

The proper use of life will always bring blessings, because God has intended that it should. Life, with all its glorious opportunities, is only half known by the majority of people, for the simple reason that they are not willing to do the things that make *real life* possible.

The unfaithful steward made a fatal mistake by burying his pound. By so doing he defrauded the owner, himself, and the world that would have been benefited as the result of proper use. Therefore the Lord said: "Out of thine own mouth will I judge thee, thou *wicked servant*." Man can not escape his responsibility through hiding up his talents or ability, for he is not only responsible for *use*, but for *disuse* of God-given opportunities and "blessings of earth."

The talents God has invested in us should be re-invested so as to bring in returns to him. From the slothful servant, who failed to invest his pound, was taken the original investment, and it was given to the man having 10 pounds (Luke 19: 22, 24), for the simple reason that he had evidenced, by his gaining of additional pounds, the ability to handle more. The penalty of *disuse* is to forfeit all.

Men should be "golden rule" stewards, recognizing their responsibility to other people. Jesus advised thus: "Therefore all things *whatsoever ye would that men should do to you, do ye even so to them*; for this is the law and the prophets."—*Matthew 7: 12*. The man who keeps the golden rule and loves God with all his heart and soul and mind is sustaining the proper relationship, both to God and men.

It has been said that "the gospel of stewardship is a leveler," and this is true because it calls the poor *up*, and the rich it calls *down*. No doubt this is the reason why so many more poor people respond to the call of Christ. Men always hate to be *called down*, but do not mind being called *up*. Yet, if the rich only knew the beneficent results to be obtained by a response to the gospel plan, I am sure more of them would count it a privilege to work for the Master.

The good steward will seek, all his days, to draw men together in a common brotherhood. Jesus mingled with all classes of men. He met them in their homes, the rich and the poor, the wise and the unwise, in an attempt to get them to cooperate, to recognize the common bond of brotherhood that should and would unite them if they would allow it. Where there is no love there can be no true coopera-

tion, for love is a basic principle in all the affairs of life, and must be so recognized to attain success.

Jesus was a minister of righteousness indeed. He did good always; he sought to better conditions for humanity wherever possible and demonstrated the proper spirit when he said: "I came not to be ministered unto, but to minister."

Men to emulate His life must also be willing to serve; but how often it is the opposite spirit that we evidence towards others! We want men to do for us but are unwilling to do for them.

He pointed out to us the true qualities of greatness in these words, viz: "Let him that is *greatest* among you *be servant of all*."

One can not hope to render acceptable service with self in the foreground. To really and truly render assistance to men in need, *self* must be left out entirely, and one must be swallowed up in the thought of *service*, doing "all things with an eye single to the glory of God."

The great objective of Jesus was the "salvation of the world." We, too, must have the same objective and labor to the end that this most needful thing may be made possible. If Jesus could find it in his heart to give his life, surely we can find it in our hearts to give what we have by way of talents and ability. He was faithful in his warfare and faltered not; so we must also be faithful in ours, trusting in him for the needed strength, enabling the "Friend that sticketh closer than a brother" to be our "ever present help in time of need."

We must not forget the stewardship of *home life*. The man who is unfaithful in his individual life can not hope to be successful in his home life. His home is a sacred trust and his children a sacred responsibility. A well-ordered family is a credit to the church and the community. Churches are measured by the family life that they produce. Each family is composed of individual units, and each unit is responsible, alike, for the success of all family endeavors. Failure on the part of one of these units means failure to that extent for the whole group. Where there is proper individual interests, we will have successful home life.

It is impossible to have godly children where we find godless parents. If we would have praying, loving, happy individual units, we must have praying, loving, happy parents who are responsible for the family coming into existence.

The individual who can rule his own spirit is better than he that taketh a city. The man who can not rule his own family, or "set in order his family," especially while that family is tender in years (the proper time to "bend the twig" into the kind of a shaped tree we wish to see) can not do much "rul-

ing" or "setting in order" the house of God. There may be an exception in the family, where the parents find the gospel after the family is well grown, but even then a family, the members of which have been brought up to respect authority, will be attentive and respectful to the wishes of the parents who are trying to live a new life. It has always been very hard—and I may be unsympathetic in this thing—but I never can visualize any of my children failing to respect myself and their mother, when we desire to pray in our home and give the Lord Jesus Christ the position of prominence he should occupy in all our homes. A well-ordered family considers the family life sacred ground, even though all of its members may not be trying to live religiously.

The stewardship of life is not reserved for those alone who evidence particular talents or ability. The task is wide enough to cover any and every human experience, with a place for use of every ability anyone can possess. The church today offers many avenues for service, and many specialists are needed in the various fields of activity. Church departments offer a wide field for the exercise of choice. Where do you choose to labor? When you have found that place, then prepare for the best possible kind of service, and rest assured that God will watch over you. And if you are faithful in the discharge of your duties the time will come when your ability can be of use in the kingdom of God. Are you a musician? Then seek to play for the glory of God and the benefit of humanity. Are you a teacher? Then give of your talents in a godly service that will merit the recognition of men and angels. Are you one who desires to occupy in the field of literature? Then be assured that a broad field of opportunity awaits you. Would you preach the word of God to men who know it not? Then fit yourself by study and prayer and rest assured that God, who knoweth the hearts of all men, will call you in his own due time to the place you can best serve him.

In this matter of the *stewardship of life* is a phase that should be considered by everyone who has named the name of Christ, and that is our *stewardship of church membership*. There is no more important thing to give consideration than this, for every member of the church owes it to every other member to be the best possible representative; because the church is judged by the quality of its members. What, then, do you suppose men and women of the community *think of the church*—(your church) from the standpoint of *your life*?

The value of the church, to the world at large, is no greater than the value of its individual members. It can rise no higher than the level of its member-

ship, so your duty and mine is to make our church life such a sacred affair that we never endanger its standing in the community by any misconduct of ours. Just what is your church worth to you? How much are you putting into it by way of individual effort? If you are doing but little, what do you suppose your neighbors and friends think of the value you yourself put upon it? Membership in this church, which is indeed and in truth the church and kingdom of God, should be worth infinitely more than anything else in the world. Do we count it as such?

Last, but not least, we wish to consider another phase of life that some men will have to account for, and that is *the stewardship of priesthood life*; for without priesthood this church would be worth no more than any other church. Priesthood is authority placed upon men—which is given of God—whereby they have *right to direct in the affairs of the government of God* among men. It is presumed, however, that such direction is done under divine direction as the ambassadors for Christ. Anything else than this would mean confusion, and God would fail of the accomplishment of his *purpose* among men, which is *their salvation*.

Church progress can always be measured in terms of priesthood faithfulness. Wherever you find a faithful priesthood, you will also find a faithful membership. Like begets like! So where men are careless and indifferent towards the performance of priestly duties, we can not expect to find the members alert and active. In all things they should be "ensamples to the flock." If we wish church to start on time, we must have a priesthood, who are the spiritual leaders, to be on time. If we want the members to live godly lives, we must needs have a priesthood who live godly before them. Anything else will spell disaster for the flock.

Men of God must be faithful to the ideals of the kingdom, carrying on under adversity. We can't expect always to have a smooth roadway and no difficulties whatever, but those who are faithful need fear no trouble, whatever its name or nature, for Paul says: "*We can do all things through Jesus Christ who strengtheneth us.*"

They must carry on, even under difficulty, and be stable in time of trouble. You know it is a very hard thing for the members to have confidence in the fellow who is called and set apart as a guardian of the flock when that fellow runs at the first sign of trouble from the enemy! Where will they go for advice when such times of peril come, if those who should be their helpers have proved unfaithful and unstable under such trying things?

When the spirit of intolerance, arrogance, hatred,

and unforgiveness manifests itself, as it sometimes does, how will men of the priesthood offer assistance, save they be humble, forgiving, and kind? If we would keep faith with the membership, we must exhibit the traits of character that go to make up true men of God, "studying to show ourselves approved unto God," and of a willingness to sacrifice in their interest.

Members of the priesthood must always *go before* the flock, in order to set them a proper example in all things. We can not hope to *drive*, but we can hope and will be successful if we are prayerfully trying to *lead* them.

Would we have a membership faithful in the performance of duty; stable in times of adversity; willing to carry on under difficulties of the most trying sort; humble, forgiving, and kind; sacrificing for each other; "studying to show themselves approved"; and faithful to the ideals of the kingdom, we of the priestly line must manifest all these things in our own lives as the "shepherds" whom God has called to "feed the sheep and lambs" of his fold.

What a responsibility! What an opportunity! Could any man wish for greater? And to have the assurance that God will direct and bless our efforts that men and women may see the light, and after having seen it may have help divine to the accomplishment of purposes that are mighty and blessed, is wonderful to say the least; for we can not hope to show to our fellows that we have found a "new heaven and a new earth wherein dwelleth righteousness," unless we can prove by our own labors and life that we have "*found it*" through the application of divine law.

Life may have its perplexities, but it also has its blessings. It may have its cares, but we have the promise that if we "cast our care upon Him" we shall find that "He careth for us."

What are we doing concerning our "earthly blessings"? Are we using them wisely in the interest of others? These things compose our stewardship, for which we shall be called to render an accounting to God one day. Will we have any *interest* to offer the Lord of glory because we have *wisely invested* the things with which we were endowed?

"What is your life?" is the question which we will all have to answer some day, and all is dependent upon our own efforts as to what the answer shall be.

The spirit of unselfishness, if it is to be anything that is recognizably Christlike, must not merely characterize a man's occasional acts; it must characterize and dominate the main drive of his life.—*Ernest Fremont Tittle, International Journal of Religious Education.*

## Book of Mormon Bibliography

By S. A. Burgess

The century of publication of the *Book of Mormon* reminds us that our church people are perhaps not sufficiently familiar with what the church has published on that subject.

In Zion, one sermon has been preached in each of the branches, but that gave time to present only a small part of the discussion. There is some very interesting matter in each of the following books.

First, the current publications of the Herald Publishing House, which can be secured for the prices indicated:

*Book of Mormon* (Authorized Edition), \$1 to \$4.25. *Book of Mormon* (Large Type Edition), \$2. *Book of Mormon Dictionary*, 20 to 75 cents. All proper nouns are given with pronunciation and something about each, with references as to places used. 118 pages.

*Report of the Committee on American Archæology.* By authority of the General Conference of 1894 a committee was chosen to report on probable geographical locations of *Book of Mormon* places. This extensive report and some maps listed elsewhere in this catalog are the result. Invaluable to *Book of Mormon* students. Indexed, 191 pages. 816C Cloth, \$0.50.

*Book of Mormon Verified.* By A. B. Phillips. The claims of the *Book of Mormon* established by forty eminent archæologists and authors. 44 pages. 1011P Paper, \$0.10.

*Book of Mormon Lectures.* By H. A. Stebbins. A series of nine lectures. The field of historical reference and archæological confirmation is comprehensively covered. An authoritative work worthy of much study. 287 pages. 800C Cloth, \$1.

*Book of Mormon Talks.* By Orion. Conversation between a father and his knowledge-hungry children, on the coming forth of the *Book of Mormon* and the character of its contents. Contains much information not usually available for children. One of the birth offering series. 194 pages. 825C Cloth, \$0.60.

*Book of Mormon Vindicated.* By I. M. Smith. Scriptural evidences of the divine authenticity of the *Book of Mormon*. Third edition. Every member of the church should read this work. 115 pages. 716P Paper, \$0.25. 716C Cloth, \$0.50.

*Manuscript Found.* The "Manuscript Story" of the Reverend Solomon Spalding. From a verbatim copy of the original now in the Oberlin College, Ohio; including correspondence touching the manuscript, its preservation and transmission until it came into the hands of the publishers, showing the absurdity of the Spalding Romance theory. 158 pages. 703P Paper, \$0.40.

*Objections to Book of Mormon and Doctrine and Covenants Answered and Refuted.* By J. R. Lambert. The most common objections briefly taken up and answered. 120 pages. 704P Paper, \$0.40. 704C Cloth, \$0.65.

*Divinity of the Book of Mormon Proven by Archæology.* By Louise Palfrey Sheldon. A series of articles in book form from *Autumn Leaves*. A very convenient and readable text, and largely used by *Book of Mormon* students. 226 pages. 805C Cloth, \$0.60.

*Book of Mormon Maps.* Set of six maps about the size of the Quarterly type page. Based on the findings of the church committee of American archæology. Very valuable to *Book of Mormon* students. Printed in black and white, without text. K1503, \$0.25.

*Why I Believe the Book of Mormon.* T1237 5 for 10 cents; 100 for \$1.70.

*Cowdery Letters.* Republished from the *Messenger and Advocate*, published in Kirtland, Ohio, during 1834-35. Abounds in historical facts, doctrinal suggestions, and cheering, ennobling reflections. Letters of Oliver Cowdery, one of the principals in the coming forth of the latter-day work. T1244 2 for 10 cents; 100 for \$3.75.

*The Church the Indians Have Long Looked For.* T1261 10 for 10 cents; 100 for \$0.75.

*Whence Came the Red Man?* True story of the Indians. 1310 2 for \$0.10.

Among the tracts in the Historian's Office in addition:

Two tracts by Orson Pratt under title of *Divine Authenticity of the Book of Mormon*, one under the sub-title *Evidences of the Book of Mormon and Bible Compared*, the other is *The Book of Mormon Confirmed by Miracles*. (Tracts Number 4 and Number 5.)

*Remarkable Visions*, Number 6 of Orson Pratt's tracts, December, 1848. This gives the story of the discovery of the gold plates, their translation, the sacred history of ancient America, and much of the rise of the church.

*Prophetic Truth*, by Josiah Ells, an evening's conversation on the origin of the *Book of Mormon*, 58 pages, including an appendix by Thomas W. Smith, published in 1881.

*Book of Mormon*, by Walter J. Haworth, a series of lectures delivered in 1900 in Hamilton, Australia. 61 pages. This concerns the biblical and archæological evidence, containing a list of Indian and Hebrew words compared.

*Why I Believe in the Book of Mormon*, by Hyrum O. Smith.

*Items of Teaching Found in the Book of Mormon*, a short pamphlet, 22 pages.

*The Book of Mormon and Its Translator*, Elder Rudolph Etzenhouser, 1899, 27 pages. This is a short extract from *From Palmyra to Independence*, by the same author.

*The Book Unsealed*, by Rudolph Etzenhouser, 1892. More particularly concerned with the *Book of Mormon and Archæology*.

*The Book of Mormon and Archæology*, with a long list of Hebrew and Indian words and other evidences of Hebrew origin.

There is a large pamphlet of comparisons between the original of the *Book of Mormon* and the Palmyra Edition in four columns.

Poem by Joseph Luff, separately printed, also appears in *Autumn Leaves*, 1924.

*Chronology of the Book of Mormon*, by W. C. Flanders, pamphlet of 45 pages.

*Book of Mormon. Evidence of Its Divinity*, by R. C. Evans, 15 pages.

Other books in the Historical Collection in the Library are:

*The Book of Mormon* (article in *Harper's Monthly* in 1851).

*Objections to the Book of Mormon and Doctrine and Covenants*, by Joseph R. Lambert.

*Book of Mormon Concordance*, by George H. Reynolds (published in Salt Lake City).

*Book of Mormon Dictionary*, by Alvin Knisley.

*Evidences of the Book of Mormon*, by Thompson, 1841.

*Book of Mormon Helps*, by Ricks, 1906. (Published in Salt Lake City.)

*Book of Mormon Lessons*, by Walter Wayne Smith.

*Book of Mormon Proven by Archæology*, by Louise Paley Sheldon.

*The Story of the Book of Mormon*, by George Reynolds (1888).

*Book of Mormon Vindicated*, by Isaac M. Smith.

## Stewardship

By E. R. Davis

For the past few years, and more intensely the past year, I have been specially interested in stewardship. It seems to me that stewardship is the only solution to the present social and economic problems, and that it is slowly but surely coming into its own.

John M. Versteeg, in his book entitled *The Deeper Meaning of Stewardship*, says, "The church must teach stewardship, not to protect itself, but to save the world." I agree with this writer in that stewardship must have a broader scope than simply to "protect" the church. It must finally reach out to the saving of the world, if it is to accomplish its purpose.

A working Israelite, when accosted by a rabbi from America, and who refused to stop his work to enter into a conversation with the rabbi, said, "We have no time for talk while we work. We are working to redeem Zion for the world, and for Jehovah." In the same spirit of this working Israelite we must work for the redemption of Zion, for the benefit of the world, and for God. A young man who has taken up agricultural stewardship, in writing about running their tractor machinery nights, said, "If they ask you why we work nights, tell them it is so we can make more surplus to create more stewardships." The spirit of stewardship is to think of others as well as of self.

### *Zion Not for Latter Day Saints Only*

That the benefits of Zion are to reach beyond the confines of the Church of Latter Day Saints is evident from the following words of the Lord:

For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.—*Doctrine and Covenants 107: 1.*

This was given in connection with a reference to the "nations of the earth." Again the Lord says:

That the kingdom of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.—*Doctrine and Covenants 102: 9.*

From these scriptures we gather that Zion is finally to become so outstanding in its demonstration of Christian fellowship that other peoples, outside of the church, will be so desirous of relief from their burdens that they will see in Zion the very thing they need, and they will be willing to become "subject unto her laws." This leads me to believe that before Zion can be a success we must become possessed of the spirit of altruism, which can dem-

onstrate itself only through the practical application of the law of stewardship.

### *Definition of Stewardship*

Quoting Mr. Versteeg again, we get this definition, "In the speech of every day, stewardship means the management of another's property."

Bishop Carmichael gives us the following very excellent and comprehensive definition: "Stewardship is the management of an investment of God in you."

President F. M. Smith, in his very broad definition, gives us this: "Stewardship means, from every man will be expected according to his capacity, and to every man will be given according to his needs and his wants based upon his condition."

From these definitions, and the scriptures before mentioned, and others that we shall quote, I gather that stewardship means that I must develop the gifts, or talents that are resident in me, according to my ability to understand, and my opportunity in life, and use them with an unselfish motive, in the interests of the church, and society, if I would receive from the church, and society, my just wants and needs.

The before stated definitions, then, suggest to us that stewardship places upon us the responsibility of managing another's business; that that business is an investment that God has made in us; that each one is expected to serve according to his capacity, that every one might receive according to his just wants and needs; and that each one is to be held responsible for the development and proper use of his gifts, or talents, according to his comprehension and his opportunities, if he would be entitled to the benefits offered. And this suggests a further responsibility; that is, to seek opportunity for the broadening, or enlargement, of our comprehension of stewardship, and to create opportunities whereby we might use our talents for the benefit of the group.

In the parable of the talents, Jesus tells us that two sought out means whereby they might improve upon their talents, and one made no effort to develop his, but wrapped it in a napkin, and hid it. This person is called a "wicked and slothful servant." In keeping with the same thought I wish to quote from President Smith's address to the 1922 conference, as follows:

The social significance of the Christian religion is crystallized in the doctrine of stewardships, according to which one is held socially responsible for the manner in which he utilizes whatever of property and wealth he may acquire. . . . This envisagement of social responsibility requires that talents as well as property shall be directed towards community welfare, the compulsion being not law but public sentiment. Wealth and property are not for personal pleas-

ure according to caprice, but for service and enlarged contribution to the common weal.

### *More on the Use of Our Gifts and Talents*

Further considering our gifts, and their use, we read from the law of God as follows:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—*Doctrine and Covenants 119: 8.*

In *Doctrine and Covenants 46: 4* we read:

Seek ye earnestly the best gifts, always remembering for what they are given; . . . They are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited.

And in the last part of the 7th paragraph of section 46 we find that the bishop of the church, and others, "are to have it given unto them to discern all those gifts."

From these last references we learn that all are called to labor in the Lord's work according to the gifts they have received from him, that they are to seek earnestly for the best gifts, and to always remember for what they are given, and that the purpose of the gifts is not that the individual might be benefited alone, but that all might be benefited. The thought is that we are responsible to God for the development and use of our gifts in behalf of the people, that all might receive the benefits.

### *Stewardship Is Universal in Its Application*

Stewardship is enjoined upon every responsible person in the church, as we shall see by the following texts:

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—*Doctrine and Covenants 42: 9.*

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God.—*Doctrine and Covenants 70: 3.*

It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord, should make every man accountable, as stewards over earthly blessings, which I have made and prepared for my creatures.—*Doctrine and Covenants 101: 2.*

And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded.

From these scriptures we learn that God has placed the responsibility of stewardship upon every one of us; but as a people we have stood in our own

light for one hundred years, in not exercising ourselves in this respect. And even during the past few years while the general authorities of the church have been urging upon us the need for us to assume the obligations of stewardship, so few, comparatively speaking, have sought to obey the divine command.

In 1833 the Lord said:

There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—*Doctrine and Covenants 98:10.*

If there was sufficient then, surely there is sufficient now. It is apparent, however, that we are still delaying the "redemption of Zion" by our slowness, and, in many cases, unwillingness to hearken to His voice.

We complain about the economic conditions. Our workmen in the shops and factories find fault with the conditions under which they labor. Our farmers complain of their hard lot; and yet we delay, and refuse to do the very things that the Lord has told us to do, if we would be relieved of these distressing conditions.

In 1834 the Lord gave a revelation to the church, in which he tells us the law by which Zion must be built up, and why it has been delayed:

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

Here we are informed that the reason for the delay in the redemption of Zion, is the transgression of the people, and their failure to "learn obedience," in imparting "their substance," and uniting themselves according to the "law of the celestial kingdom." And he informs us that we must continue to suffer until we learn obedience.

#### *The Admonition of the Past Few Years*

At the April conference of 1920, in his opening address to the conference, President F. M. Smith said:

So far as the work of the church is concerned, then, the time is here for the establishment of the practical aspects of the doctrine of stewardships, and for that the Presidency stands, and that we recommend to you,—that we enter upon the establishment of stewardships without delay. Let me emphasize those two last words, *without delay*,—for the time demands it.

Then in his address to the October conference of 1922, he says:

Let me plead once more most emphatically for the doctrine of stewardships. Let me call your attention to the dangerousness of the delay that this people is likely to cause if they do not move out in the establishment of the doctrine of stewardships. I have plead for the establishment of stewardships. I plead for it now. As I said before, I believe that the answer this people will give will determine what our progress will be. And so I earnestly plead with you that you might give to this your whole and your prayerful consideration that you as a delegate or you as an ex officio might be able to answer before God as to what shall be the attitude of this people in moving out to establish the reformed society that we call Zion. Must we depend on the young entirely? If so, let us give those young the most expeditious education under the most favorable conditions that it is possible for us to give.

The conference of 1925 adopted the program for the establishment of Zion, the first part of which reads, "Be it resolved that we favor the immediate initiation of a program looking towards the establishment of Zion and the application of the law of stewardships," and then follows the program, setting forth twelve definite moves towards the inauguration of the same.

Touching upon this program in his address to the conference of 1926, President Smith says:

It is an objective of the church as outlined in that program more specifically to make stewardships a living force in human lives and activities. . . . It is an objective to teach stewardships so that every man will not alone feel his responsibility to God, but also responsibility to his fellow man. It is an objective ultimately to put every Saint upon the stewardship basis, and when we use the word *stewardship* here we use it not in its narrowed or contracted sense of one having conscious responsibility to God, but an economic and broadened idea that that responsibility also functions in responsibility to our fellow man and to the group.

We see, then, that as far as the advice and teachings of our presiding officers and the actions of the conference are concerned, we are left without excuse. And during the same period not only has the Presidency and Presiding Bishopric written many articles and tracts, and delivered many public addresses on the subject, but most of the men under General Conference appointment, and a number of the local priesthood, have made this matter a part of their teachings. True it is that numbers have awakened to this great need and have entered whole-heartedly into it during the past decade; and were it not for the fact that their numbers are being constantly increased, the way would look very dark indeed. Our concern is, however, that so few, comparatively speaking, have yet caught the vision, and in this delay our danger lies, as the "hastening time" is upon us, and admonishes us "that it is high time to awake out of sleep."

#### *Stewardship in Operation*

To find the results of a practical application of stewardship, let us examine the scriptures which set



forth the experiences of peoples of past ages, and the teachings of their leaders.

First we turn to the *Bible* and read of the people in Enoch's day:

And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—*Genesis 7: 23, Inspired Version.*

A few hundred years before the coming of Christ in the flesh, God attempted to establish stewardship among the people in Joseph's Land (America). Of this experience we read from the *Book of Mormon*:

And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions. And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need; an abundance of flocks, and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth. And thus in their prosperous circumstances they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need; and thus they did prosper and become far more wealthy than those who did not belong to the church.—*Alma 1: 40-47.*

By this scripture we see that progress is being made. They are administering to the needs of the sick and afflicted, and the poor and needy; but they still have these undesirable conditions among them. Reading further we get the following:

And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.—*3 Nephi 12: 11.*

And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.—*4 Nephi 1: 4.*

In these verses we find that they continue to make progress until they finally reach the ideal. They have a common interest in all things, deal justly with one another, have no rich and no poor among them; neither are there two classes among them, one known as bond, and one as free; but they were all free, and as a result were all partakers of the heavenly gift. And the writer continues by saying, "And surely there could not be a happier people among all the people who had been created by the hand of God." (4 Nephi 1: 19.)

This same condition is depicted as having obtained in the church in the days of the apostles.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted

them to all men, as every man had need.—*Acts 2: 44, 45, Inspired Version.*

And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.—*Acts 4: 32-35, Ibid.*

The above references to the *Bible* and *Book of Mormon* prove conclusively that the law of stewardships was in operation in the church, both in Palestine and America in those days; and these references show plainly the ideal conditions that prevailed among the people under the operation of this law.

### *The Teachings of the Leaders in Those Days*

And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he had more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus should they impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another, both temporarily and spiritually, according to their needs and their wants.—*Mosiah 9: 60-64.*

Here we find the law of stewardship taught and practiced to the extent that those who possessed the most of this world's goods gave the most, those who possessed little gave but little, and those who were without the necessities of this life were supplied out of the tithes, surplus, and offerings of the others.

Now we turn to Paul's teachings and read:

And herein I give my advice: for this is *expedient* for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, and that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.—*2 Corinthians 8: 10-15. Read also Moffatt's Translation of the New Testament 2 Corinthians, 8th and 9th chapters.*

From the above we find that the teaching of Mosiah in the *Book of Mormon*, and Paul in the *Bible* agree in setting forth the law of stewardship. The surplus of those who had any, went to supply the needs of those who lacked, and by the operation of this law there was to be an equality among the

people, bringing about a condition where there were no poor and no rich, and everyone had his just wants and needs. As stated before, this is the only system that will bring relief to this present world; and as the Lord looked to the church to put into practice such a system in past ages, so he looks to the church to establish such a system in our day, for the benefit and salvation of the people. The surplus is to be used to establish stewardships, so that eventually the worthy poor may have an opportunity to help to supply their own needs. Under the present economic system of the world, there are millions who do not have the necessities of life; while others revel in luxury and abundance. The present world system is not the Lord's way, for he informs us that there is sufficient in the world, and to spare, so that all may have their just wants and needs. Greed, graft, and selfishness must be eliminated from the heart of man, and the altruistic spirit of stewardships planted in its stead, before we shall have relief from the present undesirable conditions.

### True Ownership

God owns everything. Even the time belongs to God, and he has set apart a portion of time for us to work, and a portion for us to rest; but has designated no portion of time to be wasted. He expects that we make the proper use of our time. The following scriptures will show God ownership:

The silver is mine, and the gold is mine, saith the Lord of hosts.—*Haggai 2: 8.*

For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine.—*Psalms 50: 10, 11.*

Behold, all souls are mine; . . . —*Ezekiel 18: 4.*

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—*1 Corinthians 6: 20.*

For the land is mine, . . . —*Leviticus 25: 23.*

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine.—*Doctrine and Covenants 101: 2.*

Behold, all these properties are mine, . . . —*Doctrine and Covenants 101: 10.*

It must needs be that the riches of the earth are mine to give.—*Doctrine and Covenants 38: 9.*

Let not any man among you say that it is his own, . . . —*Doctrine and Covenants 101: 12.*

Neither said any of them that ought of the things which he possessed was his own.—*Acts 4: 32.*

. . . which doth not belong to you, but to God, to whom also, your life belongeth.—*Mosiah 2: 37.*

From these references we learn that God is the real owner of all things. Possession without ownership makes us stewards; and we are to be made accountable to God for the way we use the possessions which he places in our hands.

### How to Become a Steward Indeed

We are now ready to learn the steps necessary for us to take in order to become a steward indeed. Of course, the first thing for our consideration is for us to become converted to the cause of Christ, and the establishment of his kingdom in the earth. This is brought about by a careful study of the gospel of Jesus Christ in connection with the doctrine, organization, and practice of his church, dealt with in the many articles published in the church papers and books. We leave that phase of the question to other writers at this time, and proceed to take up the definite steps to be taken in the making of a steward, following conversion to the principles of the gospel. In a leaflet recently put out by the First Presidency and Presiding Bishopric of the church, entitled, *The Making of a Steward*, we find nine definite steps presented as necessary in the making of stewards. We do not wish to go into great detail in this connection, as much has been written along that line, and space here will not permit of any great detail; so we will touch only briefly upon each of the nine steps to be taken:

First. One who wishes to become a steward must first make application to the First Presidency upon a blank provided for that purpose; signed and submitted to the First Presidency by the branch, district, or stake president, in the territory where the applicant resides; or by some authorized elder in the church, where the applicant is located in unorganized territory.

Second. The applicant fills out and returns to the First Presidency a paper setting forth certain information about the applicant which is held in confidence by the First Presidency and Presiding Bishopric.

Third. A blank is sent to three responsible elders who know the one who wishes to become a steward. This blank is filled in by the three elders, certifying to the applicant's spiritual standing, and returned to the First Presidency.

Fourth. The bishop of the stake or district, or the bishop's agent of the district or branch submits recommendations testifying to the financial standing of the applicant.

Fifth. If the applicant qualifies in the first four steps, arrangements are to be made by the First Presidency and Presiding Bishopric for the consecration, or setting apart of the steward.

Sixth. The steward will now receive a "certificate of stewardship," which will be good for one year, subject to renewal on the grounds of the steward's yearly compliance with the law of stewardship; and now becomes a steward indeed.

Seventh. Inasmuch as the purpose of the church

is to establish a Zion, consideration is now given to the advisability of the steward gathering to Zion and her stakes.

Eighth. Advice as to the time when the steward should come to Zion or her stakes, should come from certain ones whose duty it is to advise in this connection, who have on file the afore-mentioned forms properly filled out, together with other information, in order to advise him intelligently.

Ninth. A final decision may now be made as to the wisdom of the one asking advice about coming to Zion or her stakes.

More complete information touching these nine steps can be obtained from the headquarters of the church at Independence, Missouri.

In summing up the thoughts thus far presented, we learn: That God is the legal owner of all things; that our management of God's property, or his investment in us, makes us stewards, whether we admit it or not. We learn also that the law of God requires that every one acknowledge his stewardship and conduct it in harmony with that law; that a practical application of the law of stewardship will bring about Zion, which means relief from the present economic conditions in the establishment of a condition where there will be no want of the necessities of life. We learned that such conditions obtained in the past under the jurisdiction of the church, as set forth in the *Bible*, and the *Book of Mormon*; and that such a condition is to obtain again, when the people of God have prepared themselves for it. We learned also that the leaders of the church today, and latter-day revelations to the church, urge us to hasten our preparation for Zion's redemption. God has said that it is his purpose to provide for his people; but he says that it must be done in his own way, which is through the establishment of the law of stewardships, that men may work with each other, and for each other; that all who will may enjoy the favor of God.

### Shadows

I passed him in the night  
And moving on  
He knew me not.  
Yet there,  
Clothed in the tattered rags  
Of poverty,  
Was mine own brother  
Under God.

For that he was a man  
We two are kin;  
Nor race nor color,  
Pride of place  
Or other false assumptions  
May excuse  
My arrogance—  
I passed him by.

—Charles Abel in *The Churchman*.

## NEWS AND LETTERS

### Sacramento, California

March 24.—A fellowship banquet was held in the lower auditorium January 15. District President G. P. Levitt presided and gave an interesting address. Each officer in turn spoke of plans for the new year. The Women's Department served the sumptuous feast. Sister Ella Dawson was in charge, the Temple Builder girls serving.

Brother Levitt concluded his series of sermons on Church History and gospel principles January 26, speaking on "*The resurrection and eternal judgment.*" A beautiful tableau was presented. Seven characters in costume represented Faith, Repentance, Baptism, Laying on of Hands, Resurrection, Eternal Judgment, and the Church with a crown of twelve stars. A lighted cross stood in front, and at the rear the sun, moon, and star glories were represented in silhouette with varying lights. The whole scene was illumined by a profusion of lights, concluding with an interplay of colors. Sister Marion Burton directed. Brother Ives Honeychurch was the electrician.

The choir, Sister Birdie Clark directing, went by auto January 17 to Stockton Branch to repeat its Christmas cantata. The evening offering of twenty-three dollars was graciously given for our building fund. One unpleasant feature was the inability of the guest tenor, Mr. M. Ridley, to accompany us. He was injured in an auto accident while returning home from the last rehearsal.

The February sacramental service was another of the spiritual feasts often enjoyed here. Brother Levitt was present to lead the worship. Several were addressed encouragingly in prophecy.

The district conference convened here March 1. Of the twenty delegates elected five are residents here. Apostle M. A. McConley gave an illustrated talk on the accomplishments of the church. Scenes of Independence and vicinity were very interesting. Brother McConley remained over the next evening to conduct a financial pledge meeting. A sum of \$725 was pledged, and nearly \$400 paid that evening.

Brother Levitt preached the following Sunday morning and evening. He pled with the Saints to add to their faith the gospel virtues. The spirit accompanying the morning sermon and the prophecy following was a benediction to the struggling group which had so recently made every effort to meet a great need in the pledge meeting.

Pastor W. H. Dawson and Elder S. M. Reiste ably conducted a two weeks' series of meetings just prior to Decision Day, March 16. Brother Levitt was present to speak one evening. This last day, Sunday, was the crowning event of the series, for Elder and Sister H. I. Velt, of Australia, were in our midst. Brother Velt addressed us morning and evening in a humble, saintly way and with such a testimony that we felt it good to be numbered with the Saints from all lands. He also gave a pleasing violin solo, and Sister Velt charmed us with her deep, rich voice in a solo number. Mr. M. Ridley was also present that evening, fully recovered from his accident. Because of his appreciation of flowers and other courtesies while ill, he chose to sing "*Give flowers to the living.*" Brother and Sister Velt were guests of Sister Bidwell, whose husband is our city mayor. Together they enjoyed by auto the scenic beauties of California's capital city. The next day a group of Saints went to see the visitors off and to greet the Australian delegation on its way. It was an especial pleasure to again greet Elder and Sister A. C. Barmore, well-beloved former missionaries here.

The church school, Sister C. H. S. Bidwell superintendent, has made several progressive changes. At 9.45 Sunday morning the entire group meets in the main auditorium for worship. Classes then march to their locations for age-group worship, study, and final dismissal. This eliminates a second

assembly and gives the teachers more time. Birthday offerings are received in the classes. Training in worship and Bible appreciation are two of the aims of the teachers. The orchestra, led by Brother E. C. Burdick, provides a fifteen-minute program, beginning at 9.30. Classes in study are provided for those desiring certain subjects at 6.00 o'clock in the evening. Sister Florence Epling has supervision of this hour.

The Department of Recreation and Expression, with Sister Marion Burton, superintendent, has provided many activities this new year. The Happy Timers have had several parties, one a valentine party. A country store was the feature of one evening for all in the branch. Mr. Ernest Doremus was the old-type grocer. The sheriff stalked in to watch several old cronies play checkers. Village lovers sang "*Reuben and Rachel*." The college girl was saucy. A fiddler, the country choir, and the "orchestry" gave selections. Farmers strolled in to visit. John Chinaman trotted in with his broad hat, pole and bags, asking for "Chiny lice." The setting was typical of '49 days here. Later the sale of groceries and refreshments netted a neat sum for the department's treasury.

A farewell program was given last Thursday evening to honor the twelve members going from here to conference. An address was given by the pastor. There were vocal solos by Sisters Birdie Clark, Edna Burdick, Betty Bidwell, a sketch in costume by Sister Marian Burton, and the story of Saint Patrick by Sister Orah Johnston. Later, games and refreshments were enjoyed in the lower auditorium. The program and refreshments carried out the traditional theme of the month's patron saint. The guests soon to leave were Elder and Sister G. P. Levitt, Sisters Gertrude Bidwell, Cora Taylor, Hazel Blohm, delegates; Sisters M. A. Harlow, Marie Honeychurch, Emma Cook, Rose Dawson, Betty Bidwell, Brothers Oscar Ensley, and Cleland Levitt, visitors.

The junior boys were taken by their teacher, Brother Burdick, to visit local government buildings. This trip came about as a result of a discussion of the trip of Mary and Joseph to Bethlehem to be taxed. The boys were interested in seeing where our taxes are paid, where law courts are held, and even the jails where some trips end. At the latter place a courteous officer gave them a friendly talk of counsel.

The Idola Club held its last meeting at the home of Brother and Sister Burdick. The financial committee, Sister Ella Dawson, chairman, have a cake-bake in the church kitchen nearly every Friday and a food sale the following day in local stores. The piano debt is decreasing.

Sister Burdick and her Temple Builder Chapter, Alpha Theta, met last at the home of Violet Rausch.

Mr. and Sister Irvin Petz, of Tracy, are the happy parents of a little daughter born here Sunday, March 23.

Two babies blessed in recent months are Madeline Alma, little daughter of Mr. and Sister I. Thompson, and Betty Lue, infant daughter of Brother and Sister Guy Driggs.

Brother Joseph Ensley was hurt recently while driving a tractor but is recovering, and all are thankful that he escaped a fatal injury.

## Wray, Colorado

An all-day meeting was held in Wray March 23. Sunday school began at ten o'clock in the morning. There was preaching at eleven o'clock and again at 2:30 in the afternoon by Elder H. E. Winegar. His discourses were thoroughly enjoyed by the hearers. A basket dinner followed the morning services.

Two small girls were baptized by Brother Winegar at 1.30 in the afternoon in the head waters of the Republican River. The little girls were courageous, as this water is always cold and especially so at this time of year.

Saints came to Wray from a distance, taxing the capacity of the church building to the limit. Some one hundred and

twenty-five were present. Local Saints are planning the construction of a basement to care for such meetings.

Everyone enjoyed the gathering, and we hope all will come again to be with us the last Sunday in April. An all-day meeting is held here the last Sunday each month.

## Madison, Wisconsin

2119 Jackson Street

The morning of February 23 Brother Henry Woodstock was the speaker, using for his text 1 John 3:9. In the evening came the historical program. First Brother Burns directed the chorus in singing an anthem "*Glory to God*" and "*Blest angels, we greet you*." The invocation was by Brother Charles Clark, who then read Revelation 14:6, 7, and *Doctrine and Covenants* 17:1-11. The congregation sang "*Angel message*," and Sister Nona Walker "*Face to face*." The congregation sang "*Angel's commission*" from the *Hymnal*. Brother Clark gave a short illustrated lecture from the slides of the Angel's visitation and Hill Cumorah. Characters for the play were Brother Burns and Nona Walker, minister and wife; Margaret Johnson taking the part of Joseph. They made the play so real and impressive that the congregation was moved to tears. Brother Clark preached a sermon on "*Hear ye him*."

Preparation is now being made for the next play to be presented the last Sunday night in the month. Workers expect to present a play each month during the year. The programs thus far have been very interesting, and large crowds have attended.

March 2 Brother and Sister Henry Woodstock and Leda Colbert motored to Beloit to attend a rally day service at the Beloit Church. March 6 Leda Colbert, superintendent of the Department of Women, went to Milwaukee to meet with the women there and gave them a talk on "*Religious education in the family*." Brothers Berve and Muceus were also there. Brother Berve returned to Madison, while Brother Muceus stayed in Milwaukee to hold a week's series of meetings.

March 5 the prayer service had average attendance. The theme was "*What have I done for the church?*" It brought some splendid testimonies from the membership.

A surprise party occurred March 6 at the home of Brother and Sister Tom Johnson. The Saints gathered in honor of Sister Johnson, whose birthday it was. The house was full, and an enjoyable time was had. After Sister Johnson had been wished many more birthdays, a purse was presented.

Commencing Sunday, March 9, a week of special preaching services was held, Brother Amos Berve the speaker. Some of his subjects were "*The Devil and what he intends to do*," "*The church of 1930*," "*Man and his possibilities*," "*Heaven—where and what it is*," "*Restoration of all things*," "*Pillars of earth*." Brother Berve had good liberty in his preaching, and those who heard him received much help. On Sunday evening he gave an illustrated lecture "*History of the church*."

"*What I would like to do for my church*," the theme for the prayer hour March 19, evoked expression of many desires and ambitions from the membership, and as a result splendid spiritual tone was given the meeting.

The district superintendent of women asked that each local department contribute to a box of linen for the Sanitarium. Most of the branches responded. All contributions were sent to the superintendent, who with the aid of Sister Mary Woodstock packed them for mailing. The price of the articles was estimated to be sixty dollars. Articles such as towels, table covers, dresser scarfs, wash cloths, sheets, pillow slips, and others were contributed by Lancaster, Soldiers Grove, Evansville, Milwaukee, and Madison Branches.

Everyone is talking of General Conference. Many are planning to attend.

Floyd Carpenter's family, which has been shut in most of the winter on account of scarlet fever, is again out. We are glad to again have the members present to worship with us.

## Muscatine, Iowa

908 East Ninth Street

Saints at Muscatine are trying to keep the gospel light burning. We meet on Tuesday evening for prayer service, and on Thursday evening for Recreation and Expression, which is well attended. Sister Dorothy Freers is the superintendent and Sister Beatrice Wagler is secretary.

The branch has given the plays published in *Vision* for January and February, and the one for March will be presented when due preparation is made.

Decision Day we enjoyed an inspirational sermon by a former member of the branch, Lockwood Moore, of Iowa City, Iowa, who occupied the morning preaching hour.

The Sunday school is doing well. Attendance each Sunday is about thirty-five. Brother Leslie Allen is superintendent and is alert in his office.

Brother Philip Wagler, branch president, with other members of the priesthood, is doing all he can to keep the church work growing. He preaches in the pulpit on Sundays and tells the old, old story in the shop through the week.

Many have expressed a desire to attend the General Conference, but as yet no one has fully decided to attend.

We have started to prepare a program for Easter Sunday. Sister Sini Goddard was chosen chairman of the program committee.

The Lord has blessed us in moving and remodeling our little church building, that we might make it an acceptable place in which to worship him.

## Haverhill, Massachusetts

March 18.—Beginning February 9 District President William Patterson held a week's series of meetings in the branch. The spirit of his office and calling rested upon him to a marked degree throughout the series. Much valuable information was gleaned, and encouragement was given to some whose loads have seemed at times far too grievous to be borne.

The branch has had cause to again realize the truthfulness of the apostolic saying that when one member suffers all the members suffer with him. Bobbie Randall, our youngest regular attendant at church services, was suddenly stricken with appendicitis, necessitating an immediate operation in the night. What an anchor the hope of the gospel is! What a blessed privilege to call for God's servants and feel that while the surgeon's knife is necessary at times, the hand of God can surely guide that of the surgeon. Bobbie's condition very shortly after the operation was commented upon as being marvelous by the hospital nurses.

Junior church is being conducted by Teacher Andrew Wengle. Much interest is being shown by the young people. They have also formed a choir and are furnishing much of the special music. Sister Ella Thayer acts as director.

Much friendly competition is being stimulated in the Sunday school under the direction of the assistant superintendent, Parker Hatch, in memorizing the names of the books of the *Old Testament*, the ten commandments, etc. It is good to stir up our minds to remembrance.

The juniors who are studying the *Book of Mormon* through project work are still keenly interested in their task.

We regret our inability to have a representative from this branch at the Centennial Conference. The proud boast of

this city at one time was to be one of the leading shoe manufacturing cities of the United States, but now its industrial problems have left it more like a battle field. The Saints being more or less dependent for a livelihood on the success of this business, have not escaped the financial struggle.

Decision Day, another guidepost along the path of progress, is now a matter of history in the branch as well as the hundreds of others throughout the church.

We trust it has been a turning point in the lives of many, a day for self-analysis for those whose names are enrolled on the books, a day in which vague longings crystallized into definite actions, a day in which all thought in terms of Joshua's statement: "As for me and my house, we will serve the Lord." It is the sensing of our personal responsibility that will make possible the development of the group philosophy.

Elder David Dowker in his evening's address in the branch, March 8, made special appeal to those already within the fold to search their hearts and lives to see if it were not possible to consecrate more fully of their time and talent to go the other mile, as it were, to further the cause of Zion. Through his vivid portrayal the Saints were made to visualize the sacrifice that in its finest interpretation is only their "reasonable service."

## Pittsburgh Conference

The Pittsburgh district conference convened Saturday and Sunday, March 8 and 9. Saturday's business session opened at two o'clock. Apostle Ellis and Elder T. M. Carr were in charge. Officers elected for the district are: T. M. Carr, district president; B. F. Warner, vice president of the district; Benjamin Cooper, secretary; J. W. Winters, superintendent of Sunday school; J. P. Marsh, superintendent of Department of Recreation and Expression; Sister William H. Daugherty, superintendent of the Department of Women; T. M. Carr, department of music; and Floyd Bradford, publicity agent. Delegates to General Conference are: Lewis D. Cooper, of Pittsburgh; Anna Mae Curry, of Pittsburgh; Mollie A. Carr, of Lock No. Four; Katherine Winship, of Fayette City; and Frank A. Reams, of Punxsutawney.

Sunday morning at 8.30 the social service in charge by T. M. Carr and Frank Shinn. A peaceful spirit pervaded this service, and words of encouragement were spoken, especially to the district president, T. M. Carr.

At ten o'clock J. A. Jaques, of the New York and Philadelphia district, was the speaker. A stirring discourse, especially to the young people, from a salesman's point of view, was delivered on the subject, "*Carrying on.*" This was immediately followed by another discourse by Apostle Ellis, on "*Looking forward.*" Brother Ellis is a distinguished representative of this latter-day evangel. His precise and explicit statements were laden with valuable thoughts.

Institute work opened at three o'clock: Talk by Brother Bruce Crayne, of Los Angeles, California, "*Activities of the young people of California*"; talk by Brother John Peterman, of Detroit, "*Vision of the young people of the church*"; talk by Sister Anna Mae Curry, "*Congregational singing.*" At this service two children were blessed and one brother confirmed.

Sunday evening Apostle Ellis was the speaker. The subject was, "*Take heed unto thyself and unto the doctrine,*" and the discourse urged us to be careful of our conduct, that this gospel be not blasphemed. God has placed both himself and his gospel above reproach, and it is for us to so live that all men may come to the realization that there is a saving grace in the plan he gives that can not be found elsewhere.

In the district, during February and March, special missionary services were held in Punxsutawney, DuBois, and New Castle with interest and attendance had from members and nonmembers.

F. F. BRADFORD.

## Los Angeles, California

### Central Branch

March 14.—As we look back over the month that has passed, we find much to be thankful for, and yet there have been some things which brought sadness. The passing of Brother A. Z. Rudd recently brought sadness to many friends, as well as to his immediate family. Brother Rudd had been living in Los Angeles for some time and we had learned to esteem him highly.

During the month of February Pastor Glaude A. Smith arranged with Doctor A. W. Teel for a series of health talks each Sunday evening. Doctor Teel would give us a short talk on health, and Brother Smith would follow this with a sermon on spiritual health. These services were very beneficial to those attending.

The Sunday morning service of February 9 was under the direction of the finance committee, Brother W. D. Gillen, chairman, in charge. The theme was "*What your money is used for.*" We were glad to note a good attendance and believe the frank discussion of the things involved in the local budget for 1930 created a more widespread interest in local affairs. This meeting was followed on February 20 by a banquet sponsored by the trustees. The banquet was well attended, and the program arranged by the trustees was interesting and entertaining. A drive was started to raise pledges to clear the church debt within three years. About four thousand nine hundred dollars was pledged at that time.

The recently organized orchestra, under the direction of Brother D. W. Loar, is doing fine work. Here is opportunity for musicians to render valuable service. Orchestra practice is held each Friday evening.

The friends of Jack Forsythe were made very happy by witnessing his baptism Sunday evening, February 23. Jack has been working with us for some time and has a host of friends among the young people as well as the old. We are indeed very happy to extend him the hand of fellowship and call him one of us.

Brother and Sister Johnnie Van Valkenburg were made happy on February 17 by the arrival of a baby girl. They have named her Ann Marie.

The "*Know your own church*" programs which have been given lately have proved interesting and entertaining. The first playlet, which was of Joseph's birth, was well dramatized by Brother J. R. Johnson, Brother Frank Gregg, and Sister Nellie Crum. The second, Joseph's visit with the minister, was splendidly rendered by Sister Fern McConley, Brother W. D. Gillen as the minister, and Jack Forsythe as young Joseph.

February 25 the Idola Club had its regular monthly meeting at the home of Brother L. B. Shippy, on South Normandie. These club meetings are proving to be very pleasant, and the members always look forward to the next meeting. About thirty members were present at this meeting, and after business session the evening was turned over to the entertainment committee, which had arranged for a "Cootie" party. Sister Hazel Gregg, in charge of refreshments, served a delicious luncheon.

Southern California district conference convened at Central Los Angeles Church Saturday, March 8. The services were well attended by members from all over the district. Meals were served both days in the Recreation Auditorium by the "Marthas." The Sunday morning prayer service was particularly worthy of mention and one that will long be remembered by those who attended. Four men, members of Santa Barbara Branch, were called to the priesthood. Also Brother W. J. Nuckles, who has been in charge of the Lennox Mission for some time, was recommended to be ordained to the office of elder.

Brother John F. Martin talked at the eleven o'clock service on Sunday morning to a crowded auditorium. His subject was "*The unfinished task.*" At the round table in the

afternoon Brother McConley and Brother Albert Carmichael gave interesting talks. The evening service consisted of a fine musical program at 6.30 in charge of the district chorister, Sister Margaret Wickes Jones, following which Brother McConley gave an illustrated lecture.

At the business session on Saturday, delegates were elected to represent this district at the General Conference at Independence in April. Names of Southern California delegates follow: Laura Ball, John W. Blair, Roselyn Bussey, David B. Carmichael, Sister Billie Carpender, L. L. Coberly, Nelle Crum, Hunter Ferguson, George Givens, Frank A. Gregg, Lessie Hagaman, Ella Harris, Dona Long, Pearl Lytle, Mae Mather, Mae Melvin, Jessie Nichols, Myrtle A. Smith, A. M. Starkey, W. A. Teagarden, A. W. Teel, Charles Tutty.

### East Branch

March 18.—Brother John F. Martin conducted a series of missionary meetings in East Los Angeles, March 2 to 16, the full value of which can not at this time be determined. Much good was realized, however, on the closing day of the meeting, which came on the churchwide Decision Day, when twelve were baptized into the church carrying the branch over its quota of new members. Good attendance, splendid interest, and an unmistakable missionary spirit prevailed throughout the meetings. Although there was rain two evenings and an epidemic of measles, the people were not prevented from coming.

Decision Day was a busy as well as a happy day. Friday night Brother Martin talked on "*The turning point,*" working up to Decision Day, and on Sunday the theme in Sunday school was along lines of decision and baptism. Brother Martin also gave a chalk talk in Sunday school which held spellbound children and adults. At the eleven o'clock hour eleven of the candidates for baptism were baptized by Pastor J. C. Stuart. Brother Thorson and Brother Lum were in charge of the service. Brother Martin explained briefly the ordinances of baptism and the laying on of hands. Four of the candidates were young people and seven were children. The confirmation was had immediately after baptism then Brother Martin gave the charge to the new members concerning their privileges and duties. A quartet sang "*Jesus, I my cross have taken,*" and three small girls, sang "*Let them come to me.*"

At 2.30 in the afternoon, a large number gathered at the home of Brother Kaufman, in Montebello. From there they drove to the Rio Hondo River, where one more candidate, Brother Earl Clayton, was led into the waters of baptism. Brother Lum officiated, and Brother Stuart was in charge. Confirmation was at the evening service. The Saints were made to rejoice at Brother Clayton's decision to affiliate himself with the church, as he has been investigating the work for some time, and moreover his baptism completed another family circle. We feel he will be an asset to our branch.

A goodly number of our people attended the district conference at Central Church March 8 and 9. They report an enjoyable and profitable experience.

The Saints were saddened Sunday evening, March 2, when Sister Stroud was stricken with paralysis after coming to the church service. She was taken home immediately, and passed away a few minutes later. She was a teacher in the Sunday school and a devout supporter of the church. She came from Oklahoma to Los Angeles with her family about two years ago and although she came to us as a stranger, we found in her a kindredship such as is known only to Saints. The funeral was held Wednesday morning, at which time Brother Martin preached a beautiful sermon and gave much comfort and consolation to the bereaved ones. The body was laid to rest in Sunny Side Mausoleum near Long Beach.

The various departments are moving forward. They are under the leadership of the following: Sunday school, Sister Vivian Foster; Department of Recreation and Expression,

Brother Clifton West; Department of Women, Sister Susie Le Neve; Department of Music, Brother Joseph Farley. The Sunday school is following as nearly as possible the themes presented in the *Departments' Journal* each month and is getting into operation thirty junior budget books. The Department of Recreation and Expression is giving each month the historical plays by Elbert A. Smith in *Vision*. The Women's Department meets all day every Thursday for quilting and embroidery work. It has just finished a quilt known to them as the "penny quilt." Every one was asked to piece a block for the quilt and pay a penny for each piece of material used in making it. When the quilt was finished, the blocks were judged on the merits of work and the number of pieces used and the quilt presented to the winner. Sister Vivian Foster won the quilt. She had two hundred pieces in her block twelve inches square. The department cleared fifteen dollars on the project. The department of music is to be commended for its support in the missionary services. Special numbers were rendered almost every evening.

The publicity department also reports a good business during the past two weeks. A number of tracts were given out, and books and subscriptions to the amount of \$21.25 were sold. Still others have expressed their desire to order in the near future.

The Orioles have been busy with getting ready their exhibits for conference, and the older ones are busy planning for the organization of Temple Builders in the near future.

East Los Angeles plans for a busy summer and hopes to move forward toward the goal—Zion.

## Logan, Iowa

March 27.—A common form of salutation among members of the Logan Branch during the last few weeks is, "Are you going to General Conference?" Many expect to be present at the centennial gathering and are looking forward to a season of pleasure, profit, and added incentive.

Since last report the pulpit has been filled at different times by Brothers Mark Jensen, of Moorhead; Ray Whiting, of Council Bluffs; and Chester Butterworth and Ervin Rosenberger, of Woodbine, as well as by members of the local priesthood. Junior church is held each Sunday in the basement under the supervision of Sister Myrtle Crabb.

Tuesday evening is branch "visiting night," when the priesthood meets at the home of the branch president, then go by two to visit the various homes of the membership. Good is being accomplished by these friendly visits.

Friends here learned of the marriage of Mrs. Martha Carlile and Charles Pitt, of Woodbine, February 24. Sister Carlile has been a member of Logan Branch for a number of years, and her many friends extend hearty good wishes for happiness in the new home.

Within the last few weeks two of our number have been called to the great beyond. February 23, Floyd Perkins, a veteran of the World War, was laid to rest after a long illness, caused in part at least by hardships and injuries sustained while overseas. He was given military burial, comrades of the American Legion firing a last salute and playing "taps" over the flag-draped casket. He leaves a companion and two little ones to mourn his passing. March 17 Brother John Kilpatrick passed suddenly to his reward, a victim of heart failure. Quiet and unassuming yet ever kindly and courteous, he will be most sorely missed by those who knew him best, especially in the home and at church services where he was a faithful attendant. He and his wife had recently moved to Logan from the farm, living together in the new home but a few weeks. He leaves his companion and six grown sons and daughters as well as other relatives and innumerable friends. So swells the number on the other side whom we may hope to meet in future glad reunion.

## Decatur, Illinois

1174 West King Street

March 17.—We are trying to carry on the Lord's work. On account of much sickness among the membership, our attendance fell off during winter months, but it is again increasing.

Pastor O. C. Johnson, who has been confined to his home all winter with sickness, is now able to again take up the work that other members of the priesthood have been doing while he was ill.

The Women's Department held a bakery sale at a leading department store in February and cleared twenty-six dollars. The women will continue to make this a monthly affair to help pay off the church debt.

Elder F. T. Mussell, district president, has just closed a week's series of meetings, admonishing the Saints to come up higher and encouraging all to greater effort in preparing to occupy in Zion.

While many of the members have been out of employment, which has been some handicap to the progress of the work, we are not discouraged. The Saints are showing their loyalty by faith in the gospel. Quite a few of the members who have no work, or only a day or two a week, have managed to pay tithes and church pledges, when the dues on their homes went unpaid. This shows a great faith and loyalty.

February 14 the Women's Department held a potluck supper in the church basement, after which they entertained the men with a program in the main auditorium. It has been decided that such a social event should be held each month. The men on March 13 entertained the women with potluck supper serving and washed the dishes; then they entertained the guests with a program in the main auditorium.

Mr. and Mrs. Earl Sloan have a baby boy. Mrs. Sloan was formerly Miss Louise Dennis.

March 4 Miss Lena Ellis and Roy Stump, of Arcola, Illinois, were united in marriage at the home of Elder O. C. Johnson in Decatur.

## Lansing, Michigan

March 12.—Our ranks, since May, 1929, have increased to the extent of one hundred and four souls: ninety-one by baptism (our quota was nineteen) and thirteen by transfer.

During the past six weeks, beginning January 26, Lansing has witnessed one of the most successful series of meetings ever held here. During these meetings, held by Elder O. J. Hawn, sixty people have enlisted as soldiers for Christ. Before Brother Hawn came two teams were organized to compete with each other as to which side could bring the most nonmembers to services. Albert Stanke was captain of one team and Clare Easlick captain of the other. Each time a member on the teams brought a nonmember one point was received, even though the same person came each night. The total number of points received by both sides was about twelve hundred. One sister's work was especially commendable. Sister Jennie Van Why brought five others with her, and each one became a member of the church.

March 10 a reception was held for the new members. Ice cream and cake were served, new members being served first. An impromptu program was given which was much enjoyed. Some Battle Creek Saints were present and contributed to the program.

February 9 and 10 Apostle D. T. Williams was here and interestingly gave through slides and lectures the history of the church.

The Sabbath school is also growing larger and larger each Sunday. It now numbers between one hundred twenty-five and one hundred fifty.

During the past week one of our young sisters, Dorothy Myzell, became suddenly ill with heart trouble and pneumonia and was given up by two doctors, but through admin-

istration she was relieved and is now on the road to recovery.

We are glad for these blessings, and want to work to the end that in this, the capital city of Michigan, our branch may grow and prosper until it may be recognized as one of the outstanding branches in the church.

Brother and Sister Ray Frisbie recently left Lansing to go farther west. They were willing workers in this branch, Brother Frisbie acting as branch solicitor and Sister Frisbie as friendly visitor. Sister Frisbie's health is poor, and they are seeking a more favorable climate.

## Boston, Massachusetts

The sacramental service Sunday, January 5, 1930, marked the beginning of a week of special prayer and devotion observed throughout the entire church. This seemed a fitting and proper way to begin this centennial year.

At the first business meeting of 1930, the branch approved a coordinated budget for the year, placing all the finances of the departments under one head. We believe that in this, Boston Branch has made a big step in the right direction.

We have been happy to welcome Brother and Sister John W. Foster, of Enfield, England, into our midst this winter. Brother Foster has been appointed solicitor for the bishopric, and is proving of great assistance along this special line of work.

Sanford Lee Fisher, jr., is a newcomer in Boston Branch, but both his parents, Sanford and Agnes, have hosts of friends throughout the church who gladly extend their heartiest congratulations. Sunday morning, March 23, he was blessed by his two grandfathers.

Brother and Sister Richard Baldwin made us a short visit after reaching the shores of America. They were given a hearty welcome "home," and were made to realize their friends had not forgotten them or their previous work in this branch.

Sister Doris Oakman, also from England, has been with us for a number of weeks, residing at the home of Brother and Sister E. L. Traver. We have had the pleasure of listening to her oration, "*The significance of the Restoration.*" Doris is to compete in the oratorical contest to be held in the Auditorium Sunday evening, April 6. The prayers and best wishes of her many friends go with her for her success.

A detailed account of the Southern New England Conference held March 1 and 2 has already been printed in the *Herald* by the press committee. We can only add that they did not exaggerate one bit in saying it was one of the finest conferences held in our district. The feeling of progress prevailed, and Brother Budd gave us much food for consideration.

Immediately following the district conference, District President William Patterson conducted a series of meetings. His general theme was "*The restitution of all things.*" The attendance and interest at these meetings were very good, and none can estimate the value and far-reaching good accomplished, for only time can record this.

The Department of Women has held regular meetings at the different homes this winter. Attendance has been remarkable, for weather conditions have not always been satisfactory. The programs have been of a high order, interesting, instructive, and of a lasting benefit.

The Boston unit of the Patroness Society of the Independence Sanitarium has been organized with a charter membership of one hundred and seven women. The men-folks also are seeing the opportunity to do their "bit," and a goodly number are honorary members. This movement is heartily indorsed by President Smith, Doctor Teel, and many others at church headquarters. We believe this is the first unit to be formed here in the East, but we hope it will be but the beginning of a unit in every branch of the entire church. We trust it will be the stepping-stone toward a bigger and better-equipped Sanitarium.

Decision Day, March 16, added two new members to our branch, Burton Norton and Donald Learnard.

From a local paper we quote: "Mr. and Mrs. E. H. Fisher announce the engagement of their daughter, Ruth Viola Fisher, to Frederick Warren Hill." We know this news item will be of interest far and wide, for Sister Ruth's work as head of the Dramatic Department of Graceland College won for her the love and esteem of hosts of friends.

Boston Branch will be well represented at the coming General Conference, as a goodly number of its members are planning to attend. We trust they may gather spiritual food sufficient not only for their own needs, but an extra portion to bring back to those who remain at home.

Elder David Dowker, pastor, has been accomplishing much good by his many visits to the homes of the Saints, and by his inspiring sermons. We are having excellent attendance at the Sunday morning services and a large number at the prayer meetings.

## Sharon, Pennsylvania

March 21.—About four weeks ago, shortly after the return of Brother and Sister Richard Baldwin from England, the matter of holding a series of services in the Sharon Branch was arranged.

The week of March 3 was spent in visiting homes of the members, led by Evangelist Richard Baldwin and Branch President Martin Ahlstrom. The main effort was to reach the homes where part of the family does not belong to the church. Quite an interest was awakened, and when the meetings opened March 9, a large congregation was present to hear Brother Baldwin. The interest increased during the week; and on Decision Day, March 16, the church was filled for morning and evening services.

The morning of March 16 we held a unified service in charge of the pastor, in which parts were taken by Sister Alice H. Baldwin, Sister Anna Ahlstrom, Georgia Williams, O. G. Rosacker, Clarence Ryhal, and others, including the junior choir, led by Will Ryhal, assisted by the pianist, Sister Emma B. Ryhal. At the close of the sermon Brother Baldwin extended an invitation to any desiring baptism to make it known by standing up. Eight candidates arose in this service.

Our aim throughout these services has been to "complete the family circle" of our branch and the appeal was made, first to husbands and fathers, then to wives and mothers, and then to the children to take the deciding step and complete the family circle. Three others gave their names for baptism at the close of the evening service. Visiting in the homes was continued during the next three days by Elders Richard Baldwin, D. H. Jones, and M. Ahlstrom, and the number requesting baptism was increased to twenty-two.

Arrangements were made with the branch at Youngstown, Ohio, for the use of their baptismal font, and on Thursday evening, March 20, about fifteen automobile loads of Sharon members went to Youngstown church for the baptismal service. A short but impressive service was held in the church auditorium, then all present marched to the basement for the baptisms. After having publicly promised to follow their Savior in the service of God and to support the church in all its efforts, twenty-one were baptized by Elder Baldwin. Friday morning, March 21, one more was baptized by Brother Baldwin.

We are indebted to the Youngstown Saints for their assistance in preparing the church building and the font for our use.

We still have several others who are interested but who were not ready for baptism at this time.

Sunday, March 16, was the second time we have tried the unified service, and our people are well pleased with the new order. Many have expressed the desire that it be continued as the regular order for Sunday morning service.



## Independence

### Stone Church

The baccalaureate sermon for the graduating class of the Independence Sanitarium School of Nursing was delivered at the eleven o'clock service by President F. M. McDowell.

President McDowell discussed the following four great ideals of Jesus: 1. Faith in mankind; 2. Love for mankind; 3. Service to mankind; and 4. Righteous relationships with mankind. These ideals are adequate, he said; they are scientifically sound; they are not untried and have been winning their way; and they have motivated man in the most outstanding achievements of history. Only the ideals of Christ can explain the things men and women will do for humanity.

We are called to such new adventures as these: Peace, wealth sharing, devotion to humanity, the prevention of disease, obedience to law, and corporate endeavor. Will you lead the way?

Pastor John F. Sheehy presided and was assisted by Doctor A. W. Teel, church physician. The Stone Church Choir, directed by Paul N. Craig, sang the anthem, "The Comforter," by Custance, Nina Grenawalt Smith and George Anway singing the duet parts. Leroy Smith sang a baritone solo. Robert Miller, organist, and George Miller, pianist, were accompanists and played "Meditation de Thais," by Massenet as an offertory duet.

The intermediate eleven o'clock service was designed to dedicate the endeavors of the young people to the forward movement of the church at the opening of the second century of its history in latter days. Elder John Blackmore spoke on "The heritage of the first century of the church." The singing of favorite hymns, "Praise him! praise him!" "Faith of our fathers," and "I would be true," with devotional meditation and a prayer of blessing upon the tasks to be achieved in the new century, by Patriarch H. O. Smith, heightened the spirit of consecration. Music was directed by Sister H. C. Burgess. Elder S. A. Thiel was in charge of the service, assisted by Brother Howard Cook.

Sunday evening Stone Church Saints were privileged to again listen to a member of the Australasian delegation, Elder H. I. Velt, pastor of the branch at Adelaide, Australia. Simply yet urgently the speaker presented the world's need for the services of men regenerated by the Holy Spirit, considerate, courageous, consecrated to the purpose of promulgating the truth. His theme was "Give us men," and for a scripture lesson he chose to read a portion of latter-day revelation, *Doctrine and Covenants* 108: 3, associating with it Luke 10: 2. Much was told in personal testimony, proving that God's promises are true, and an appeal was made to the church to accept in entirety its responsibility in matters of tithing, offerings, and stewardships, that the gospel of truth may be taken by a willing people to a spiritually impoverished world.

Music was furnished by Opal Goode Doty at the organ and by Madge Nesbitt Hoskins, soprano soloist. Elder Frank McDonald was in charge of the service.

### Among the People in Zion

Independence is afutter with preparations for General Conference, to open next Sunday, April 6. Four hundred and fourteen more local members registered themselves as "hosts" of the conference Sunday afternoon, raising the total Independence conference registration to almost thirteen hundred. Quorums and committees are holding preconference sessions, and workers in the general offices and the Herald Publishing House are applying themselves to the multitudinous tasks having to do with getting everything "lined up" for the opening day. Yesterday the housewives of Independence left their homes, where there are yet many things to do, and with brooms and dust-cloths busied themselves in giving the Auditorium a final brush and polish. Rehearsals on oratorio and pageant and other program

features continue with redoubled earnestness. Every organization is preparing to do its part in serving the conference. Daily, missionaries are arriving from their fields, and delegates and visitors are introducing themselves to the reception committee.

On Friday evening, March 28, the Pen and Ink Club of Independence had the pleasure of hearing W. J. Haworth, who is editor of the Australasian missionary paper, *The Gospel Standard*. He is in charge of the Australasian Mission and comes to Independence as head of the delegation to the Centennial Conference. Brother Haworth held the interest of his audience with items and observations from his long experience as an editor, problems of publication, and differences in speech in our two countries. The discussion afterward took on a pleasant and instructive international tone.

The Independence Institute of Arts and Sciences at the Campus has announced to its students a vacation from class work during the first week of General Conference. Classes will resume regular schedule at the opening of the second week. Since Christmas attendance at night classes has been quite regular, and eleven members compose the class which will this spring complete the standard high school course of the State. M. A. Etzenhouser is principal of the Institute, and Sister Nellie Blackmore registrar.

The Australasian delegation is making itself at home in Independence. Its members are being given generous reception by the Saints of the center place. They have accepted invitations to dinners, receptions, and tours of inspection throughout Independence and surrounding regions. March 26 the delegation was invited *en masse* to the home of Bishop and Sister M. H. Siegfried, to meet representatives of various institutions and organizations of the church. After General Conference some of the members of the delegation plan to travel extensively in the United States, some to visit relatives, and two of the young men, Colin Ferrett and Walter Johnson, have arranged to remain and enter Graceland College.

Among those who have passed to immortal life in the last few days was Sister Peninia Sappenfield, eighty-two years old, who died March 25 at her home here. She is survived by her husband, Brother James P. Sappenfield, a daughter, Sister Nellie Martin, of Independence; and two sons: Byrd Sappenfield, of Independence, and Edward C. Sappenfield, Georgetown, Indiana. The funeral was held at the home last Thursday afternoon. Interment was in Mound Grove Cemetery.

Brother Robert Batchelder, seventy-nine years of age, passed away March 26 at the Independence Sanitarium. He leaves four sisters, a niece, a nephew, and other relatives and friends. The funeral was held from the Stone Church March 28. Interment was in Mound Grove Cemetery.

Shirley Ann, infant daughter of Brother and Sister Elbert P. Luff, passed away very suddenly Wednesday morning, March 26. The funeral was held from the home on Linden Street. Interment was in Mound Grove Cemetery.

### Second Church

Sunday, March 23, Second Church was favored with two fine sermons. At eleven o'clock Elder C. Ed. Miller was the speaker. He read that portion of Paul's letter to the Galatians where the contrast is so vividly drawn between works of the flesh and the fruits of the spirit. He then presented an impressive lesson on the value and importance of the spirit of prayer.

At 7.30 Apostle R. S. Budd was the speaker. As a scripture lesson he read James 3, and proceeded to give his hearers a plain, outspoken discourse on the proper use of our tongues.

The day started with a good prayer meeting at eight o'clock. There was church school as usual at 9.30, and junior service was held in the basement of the church at eleven o'clock.

The eight o'clock service of prayer on the last Sunday of March was directed by Brother Mortimore. Each moment of time was fully and profitably occupied.

In a short talk at the 9.30 session of church school, Pastor Dillee pointed out that this was the last session of the school in the first one hundred years of our history. The modest beginning of the church in latter days was compared to the present place of importance of our organization. All were admonished to support the religious education movement of the church.

At eleven o'clock Elder A. M. Chase of the missionary force was the speaker. He gave a splendid sermon.

Elder Hubert Case, who had been advertised as speaker for the evening hour, was called to Tulsa, Oklahoma, to officiate at a funeral. Brother Eli Bronson occupied in Brother Case's place. He read Paul's wonderful discourse to the Athenians and devoted his attention to a discussion of the factors determining the personality of man.

Another home was established in this district March 29 when two of our fine and active young people, Sister Maudelle Hopkins and Brother Leslie T. Sellers, were united in marriage at the home of Pastor A. K. Dillee. The bride is the daughter of Brother and Sister James T. Hopkins, of Independence, and the bridegroom is the son of Brother and Sister B. P. Sellers, of McKenzie, Alabama. The couple were attended by Brother and Sister Lloyd Masterson. The ceremony occurred at eight o'clock in the evening. Brother and Sister Sellers will make their home in this district. The bridegroom is employed at Sears, Roebuck and Company in Kansas City.

Brother Alfred Etzenhouser, sixty-eight years of age, died suddenly Sunday evening, March 30, of heart disease. He was a retired farmer and merchant. Surviving are his widow, Mrs. Maggie Etzenhouser, of the home; three daughters: Mrs. Leslie Scarborough, of the home; Mrs. C. N. Crenshaw, Blue Springs Road, Independence; and Mrs. J. M. Atkinson, Pawnee City, Nebraska; three sons: Doctor Leonard Etzenhouser, Smithville, Missouri; Lester Etzenhouser, Wichita, Kansas; and Henry Etzenhouser, Los Angeles, California; and a brother, John Etzenhouser, Biggs, California. The funeral was held Tuesday afternoon in charge of Elder Joseph Luff. Interment was in Mound Grove Cemetery.

#### *Enoch Hill*

"Prayer" was the theme of the sermon Sunday morning, March 23, by Patriarch W. A. McDowell. In the evening Elder A. C. Barmore, member of the Australasian delegation, delivered a splendid missionary sermon on the first principles of the gospel.

This day was occasion for a reunion of the Kramer family in honor of the return of Brother A. C. Barmore, Sister Kramer's brother. Sixty-five were present and a happy time was experienced.

An exceptionally good prayer service hallowed the evening of March 26 in the memory of Enoch Hill members. One hundred and twenty-five Saints found their way to the church to join in the worship service which brought together all the groups and the young people. Pastor O. W. Sarratt and the group elders presided, and the spirit which prevailed was one to bless and comfort. Tonight the Saints will again meet in union service to prepare themselves spiritually for the opening of the grand centennial celebration.

The young women of Enoch Hill extended the hand of sisterhood to Miss Flora Delofski, oratorical contestant from Australia, last Friday evening in a party at the home of Sister Nellie Kramer. Practically all of the active young women workers of Enoch Hill were present to make the acquaintance of Sister Delofski and do their part in welcoming her to Independence. Conversation, games, and refreshments helped to make a joyous evening.

Last Sunday evening Apostle R. S. Budd preached an effective sermon on the theme of the morning "Brotherly love." The church school session opened with quiet worship

and soft music, and the scripture readings and hymns combined to produce a reverential atmosphere as setting for the study and the sermon by Apostle Budd.

In the evening a large congregation listened to an earnest discourse by Bishop B. J. Scott.

## Holden Stake

### *Marshall*

Elder H. V. Minton closed a short series of meetings here Sunday night. The whole Penny family, excepting a married daughter, were baptized Sunday afternoon, father, mother, two daughters, and a son, and a little girl named Litton, making six in all. They were confirmed at night by Elders Minton, McCormick, and Thayer.

Brother Penny's folks had ten miles to come to attend church, but they attended every night except one. They have been investigating about a year. A sister of Sister Penny, living in Nebraska, has been sending literature which they have eagerly read. They became convinced of the truth even before attending these meetings, but Brother Minton with his model church cinched the truth. It is a unique way, a wonderful object lesson, to see the beautiful little church built up from the foundation of Jesus Christ and his doctrine, each officer and principle fitted into place. The apostles are represented by the twelve pillars of the building; the spiritual gifts are represented by the windows, wisdom and knowledge in front, the gifts of faith, healing, miracles on the right hand side, prophecy and discerning of spirits at the back, and tongues, visions, and dreams on the left side. The priesthood is represented by the frame above the windows. Over all, joining the two gables, is the timber representing the prophet, holding the building together, with the two counselors on each side, and over all the covering of the roof, representing authority.

Quite a large congregation attended Sunday night, and good interest was shown. Brother Minton has baptized ninety-seven so far this year.

### *Knobnoster*

Sickness the last few months has prevented a number of Saints from enjoying the privilege of attending church services, but with the opening of spring we trust all will soon be able to meet together again. Brother Burgess is slowly improving but is still unable to attend church.

The Women's Department, under the leadership of Sister Nellie Petre, is doing its bit to help financially. A good attendance is had at each meeting.

Pastor John T. Nutt has been giving valuable sermons each Sunday night.

This group is much interested in the short playlets written each month by Elbert A. Smith. The young people are busy preparing the March "Conversation," and seem to be quite enthusiastic.

Brother and Sister James Hansen and family, of Sedalia, worshiped with us Sunday, March 9. Several from here attended the afternoon service at Warrensburg.

The midweek prayer service is well attended, and real interest shown.

### *Warrensburg*

The entertainment recently given was enjoyed by a goodly number. The refreshments which followed the entertainment netted a nice sum for the furnace fund.

Brother Ellis Rathbun favored us with a two-week series of meetings. Brother Rathbun is an earnest young man, who has a splendid career ahead of him if he remains humble and faithful. There was one baptism, and we believe if Brother Rathbun returns there will be more.

The farewell party given our departing Saints, Brother and Sister I. M. Smith who have moved to Independence, and Brother and Sister A. D. Sponaugle and family who have

gone to Rich Hill, was attended by a large number of Saints and friends.

Several from Warrensburg attended the stake conference at Atherton and received much strength and encouragement there. Prosperous and experienced farmers expressed themselves favorably in regard to the stewardship farm. It is a wonderful project and has all indications of resulting in a signal success. We enjoyed our trip over the farm with Brother Hughes, the chairman of the Holden Development Association. While a considerable number were on their tour of inspection, there were perhaps three hundred wild geese circling overhead. There are indeed some splendid Saints at Atherton, and we join in extending to them our best wishes for spiritual and temporal success.

We are hopeful for the future of the church in Warrensburg. There are a number of faithful and sincere young men and women here who are doing much to insure the future progress of the work.

Warrensburg is a college town and offers wonderful educational advantages to all who are willing to give earnest and consecrated efforts to their studies. A number of our people are benefiting from these opportunities. We extend an invitation to those attending school here to come to the services at our church on Washington and Market Streets.

#### Post Oak

A large number of Saints from Post Oak attended the conference at Atherton.

Pastor James Duffey was the speaker Sunday, March 23, at the morning service. The strip of slab on No. 13 was finished to the Johnson-Henry County line last week, giving a hard surface to Clinton, Missouri. The section north to Warrensburg has been oiled and connects with Number 50, and the slab north to Higginsville.

Sister Jessie Phillips and Brother Jimmie, of Leeton, were among the sick. They were missed at the services.

## Lamoni Stake

#### Centerville

Work in the Centerville Branch has shown marked improvement during the past few months. Sunday, February 23, Missionary James A. Thomas, of Lamoni, began a series of meetings. An all-day meeting was held with an excellent attendance of nonmembers, Saints from neighboring branches and from our own branch. Brother Robert Zimmerman, of Lovilia, and his orchestra gave a sacred concert; and the Chanters, a local organization of male singers, sang several numbers at the evening service.

Following the regular service on Friday evening, February 28, an informal reception was held in the church for Brother and Sister Z. M. Santee, of Mystic, Iowa, who were celebrating their fiftieth wedding anniversary. An appropriate program was given, followed by the presentation of a gift of gold and the serving of refreshments. Brother and Sister Santee have long been members of Centerville branch and are held in high esteem by all.

On Sunday evening, March 2, the local troops of the Boy Scouts were Centerville guests. A special sermon was delivered by Brother Thomas for them. Brother Zimmerman's orchestra furnished music, and the special scout ceremonial was given.

Tuesday evening, March 4, Elder W. D. Tordoff of Independence, acting pastor at Ottumwa, Iowa, was the speaker.

The meetings closed, Sunday, March 16, Decision Day, with baptismal services at the Mystic reservoir. One young woman, two young men, and three boys were baptized. Centerville Saints are rejoicing greatly over this addition. We have gone over our quota of five baptisms, another family circle has been completed, and we have gained some earnest

workers. Confirmation services followed immediately at the church in Centerville.

Attendance at all the meetings has been excellent. Interest is strong, and we have gained recognition throughout the city for the first time since the organization of our branch. Nonmembers have attended regularly and are greatly interested. We hope that other baptisms will follow later.

During the meetings, we were glad to have with us for a time Brother Albert Boden, of Fedora, Kansas, who was a member of the Centerville Branch for a number of years.

We are all eagerly awaiting conference. Several plan on attending the full time, while others expect to go for at least a part of it.

## Kansas City Stake

#### Central Church

Elder H. I. Velt, of Australia, addressed the church school Sunday morning, relating numerous missionary experiences. There was a reading, "Unawares," by Emma A. Lent. In the service period of the church school which is in session from 11.05 to 11.45 Pastor C. E. Wight delivered the sermon.

Apostle Paul M. Hanson delivered an illustrated lecture Sunday evening, "Among ancient American cities," the slides being those obtained during his visit to Central America last year.

Central pageant players met with the entire pageant cast Sunday evening at 6.30 in the Auditorium in Independence. There are only three more rehearsals scheduled. Our singers are reminded that all oratorio singers rehearse Friday evening in full rehearsal at the Stone Church in Independence.

A schedule of Centennial Conference meetings and program has been mimeographed for convenience of Central members. In order that the people may be free to attend and enjoy these meetings, no local week night services are to be held in the stake until after April 20. Two sacramental services are planned to be held in the Auditorium the morning of April 6, one from eight o'clock to 9.45, the other from 10.15 to 12. Saints are advised to go early to these services. The First Presidency has proclaimed a day of fasting from the morning meal Saturday until the noon meal Sunday.

Elder J. W. Davis will be the morning speaker April 13. Church school convenes at 9.45. There will be no evening service.

#### Stark Acres Church

The series of meetings conducted by Pastor Joseph Curtis from February 16 to March 2 was well attended. Considerable interest was manifested by friends, and some seemed very near the kingdom. They have not as yet, however, taken the initiatory step toward becoming members. Several musical numbers and readings were given during the meetings to enhance the services.

A Valentine party occurred February 14 and a box social February 22. A good program marked both social affairs, and a neat sum was realized with which a supply of *Saints' Hymnals* and *Zion's Praises* was purchased. The Women's Department sponsored both events.

Brother E. S. Zink was the morning speaker the 16th.

Stark Acres members are pleased to have as workers Elder Joseph Curtis and wife.

The local young people met on the evening of the 13th to reorganize the O. B. K. movement. Brother Fred Godfrey was selected president; Elizabeth Frazon, vice president; Frances Waldron, secretary; and Lucretia Cruthers, treasurer. They met at the home of Brother and Sister Myers March 20 and had a wiener roast.

The Sunday school is holding regular sessions.

The infant daughter of Brother and Sister Leo Ander-

son was blessed February 23 and given the name Phylis Nadine.

Sister Bernard Swanson is in the Sanitarium. She is very ill and desires the prayers of the Saints.

The Women's Department meets Friday of each week.

The play, "*The most precious gift*," was given by the young people in five different places.

A noticeable increase in attendance is seen in all departments of Gladstone Church since the removal of the branch to its present quarters. Growth is evident in the Sunday school, the young people's prayer meetings, and the department of music, and this is encouraging to those in charge.

Pastor C. A. Selbe has of late delivered some instructive sermons, and Stake Missionary H. A. Koehler has assisted.

Sunday, March 23, Elder W. I. Fligg and Patriarch Ammon White occupied the morning and evening hour to the edification of their hearers.

The final Sunday of the month was rally day, and attendance was gratifying. Elder C. G. Lewis was the morning speaker, and Elder W. I. Fligg at night.

The young men of the local church have organized a basket-ball team, and though they are late in the season this year, they are planning to be in the best of form for the opening next year.

## Boone, Iowa

March 25.—We must spread abroad the news of the blessing that came to Boone Branch last month. District Missionaries A. Loving and C. A. Kress closed a three weeks' series of meetings March 16. There was good attendance each evening, generally more nonmembers present than members. Handbills were printed giving the subject for each evening. In addition to the missionary sermons Brother Loving gave a couple of lectures which he illustrated with stereopticon slides.

Decision Day, March 16, a baptismal service was held. Fifteen from our branch, four from Nevada, and one from Cedar Rapids were baptized, thus causing our district to reach its baptismal quota.

There is much to be done in Boone. Many are interested, but the laborers are few.

March 23 we enjoyed a visit from Brother Clyde McDonald. He preached morning and evening.

The midweek prayer services have been revived, and we feel that all will gain much strength from these services.

The branch is praying for the success of the General Conference, asking that God will direct in all things.

## Coffeyville, Kansas

Sunday, March 23, closed a series of two weeks of meetings conducted by Elder Lee Quick and Elder J. Charles May. There was fine attendance, and good interest was shown throughout the meetings. Six people were baptized Sunday at two o'clock, confirmation following under the hands of Elders Quick, May, Pender, and Grey, the last named of Parsons, Kansas. The music rendered by Brother May, both vocal and instrumental, was enjoyed by all. The two weeks these brothers were here seemed much too short. We would have been glad to have them longer. However, as they go on to other fields we feel they have planted good seed which will bring forth much fruit. The city paper gives us fine service in advertising and announcing our meetings, and this we appreciate.

March 16 a large crowd attended throughout the day. Brother Quick occupied the pulpit at the eleven o'clock service, and District President Harrington gave the sermon of dedication at two o'clock in the afternoon. In the evening

Brother Quick was again the speaker. The talk by Brother May, presenting some of his experiences in the islands, was enjoyed by all, especially by the young.

We are hoping that a few from Coffeyville will be able to attend General Conference.

## Waterloo, Iowa

On account of much sickness church activities have been rather at a standstill since the opening of the year, but as the sick are now about recovered and spring weather beginning we are hoping for a renewal of interest.

Elder Amos Higdon held services here for two weeks with fair attendance. While here he ordained W. H. Hinds to the office of elder in accordance with the conference resolution.

A few members, including W. H. Wood and family and H. Michels and family, are planning to attend conference.

A. J. Fisher, whose health has been very poor for some time, is gaining in health.

Brother and Sister Hain, parents of Sister Emma Roosa, have been rather frail all winter, due to advanced age, but are feeling much better since the severity of winter is over.

Brother and Sister W. H. Hinds's child has recovered from double mastoid operation, and Brother and Sister Bert Purintions children from measles with pneumonia complications.

## Columbus, Ohio

### First Branch

March has been an eventful month for First Columbus Branch. Patriarch F. A. Smith held a series of meetings from the 2d to the 9th. They were well attended both by members and visitors. All the sermons were excellent, and we rest assured that they will bear good fruit among the honest in heart not of the faith as well as the Saints.

Two friends of long standing were baptized, Mrs. Nugent and her daughter, Evelyn.

The Department of Recreation and Expression is gaining impetus under the capable leadership of Brother Zieschang. They have several good classes and enough in the way of recreation to make it enjoyable for all ages.

The Loyal Club gave a potluck dinner at the home of Sister Hooley. Twenty-one sisters were present, and after the dinner reports were heard and ways and means were discussed to reach our goal of one thousand dollars this year. Sister Elsie Weate played two piano solos, after which all sang "*The old, old path*." We were delighted to have with us Sister Matthews from Second Branch, who favored us with a talk which was appreciated by all present.

Sister Faye Clark has left for her home on a visit prior to attending General Conference, where Brother C. W. Clark will join her. The members of the branch wish them God-speed and that they may be benefited spiritually and physically by their visit.

Brother J. B. Williams has been ill. He underwent an operation last week but is recovering rapidly. We had in our midst Brother Charles Scharfenberg, who has been seriously ill several weeks.

The new stewardship organization, which is a district organization, is steadily increasing. We are now conducting a membership drive in charge of Brothers H. P. Zieschang, H. A. Carter, and Sister Hazel Perry. They have chosen the name La-Da-Sa., (La-tter Da-y Sa-ints), and are trying to live up to the name.

The Sunday school remains our largest department in weekly attendance and has long since outgrown the building capacity. The interest in this as in all departments is Zionward.

# MISCELLANEOUS

## Address

Thomas Newton, 4400 Scarritt Avenue, Kansas City, Missouri.

## Conference Minutes

**EASTERN OKLAHOMA.**—District conference convened with Fanshawe Branch, February 22 and 23, C. G. Smallwood, district president, in charge. Patriarch Samuel Twombly offered the opening prayer. Motion prevailed that Samuel Twombly and C. G. Smallwood preside over the conference. Minutes of the previous conference were read and approved. The following reports of the priesthood were given and accepted: Elders C. G. Smallwood, H. R. Harder; Priest J. J. Jackson. Bishop's agent's report gave amount of funds paid as \$865.14. District secretary and district chorister reported. C. G. Smallwood was sustained as district president, and Jewel J. Jackson as district secretary; C. G. Smallwood was elected Sunday school superintendent for the district. Christine Sartor was elected Sunday school secretary for the district. Motion prevailed that the district president appoint a committee to try to effect the Women's Department work in the branches of the district. The names of committee are as follows: Effie Wallace, Wilburton, Oklahoma; Ida Smallwood, Fanshawe, Oklahoma; W. P. Hubble, Hartshorne, Oklahoma; S. W. Simmons, Atwood, Oklahoma. The following were elected as delegates to General Conference of 1930: C. G. Smallwood, Fanshawe; S. W. Simmons, Atwood; Samuel Bussell, Wilburton; Sister C. G. Smallwood, Fanshawe; Sister S. W. Simmons, Atwood; Sister Abbie Judkins, Poteau; Sister W. P. Hubble, Hartshorne; Sister Effie Wallace, Wilburton. Motion prevailed that in case of division delegates cast the yea and nay vote. Motion prevailed that the district president select place for district conference. Collection for district secretary's expenses amounted to \$1.26. The remaining time was devoted to Sunday school and four preaching services, Patriarch Samuel Twombly and Brother S. W. Simmons as spokesmen. The sermons were edifying and much enjoyed by the Saints.

**SOUTHERN IDAHO.**—District conference convened in Boise, Saturday morning, February 22, at 10 o'clock. The district president, J. Arthur Davis, associated with Apostle Myron A. McConley, was in charge. Sister Gladys Van Trump was appointed to act as chorister, and Sister Ella Dellenbaugh acted as secretary. Local deacons were appointed to act as ushers, choosing their assistants. Silas and Arthur Condit were placed in charge of administrations. All visiting members were extended courtesy of floor and vote. Minutes of last conference were read and approved. Reports were read from District President J. Arthur Davis and his counselors, John B. Cato and W. A. Connel. Branch presidents' reports were read from Boise, Hagerman, and Rupert. Statistical reports are as follows: Boise, 94; Rupert, 94; Hagerman, 129; and nonresident, 280. The following elders' reports were read: T. B. Jackson, Cecil Hull, David VanTrump, George B. Anderson, and Arthur Condit. District treasurer's report was read, also that of the bishop's agent. The tithes and offerings received from Idaho District amounted to \$1,980.92 for six months ending January 30. Sunday school, Women's Department, Recreation and Expression reports were read. A report was read stating that a committee had purchased permanent reunion grounds at Hagerman. Another committee was named to improve new grounds. During a brief recess Brother Orvill Baker, of American Falls, sang a solo. Recommendations were approved for the ordination of Cecil Gilmore and Orvill Baker to the office of elder. Orvill Baker, Brenetta Baker, Harry Benson, Irene Benson, J. Arthur Davis, and Mary C. Condit were appointed as a delegation to General Conference. As the district Sunday school superintendent had moved away, Brother Orvill Baker was elected to fill that office. It was moved and seconded we appropriate \$10 of the district funds for orchestral work. Brother Baker was ordained to the office of elder, Apostle McConley acting as spokesman. At 7:30 Apostle McConley delivered a stereopticon lecture. Following the services the Rupert Branch gave a play. Sunday's program: 9 a. m., prayer service. At the close of the meeting Cecil Gilmore was ordained to the office of elder. Brother Calvin H. Rich spoke on "Life, liberty and happiness" at 11 a. m. At 2:30 p. m. Apostle McConley spoke again on "The purpose of the church."

**PITTSBURGH.**—District conference convened at 2:42 p. m., with President T. M. Carr in the chair. Number 156 was sung from the *Saints' Hymnal*, followed with prayer by Apostle Ellis. A motion was made that Apostle Ellis and the president of the district be in charge of the conference. Carried. W. D. Gaskill was elected by motion to act as secretary for the conference. The minutes of the last conference were read and approved. A motion was made that further organization of the conference be left to the conference presidency. Carried. Brother Carr read his report. He started with a plea that if the priesthood do any work they report it to him. He stated that the branches are functioning better and that missionary work can be done. He also included the improvements in the district in the past year, as follows: A new church at Punxsutawney and a basement and kitchen under Fayette City Church. Statistical reports read showed Donora membership 78; Fayette City, 86; Pittsburgh, 130; Lock No. 4, 100; New Castle, 47; Punxsutawney, 67; and nonresident, 64. Personal reports from the following were read: Elder James Raisbeck, Elder W. H. Daugherty, Elder Samuel Winship, Elder Samuel Gaskill, Priest W. D. Gaskill, Priest J. H. Lockard, and Teacher Amos Behanna. Sunday school report read showed seven schools in the district, with a total enrollment of 377; 35 officers, 33 teachers, and an average attendance of 34. The amount of the collections sent to the district from the various schools were as follows: Donora, \$8.68;

Lock No. 4, \$7.99; Pittsburgh, \$7.03; Fayette City, \$6.41; Dubois, \$6; Punxsutawney, \$5.64; New Castle, \$5.39; a total of \$42.14. Report of Women's Department stated that the interest in the department is fair. Report from the district treasurer read shows the following: Balance at last conference, \$145.43; received since, \$28.01; total receipts, \$173.44; expenses, \$88.70; and balance on hand this date, \$84.74. The district treasurer's report accepted by motion subject to the approval of the auditor. Bishop Curry read his report of tithes and offerings. He showed a total of \$2,838.49 for the year. Election of officers for the district for the ensuing year resulted in the following: District president, T. M. Carr; district vice president, B. F. Warner; secretary, Benjamin Cooper; superintendent of religious education, J. W. Winters; superintendent of Recreation and Expression, James Marsh; superintendent of Department of Women, Sister W. H. Daugherty; superintendent of Department of Music, T. M. Carr; and publicity agent, Floyd Bradford. Delegates to the General Conference are as follows: L. D. Cooper, Pittsburgh, Pennsylvania; Sister T. M. Carr, Lock No. 4, Pennsylvania; Sister Kate Winship, Fayette City, Pennsylvania, Brother Frank Reems, Punxsutawney, Pennsylvania; and Sister L. F. P. Curry, Pittsburgh, Pennsylvania. A motion was made that this delegation be presided over by Brother L. L. Cooper. A motion that we appropriate \$75 to cover the expenses of the district president to the General Conference and that the sum be prorated among the branches according to their membership was made and approved. A motion was made that we approve the payment to the district president, on account of his expenses, the sum of \$40 per month and that this be prorated among the branches according to their membership. Carried. A motion that the sum from the various branches be as follows: Donora, \$6; Fayette City, \$7; Lock 4, \$8; New Castle, \$4; Pittsburgh, \$10; and Punxsutawney \$5. A motion carried that in the event the sum to be raised monthly to cover the expenses of the district president falls to \$35 per month the district treasurer be authorized to pay from the general district funds the sum of \$5 per month. Meeting closed with prayer by President T. M. Carr.

## Our Departed Ones

**TUCKER.**—Phoebe Tucker, wife of Elder John Tucker, was born September 10, 1874. She passed from earth life March 11, 1930, after a prolonged illness. She was married to John Tucker March 14, 1895, at Kansas City, Kansas. To them were born three daughters: Mrs. Lela B. Eskridge, of Chicago; Mrs. Maria Johnson, Kansas City, Kansas; and Mrs. Blanche Green, Kansas City, Kansas. Besides her husband and daughters there survive five grandchildren, five brothers and three sisters; Neri Conklin, Kansas City, Kansas; William Conklin, Sandusky, Michigan; Howard Conklin, Port Huron, Michigan; Gideon Conklin, Minneapolis, Minnesota; and Samuel Conklin, Kansas City, Kansas; Mrs. Eliza Hawkins, Kansas City, Missouri; Mrs. Lucinda Scrivener, Kansas City, Kansas; and Mrs. Sarah Dame, Kansas City, Kansas. May 6, 1894, she became a member of the Reorganized Church of Jesus Christ of Latter Day Saints. She was an enthusiastic church worker, carrying the gospel message to many neighbors and friends. While in Chicago visiting her daughter, Mrs. Eskridge, she was stricken. Later she returned to Kansas City, Kansas, where she passed away at the home of her daughter, Mrs. Blanche Green. The funeral was held in Quindaro Church, Kansas City, Kansas, in charge of Ammon White and F. B. Blair. Interment was in Hilland Park Cemetery.

**ANDERSON.**—Susanne Lewis was born September 12, 1885, at Bevier, Missouri. Moved with her family to Kansas City while a child. United with the Reorganized Church of Jesus Christ of Latter Day Saints June 30, 1895. She married Fred S. Anderson, October 7, 1908. To this union two sons were born, Frederick S., jr., and Richard Norman, both of the home address. She leaves to mourn her unexpected departure, her husband, two sons, her mother, two sisters, and one brother besides other relatives and many friends. Interment was in Mound Grove Cemetery. Services were in charge of F. B. Blair, sermon by F. A. Smith.

**JOHNSON.**—Harriett McClusky, daughter of Mr. and Mrs. Otis McClusky, of Council Bluffs, Iowa, was born December 1, 1903. At the time of her death she had been a member of the church about three years and was a zealous and efficient laborer, especially among the young people. She wielded an influence for good with those with whom she associated. She was the wife of Harold Johnson, of Everett, Washington. She buried her only child, who died in infancy in June, 1929, at Council Bluffs. Passed away after an illness of several months' duration January 25, 1930. The funeral was conducted by J. F. Mintun in Council Bluffs February 2, 1930, and interment was in Council Bluffs.

**LOGSTON.**—Clarence Raymond Logston was born at Wheeling, West Virginia, August 24, 1893. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by G. T. Griffiths in April, 1904. He died February 9, 1930, at Akron, Ohio, after an illness of some months. His father, Alva Logston, of Independence, Missouri, his stepmother, and a number of half brothers and sisters are left to mourn his departure. His mother preceded him in death some years. The body was conveyed to Kirtland, Ohio, and interred in the quiet little cemetery under the shadow of the Temple. Funeral sermon was by A. E. Stone.

**KUYKENDALL.**—Russell H. Kuykendall was born August 27, 1870. He married Bettie Crownover May 16, 1895, and to them were born seven children, two preceding the father in death. He was baptized a member of the church October 30, 1887. Passed away March 12, 1930. Surviving are his wife, four daughters: Mrs. D. E. Frederic, Mrs. A. F. Lile, Mrs. Odis Baker, and Jerdine Kuykendall; and one son, Edgar; twelve grandchildren; four brothers: Willie, Harry, Horace, and Owen; one sister, Mrs. Elzina De Wolf; and a host of other relatives and friends. The funeral was conducted by Elder Charlie Goss. Edgar Mitchell opened the service with prayer. Interment was in a cemetery five miles south of Okemah, Oklahoma.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta E. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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8.00 to 8.30 Bible Study, U. W. Greene.

10.00 to 10.30 Community Church, A. B. Phillips.

Sunday evening:

3.00 to 4.00 Cathedral Hour, Columbia Chain program.

6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.

10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

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# THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

Independence  
Missouri  
No. 117  
S. J. L.

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Independence, Missouri, April 9, 1930

Number 15

*Order your Daily Herald—50 Cents—April 7 to 20*

## EDITORIAL

### “Between Two Centuries”

“We stand, as it were, between two centuries.” This significant note may be heard running through both the preconference preparations and the opening services of the Centennial General Conference. It was expressed editorially by President McDowell under this same title. President Smith voiced it at the sacramental service the morning of April 6 in words having this substance: We recognize the importance of this moment historically, as an observance of the centennial anniversary of the founding of the church—and also as the opening of a new century of life for the church. The speakers in the Oratorical Contest Sunday night, almost without exception, reemphasized the theme—that we stand at this vantage point to witness the passing of an old century and the birth of a new.

Between two centuries! With one hundred years of pioneering behind us; with three generations of devoted men and women passing on to us their faith and their charge. With the Open Road of the future stretching out before us, offering new fields of exploration and greater tasks than ever before to be accomplished, with the dire need for stronger faith and greater courage and deeper love than ever before. Upon such an occasion we stand and look, so to speak, in both directions. A look backward and a call forward!

We have been saying, “Forward to 1930 and beyond!” 1930 is here. We here and now celebrate a century of endeavor. A few short days, and weeks, and months, and this time of observance shall have passed. Then to the *beyond!*

In memory of the past let us here dedicate ourselves in the new century to the carrying forward of the same noble aims and high ideals which made that first great century worthy of our celebration and our remembrance.

L. E. F.

### The Centennial Conference Opens

Sunday morning early, the streets of Independence were busy, and some of them were filled with automobiles carrying the capacity in passengers, from near-by places, and from four or five different States, having just arrived in time for the first service of the Centennial Conference.

At eight o'clock there was a large crowd in front of the Auditorium, slowly entering, and practically filling the huge audience room. At least five thousand people, a large number of them young, presented themselves for this opening service, and to receive the Lord's Supper at the hands of a well-organized corps of the ministry, numbering 193 men. Passing up one street and down another toward the Auditorium, one of the *Herald* staff noted license tags from eighteen States, attached to parked automobiles. It is stated that there are automobiles from upward of 30 of the States of the Union, their owners having driven to be in attendance at the conference. The largest number of the priesthood ever assembled during the history of the Reorganization is present in Independence. There are as many of the priesthood attending the sessions of this General Conference as ever there were members who attended a general conference of the Reorganization in any other city than Independence, Missouri.

For many weeks the committees in charge of various activities for the meeting have tried to work out the program, so that there would be no rough places in the handling of their problems. It is noticeable that they have been successful in large measure, for, notwithstanding the crowd of people numbering at times in excess of 10,000, all went smoothly, even to the parking of 1,921 automobiles, this being an actual count made by the Boy Scouts who are serving the conference, and making themselves very desirable.

The service which opened at 8 o'clock closed at 10, and those in attendance slipped out the side exits, and at the back, making room for the thou-

sands who waited in front of the Auditorium in the pleasant sunshine of the warm April day. Many of them had stayed there for an hour, but it was no waste of time, for all were finding acquaintances, or making new ones, and they were happy. One patriarch, more than eighty-four years of age, stood in the gathering for upwards of half an hour. He is very thin in flesh, and the pleasant breeze chilled him. If he should go the short two or three blocks to his home, it would mean that he would not be strong enough to stay for the sacramental service, so he dispatched the one who had brought him for his coat, and patiently waited the time when he could enter and attend the first service of the Centennial Conference. For more than sixty years he has been a member of the ministry, and he could not bear the thought of missing the opening service.

A young business man who evidently was well acquainted with various walks of life, and activities, was heard to say, "And all this for a religious meeting. I can imagine this for an event in the world of amusement, but——" He had seen men push and jam and sweat and wait for minutes that lengthened into hours, when some exciting event in the world of sport was to take place, but he had never witnessed anything like this in the way of a religious gathering.

The Saints were in perfect order. They were in a kindly spirit, ready for partaking of the emblems of the Lord's Supper.

From long distances many of them had driven, and some of the elderly ones were exhausted when they entered the room where the service was held at 10.15. One elderly woman was accompanied by her son, and in her exhaustion, after taking her seat, she could not hold up her head. Placing her head in the lap of her grown son, she patiently waited the time for the service to open. A neighbor said, "Are you sick?" "Yes, dear; my head aches terribly." "Don't you think you should leave the room, and get just a little fresh outside air, and be prepared to enjoy the service?" "No. I mustn't do that. I have come hundreds of miles to be here, and partake of the emblems with thousands of my brothers and sisters. I will be all right." Finally she prevailed upon to step into the corridor for a few minutes, but almost before she got the new life of the fresh air, she was ready to return to her seat.

This is an example of the spirit that was abroad among the people—a deep devotion. A desire to witness a beautiful service and partake with their numerous brothers and sisters prevailed to a remarkable extent.

The service at 10.15 was a repetition of the service which occurred at 8 o'clock. The same corps of

193 of the ministry waited upon the people in perfect order, and with great precision. Without any jarring or indecision, the feat of waiting upon the 12,000 communicants was achieved. Some of them estimated that between 13,000 and 14,000 partook of the sacrament at the great Auditorium on Sunday, but this is rather above the number. It is likely that 12,000 or 12,500 did partake. Miles upon miles of walking was required to accomplish the task, but everybody is happy, and the conference opens in one of the sweetest spirits that has ever characterized a gathering of the Reorganization since it became of any considerable size.

One hundred years ago, on April 6, the first Lord's Supper was served, which characterized the opening of the Restoration Movement. What a pity that those six young men who partook of the emblems of the Lord's body and blood on this April day, in New York State, could not have visioned the triumph of April 6, 1930, and the progress which their work instituted on that April day has made within a century.

#### *The Afternoon Meetings*

In the afternoon from half past two until three o'clock the Centennial Band gave a concert. This band is conducted by Brothers Earl Cox and Orlando Nace. The concert was broadcast over K M B C, microphones being placed within the Auditorium chamber. At four o'clock President Elbert A. Smith, assisted by his son Ronald G. Smith, and his cousin W. Wallace Smith, conducted a vesper service, which was impressive and spiritual to a high degree.

The Stone Church witnessed a large gathering of the ministry at half past two to participate in a prayer meeting. This was conducted by President Frederick M. Smith, Apostle James A. Gillen, and Pastor John F. Sheehy.

#### *Memorial Hall*

on Maple Avenue within two blocks of the courthouse square, was opened to a preaching service at 10.45, conducted by Elder Hubert Case, his subject being, "*The foundations of our faith in the first century.*"

#### *The Liberty Street Church*

Patriarch John F. Martin conducted a preaching service at the Liberty Street Church on North Liberty Street from 10.45 to 12 o'clock, and the church was well filled.

#### *The Oratorical Contest*

The great room of the Auditorium was practically filled by the time for the opening for the Centennial Oratorical Contest, in the evening. For many months preliminaries had been conducted through-

out the church, and various subjects relating to the Restoration, the history, the doctrine, the biography of the church had been treated by more than 1,000 of the young people in orations of 1,200 and more words.



HOWARD ELLIOTT    FRANCES SKINNER    JAMES GARDNER

In this final test for first place, these young people appeared:

Olive Curtis, of Independence, Missouri, Region No. 13. Her subject was "The Restoration." Flora Delofski, Rozelle, New South Wales, Australia, Region No. 15, spoke of "The vision of the Restoration." Howard Elliott, St. Louis, Mo., Region No. 12, treated "The last commandment," and James Gardner, of Graceland College, Lamoni, Iowa, Region No. 10, spoke of "The spirit of the Restoration." Doris Oakman crossed the waters from London, England, Region No. 16, using for her subject, "The significance of the Restoration." Frances Roberta Skinner, Tulsa, Oklahoma, was from Region No. 5, treating the subject, "The light of the world."

The contest meeting opened under the direction of President Floyd McDowell, who was largely responsible for the instituting of the contest which had gone over so many months, and throughout the confines of the church. Seven judges, of wide experience and good equipment, had been chosen, and were placed at vantage points in the auditorium. Everything was set, and the contest was on. For more than two hours the huge gathering waited and listened, judged for themselves, admired, applauded, and then brought themselves under control as they waited for the decision, which was to be announced as soon as the result could be obtained.

Each of the six contestants received a scholarship to Graceland College, as a reward for appearance in the final contest. The winner of the first place received a cash prize from the general church of \$300; the winner of the second place receiving \$200 and the third place \$100; 4th, 5th, and 6th places received respectively \$75, \$50, and \$25, in cash. But the experience which each one of these contestants had gained was worth many times the remuneration in dollars and cents which was offered to them.

#### Decision of the Judges

The judges awarded the following rankings:

First place: James Gardner, Graceland College, Lamoni, Iowa, Region No. 10, with the subject, "The spirit of the Restoration."

Second place: Howard Elliott, Saint Louis, Missouri, Region No. 12, with the subject, "The last commandment."

Third place: Frances Roberta Skinner, Tulsa, Oklahoma, Region No. 5, with the subject, "The light of the world."

Fourth place: Olive Curtis, Independence, Missouri, Region No. 13, with the subject, "The Restoration."

Fifth place: Flora Delofski, Rozelle, New South Wales, Australia, Region No. 15, with the subject, "The vision of the Restoration."

Sixth place: "Doris Oakman, London, England, Region No. 16, with the subject, "The spirit of the Restoration."

The audience breathed a sigh of relief as they, in remarkably good order, retired from the audience room at 11 o'clock.

The contest is over. The young people who participated are to be congratulated on the sincere quality of their endeavor, as another writer has expressed it. The award of the judges is very likely to be vindicated in the minds of most of those who attended, after a little time has intervened, and good, sober, second judgment has obtained in the minds of all. Much has been gained to the participants, and the church is yet to reap a harvest of benefit and strength in the years to come. The centennial oratorical contest is a thing of the past, but its fruits are yet to be garnered.

Thus ended the first day of the opening of the second century in the history of the Restoration.

#### Monday at the Conference

Again the weather is a beautiful specimen of what Jackson County can furnish in the springtime, bright, balmy, and just cool enough to relieve any sense of oppression which might come with the first increasing warmth of the season. All are comfortable and happy, so far as physical conditions are affected by the weather.

At 7.30 in the morning, many of the classes were well filled, and the Centennial Conference institute was on its way to success. The instructors seemed to be very enthusiastic, and are getting a good response from classes that number as many as can be accommodated, to advantage. From the *Daily Herald* we extract two paragraphs, written by one of the staff who visited the various classes:

Some courses which should be especially mentioned because they are new in our institute work and because they cover important material are: "Significance and use of the Doctrine and Covenants," by F. Henry Edwards; "Practical English," by Irene Layton; "Zion's social ills and suggested remedies," by M. A. Etzenhouser; "Church home and those who worship there," by M. A. McConley; "The new hymnal, its contents and use," by Evan Fry; and "Keeping fit," by Doctor A. W. Teel.

The missionary work of the church is well represented by E. J. Gleazer's class in "Missionary administration," and F. Henry Edwards's course, "Personal evangelism." Literature, art, and drama are all emphasized in: "Pictures and art in religious education," by Nelle Sampson; "Story-telling in religious education," by Nellie Blackmore; "Dramatization in religious education," by Florence Thompson; and "Poetry in religious education," by Irene Layton. Recreational activities are treated in "Recreation in religious education," by E. E. Closson. The ideals of Zion and the gathering are reflected in such courses as "Community stewardships," by J. A. Koehler, and "Zion's ills and suggested remedies," by

M. A. Etzenhouser. Young people's work and problems are being considered under the direction of E. E. Closson and Ray Whiting in their respective courses: "Working with young people," and "Young people's problems." "Science and religion," by M. E. Mortimore is developing a great deal of interest.

You can find the classes anywhere, around any corner, in any nook where they can be secluded enough to insure teaching efficiency. Added to this, there are large numbers of visitors who have entered any place, and who frequent the corridors and visit in the homes and in public places. The Centennial Conference is a wonderful social event in the lives of those who are attending. Young, middle-aged, and old alike enjoy it.

The Stone Church is still a point of extreme activity. At half past seven o'clock Monday morning, under the direction of Apostle Budd, a devotional meeting was opened, and one of our staff says it was a beautiful spiritual feast to all who were in attendance. These early morning devotionals, under Apostle Budd's direction, are to continue, and the Saints will be fed upon each other's faith and testimony.

Immediately following the devotional meeting, Bishop Koehler took up the subject of "Community stewardships," which he will continue for several days, but on April 14, will be followed by John W. Rushton, on the subject of the "Ministry of beauty." Brother Rushton continues his subject during the second week.

At the close of the lecture period, another devotional service is instituted under the conduct of President Frederick M. Smith. The reports from this service are encouraging. The Saints are enjoying it, and it continues from day to day.

At 11 o'clock, Elder Eli Bronson spoke on the subject of the "Missionary passion" on Monday morning. On Tuesday morning C. E. Wight, pastor of Kansas City, spoke on "Pastoral devotion." These sermons are all preserved, and will be furnished the Saints through the columns of the *Herald* and *Ensign*. No Latter Day Saint can afford to be without either the *Herald* or *Ensign* during the coming year. They will be filled with these good things, and they are good, which are coming to the people visiting the Centennial Conference. Chief among those who will not forego preserving these sermons are those who have heard them delivered.

At 2 o'clock Monday afternoon, the business session opened. For a very few minutes preceding the opening hour, Roy Cheville, of Graceland College faculty, conducted some congregational singing.

President Smith was in his place a few minutes preceding the opening, and under his direction the conference organized.

Apostles Gillen and Curtis instituted a motion that the First Presidency of the church preside, and that they be directed to complete the organization, and to arrange time, place, and nature of the subsequent meetings of the conference. The motion carried without dissenting voice, and almost immediately the chairman announced the following organization:

Committee on Credentials: I. A. Smith, C. L. Olson, Amos Allen.

Secretary of the conference: I. A. Smith, with privilege to choose assistants.

Committee on Transportation: O. W. Newton, with power to choose assistants.

Press Committee: R. J. Lambert, F. H. Edwards, Leta Moriarty, Leslie Flowers, Audentia Anderson, J. A. Gardner, Alice M. Edwards, Leonard Lea, Estella Wight.

Reception Committee: Under Mrs. Mary Wilkinson, Chairman.

Meal Service: In charge of Laurel Club.

Post Office: Mrs. O. C. White.

Telegraph Service: Western Union office in lobby of building.

First Aid Room: In charge of Independence Sanitarium.

Guest Room: Tuesday Club of Independence assisted by Mother's Club.

Administration Committee: The Order of Evangelists.

Auditorium Guides: Under direction of U. W. Greene.

Class Work: In charge of F. M. McDowell and C. B. Woodstock.

Conference Stenographer: H. W. Harder, with privilege of choosing assistants.

Conference Music: In charge of the Music Department.

The first copy of the *Conference Daily* had been placed in the hands of the delegates and ex officio members of the conference, and the chairman called attention to the printed reports of several of the committees: The Credentials Committee, the Department of Statistics, the Department of Music and the Graphic Arts Bureau. President Smith announced that these reports would be received and spread upon the minutes.

Preceding the organization of the conference, President Smith delivered an address in the following words:

It is likely that in many if not all the set speeches at this conference contrasts will be presented in conditions existing at the beginning of the second century of our existence with those marking the initial years of our organization.

We can consistently congratulate ourselves. But we must not to any degree permit the more favorable situations and conditions in which we now find ourselves to lull us into

either a false sense of security or a cessation of the strenuous efforts which have carried us thus far; for the greatness of the tasks yet uncompleted demands an increase rather than a diminution of effort. For even one glance ahead fills us with some concern and anxiety as we scan the span between us and our goals.

In the world at large is a tension which bespeaks a deep-seated unrest, which springs from a sense of maladjustment; and though it may be subliminal in character, yet that consciousness functions as an emotional factor in such feelings of tension both individually and collectively. The world, war weary, is struggling to find the foundations of peace, but the seekers find themselves thwarted by psychological factors which go deep into genetic roots. Peace conferences fail because assurances of political security run counter to the goals and objectives held in view by those who envisage national functions through goggles colored by selfishness. The fraternity which makes for international understanding has not yet been developed. And this bespeaks the inadequate spread of the Christian spirit.

In America the outstanding factor promoting disturbed outlook is the wave of rebellion which has saturated our social order, and which finds expression in lawlessness and revolt against constituted authority, and which in trying to find justification seeks shelter under the cloak of personal liberty.

But unrestricted personal liberty can not be had in any social order, however primitive may be the form or simple the group objective. With growing complexity of organization and breadth of scope of endeavor, the restrictions upon personal liberty grow larger, and there is to be found in its place the great significant truth that safety lies in obedience to law and in respect for properly constituted authority. This revolt exists in other countries, but just at present finds its most violent outcrop in America if we except unfortunate Russia.

To these two great world questions (deep-seated social unrest and the search for peace, and revolt against authority), Latter Day Saints must give answer.

The answer to the peace question which we must give is obvious. We stand for peace. It is our motto. But the peace we work for, the kind the world is waiting for, is the peace which springs from the Spirit of the Master working in the hearts of men, engendering the fraternity of godliness. So long as political governments are organized on the basis of human aspirations and ambitions, and law is made to serve limited classes; and so long as law administration is had in the light of narrow national expression, there are bound to be erected national barriers over which fraternity can not pass untrammelled. And so long will wars continue to follow one another and so long will five-nation conferences on naval disarmament and other peace conferences fail and so long will there be the necessity for the exercise of loyalty to nation which prompts even Christian persons to take up the weapons of war in the defense of their country.

Yet it is one of our tasks to work for peace. And as we understand it, our allotted way is to promote the ideals of Christian government, based on the religious principles of the Christian faith. No reform, political or social, will ever promote or produce peace when the moment of religious emotions is ignored or forced out of consideration. Only the recognition of and trust in God as the All Father will ever change the fortified frontier countries into the imaginary lines separating nations of one mind and purpose.

We as a people shall be found promoting the interests of peace by clinging to the tenets of the Prince of Peace and insisting that they are feasible as the dynamic of social and industrial relations of persons, groups, states, and nations.

And against the disintegrating forces of disobedience to law and disrespect for properly constituted authority, this church, if its members are true to its traditions and teachings, will and must be found presenting a solid front. Law must be obeyed, and by our teachings and traditions we are bound to be on the side of law enforcement in assisting prop-

erly constituted authority to enforce it. By our voice, our means, our activities, and by our vote we must sustain and support those who stand for law and order.

Another way in which we are bound to assist in advancing the interests of peace, is by promoting the Zionite order of society, in which the social dynamic becomes the consciousness of brotherhood and the identity of interests. In the light of fraternity, conflicts of interests mean maladjustments, and it is one of our tasks to demonstrate that a social order is possible and workable, in which each person is so actuated fraternally that he works for others first, knowing that his own interests are safest when the interests of all are conserved.

Towards the Zionite ideal, we have made, in the past conference period, some progress. It is to be hoped that progress is permanent, and the momentum gained will be held and augmented till we can find our entire church membership moving swiftly and securely upon the basis of stewardship. Fear is still in our midst, and fear is a destroyer of peace, and springs largely from the roots of self-serving interests. Many of our people have not yet conquered their fear to the point where they can say: "Here am I, send me!" But the time is here when laity as well as priest must say, "I'll go and do what you want."

Only when the industrial and social activities of all our members are organized on the basis of social and divine responsibility can we say we are well on the road to Zion the beautiful.

For long have we been educating the Saints to the ideals of Zion. Much remains to do along educational lines. But we have more to do; we must educate the Saints to the ideals of Zion in the school of experience as well as in the rooms where culture is promoted. A small group of earnest, godly, saintly people, organized and functioning on the basis of the doctrine of stewardship can just now do more to educate the whole church in the Zionite laws than anything else. But for such a group to function, it must be composed of persons who have faith, which is the assurance of things hoped for, the evidence of things not seen, in whom the milk of human kindness is still sweet, and confidence in man is not only unshaken, but unshakable; who see through the eye of faith the shining towers of Zion, and who recognize that the greatest personal or group investment possible is that which is made in fraternity, and who are not fearful to pool wealth and talents in cooperative endeavor.

I am happy to believe that such a demonstration is being made.

With the approach to our Zionite ideals will come an expansion of our missionary ideals and activities. With the certain success of enterprises formed on stewardship foundations will develop a zeal which will be a compulsion towards letting others know of our blessings, and a desire to have them, also as brothers, share our conditions of happiness and prosperity. There will be developed a movement towards a larger missionary movement, in which whole groups or communities will function as a unit. The day of individual work in missionary effort may never wholly pass; but the day of mutual efforts in proselytizing has been definitely ushered in, and I look to see, under the zealous and earnest direction of our missionary quorums, whole branches and even districts organized and at work in missionary efforts while not neglecting in any way the "perfecting of the Saints" by church ceremony and religious educational work.

To catch the vision of this group type of missionary work, there must be among us a deeper and broader understanding of the social aspects of our religion, and a keener vision of the methods of our goals. Together with this must run a wider knowledge on the part of our missionaries of the present social order and institution, that there might be an appreciation of the maladjustments existing in the present social order; for only by this can there be developed a full appreciation of how the principles of our social philosophy are applicable to a solution of our social problems. Our missionaries should know that any easy door to the interested

attention of persons today is afforded by the presentation of that which will touch the conditions surrounding the task of earning our daily bread and righteously distributing the results of material production. The theme of Zion should be the golden warp of the fabric our missionaries would weave in presenting the Word of God to those hungering to hear it.

As we enter upon the second century of our organic existence, what greater motif could furnish the dynamic of our endeavor as a missionary organization than that running parallel to the industrial development of Zion should be a new and greater missionary drive which shall utilize the whole machinery of well-organized branch and district, where seventies will not work as lone eagles, but where groups of them fired by the fine zeal and broadened by sense of the tremendous importance of the Zion ideal and directed by the far-reaching and far-seeing supervision of the Twelve, will saturate whole communities by the spirit of the Christian religion and write into the whole life of the community the living message of divine peace wrought on the basis of brotherly love. Such a missionary drive, I am sure, will bring results compared to which those of the past will be small. To this task we should bend our energies.

In no finer way can we celebrate this Centennial than by pledging ourselves to this kind of an enlarged missionary movement, one which will demand the coordination of all departments of our whole organization.

The present industrial depression should not go unnoticed by us as a people, and we should fortify our frugality and sharpen our wisdom in financial and industrial matters. But we should not be unduly discouraged by it. Our faith can not but be strengthened when we see prophecy fulfilled, and our zeal in the church should show an increase. The unemployment among us caused by the "losing of jobs" by the slowing up of industrial manufacturing, should fire our determination to build soon a social order in which there would be such community of interests that mobility of labor and flexibility of industry can so adapt themselves to changing conditions and local deflections that hardships are in no case wrought.

On the whole our work is distinctly onward, and we may well be encouraged. Of specific departmental activities we shall have more to say at other sessions.

It is a day of sacrifice and consecration. Every Saint will be tested, for that is concomitant of the hastening time. Only those who are tested and not found wanting, can stand. Let us live close to God and abide by the teachings of his church that our places in Zion may be assured.

Monday evening's session was termed "*Official Night*," a special program having been prepared under the direction of President F. M. Smith, which proved pleasing to the large number of people, very likely close to 4,000, which had assembled. Representative men of State, county, and city extended greetings and welcome to the conference. Among them was Lieutenant Governor Winters, William Southern, of the *Independence Examiner*, Mayor Roger T. Sermon, and Major Robert W. Barr, Eastern Judge of the Jackson County Court. Words of welcome and accompanying action proved to be very pleasing, and was heartily entered into by the large assemblage.

At the Stone Church at half past seven, Apostle D. T. Williams began a series on "*The challenge of the second century*." He continues for three evenings on this subject.

In Memorial Hall the Graceland College players

## WORLD'S AFFAIRS

### The Racketeer, a Growing Menace in America

We have been taught for years that alcohol has been the greatest menace with which we have to deal. But "John Barleycorn," as the personified symbol of liquor was long familiarly known, is now slipping into second place among the national menaces, dwarfed to an almost pitiable figure beside a new terror, the "racketeer."

The "racketeer," we should perhaps explain, takes his name from the "racket," a slang name for any business conducted in an unethical or illegal manner, or for unethical or illegal ends. The name covers a wide range of activities. One fellow conducts a dancing "marathon," and uses sensational methods to increase his gate receipts; this is a milder form of "racket." A prominent citizen of Kansas City is kidnapped and forced to pay an enormous ransom. Alleged union sympathizers bomb a number of buildings under construction by nonunion men. Gangsters and terrorists force tribute money from legitimate businesses. These are the more sinister forms of the "racket." Swindlers, cheats, and shady characters concoct many new schemes for making unearned money flow their way. These are all forms of the "racket."

(Continued on page 426.)

gave the first performance of *The Passing of the Third Floor Back*. Memorial Hall seats from 1,000 to 1,200 people, and it was crowded.

Wednesday and Thursday evenings, this performance will be repeated.

The second day of the conference ended with much activity and splendid feeling.

### Registration Exceeds Expectations

The authorities ordered five thousand badges, hoping that number would see fit to register as ex officio, delegate, or visiting members of the Centennial General Conference. Sunday saw the entire lot taken and registrants were still coming in large numbers. The number now registered comes nearer six thousand than five, and large numbers will desire the souvenir and will register during the next two weeks.

In anticipation of this considerable demand and to make good to the hundreds who have registered since the bronze badges are gone, three thousand additional have been ordered and will be on sale at once.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Hygiene of Beauty for Women and Handsomeness for Men.—Chapter 12

By A. W. Teel, M. D.

It is not my contention that nature made everything beautiful and that mankind spoils it. Nature can be aided by medical means in restoring comeliness; and the art of hygiene is a rational means of uniting the powers of science and nature to the purpose of being comely and wholesomely good within and without. Symmetry of form, clearness of skin, grace of movement, luxuriance of hair, melody of voice, the radiation of an atmosphere of charm, all this comes within the province of "keeping fit." For we live in society and therefore should be assets to our fellow beings, a delight for them to know, be we men or women, be we young or well advanced in years. I count no man or woman a full success who has not some measure of grace or comeliness.

When it comes to styles in clothing, health should be the first consideration, and clothing should conform to comfort and freedom of circulation. Many of the so-called pretty clothes for women and stylish suits for men detract from rather than add to the natural human beauty such as radiates from health and strength.

The healthy woman needs little or no addition to her charms by the cosmetician, for her hair, eyes, lips, and skin are naturally agreeable to look at. The best cosmetic is proper exercise and care of the body. Sensible exercise will insure a perfect skin and bring back youth to an extent that surpasses belief. It will give vigor and elasticity alike of figure and spirits; will in personal charm even do more for her than any other known thing; and for all the time it takes each day it is practically sure to be a safe investment, costing little or nothing, a simple, safe, joyful diversion.

The home feature sections of the newspapers contain many daily or nightly articles on keeping beautiful. There is an advertising motive behind much such advice. It is difficult to alter the constitution of the face except through improved health, for beauty is not skin deep, but is the result of natural vigor. Simple cleanliness is effectual, the use of food soap with lukewarm water, and use of towel pressed into face with fingers and palms. Cold creams do not feed the flesh. Zinc powders do not improve the complexion, nor lead dressings nor vermilion nor mercurial preparations. A round and rosy face is

best promoted by general health plus a pleasing expression. Cultivate that poise and sweetness of disposition which will shine through the face as the expression of the soul. A healthy and good skin may be possessed by anyone who has no internal ailments.

Puffiness under the eyes, for instance, is caused by disease of the kidneys or liver, overfatigue, etc., and the black circles may indicate constitutional disease. The eyes themselves need not be massaged, as this will cause flattening of the ball. As for the eyebrows, a little occasional vaseline is permissible.

The search for the fountain of youth is fascinating, but disappointing through the cosmetic route, but not disappointing to the promoters and vendors of face powders, creams, ointments, lipsticks, thinning compounds, rouges, perfumes, etc., to the amount of millions of dollars annually. The faith of womankind seems to be inexhaustible, and she is willing to spend liberally for "magic" jars of compounds and pastes of no worth. Charm is a virtue that comes from mental and spiritual attitude, and is unpurchaseable. We must not lose sight of the fact that the quest of good looks and youth must be made with due regard to the laws of nature, and to remember that each period of life has its usefulness and its privileges.

Moving pictures have popularized the small, slim style of feminine figure. The lines of Venus de Milo, well-nourished, plump, and beautifully rounded, have little appeal to women of today. The young girl wishes to be thin, like her movie heroine, starves herself accordingly, and frequently even goes to excessive smoking or coffee drinking, to avoid taking nourishment. The young underweight person has as a corollary under-resistance, which may be temporary and secondary to a severe illness. Tuberculosis is the hazard in young underweights. She is more liable than others to any of the acute infections; and debilitating troubles like anemia and pellagra can be expected. While tuberculosis and debilitating diseases are less likely, the mounting debit of proneness to degenerative diseases are the great hazard of the older obese person.

For one who has reached the age of thirty to thirty-five, the best weight is just the same as the average weight. As one grows older, he should not permit himself to gain a few pounds every year, but gradually reduce his weight until when he is fifty or fifty-five he is considerably below the present average weight for men of his height and age.

As teeth are a pleasant feature of every face, being concerned with beauty, and as teeth and gums in good condition are a factor in making for sweet breath, nonhalitosis, for which so many advertisements of astringents, mouth washes, toothpastes,

etc., appear in the daily press, they are properly a part of this section. A pleasant breath is the result of good digestion and a clean mouth and accessories of tonsils, teeth, the uncoated tongue, and an uninfected nose. Vigilance in these matters is the price of freedom from unpleasantness, and it is a duty to be agreeable.

Dental decay is a sign of degeneracy! Its increase is due to civilization, to rich food, and the common use of natural or artificial gaseous waters. They scarcely existed in antiquity, or do they exist among primitive peoples today.

An eminent physician attributes the constant increase of dental decay among the inhabitants of cities to their sweetened and starchy breakfasts. The eaters of bonbons and chocolate make themselves subject to dental decay; this decay which, after all, is due especially to the action of acid saliva and of microbes. An American dentist asserted that black or whole grain bread is very useful for the nutrition and preservation of the teeth. All food rich in phosphate of lime—oatmeal, for example—acts in the same manner. The Scotch, who make it the base of their food, have exceptionally good teeth, it appears. It is time to remedy by a stricter hygiene the dental troubles which become more and more frequent in our race. Dental corrosion, the vulnerability of the teeth, their rapid wearing away and early decay, can be almost always avoided and prevented by hygiene.

Dental surgery must be conservative, or it will not last. Tooth troubles claim most skillful attention; these ought not to be given to the care of the unethical commercial dentist.

Killing the nerves, extracting teeth, constructing complicated bridgework, all sorts of plates and pins, etc., could be made less necessary, and the fear of false teeth in old age safeguarded against, if— If we live on candy and white bread, if we lack the elements of silicon, fluorine, and calcium, to be obtained in whole wheats, in carrots and spinach and apples; if we eat pies and cakes and fried stuff without suitable mastication, we shall continue to need dental work and removable bridges and extractions. The dentist advertising on a commercial scale usually doesn't care to painstakingly treat root canals and save the teeth if he can make profit by bridgework and other complicated fixtures.

Of course we may brush teeth regularly and still find decay going on. Vigorous brushing with abrasive pastes washes away fillings, creates bleeding gums. The thing to do is to massage the gums thoroughly, but not roughly, with a rubber brush, and after brushing the teeth properly to rinse the mouth and thus neutralize acid and wash away particles that can not be reached by brushing.

The skin is one of the most easily affected parts of the body in the case of disease. It registers any deranged physical condition. In cases of indigestion, imperfect nutrition, and poor circulation, the skin becomes pallid, cold, and clammy. In all fevers the skin is hot, dry, and rough. It is such a clear barometer of one's physical condition that it argues for minute care of that part of the body. A clean, healthy skin is an essential for a healthy condition of the system. Regular bathing is required. Through the pores there is a constant excretion, in health and in sickness, and unless this is removed and the pores are kept open, the results are unwholesome. Through exercises of any kind the skin is contracted and expanded, just as the deeper muscular tissues are, and the pores discharge perspiration, or waste material. Bathing, like eating, sleeping, and exercise, should be regular, and performed intelligently. No one can keep the skin in a healthy condition by an occasional bath, at longer intervals than a week.

Washing the hair frequently is imperative, both in summer and less frequently in winter. It is a matter of common knowledge that mild soap and water are better as adjuvants to hair health and cleanliness than pomades, dressings, shampoos, etc. Since an average of fifty or sixty hairs fall each day, the scalp should be kept in condition to grow new hair, which is said to grow at the rate of eight inches a year. Rough use of brushes and combs unnecessarily destroys hairs. Activity of the hair follicles is promoted by washing the scalp and rubbing it dry with a towel.

As far as dyeing the hair is concerned, avoid the use of metallic and coal tar preparations, as these are absorbed or cause irritation of the skin. The henna compounds are recommended as less harmful and more natural, and give shades from black to blonde. As a rule men are indifferent to gray hairs, and it is far better to have a good shock of gray hair than be bald from the use of toxic dyes.

The scalp needs frequent ventilation. Growth of the hair is encouraged when the head is uncovered. Compare the heads of the waiters, which are continually uncovered, with the bald craniums of our officers, victims of the heavy caps. Women who confine their hair with narrow bands, and twist, pull, and press the hair, not only injure the hair but frequently destroy the roots. The hair ought to be gently smoothed and loosely arranged to allow the necessary ventilation. The secretion of perspiration, the sebaceous and waste products of the epidermis, not only impede the functions of the scalp, but they may be the cause of irritation. The falling off of the hair of convalescents is partly due to the rough



use of the comb. Tight hats must be considered one of the causes of baldness.

Good poise, equilibrium, or attitude counts much for good looks. In the anatomical arrangements favorable to equilibrium, the muscles play the most important part; the spinal cord governs the elasticity of the muscles; the brain and the cerebellum order and adapt their movements.

The hygiene of grace consists in varying attitudes, shortening their duration, and suitably distributing the efforts which direct them.

Promenades and recreation should be made attractive; also gymnastics, which will never be liked until they are free, and are not regulated. High heels should not be allowed, as from a hygienic point of view they are absurd. Postures can also express debility, wretchedness, and unsteadiness with persons who are sensitive to cold and suffering.

External beauty of form evidently varies according to the æsthetic ideal of various nations. Western nations demand a delicate, smooth, white skin, set off by fresh tints, or sun tan. The degree of beauty is in proportion to the beauty of the skin, as also in proportion to the health. The flesh ought to be firm and soft to the touch, the shape undulated, coupled with stoutness and vigor. Blonde beauty is more brilliant, gayer, and more feminine; dark beauty is more dignified, more impressive, and more masculine, according to the popular idea.

At least one half of these details are purely and simply the result of the physical health. Health alone can give the clear brilliancy of youth and the freshness to the complexion, to the eyes, and the whole face, that fascinates us. Bad hygiene, constitutional weakness and disturbance, and organic diseases dry and discolor and wrinkle the face, give a yellow or greenish tint to the nails, the teeth, the hair, and are marks of defective nutrition. Thus organic functional harmony always visibly reflects itself in æsthetic form. A renowned philosophical physician said, "Health is only beauty in the functions of life." We must make our minds obey the laws of nature if we crave attractive looks.

Without doubt, hygiene has much to do with the grace of the body, the increase of its charms, and the correction of its defects. The cosmetic art is almost wholly dependent upon hygiene.

The true medical science of the future will strengthen and ennoble men and women. The definition of beauty is *health*, which is the casket that incloses this pearl. Hygiene gives each individual the greatest amount of beauty of which he is capable. But hygiene must watch over the individual from infancy; good habits and physical culture must improve the carriage in childhood, so that grace,

precision, and dexterity may be given to all movements.

The action of the sun or ultra-violet rays gives good general effect, an increase of the red blood cells and the red blood platelets, production of that mysterious substance, vitamin D, and a general improvement in appetite and vitality. The local effect kills germs, hastens the cure of wounds, and very many diseases of the skin.

Light is active only when it is absorbed, and absorption takes place by the action of the ultra-violet rays on the ergosterol of the skin, which becomes a carrier of the various properties inherent in these rays. The production of vitamin D is very greatly involved, and concerned with, the mineralization of the body, particularly the calcium and phosphorus factors. In this regard, it might be noted that a new advantage has been offered in the irradiation of various farinaceous foods with the ultra-violet ray, in order to improve the calcium and phosphorus content of these foods, and, in a great measure, to eliminate the old-fashioned cod liver oil from our therapeutic chapters.

Lord Baylis, one of the leading physicians and surgeons of the world, once remarked, "Doctor Sun is the greatest physician in the world, but he is very hard to make an appointment with."

During the hot seasons of spring and summer, we can take advantage of the various forms of outdoor life, and are thus exposed to sunlight. These exposures can neither be measured nor controlled; and, from a point of view of treatment, are very indefinite. However, we do know, from experimentation, that the ultra-violet content of the various ultra-violet lamps is much greater than that of the sun, so much so that very often a four- or five-minute exposure to the mercury vapor quartz lamp will produce the same results as a full day's exposure to midsummer sunshine. We also know that the ultra-violet rays of sunlight are not powerful enough in the fall and winter months to reach the earth in any worth-while quantities. We are, therefore, very much tempted to limit ourselves in ultra-violet treatment to the action of these lamps. It is needless at this time to bring out the various advantages that the manufacturers of the mercury vapor quartz lamp present over those of the carbon arc lamp, and *vice versa*, except to say that the latter contains along with a lesser degree of ultra-violet rays, an abundance of the hot infra-red rays, which increase circulation, penetrate the deeper structures of our body, and are very soothing in regions of pain and discomfort. The subject becomes needlessly much more complex when we read of certain attributions allotted to the various singular rays found in the spectrum.

It is apropos at this time to warn the public against the injudicious use of these lamps. Much harm may result from improper use, and it is very essential to follow the advice of a physician or other competent individual before exposures are taken.

Sunlight is the oldest, cheapest, safest, most widely applicable healing power of nature. The germs of tuberculosis remain virulent after two years in the dark; pure sunlight kills them in from seven to ten minutes. Wherever direct sunlight falls it kills our enemies—whether upon our carpets or pavements. Sunlight is the celestial antiseptic.

But we must understand how to use what we have, and to make the most of it. An essential part of the light is ultra-violet. Ordinary glass, which does not arrest the visible rays, stops the ultra-violet. We can not avail ourselves properly of sunlight behind closed windows unless they be made of special types of glass. Coal smoke acts like glass and arrests these rays.

### "The Steadiness of the Church"

By Grace L. Krahl

At a time when there was a respite from contention in the church in the days of the Nephites, Alma, their chief judge and high priest, writes concerning it as follows:

And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need; an abundance of flocks, and herds, and fattings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things; and abundance of silk and fine twined linen, and all manner of good homely cloth. And thus in their prosperous circumstances they did not send any away who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need. And thus they did prosper and become far more wealthy than those who did not belong to their church.—*Alma 1: 43-47.*

It is of interest to note just what constituted the steadiness of the church, as expressed by Alma. In the passages just preceding the above account, it is disclosed, I think.

First, there was *spirituality* and a desire for religious instruction:

They were steadfast and immovable in keeping the commandments of God. . . . And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God.—*Alma 1: 36, 37.*

Second, they were industrious. In addition to the above regarding their industry, Alma says: "And when the priest had imparted unto them the word

of God, they all returned again *diligently unto their labors.*"

Third, there was *unity* among them. "They all returned diligently to their labors." They did impart of their substance *every man* according to that which he had.

Fourth, they were *equal*. "And thus they were all equal, and they did all labor, every man according to his strength." (Verse 39.) And there were none "who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished." (Verse 45.)

Under these conditions Alma says, "And *now* because of the steadiness of the church, they began to be exceeding rich," etc.

The foregoing is but one more observation of God's unchangeable plan for the temporal and spiritual welfare of his people: *spirituality, industry, unity, and equality*. If these were the factors that made for the "steadiness of the church" anciently, will they not be required today? And if the prosperity of the church depends upon its steadiness, shall we not all be faithful contributors to this end?

### The Racketeer, a Growing Menace in America

(Continued from page 422.)

Stock market manipulation can be put in the same class of activity.

These activities are growing and spreading in an alarming manner. The Better Business Bureau is organizing against fraudulent operations. Chambers of Commerce have taken action to protect legitimate business from exploitation and terrorism. The police in many places are in the usual condition described officially as "baffled." It seems that no property, no business, no wealthy citizen is safe.

America is beginning to reap the fruits of her own lawlessness. Citizens who wink at the breaking of laws and who themselves break the law now complain loudly when lawlessness reaches out and takes its toll of them. Those who sanction the breaking of our prohibition laws are seeing the precious rights of property and personal safety violated.

The trouble is that the innocent suffer with the guilty. The state of affairs today seems to be at the worst. We need an entire regeneration of social and political as well as personal morale in order to preserve the good institutions of the country.

DON'T LET YOUR HERALD SUBSCRIPTION LAPSE.

# NEWS AND LETTERS

## The Australasian Delegation

By W. J. Haworth

The Saints of the Australasian Mission have, for a number of years, been thinking of and planning, in many cases, to attend the Centennial Conference of the church. It is regrettable, however, that financial depression and unemployment prevented many who would like to have come from joining the delegation.

An effort to raise money for the sending of six missionaries and the oratorical contestant succeeded in raising only sufficient funds for one missionary and the contestant.

The personnel of the delegation is as follows: Elder and Sister H. I. Velt, Elder and Sister A. C. Barmore, Colin Ferrett, Geoffrey Gillard, Walter Johnson, Sisters Lewis, Kennedy, Elliott, Watson, Ethel Watson, Elvie Cuthbert, Flora Delofski, the writer, and Sister Haworth.

We sailed from Sydney by the Royal Mail Ship *Tahiti*, February 20. An enthusiastic body of Saints and friends assembled at the wharf to say farewell to us. Among the number were quite a few who had been themselves disappointed in not being able to make the trip. This did not in any way react upon the warmth of their farewell to us. Never before has such a crowd of Saints gathered to say farewell to any members leaving our shores. There were tender farewells, hearty handclaps, cheery good wishes; in fact, all those human touches which go with farewells were in evidence. We were going to Zion, and our relatives and friends saw us off with that thought in mind. Some had traveled hundreds of miles just to wish us *bon voyage*. We shall not soon forget either the tender or the cheery farewells, nor the devotion to the higher purposes of the church which prompted so many to come so far to join in the ceremony of sending us off to Zion.

The partings over, the ship moved slowly away, a labyrinth of many colored paper streamers uniting friends afloat and ashore first floating gayly in the breeze and then straining as the distance became greater until the last streamer was broken and we were gathering speed for the long journey.

Four days later we called at Wellington, New Zealand, and as the ship stopped over nearly two days in this port, we availed ourselves of the opportunity of visiting the isolated Saints of this city brought into the church by Brother Albert Loving. Incidentally we saw the beauties of the city and its environs. We were happy to visit with the Saints and to render such services as the opportunity offered. Though small, these were much appreciated by these isolated people.

Our visit with the Saints of Papeete was very precious to them and to us. For many months these dear people had been preparing to show their "Australasian" brothers and sisters a good time. It was good for the members of our delegation to come in contact with these native Saints—the product of many years of missionary endeavor. They accorded us a wonderful welcome, and it was a joy to fraternize with them—furthermore a Greater than any of us was in the assembly by His Spirit. There were eloquent prayers and a speech of welcome in the native tongue, the latter being interpreted, as was also my response. An international musical and elocutionary program in the evening helped further to bring the people of different races closer together. Next morning at six o'clock there were more farewells before the ship sailed, many of the natives joining Brother Farthing in saying farewell to the party now considerably swelled in

number by the inclusion of Elder and Sister Yager and their little daughter, Nadine, and Sister Farthing and Gloria.

Our ship arrived in San Francisco March 14, and before we were at the dock we were gladdened by the appearance of Apostle M. A. McConley and Elder G. P. Levitt. Later Elder J. W. Rushton and a host of other Saints arrived with machines in which we were driven to the Danvers Street Church, where an informal lunch provided by the sisters awaited us. In the evening we were formally welcomed and introduced to the Saints. During the week-end we were the guests of the Saints of the Bay Cities. We joined with them in their public devotions, and our elders preached in their churches. Elder and Sister Velt went on to Sacramento, where the former preached morning and evening in the fine new church. Again we felt that spiritual uplift which comes from association with God's people.

We were joined at San Francisco by Sister Elvie Cuthbert, who had left Australia by the *Sierra* two days later than the date of our sailing. We traveled Zionward on the morning of the 17th by the Feather River Route. At Salt Lake City we were met by Sister Rich and Brother and Sister Conyers and driven about the city in their automobiles. The temple grounds of the Utah people were visited and some shopping done, and we were again on our way. One of the local brothers, whose name we can not recall, kindly provided the party with a quantity of choice fruit.

At Provo the president of the branch and his wife came aboard and made themselves known to us. We rejoiced greatly at meeting all of these good people and were much impressed by the many kindnesses shown us.

We arrived in Kansas City at eleven o'clock the morning of the 20th of March, where a large assembly of Saints, including President F. M. McDowell, Apostle F. Henry Edwards, Elders John Blackmore, J. H. N. Jones, J. T. Gresty, and G. R. Wells met us and drove to Independence. A pleasing surprise was afforded us when a stop was made at the residence of President F. M. Smith. Introductions were made, and the party proceeded to the Auditorium via Swope Park. The writer, who had been in President McDowell's car up to the time of the visit with President Smith, rode with the latter to Independence. After lunch we were taken to the homes of the different Saints of whom we are guests.

In the evening we were entertained at dinner with the leading officials of the church and their good ladies. Apostle Hanson presided, explained the purpose of the gathering, and called upon President F. M. Smith to deliver an address of welcome. President Smith was in good form, and a great happiness came to us as we listened to his inspiring address. A response was made by the writer. Other speeches were made during the evening, among those addressing us being President E. A. Smith, Bishop M. H. Siegfried, Elder G. R. Wells, and Elder C. Ed. Miller. Under the direction of Elder J. W. Davis the Americans sang "*We're glad to see you here*" and other sentiments of welcome. We responded with "*The Yanks are jolly good fellows.*" After dinner Elder Miller screened some sixteen millimeters of films, most of which were taken by the writer *en route*, together with some taken at the union station, Kansas City, by Brother Vance Eastwood on the arrival of the delegation.

We are glad to be among the Saints of Zion and to worship with them. We are enjoying much of the Spirit of God as we join in their devotions. The kindly spirit of brotherhood so uniformly shed upon us by all with whom we meet warms our hearts and makes us feel that though the people of Zion are not yet perfect, it is indeed a city of Saints. We meet Saints in the stores, the banks, the cafeterias, and all seem glad to meet us Kangaroos who have "hopped" across the seas to join in celebrating the Centennial of the church. We pray that God may abundantly bless his people in the approaching conference, and that, with the Saints of all other lands, our delegation may make a satisfactory contribution to the spiritual success of the gathering.

## Independence

### Centennial Conference Opens

April 6! How long have the Saints dreamed of the day! What memories has it brought them of the simple yet significant happening on that day one hundred years ago this year! April 6, 1930, was a great day of commemoration and joy and gratitude for the church, especially for the church gathered to Independence.

An early morning of brightest April sunshine welcomed the crowd of more than five thousand Saints, young members predominating, to the Auditorium to partake of the Lord's supper under the leadership of the First Presidency, Presiding Patriarch, and Presiding Bishop. Behind these officers were stationed the Twelve, who served the bread and wine to the corps of priesthood which, in turn, dispensed the emblems to the throng of worshipers. The hour was hallowed by a well-executed program of communion.

A second service of communion began at 10.15, planned to care for the crowd of incoming Saints. Seven thousand and more were estimated to be present to share, under the guidance of official quorums, the blessing of the sacrament. Thousands, at the suggestion of the Presidency, came fasting to these services.

At the same hour the young people of intermediate age and many of their friends gathered to the Stone Church to enjoy an international-missionary program in charge of officials of the religious education department. Saints were present from foreign countries, two brothers speaking in German, their messages being interpreted to the congregation. Here East met West and North met South. The purpose of the program was to acquaint the young people with the fact that the church sends men and women to foreign countries to teach the people that which has made life better and happier for us. There were on the platform at the same time representatives from South Australia, Scandinavia, Poland, Germany, and America.

Elder Hubert Case spoke on "*The foundations of our faith in the first century*" from 10.45 to twelve o'clock at the Independence Memorial Hall. And Liberty Street pulpit was occupied by Evangelist J. F. Martin, his theme being "*The Unfinished task.*"

At one o'clock in the afternoon the Registration Committee opened its booth, and for six hours was busy registering six hundred and twenty-two incoming members. More than one thousand enrolled on Saturday. The total registration Sunday evening stood 5,120.

A sacred band concert by the Centennial Band, conducted by Earl Cox and Orlando Nace, attracted a large crowd of listeners to the Auditorium at 2.30 in the afternoon. Vesper services were in charge of President Elbert A. Smith, and Elders W. Wallace Smith and Ronald G. Smith at four o'clock. Those who wished to worship with their brothers and sisters in prayer service were given that opportunity at 2.30 in the afternoon, President F. M. Smith, Apostle J. A. Gillen, and Elder John F. Sheehy conducting an hour of prayer at the Stone Church.

By six o'clock the crowd was gathering for the event of the evening, the final oratorical contest, looked to for many months throughout the church. Radio vesper services filled the room with music. By the time the hour for the opening of the contest arrived, the Auditorium was filled. President F. M. McDowell introduced the six contestants in the order of their appearance: Doris Oakman, London, England; Frances Roberta Skinner, Tulsa, Oklahoma; James Gardner, Graceland College, Lamoni, Iowa; Flora Delofski, Rozelle, New South Wales, Australia; Howard Elliott, Saint Louis, Missouri; and Olive Curtis, Independence, Missouri. Pleasing music interspersed the orations, numbers by the Graceland Male Quartet, a solo by Arthur Oakman, of Graceland, and two selections by an instrumental trio of Independence musicians. Much interest was shown by the throng in the decision of the judges, which gave first place to James

Gardner, second to Howard Elliott, and third to Frances Roberta Skinner. Each of the six contestants was presented a scholarship to Graceland College by President George N. Briggs, and cash prizes, offered by the general church for those taking place in the final contest, were given by President F. M. Smith. The following acted as judges: Alice Mae Burgess, A. Max Carmichael, Alice Edwards, Lonzo Jones, Blanche Mesley, C. E. Wight, and D. T. Williams.

The homes of the Saints in Independence are full of visitors, and all are happy and very busy. There are enough meetings and more to keep the Auditorium and Stone Church and oftentimes Independence Memorial Hall and Liberty Street Church centers of activity. Sandwiched in between regularly scheduled priesthood meetings, classes, worship services, preaching hours, and special events are intensive oratorio practices, Centennial Conference Choir rehearsals, not to mention receptions, class reunions, and the many happy hours of visiting.

Monday morning saw class work well begun. Monday afternoon was marked by the opening conference business session. The Centennial Conference is on, and many are the prayers that the members shall go out from it to their homes spiritually refreshed, intellectually strengthened, more hopeful, more courageous, more devoted to all that they know to be true and good.

An event which saddened the hearts of the members in the center place and all her friends was the sudden passing of Sister Josephine W. Hull, wife of Elder E. B. Hull, missionary of the church from Colorado Springs, Colorado. She died of heart trouble the morning of April 2 at the Independence Sanitarium. Sister Hull, who was sixty years of age, had come with her husband to attend General Conference. They formerly lived in Brooklyn, New York. Besides her husband she is survived by one son, C. Lewis Hull, of Detroit, Michigan.

## Kansas City Stake

### Bennington Church

Some of the members have been very busy attending the oratorio and the centennial pageant rehearsals and have not been able to attend all the local services. A fine spirit prevails, and we have been eagerly looking forward to the Centennial Conference. Although we are situated in the Kansas City Stake, we are only a few minutes' drive from the Auditorium and were able to attend the services in Independence on the first Sunday of the conference. Many who find it necessary to continue their daily employment will be able to attend the evening programs.

There were no local services last Sunday, this arrangement being made to permit all the members to attend the conference. Next Sunday there will be church school at 9.30, and at eleven o'clock there will be preaching by Brother J. E. Vanderwood. We invite conference visitors to be with us next Sunday morning. There will be no services after twelve o'clock. The Bennington Heights Church is at 1300 Bennington.

Brother Ross Leaverton was the speaker at the morning hour of March 31, and in the evening Brother O. A. McDowell spoke.

Brother Fred Witte was appointed bishop's agent the first of the year. He has proved his adaptability for this work by the way he has kept his records and by assisting the Saints in filing their inventories. The children are becoming interested in the financial law, and some have asked for the envelopes in which they put their weekly offerings.

### Grandview Church

March 30 Patriarch J. H. N. Jones occupied the eleven o'clock hour. In the evening the subject was "*The definite aim.*" Brother Jones has pioneered for thirty-four years in Australia. He said that by the eye of faith a man may commune with God.

## Holden Stake

### Lees Summit

The last Sunday in March this group enjoyed a visit from Elder and Sister Haworth and Miss Flora Delofski, delegates from Australia to the General Conference. Brother Haworth preached at the morning hour, and Miss Delofski gave us her oration, "*The vision of the Restoration.*" To those who will not get to the conference, this was a treat; to those who expect to go, it was a stimulus to go. Following this, came a basket dinner, which gave opportunity to the Saints to get acquainted with the visitors from afar, and also to make the acquaintance of the family of Brother F. A. Jones, from Harrisonville, six members of which were recently baptized and have been recorded with our group.

At night, the third of the "*Know your church*" series was presented, the program printed in the *Herald* being used. The short dramatic sketch made more real to all the testimony of the three witnesses to the *Book of Mormon* and the printing of the first edition. The general opinion seemed to be that the players are getting better each time. The pastor preached the short sermon that followed the sketch, on the subject, "*The Book of Mormon as a witness.*"

There will be no services in Lees Summit during General Conference. But on the Wednesday following, April 23, we have the promise of the Australians that they will be with us again. Elder Haworth will show moving pictures taken in Australia before he left and in New Zealand and the Islands on the way over. Miss Delofski will read several selections, and Colin Ferrett will sing.

## Duluth, Minnesota

March 21.—Much time has been spent lately in remodeling the church edifice. It is now receiving a new entrance, making it possible to close the entrance to the basement by way of the rostrum. This arrangement will eliminate disturbance during services. Elder W. E. Shakespeare, while here during February, designed the entrance, and while holding missionary services from February 16 to March 2 spent the day building it with the help of Brothers A. C. Bundy and Sam Case. The missionary services, while not many were in attendance, were uplifting and brought before the group a clear understanding of the Restoration of the gospel.

Elder Blair Jensen, pastor at Minneapolis, was a welcome visitor February 23 and 24. He assisted in the services.

Sister Ester Braddon was married to Reginald H. Edlund January 29, the Reverend Carl H. Olson officiating at the double ring ceremony. The wedding occurred in the Elim Lutheran Church. The church was full of friends and relatives. Sister Eva Tourville sang "*At dawning*" and "*I love you truly.*" Brother W. C. Stauty gave the bride away. The couple are at home at 4232 Grand Avenue, Duluth, Minnesota.

Elder Sam Case spent the week-end of February 2 at Ashland encouraging the Saints.

Elder W. E. Shakespeare, missionary to Northern Wisconsin, also arrived in Ashland, spending a week with the members. He baptized Sister Emma M. Widenhoeft February 9 in the font in the basement of Brother and Sister William Dennis's home. Brother Shakespeare visited Two Harbors Saints the latter part of the week of February 9, starting a series of meetings at Duluth February 16. The new font being installed at the back of the rostrum was put into use March 2, when two children, Dawn Tourville, daughter of Brother and Sister R. C. Tourville, superintendent of the Department of Recreation and Expression and musical director; and Zelta Bundy, daughter of Elder A. C. Bundy, pastor, were baptized. Elder Samuel Case officiated. This makes the Tourville family one in the gospel covenant. Elders A. C. Bundy and W. E. Shakespeare confirmed, and Brother Robert

## MISCELLANEOUS

### How to Address Mail to the General Church

For a number of years mail to the general church and department heads has been addressed to Box 255, Independence, Missouri. When the general offices were moved to the Auditorium it was thought unnecessary to retain the box, inasmuch as the regular mail service brought incoming mail to the office by carrier.

All mail intended for the general church or any of its offices or departments should be addressed in the name of the church, *The Auditorium, Independence, Missouri*. Do not send mail to Box 255, as it is now rented by another party.

### Our Departed Ones

ROBERTS.—Latha Thatcher was born January 13, 1862. She passed away March 21, 1930, near Liberty, Missouri. Became a member of the church in 1898. She leaves her husband; eight daughters; thirty-three grandchildren, four great-grandchildren; two brothers; two sisters. Services were held in the Baptist Church in North Kansas City, Missouri, March 25, in charge of Ammon White and H. A. Koehler. Interment was in a private cemetery thirteen miles northwest of North Kansas City, Missouri.

PARSHALL.—Sarah Virginia Dwyer was born at Greenfield, Ohio, April 12, 1858. She was united in marriage to J. W. Parshall at Greenfield, December 7, 1877. To them were born nine children, eight of whom are living: John Parshall, of Depew; Mrs. Blanche Pearson, Terilton, Oklahoma; W. F. Parshall, Depew; Clara Parshall, Depew; Mary Parshall, Tulsa; Mrs. Hazel Chronic, Dover, Idaho; Mrs. Effie Yates, Depew; Mrs. Eva Cole, Skiatook, Oklahoma. Lillie Adsit died at the age of twenty-seven years. Besides her children the deceased is survived by her husband, several grandchildren, and a host of friends. The family moved from Ohio to Kansas August 10, 1884, remaining in that State ten years, then moving to Terilton, Oklahoma. In 1918 they moved to Skiatook, where they remained until moving to Depew, Oklahoma, in the fall of 1928. Mrs. Parshall united with the church at Terilton September 2, 1904. She died at Depew, February 24, 1930. Funeral services were conducted by William Bath at Depew Methodist Church. Interment was in Tulsa Cemetery.

KILPACK.—John James Kilpack was born May 20, 1863, at Council Bluffs, Iowa, and died March 17, 1930, at his home in Logan, Iowa. September 11, 1887, he was married to Georgianna Chapman at Neola, Iowa, and for about four years they made their home in Pottawatomie County. They then moved to the homestead in Harrison County, where six children, Ernest A., William J., Mrs. George Carlile, Mrs. Joshua Carlile, Walter, and Mabel, were born and grew to manhood and womanhood. Besides his companion and children he leaves to mourn his passing thirteen grandchildren; three sisters: Mrs. Moider Clark, Mrs. Louisa O'Neill, and Mrs. Fred Driver; and two brothers: David and Frank. One brother, William H., preceded him in death about a year ago. November 1, 1914, he was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints and was a faithful and consistent member the remainder of his life. The last few weeks of his life were spent in his new home in Logan, Iowa, where the family moved from the farm in February of this year. A host of friends mourn with the family the loss of a loving husband and father, a kind neighbor, and faithful friend. Services were held at the Latter Day Saint church in charge of W. R. Adams, assisted by Fred A. Fry. Interment in the Logan Cemetery.

Zuelsdorf was in charge. Brother J. E. Walters, of Carlton, offered the invocation.

Pastor A. C. Bundy spoke on the six fundamental principles of the gospel as enumerated in the 6th chapter of Hebrews that evening. Brothers Sam Case, P. G. Schnuckle, and J. E. Walters, of Carlton, were behind the sacred desk in the morning.

Our thoughts are upon the Centennial Conference, some contemplating attendance. With our church building soon to be completed, decorated, and put in fine shape for the advancement of the work of the Lord, we are looking forward to a greater ingathering of souls than we have enjoyed heretofore.

Brother George Miller, Dixon, Missouri, and Brother E. W. Davis, Hayden, Missouri, have learned of the recent inquiry of Brother Connelly concerning location of Saints in vicinity of Dixon, and invite him to write to either of them.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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## Notice to Conference Visitors

Any who are interested in buying or renting real estate, can see me or write me.

MRS. A. V. TREGO

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No. 60. One-hundred-and-one-acre farm, 35 cultivated, 20 acres bottom land, one acre strawberries; other fruit. Three-room box house, small barn, well in yard. Three miles to state highway. Egg, poultry, and cream market. Thirteen miles to Ava. Price \$1,500. Terms \$450 cash; balance easy.

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### LDS Studio Program

Until further notice the following schedule of broadcasting from the L. D. S. Studio in Independence, Missouri, will be carried out:

Sunday morning:

7.00 to 8.00 "Heroes of the Church," Columbia Chain program.

8.00 to 8.30 Bible Study, U. W. Greene.

10.00 to 10.30 Community Church, A. B. Phillips.

Sunday evening:

3.00 to 4.00 Cathedral Hour, Columbia Chain program.

6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.

10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

### Daily Devotional Service

7.30 to 7.45 Morning devotional service (Columbia).

7.00 to 7.15 Tuesday and Thursday, Table Talk, by Ralph W. Farrell.

## Lost

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No. 4. A South Texas Ranch of 536 acres, near the Gulf Coast and not far from the Rio Grande Valley counties. A big bargain.

No. 5. A fine 20-acre tract just in the edge of Hereford, Texas.

No. 6. Two large fine building lots in Hereford, Texas.

No. 7. A six-room modern home in Independence, Missouri, only five blocks west of Auditorium Building. Hot water heat and large sleeping porch. Over an acre of ground. Lots of fruit.

For full particulars and prices, either write or see me while at Conference.

**R. B. TROWBRIDGE, Trustee and Owner**

825 West Maple Ave. Independence, Missouri  
(Two blocks north and ½ block east of Auditorium.)

**For Sale**

Independence suburban home, 6 rooms and bath, new; 82x260; ½ block street car. Lights, gas, water, fruit, garage, and henhouse. \$1,000 cash, balance first and second mortgage at 6 per cent. Second mortgage payable \$30 per month and interest. Address

H. E. LAMBERT  
1707 Claremont Ave. Englewood Sta., Independence, Mo.

**Special Notice to L D S**

I will continue special cut prices on meats and groceries during conference to aid you in caring for your conference visitors.

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 No. 4. New 5-room bungalow, \$3,500.  
 No. 5. Lot 60x150, 2-story house, garage, lots of fruit, \$4,250.  
 No. 6. Modern 5-room bungalow, \$3,200.  
 No. 7. Lot 45x125, all modern bungalow, \$3,250.  
 No. 8. 6-room bungalow, \$5,500.  
 No. 9. 5-room modern bungalow, \$4,500.  
 No. 10. Lot 44x165, 5 rooms, all modern, \$4,250.  
 No. 11. Lot 75x148, 2-story house, \$4,500.  
 No. 12. Lot 50x165, 6-room bungalow, \$3,000.  
 No. 13. Lot 50x165, 6-room bungalow, \$6,000.  
 No. 14. Lot 50x138, all modern 8-room house, \$5,000.  
 No. 15. Lot 40x140, 2-story house, all modern, newly decorated, fruits, \$4,500.  
 No. 16. Lot 50x150, 8 rooms, all modern, \$7,000.  
 No. 17. Lot 50x135, new 3-room stucco, \$5,000.  
 No. 18. Lot 50x145, 6-room all modern, \$5,000.  
 No. 19. Lot 75x200, 2-story house, lots of fruit, and other buildings, \$3,600.  
 No. 20. Lot 50x140, beautiful 5-room bungalow, \$5,000.  
 No. 21. Lot 42x82, beautiful large house, \$6,000.  
 No. 22. Lot 50x136, all modern, 5-room bungalow, \$6,000.

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 No. 24. 10 acres, unimproved, \$3,500.  
 No. 25. 18 acres, good for acre tracts, \$11,700.  
 No. 26. 4 acres, with beautiful house, \$10,000.  
 No. 27. 5 acres with 5-room modern bungalow, \$15,000.  
 No. 28. 12¼ acres, unimproved but well fenced, \$8,825.  
 No. 29. 15 acres, on Highway No. 40, \$15,000.  
 No. 30. 5½ acres, well improved, 7-room house and other buildings, \$16,000.  
 No. 31. 10 acres, partly improved, 2 miles from court house, \$7,000.  
 No. 32. 3 acres, good improvements, \$4,000.  
 No. 33. Good oil station and 2 houses, clearing \$250 a month.  
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The Officers and Directors

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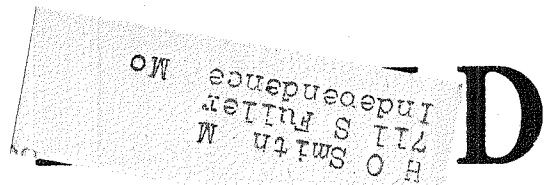
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# THE SAINTS'



OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAYS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 77

Independence, Missouri, April 16, 1930

Number 16

## The Week at General Conference

The readers of the *Herald* received last week the story of the auspicious opening of the General Conference of the Centennial Year, of the many thousands who thronged the huge Auditorium in two Sunday morning meetings to take part in the communion service, of the afternoon of meetings and greeting of old friends, and of the Centennial Oratorical Contest in the evening. They read also of Monday's fine beginning for the class work, and of the business session, with the full text of President Smith's splendid message to the General Conference and to the church. Among the last items noted was the Monday night meeting, "*Official Night*," bringing a welcome to the conference from city and state officials.

### *Affairs of Tuesday*

Perhaps it is fortunate for the secretaries and workers at conference that all visitors do not arrive and attempt to register on the same day. At any rate, registrations continued at a lively rate on Tuesday. With much of their visiting done, greater numbers of the people turned their serious attention to class work and fewer of them were found congesting the large lobby of the Auditorium. The institute classes all noticeably increased their numbers, and the registrations for the class work were approaching the high mark of nearly thirteen hundred, which they were to reach before the first week was over. These people have made an average of more than three classes per person each day.

Anyone looking in at the Auditorium might suppose that the visitors were neglecting everything else for class work. However, lest it be supposed that they had become fanatics for education, let it be understood that the same visitor would have found the Stone Church filled to overflowing at the very same hours, with people attending the devotional and preaching services. In the prayer meetings a splendid spirit of testimony and consecration prevailed, and at almost every meeting one could see unmistakable evidences of spiritual power. Great numbers of people trudged between the Stone Church and the Auditorium, participating alter-

nately in class work and in devotional exercises. The people have thus struck a fair balance between the educational and the spiritual aspects of the conference work.

### *An Important Recommendation*

The report of the Church Statistician, Elder Carroll L. Olson, provided Tuesday's business session with some of its most important discussion. Brother Olson's figures tend to show that about one sixth of the church membership are not associated with any branch, and do not have the privilege of regular attendance at church. There is, on that account, a high rate of loss among them. Brother Olson therefore made the following suggestion:

It is our recommendation that wherever possible members of the church should locate in the vicinity of regularly organized branches and should avoid making their residence where it will be almost impossible for them to attend services regularly. When persons are moving from one town to another, or seeking a new location for their family in which to find better opportunities for employment, we suggest that they keep in mind the desirability of moving into the vicinity of a branch of the church where they may have the benefit of the association with the Saints and may also make their contributions to the onward progress of the church.

Apostle J. F. Curtis moved and Apostle M. A. McConley seconded the adoption of this recommendation. Its importance was made emphatic in the discussions of Bishop A. Carmichael and Apostles Curtis and Gleazer. L. S. Wight moved and B. E. Brown seconded the following amendment: "We strongly urge that no such moves be made without consultation with properly constituted stake, district, and branch authorities." This amendment carried, and the motion as amended prevailed. This important move for the integrating of our people and the strengthening of the bonds that tie them together should be carefully observed by the Saints, not only as a spiritual measure, but also as a rule of practical wisdom.

### *Morning Services at the Stone Church*

The regular morning program for the first week at the Stone Church will be of interest to *Herald* readers. From 7.30 to 8.30 Apostle R. S. Budd conducted devotional services. Bishop J. A. Koehler lectured on "*Community stewardships*," from 8.40 to

9.40. Another regular devotional period under President Frederick M. Smith was held from 9.50 to 10.50. Each morning from 11 to 12 the pulpit was occupied by a different speaker at the preaching service. Large crowds attended all of these services, and during the later morning hours the church was filled to capacity.

#### Other Tuesday Events.

An international program under the direction of President Frederick M. Smith attracted an audience of more than six thousand to the Auditorium Tuesday evening, while Saints from various lands participated in the activities. At the same hour Apostle D. T. Williams occupied the Stone Church pulpit, speaking on "*The challenge of the second century*," a subject continued from Monday to Wednesday by him.

#### Wednesday

The principal part of the discussion for Wednesday centered around the budget submitted by the Board of Appropriations and the resolution accompanying it. Due to a mistake in the minutes, the body labored under a temporary misapprehension, which was cleared up so that the recommendation of the board was adopted Friday.

Interesting features not having to do with business were presented at the business session. Apostle E. J. Gleazer presented Howard Harpham, a fourteen-year-old member of the priesthood who acts regularly as a preacher for the branch at Seiling, Oklahoma. Apostle J. F. Garver presented Elder James McKiernan, who has been an active member of the priesthood for sixty-one years. Elder C. Ed. Miller brought to the stand framed pictures of the late Joseph Smith and of Frederick M. Smith to be presented to the church, the making of which had been financed by the Laurel Club. He also presented many other fine historic paintings, the framing of which they had financed, and spoke of the fine work of this club. The members of the Laurel Club, attired in the uniforms in which they had been hard at work in the basement to serve meals to the conference visitors, were seated on the platform. Sister T. J. Watkins made the first speech of presentation of the picture of Joseph Smith, and afterward requested President Elbert A. Smith to present the picture of President Frederick M. Smith, which he did. President Smith received the pictures in behalf of the church.

An incident of the evening, in addition to the continued services previously mentioned, was the reception in the church offices, during which throngs filed through the rooms and were met by the officers in their places of business.

#### Thursday

By Thursday the classes in the Auditorium had very nearly reached their maximum size for the week. At the motion of Elder James W. Davis, and the second of Elder E. A. Curtis, the conference voted to send congratulations to Sister Marietta Walker at her home at Brea, California, on the passing of her ninety-sixth birthday. The Mother's Quartet was invited to sing Patriarch J. T. Gresty's arrangement of "*Come, sweet Comforter*." Their rendition was beautiful.

The important event of Thursday's business was the discussion of the report of the Bishop. In behalf of the Presiding Bishopric, Bishop Mark H. Siegfried occupied the tribune, explaining the report, and answering all inquiries. He was able to set at rest a number of false rumors that, apparently set afloat by persons unkindly disposed toward the church, had caused concern to some of the members. It appears that the financial condition of the church is sound and that there is nothing to worry about if the members continue to do their duty.

The report of the Bishop was formally adopted.

The event of the evening was the Sanitarium program in the Auditorium. A review of the past work was made, and an announcement was made of the plans for a new building to meet the very urgent needs and to extend the usefulness of the institution. At this meeting occurred the graduating exercises of the Class of 1930, School of Nursing at the Sanitarium, Elder John W. Rushton being the speaker. At the same time Elder Richard Baldwin began a series of sermons on "*The spirit of the second century*," at the Stone Church.

#### Friday

The budget recommendations of the Board of Appropriations were adopted after brief discussion. The following recommendation of the board, concerning construction on the Auditorium, was adopted:

It is the opinion of this council that no further constructive expenditures should be made on the Auditorium until the general fund has been reimbursed, and that the Presiding Bishopric be authorized to expend on the Auditorium such funds only as shall be thereafter contributed.

The Board of Appropriations made the further recommendation, of significance to all departments and associations of the church required to make financial statements:

Resolved, That hereafter all departments and church associations making business or financial statements to the church, shall file their annual reports with the Presiding Bishopric at such times as may be designated by that quorum, in order that all the business of the church may be embodied in the annual report of the Presiding Bishopric.

The resolution was adopted. The report of the Quorum of Twelve brought extensive discussion from Apostles F. H. Edwards, R. S. Budd, J. F. Curtis, and E. J. Gleazer.

The event of the evening was the Graceland College program at the Auditorium. The A Cappella Chorus, with Miss Mabel Carlile as director, gave a program in two parts, the first of sacred music, the second of secular music. Their performance was highly finished, a great credit alike to Graceland, to the performers, and to Miss Carlile. Intermediate between the two parts was the appearance of the Lamoni-Graceland Orchestra under the leadership of Joseph H. Anthony. Their work was also of a very high order. After the program steps were taken to begin plans for the formation of the Graceland Alumni Association. Then all old Gracelanders adjourned to the basement of the Auditorium, where there was a combined reception, song fest, and "pep meeting," during which many old friends met.

#### *Saturday*

What was perhaps the most important single piece of business to be transacted by the conference, from the viewpoint of church administration, was passed on Saturday. It was the acceptance of the report of the Department of Religious Education and the adoption of its recommendations. The whole plan embodied in the recommendations was fully treated in the February issue of the *Departments' Journal*, and in a six-page folder that included very much the same material which was sent to pastors. A condensed form was printed on a single leaf and distributed to the delegates and ex officios at the Saturday session in order that everyone might understand the proposal. Readers are advised to look for further material on the measure, now that it has passed, in the church publications, particularly in the *Departments' Journal*.

The recommendations, presented for the benefit of readers of the weekly *Herald*, were as follows:

We recommend: That the vertical lines which have separated the Department of Sunday School, Department of Women, and Department of Recreation and Expression be erased and that the activities of these departments be merged into one department, to be known as the Department of Religious Education. It is in accordance with the spirit of this recommendation that the work heretofore directed by these three departments shall not only be unified into one department, but that the work of this newly created department be closely integrated with the total program of the church.

That the administration of this Department of Religious Education be left to a staff consisting of the following: A Director of Religious Education, for the present a member of the First Presidency; an Associate Director; a Supervisor of the Young People's Division; a Supervisor of the Children's Division, it being understood that these officers shall be ratified by the General Conference.

That this staff shall work closely under the supervision of the First Presidency, and that it make every effort to corre-

late and integrate its activities with the activities of all other phases and departments of church endeavor.

That this staff, working in cooperation with the general officials of the church, take such steps as are necessary to reorganize the work of religious education in stakes, districts, and branches in accordance with the above plan, it being understood that these changes shall be brought about only as found wise and practicable and as conditions in the various stakes, districts, and branches would seem to justify.

That this department be financed out of the general church budget, as are all other fields of general church endeavor.

The proposal to adopt the report brought lengthy discussion, most of it favorable. When the vote was taken, there was no doubt about the reception of the proposal, for there were hardly any dissenting voters to be seen.

A feature of the business meeting was the presentation by Sister Lizzie Victor, a delegate from the Hilo Branch in Hawaii, in behalf of the Women's Department of that place, to the Women's Department here, of a letter opener made of koa wood, the Hawaiian hardwood; in behalf of the Women's Department of the United States, mainland, Sister Blanche Edwards Mesley received the letter opener, and responded warmly to the simple but eloquent words of the Hawaiian sister.

Saturday evening was set aside for an "At Home" for the Independence Saints and their guests, while the Oratorio Chorus practiced for the Sunday presentation.

#### *Sunday*

The day was just another repetition of the beautiful spring weather which has characterized the entire conference. Automobiles arrived from near and far as the day advanced. A trip to the parking places and streets adjacent to the Auditorium found license tags from thirty-two States of the Union and from Ontario.

Many from adjacent States, such as Kansas, Nebraska, Iowa, and even Illinois, were just in for the Sunday.

#### *Stone Church*

The day opened at 7.30 with a young people's prayer meeting under the direction of President McDowell, assisted by younger men. No other service was held at the Stone Church during the morning.

In the afternoon a refined musical program was rendered from 2.30 to 3 o'clock.

Patriarch Frederick A. Smith spoke at 3 o'clock. His sermon will be published in the *Herald* later.

Apostle Paul M. Hanson spoke in the evening, using stereopticon illustrations on the subject, "Among ancient American cities."

#### *Other Churches*

Walnut Park Church presented Apostle J. A. Gillen in the morning and Elder Eli Bronson in the evening service.

Liberty Street Church gave its attendants Elder J. F. Sheehy in the morning and Apostle J. F. Curtis for the evening hour.

Kansas City Central Church heard Elder James W. Davis in the morning service.

Memorial Hall, Independence, held a service for the young people's division of the church school from 9.30 to 10.30 a. m. In the evening Elder John W. Rushton was the speaker.

#### At the Auditorium

President McDowell addressed the adult division of the church school from 9.30 to 10.30 in the morning.

The 10.45 to 12 o'clock preaching service was broadcast. President Frederick M. Smith made the address, using the subject assigned to other speakers in the various services of the city for the morning hour, "*Retrospect.*" The address was a masterpiece in thought and spirit. *Herald* readers will find it in a later number.

In the afternoon President Elbert A. Smith addressed the large congregation. Though somewhat overtaxed and physically under par, President Elbert A. delivered an important and appreciated message. This also will be given in a later number of the *Herald*.

A vesper service from 6 to 7 o'clock was relayed from the L. D. S. studio to the Auditorium.

#### The Oratorio, "*The Course of Time*"

The first rendition of Patriarch John T. Gresty's transcendent work, *The Course of Time*, was a drawing card of the Sunday activities. Long before seven o'clock the huge auditorium began to fill. The foyer was crowded. Parties assembling, and arrangements being made for the enjoyment of the evening.

An inspiring sight greeted those who arrived close to the hour of opening. The huge choir of nearly seven hundred, the men in black and the women in white, arranged so that the white bordered and surrounded the black was beautiful. On the platform were assembled the orchestra, the special part singers, and the soloists, another wonderful picture. The great room, filled with an expectant audience, completed the picture.

The composer-conductor, John T. Gresty, was warmly greeted as he took his place and reached for his baton. From the first it was apparent that a master was in charge, and all went well. The more than six thousand witnesses sat for three and one half hours, and at the three periods where applause was permitted, broke forth in torrents of approval and admiration.

Press stories descriptive of this evening's program were full of compliment. It was the day of John T. Gresty's triumph. The work he accomplished in composing, organizing, and producing *The Course of Time* marks him as an unusual man of great artistic and deep spiritual senses.

One went from the Auditorium after eleven o'clock on Sunday night in deep thought aroused by the performance of a masterpiece of human conception of the works of God.

#### Monday

Monday was very largely Graceland's day at the business session. The A Cappella Chorus sang a number of songs with lovely and brilliant execution. The youthful singers were fine to behold, and their intensity, their spiritual earnestness, their almost sacrificial effort to give their best to their songs, lifted the audience with them and brought them round after round of generous applause. President G. N. Briggs delivered a worthy justification of the college, and there followed a series of splendid tributes to the institution from Mrs. B. M. Anderson, George Lewis, Alice Chappelow, and Bishop E. L. Traver.

At the resignation of Mrs. Blanche Edwards Mesley from the Board of Trustees, Mrs. B. M. Anderson was elected to fill the vacancy.

The date of the next General Conference was set for October 6, 1931.

A series of lectures on the subject, "*The ministry of beauty,*" was begun in the Stone Church by Elder John W. Rushton. At the eleven o'clock hour a series of sermons on the church in foreign lands was begun with an address by W. H. Chandler, president of the Northern District of England, on the subject, "*The church in England.*"

The second rendition of the magnificent oratorio, *The Course of Time*, was given to a large audience in the Auditorium. Patriarch J. T. Gresty, composer and director, received a tribute and a cash present from the members of the chorus, and the congratulations and gratitude of all who had the privilege of hearing. For the benefit of those who had heard the oratorio Sunday, Elder William Patterson preached at the Stone Church in the evening on "*The message of the second century.*"

Work, responsibility, and duty! These are the three great joy bringers of the world. Happy is the man who has learned to know the value of their gracious ministrations. He will no longer turn away from their benign presence, but will walk with them hand in hand, the flowers of true happiness blooming always about him.—*Young People.*

## Decease of Marietta Walker

April 10 the business session of the conference instructed the Secretary to transmit the good wishes of the church and its congratulations to Marietta Walker, visiting at Brea, California, for that marked her ninety-sixth birthday.

This remarkable woman had accomplished much for the church in the days of her strength. She had retained many of her faculties, and much power of mind, as well as spirituality. It was fitting that the church should thus recognize her.

Sunday, April 13, as the Saints were assembled in the Auditorium for the morning service, word came that the day following her birthday Sister Walker had finished her earth life, peacefully passing to the great beyond. As the fact of her demise was announced an assemblage of nearly seven thousand Saints stood silently for a few moments to honor her memory.

As a public benefactor it would be difficult to designate her greatest accomplishment. It was her mind and hand which conceived and set in motion *Autumn Leaves*, the church magazine. Her energy and comprehension established the Christmas Offering. Her conception of the part of women in the work of the church has been accepted and made the basis for women's activities. She has given personal attention to the development of several of the present-day strong men in the councils of the church. She was one of the strong elements in establishing Graceland College. All of this and more.

Her body is being taken to Lamoni, Iowa, which was her home for nearly half a century. It will be interred in the beautiful city of the dead at that place. Funeral services are to be held Thursday morning at half past ten at the Brick Church in Lamoni, with James W. Davis as speaker. A memorial service will be held at the Stone Church in Independence at the same hour.

The church honors the life and mourns at the death of Marietta Walker. R. J. L.

## "Not Much Done"

One sometimes hears, from some who have fed upon the rich food of excitement at former conferences, that at the Centennial Conference there has been "not much done." This is, of course, an unfortunate view of the purposes of conference, as well as a thought contrary to the facts.

There is an old proverb: "No news is good news." It offers us a piece of wisdom at this time. It is at times of sickness in families that letters fatten and

telegrams fly thick and fast. In communities and nations, it is in times of trouble, disorder, and uncertainty that the newspaper headlines grow tall and the special editions appear. A time of peace and public or family health is a time of regularity, of order, and of stability. There is little occasion for news.

Of course it is to be expected that some few persons will never be satisfied with things as they are. Those who continually adjust the machinery of life find it continually out of adjustment. The car owner who is always "tampering the gadget" for the sake of tampering, rarely has a car that gives really satisfactory service.

It is so with the church. Things are running pretty well in general, if we compare our condition with that of any other period. Therefore we believe that the idea that "not much has been done" is an unfortunate view of the church.

Furthermore, this view is contrary to the facts. There have been several pieces of legislation of extraordinary importance.

The resolution to prosecute the missionary work with more vigor than ever before will put us back (or should do so) in the front ranks of the missionary churches.

The resolution based on the report of the Statistician, to encourage the settlement of moving Saints in communities where they may have regular privileges of church attendance, is a move, as one of the apostolic quorum suggested, in the direction of using our branches and groups as bases from which to conduct regular missionary campaigns, and is an indication of a change of policy of great importance and unquestionable wisdom. It is a move to quit producing the unhappy figure known as the "isolated Saint" and to put him where he may have church privileges.

Furthermore, the recognition by conference legislation of a change in the organization of our local branches that has been under experiment and observation for some time among some of our congregations is a move of the most profound importance. It restores the solidarity of the church which was gradually relinquished in the excess of independent organization.

It may be true, as some people say, that some of the speeches on the conference floor have been dull, tedious, pointless, irrelevant, and without effect; but that is inevitable in any conference, and this conference has had but few of them.

We have suffered very little from cases of pure obstructionism. The alarmists have had little support on the conference floor, and in the voting they were "sunk without a trace." Heaven, it is to be

hoped, provides an unrestricted rostrum for some of the firebrands of former years, and other organizations have conveniently received a number of those who are still active in this life. The few that remain provide more amusement than trouble.

Our legislative acts have not been numerous, but they have been of large effect and of great importance.

And, if we may dare to venture the bold suggestion from an observation of our State and National Governments, it is not in legislative activity that a government fails or succeeds, but rather in administration. The administration needs but the word from the legislative assembly to go ahead, the vote of confidence. It carries the responsibility.

We pit our faith, so far as we should pit our faith in human agency, in our administrative officers: in him who is the divinely called and appointed prophet and at the same time the elected President of the church. We pit our faith, so far as we should, in his Counselors. We pit our faith similarly in the other leading officers of the church. We place our faith, and do not remove it, so long as it appears that they act in good faith under the divine appointment of their office and calling for the good of the work, and not for increase of personal power or reward or vainglory.

Those who cry to us, "Trust not in the arm of flesh," often mean that we should not trust some other man's flesh, but should trust theirs. There is little use in change of earthly agents for the mere novelty of change.

L. L.

When we turn to the scientists they tell us that they are abandoning the idea of a universe whose basic constituency is atoms, hard, like billiard balls, in favor of electrons, or organized force or energy centers. This new conception seems to be turning the scientific mind of the age from a materialistic conception and explanation of our universe to a spiritual interpretation. "Materialism as a philosophy is vanishing, for matter itself is vanishing." It is easier to step up from force centers to an immanent God than it was to posit a Creator of a hard material world out of nothing. It is no wonder, then, that as Doctor Milligan tells us, there is a definite turn of the tide of scientific thinking away from agnostic materialism to God.—*E. Stanley Jones, in The Christ of Every Road.*

# NEWS AND LETTERS

## Independence

### *The Centennial Conference*

In special events the Centennial Conference has passed its second peak of interest—the renditions of the oratorio *The Course of Time*, composed and conducted by Evangelist John T. Gresty, of Australia. On the first Sunday night of the conference occurred the Centennial Oratorical Contest; the second Sunday evening and again on Monday the oratorio attracted conference members, townspeople, and musicians from Kansas City. This week interest is climbing to the presentation of the great centennial pageant *Fulfillment*, written by Sister Alice Mae Burgess, and to be presented by the White Masque Players of Independence and their many friends and helpers.

*The Course of Time* is the culmination of twenty-seven years of study and work on the part of the composer, and for a year almost a thousand musicians and singers living in various parts of the United States, Canada, England, and Australia, have practiced it. The members of the oratorio choir and orchestra availed themselves of every opportunity during the first week of conference to rehearse.

It is estimated that seven thousand heard the oratorio Sunday evening, mostly out-of-town people, Independence citizens having been requested to attend on Monday night in order that all conference visitors having to leave early in the week might have opportunity to hear the magnificent composition. Though the crowd on Monday night was not so large, it was quite as enthusiastic as the assemblage on Sunday night.

The chorus of seven hundred voices and the orchestra of one hundred pieces combined to ably present six beautiful choruses. And numbers by a male chorus, the Wahdemna Choral Club, of Independence, the Graceland A Cappella Chorus, and the orchestra were splendidly given.

The work of the soloists was brilliant and evoked many favorable comments. Soloists on Sunday night were: Miss Amy Glassford, soprano, New York; Mrs. John Zimmermann, jr., contralto, Philadelphia, Pennsylvania; Mr. Eugene Christy, Lawrence, Kansas, tenor; Mr. Arthur Oakman, tenor, London, England; Mr. James R. Houghton, baritone, Boston, Massachusetts; Mr. Colin Ferrett, bass, Sydney, Australia. Duet by Marcella Menge Clark, Graceland College, Lamoni, Iowa, and Mrs. John Zimmermann, jr.; organist, Mr. Robert Miller, Independence, Missouri; pianists, Mrs. Mildred Connelly, Kansas City, Missouri; Miss Anne Self, Omaha, Nebraska, and Mr. George Miller, Independence. On Monday night soloists were: Nelle Atkinson Kelley, soprano, Omaha, Nebraska; Mrs. John Zimmermann, jr., Philadelphia, Pennsylvania; Mr. George Anway, tenor, Independence; Mr. Arthur Oakman, tenor, London, England; Mr. Eugene Christy, tenor, Lawrence, Kansas; Mr. James R. Houghton, baritone, Boston, Massachusetts; Mr. Colin Ferrett, bass, Sydney, Australia. The duet by Miss Lilly Belle Allen, Independence, and Mrs. S. A. Burgess, Independence. Organist, Mr. Robert Miller, Independence. Pianists: Mr. Wayne Cooper, Independence; Mr. George Miller, Independence; Miss Rae Lysinger, Lamoni, Iowa.

Of the oratorio the *Kansas City Times* has to say: "Only a church that is very much alive could produce a new oratorio so deeply religious in character. *The Course of Time* is more than an oratorio, for in it the composer has attempted to gather into a single work a vivid conception of the passing centuries and all they have meant to the Christian religion."

At the close of Sunday's performance Conductor Gresty was presented a beautiful lei by a little boy from Hawaii and a basket of flowers by the little daughter of Apostle and

It is impossible to believe that the sort of man that Jesus was and the sort of Spirit that Christ is, can fail at last to win mankind.—*Dwight Bradley.*

Sister M. A. McConley. On Monday evening he was presented a purse of more than two hundred dollars by the Oratorio Choir and Orchestra.

Sunday's program for the conference was full of splendid meetings. Sunday schools were conducted in all the churches in Independence, there being special lecture sessions for the young people at Memorial Hall and the adults in the Auditorium.

"Retrospect" was the theme of President Frederick M. Smith at the morning preaching hour at the Auditorium, when he addressed approximately seven thousand people. That the members of the church have during the past century realized they have a distinctive message to bear to the world and have through faith gone forward against all obstacles to build the great church which now exists is the belief of the President. Music at the morning hour was by the A Cappella Chorus of Graceland College and the Wahdemna Choral Club, of Independence, conducted by Mabel Carlile and Paul N. Craig.

At the same hour services were conducted at Walnut Park Church, where Apostle J. A. Gillen treated the theme "Retrospect," and at Liberty Street, where Pastor J. F. Sheehy preached. Central Church in Kansas City, Missouri, had for its speaker on that theme Elder J. W. Davis.

In the afternoon at three o'clock President Elbert A. Smith spoke to the congregation at the Auditorium on "Treasures old and new," the Centennial Choir, led by Paul N. Craig offering musical support. Assisting soloists were Nina Grenawalt Smith, Mrs. Frances Norris, and George Anway. Simultaneously a preaching service occurred in the Stone Church, Presiding Patriarch Frederick A. Smith being the speaker. An excellent musical program was rendered by visiting and local musicians.

Evening services consisted of the oratorio at the Auditorium, an illustrated lecture "Among ancient American cities," by Apostle Paul M. Hanson, at the Stone Church; preaching by Apostle Clyde F. Ellis, Walnut Park; preaching by Apostle J. F. Curtis, Liberty Street Church, and preaching by J. W. Rushton at Memorial Hall.

During last week and the early part of this week throngs of people have gathered at the Stone Church to attend the two devotional services held each morning and the eleven o'clock hour when speakers from widely separated States have presented the following themes: "Missionary passion," "Pastoral devotion," "Twice born men," "Zion's homes," "Divine communion," "Creative fellowship," "The church in England," "The church in Scandinavia," and "The church in the South Seas."

Though meetings have been conducted at the Auditorium every night with the exception of Saturday, which was at Home Night, preaching services at the Stone Church have interested many. The first three evenings of the opening week Apostle D. T. Williams preached on "The challenge of the second century" as a part of the conference theme "A faith for the second century." On Thursday, Friday, and Saturday evenings Elder Richard Baldwin spoke on "The spirit of the second century." Monday evening "The message of the second century" was the theme of Elder William Patterson, and "The goals of the second century," was the topic of Bishop M. H. Siegfried last night and will occupy his attention tonight.

Numbers of visitors have gone home, but there are others arriving every day to be here at the close of the Centennial Conference. The devotional services are inspiring, the classes instructive. Business meetings each week-day afternoon have interested all and have been productive of constructive legislation. Surely the General Conference which is now drawing to a close will mean much of encouragement, of help, and of benefit to many thousands of Saints throughout the world.

## Columbus, Ohio

Second Branch, Rinehard and Twenty-second Street

April 1.—Sacramental service March 2 was in charge of R. E. Madden assisted by J. E. Matthews. The Spirit of the Master was present, and we felt it good to be in the house of the Lord. J. E. Matthews preached in the evening, taking for a theme "The Book of Mormon."

Presiding Patriarch F. A. Smith preached at the morning hour March 9, reading for a lesson a portion of John 4. Bishop H. E. French was the evening speaker. As a reading he selected verses from Acts 17.

The Women's Department met March 13 in the social room of the church to enjoy a potluck dinner at noon. Twenty-four were present. A new member, Katherine Stratton, was welcomed to the department. Sister C. H. McMillin taught the civic lesson. A paper "Gems of thought" was read by Mina Turvey.

G. H. Kirkendall preached in the morning March 16 on the text, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 16: 25.

C. W. Clark, pastor of First Branch, preached in the evening, taking for a theme "Ancient America."

Missionary John R. Grice started a short series of meetings March 19, to continue over Sunday, March 23. His sermons were most instructive.

Doctor W. B. Reeves was the chosen speaker the morning of March 23. For a theme he used "Why do we go to church?" In the evening Brother Grice discussed "Citizenship."

District President A. E. Anderton occupied the evening hour March 30. For a text he read: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church."—Matthew 16: 18.

At 6.30 two children were baptized by R. E. Madden, Mildred Sensabaugh and Margaret Thomas. They were confirmed by A. E. Anderton and J. E. Matthews.

A. B. Kirkendall met with the congregation March 23. He was visiting his daughter, Marjory, who is recovering from a very serious operation.

## Rolla, Kansas

March 26.—The Saints were called together for a special business meeting March 23 at two o'clock at the home of Brother and Sister Frank S. Clinesmith. First the communion service was had, giving the members their first opportunity to partake of the sacrament since December. Testimonies were given and several songs sung; then the order of the meeting was changed to that of business, continuing in charge of Brothers Wooten and Mettlen.

We had been without a branch president since 1925, and no missionary was here until Brother Harvey V. Minton came in 1927. All present were in favor of reorganizing branch meetings, and Sister Harriett Williams made a motion which was seconded by Brother Roswell Ward, that the branch be set in order, which meant the election of officers. Brother Ed. E. Mettlen was unanimously elected branch president; Sister Ethel Hjort was unanimously reelected secretary; and Brother Frank Clinesmith was unanimously reelected treasurer. Sister Rena Coen was reelected chorister; Brother Elver Clinesmith, auditor. Brother Mettlen then made a short talk which was followed by the song, "I'll go where you want me to go." An instructive talk explaining the work of the church was given by Brother J. W. Wooten.

Sunday school officers were then chosen: Superintendent, Edgar G. Coen; assistant superintendent, Ed. E. Mettlen; secretary, Elver Clinesmith; chorister, Sister Coen. The Sunday school funds are to be handled by branch officers. It was decided to hold Sunday school in the homes until

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we get a permanent place to meet, conducting services four Sundays in each place decided upon by the school beginning the first Sunday in April at the home of Brother and Sister Clinesmith. The session will open at ten o'clock.

An oblation was taken during the sacramental service. More than four dollars was given. There were twenty-seven present.

Brother J. W. Wooten preached an hour following the meeting and has preached Monday and Tuesday evenings. Tonight will be the closing service, for Brother Wooten must return to Wichita. We are glad to have him with us. His talks on stewardship have been interesting and enlightening. Some nonmembers have been present at each service.

## Niagara Falls, Ontario

March 7 marked the return of District Missionary B. H. Doty. This being our night of Department of Recreation and Expression session, we planned a surprise party for our brother. A most enjoyable evening was spent by all. We also had on this occasion Elder W. H. Chandler, president of Northern District in England.

Sunday, March 9, was a beautiful day. Sunday school commenced at ten o'clock and was followed by an inspiring prayer service at eleven.

A musical program given by Mr. Tackwell and his orchestra at the evening service proved a very acceptable change. His orchestra is composed of young boys and girls.

Elder Doty preached four nights in the church, commencing March 10. The services were greatly enjoyed.

Under the leadership of Sisters George Towers and Mary Collins, the Oriole Girls presented a program and held social evening March 26. The program was a credit to those who performed and those responsible for the training of the girls.

Several Saints are planning to be at the Centennial Conference. We pray the Lord will richly bless his people who will be gathered together for the notable event.

## Sperry, Oklahoma

After many weeks of delay on account of bad weather a series of meetings was commenced here March 2. The house was full each evening, and on several occasions numbers were turned away. Brother William T. Bath labored under the influence of the Spirit, giving the people the counsel and instruction which were most needed. As a result twenty-two were added to the church.

As Mr. Robert Perkey was being conducted into the water the writer's mind traveled back a few years to a little white church at Jenks, Oklahoma, where he first met Mr. and Mrs. Robert Perkey. Little did he know at that time that the seeds of the gospel were falling on fertile ground. Mr. Perkey is one of the officials of the Prairie Oil and Gas Company. We give him with all the other new members a hearty welcome. Many of the newly baptized members are outstanding people in this community. Brother Bath wrote to Apostle E. J. Gleazer of the wonderful success he was having, and asked him to come. Brother Gleazer arrived and preached the last four nights, and through his efforts twelve new members will be added at once.

A reception was held at the close of the meetings for the new members. Pastor W. P. Rumsey gave the address of welcome, and the superintendent of the public schools made an interesting talk on how to live up to our ideals as church members.

The women of the branch are always finding some way to beautify the church home. Last week they added a new piano, as the old instrument has served its time. They also added a new drapery to the main auditorium, this costing several hundred dollars. They serve dinner to the teachers

every Tuesday and also lunch at the sales. Under the leadership of Sister W. P. Rumsey they find time to visit the sick and contribute their talent to the building up of God's church in this locality. They gave a play at the high school last week and received more than forty dollars as admission fees. They are a faithful group. May God continue to bless them with wisdom and knowledge.

The Sunday school is growing. We are handicapped for room now. Little did we think a few years back that we should see our new church filled to capacity as it is now.

The Religio is presided over by Brother Clois Stephens and Brother Russel Rumsey. Some very interesting classes are now being conducted. The young people are taking part in the activities of the church.

Brother Selma Stephens holds young people's sacramental meetings at 8.30 in the morning and reports a fine spirit. On Friday night the normal teachers' training class holds its meetings, much interest being manifested.

Pastor W. P. Rumsey was again elected a member of the school board with no opposition. Our people in this community are gradually taking the place they should occupy. May the church continue to grow everywhere as it has in Sperry, and may the Saints all work together.

We want to extend thanks to Brother Gleazer and Brother Bath for the wonderful work they have done.

## Deselm Branch

Near Manteno, Illinois

Attendance at church services is small owing to the scattered condition of the members and some indifference. However, the faithful workers are interested and busy.

The women, under the efficient leadership of Sister Pearl Pement, have been holding meetings every other Wednesday in the different homes. During the winter months the department held all-day meetings and invited the men. Splendid dinners have been served and the proceeds helped to swell the branch budget. The programs in the afternoons have been of high order.

Each month the historical play "Conversations," by Elbert A. Smith, are being presented as outlined in the *Herald*. Much inspiration has come from these programs.

Several young children attend Sunday school, and we feel our responsibility in trying to train them for service in the church.

February 17 Brother Andrew Robson, of Wilmington, passed to the beyond at Silver Cross Hospital, Joliet. He was born July 28, 1859, in Scotland and united with the church thirty years ago. Left to mourn are his wife, one daughter, and three granddaughters. The funeral was held in the Wilmington Presbyterian church, the Reverend A. E. Lehman officiating. Brother Robson was a contractor and builder. Twice he built chimneys on our church building that was burned and bombed, donating his service. He was highly respected by all.

Sunday, March 9, Elders H. P. W. Keir and O. A. Skinner, bishop's agent, visited our branch. They came to look over and appraise the damaged church property; they have a buyer for it. However, they will wait until after General Conference before any definite move is made.

We were pleasingly surprised to have here Brother Eklof and family, of Waukegan, Brother E. D. Rogers and family, of Sandwich, and Brother Lemere and family, of Bradley. Their visit made it seem like home-coming day.

Doctor A. W. Teel's health articles in the *Herald* are being read here with interest.

We would like to attend the Centennial Conference, but many of us can not. However, our prayers will be with the Saints as they assemble, that God will pour out his Spirit in rich measure over all.



## Plano, Illinois

March 30.—Several Plano members plan to go to General Conference. This number includes the Sunday school superintendent, the assistant, and two or three teachers. They expect to attend classes in the institute in an effort to become more efficient workers. Sister Grace Johnson started March 27, going by way of Lamoni to visit with her daughter, Irene, in Graceland, and accompany her to conference. Sister F. M. Cooper started early in order that she might visit in Chicago a few days.

There has been much sickness here this winter. Sister Hester Uselton passed away March 2. She had been a shut-in for three years, having suffered a broken hip. She was patient through her trial. Sister Uselton was the only one of her family to accept the gospel, but she was a member having strong faith. Sister Jennie Wildermuth has been ill all winter with asthma and bronchial trouble but is much better.

The Women's Department has been active this winter, helping to pay for the furnace and studying the *Doctrine and Covenants*. Three new members joined at the last meeting; two more expect to join soon. Four of these are not members of the church.

The Iris Temple Builders have been busy. They are sending some of their work to exhibit at conference.

Of late junior church has been held once a month. We hope it will do much good. At the January service Sister Doris Wildermuth, a teacher in Aurora kindergarten, gave a dramatization of the story of Samuel. This was much enjoyed by the children. They are *doing* things. We have much talent among our juniors and expect to help develop it.

Two of our young people who are in Graceland will sing in the oratorio. Our hearts and prayers will be with them, even if we are not privileged to hear them on the great centennial occasion.

The committee for the Easter program is active.

## Byrnsville, Indiana

It is well known to many of the missionary force that Byrnsville is an old Latter Day Saint stamping ground, and many are the missionaries who have labored there in the years past. It is the birthplace of Brother George Jenkins.

March 24 Elder J. O. Dutton began a series of missionary meetings there, lasting over Sunday, March 9. The attendance was good, and several of the nonmember neighbors showed interest in the services.

One day during his stay here, there was a "wood bee" for the benefit of Sister Renie Jenkins and her five children. Thirteen men labored to produce a woodpile, which made the widow smile with gratitude.

Brother Dutton was also authorized to work as an adjusting officer, and he was successful in getting several matters of long standing settled to the satisfaction of those interested. Many are now determined not to let matters drag again, but adjust them as soon as they are known, thus saving many hours of sorrow to those who should be best of friends. Some found that when we go in the right spirit to one offended, it is not hard to settle even matters of long standing. Jesus knew best when he said (Matthew 5: 23, 24): "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is the perfect law, given by Christ, and those who do as directed are perfect Saints. Those who fail to carry out this law are therefore imperfect until they do as here directed.

Byrnsville Saints can well be proud of their new church. It would be nice if every branch the size of Byrnsville had such a comfortable church. Brother John R. Byrn, priest, is branch president, C. N. Maymon, teacher, and Frank Martin

deacon. Brother Maymon now lives at Henryville, and so is not able to assist as much as he would like. For a long time he was the only ordained man in the branch, and he has done a good work in Byrnsville. He is respected by all.

There is a good group of young people favorable to the church, and in due time there will be several to enter the church if the work is properly sustained and cared for in Byrnsville. We are hopeful that the future will see the work grow and prosper in Byrnsville and many more be added to the army of the Lord. Brothers Byrn and Martin are newly ordained men and willing workers. They will do a good work if they remain true to the trust imposed when they were ordained by District President J. A. Robinson last fall. The Saints are trying to let their light shine. May God help them to be true.

## Persia, Iowa

March 24.—Elders E. Y. Hunker and M. K. Fry have closed the meetings which they have been conducting here during a period of about four weeks. These brothers were here sometime last fall and summer and so impressed their hearers that when it was announced they were to again be in Persia, interest was at once apparent.

They preceded their sermons with thirty minutes of singing and playing their guitars. Various parts and phases of the gospel and doctrines of the church were covered in their sermons.

Eight people, mostly members of the Sunday school, were baptized during the meetings.

Brothers Hunker and Fry have now gone to their homes to prepare for the Centennial Conference, which convenes April 6. All who attend the conference will undoubtedly profit much from the instruction and association.

With Sister Lora Cave as superintendent, and other officers, the Sunday school is doing well. Generally there is good attendance. The young people are manifesting interest in the sessions. The teachers are presenting the necessity and desirability of baptism to the pupils, and many children are eager to join the church as soon as they have reached the required age.

## Dunlap, Iowa

During the first two weeks of March a series of instructive and profitable meetings was conducted in this mission by the priesthood of Woodbine Branch. Pastor Fred A. Fry began the series with a spiritual sermon on the unchangeability of God. This was followed by a discourse on each of the six principles of the doctrine of Christ, also "*Science and religion*," "*Present-day revelation*," "*Spiritual gifts*," "*Church organization*," "*Apostasy*," "*The Book of Mormon*," "*The Restoration*," and "*The temporal law*." The last-named subject was treated by Bishop W. R. Adams.

Much of the preaching was done by young members of the priesthood, and throughout the meeting the Spirit bore witness of the divine calling of these young men, as well as the older ones, to dispense the law for which the Savior gave his life that mankind might return to the presence of God purified, sanctified, and glorified.

Marked interest was manifested. Many young people and even children came with notebooks and pencils to take *Bible* quotations and notes on the different subjects discussed. A copy of the picture of Christ's church as illustrated in *The Call at Evening* was placed on the blackboard by Sister Catharine Baughman, and contributed much toward keeping the organization of the true church before the minds of the congregation. The meetings closed with the morning service on Decision Day. In the afternoon Brother Elvin Baughman led eight people into the waters of regeneration. Two married women were baptized, five young women of high school

age, and an eleven-year-old boy. All were members of the Sunday school prior to baptism.

We are trying out the programs for the church school worship services as outlined in *Departments' Journal*.

A number of the members are planning to attend the Centennial Conference; we are hoping many good things may be brought back to us who are not privileged to be present.

## San Francisco, California

*Eighteenth and Danvers Streets*

March 24.—Seventy-eight were present at the Sunday school session February 16. Pastor John A. Saxe was the morning speaker. Elder E. B. Hinton preached in the evening.

The Religio with its music and songs makes the lessons attractive and is drawing together a fine group of young people.

March 9 Elder George S. Lincoln addressed the Saints at eleven o'clock. In the evening a playlet created interest in the session of the Department of Recreation and Expression, and Deacon Cecil Smith delivered the sermon.

Fine attendance greeted Decision Day of the church. Ninety-one were present at Sunday school. Quite a number of the neighbors' children are attending. Fourteen members of the Australian delegation on its way to General Conference were present. They came from Australia, Tahiti, and other islands. They divided time between Oakland and San Francisco, preaching in the different branches. One brother from Tahiti addressed us in his native language, Elder H. W. Savage acting as interpreter. Apostle M. A. McConley and District President G. P. Levitt were here.

The morning of the following Sunday Elder George S. Lincoln preached and in the evening Teacher Thomas Jones. Brother Ben Parks gave a creditable lecture on the *Book of Mormon* at the Religio.

## Rock Island District

Rock Island District has finished a year of successful effort and now awaits the Centennial Conference with the keenest of anticipation. A large number of Saints from the small branches as well as the larger centers are planning to attend.

Spring conference was held February 22 and 23 at Rock Island, Illinois. Apostle J. F. Garver, of Lamoni, Iowa, was the speaker. His messages were vibrant with an appeal to our personal responsibilities and opportunities, emphasizing the value of renewed consecration. Missionary Amos T. Higdon, Bishop C. J. Hunt, Pastor T. S. Williams, and a large number of district workers were present as well as representatives from nearly every branch. Meals were served in the basement in cafeteria style at minimum cost.

Owing to the increased inclination of our people to attend reunion at Nauvoo, it was thought advisable to dispense with reunion in this district, and to hold in lieu thereof a series of two-day meetings throughout the summer months. The following program was adopted: Oelwein, May 10 and 11; Cedar Rapids, May 17 and 18. Clinton, May 24 and 25; Fulton, May 31 and June 1; Muscatine, June 7 and 8; Tri-Cities, young people's convention at Moline, June 14 and 15, with district business session on Saturday afternoon; Joy, June 21 and 22; Galesburg, June 28 and 29; Kewanee, July 4, 5, and 6.

The district has gained thirty-one over last report. The present membership of 1,612 entitled us to sixteen delegates to General Conference. They are as follows: Brother and Sister E. R. Davis, Brother and Sister T. S. Williams, Brother and Sister J. C. Stiegel, Brother and Sister C. A.

Beil, Brother and Sister Charles Shippy, Brother and Sister Lee A. White, Bishop C. J. Hunt, Missionary Amos T. Higdon, Brother Edward Jones, and Brother William Wood.

The recommendation that Brother William Hinds, of Waterloo, be ordained to the office of elder was favorably acted upon. Brother Donald Cassidy, a former resident of Rock Island, was also recently ordained to the office of priest. There were one hundred and five men holding priesthood in the district including the men under appointment for the past year.

Nine applications for "stewardship" have been made to date. We anticipate many more so that at our next district gathering arrangements may be made for a special meeting for the setting apart of a number of stewards. One does not need to go to Zion in order to become a steward. He can become a steward right here in the Rock Island District; and the sooner the Saints take this step, the sooner we shall have Zion.

Our earnest prayers are for the success of the conference and the program of the church. We have turned our faces Zionward and find nothing worth while behind us. May God help us to bring forth more fruit.

## Moline, Illinois

April 2.—The general topic of conversation among the members at present is the coming General Conference. Unless the unexpected prevents, a number of families from here will be present. Those of us who will not be privileged to attend will be keenly interested in the news we receive from the *Daily Herald*.

The work in Moline is progressing, and as a rule meetings are well attended.

The Department of Women is spending most of its time this year in class study. We are enjoying the study of the *Book of Mormon* under Sister H. R. Cady, a capable teacher. The lessons will surely prove profitable to us.

The branch was saddened by the death of a little sister, Marjorie Sheppherd. Brother Whitehouse, her grandfather, also passed away the same day. Both funerals were held March 31. Brother T. S. Williams, the Tri-city pastor, preached the funeral sermons.

Bishop Hunt is usually here at least once a month, and his talks are always interesting to young and old.

Our prayers are for the progress of the latter-day work and for its leaders, that they may be given divine strength and guidance.

## Mobile, Alabama

April 3.—While on his way to Florida Apostle Paul M. Hanson stopped in Mobile, February 9, speaking at the eleven o'clock hour and again in the evening. We are sorry he could not longer remain with us.

February 14 Brother David W. Tillman celebrated his seventy-fifth birthday at his home on Baltimore Street. He has been a loyal member of the church for thirty-four years, always zealous in doing what he could for the cause of Christ. During the last six years the hand of affliction has been upon him, and he has not been able to meet regularly with the Saints. However, he is still strong in the faith.

The Sunday school is progressing under the leadership of Brother Steiner and Brother Hancock.

The junior church service, in charge of Sister Burt, is greatly enjoyed by the children who assist in the programs.

The Department of Recreation and Expression has good attendance. The class in dramatics has presented some splendid plays which were thoroughly enjoyed by all who witnessed them. Several of the characters in the plays were nonmembers.

Decision Day, March 16, closed a week's series of fine missionary sermons by Patriarch J. A. Gunsolley. Many nonmembers attended these meetings. The coming forth of the church and its structure were plainly set forth with proof by the speaker. Sister Gunsolley assisted in the music. Two little boys, Edward Barlow and Frank Day, were baptized in the afternoon and confirmed at the evening service. We feel that these meetings were successful and that there are others who will join us in the near future.

It was with regret and sadness that we learned that Brother and Sister Gunsolley probably will not be with us in the Southeastern Mission next year.

A number of members are leaving this week to attend the General Conference. We look forward to the return of Pastor G. E. Burt and wife. Much has been accomplished during the year and a half they have been with us, and we look to more progress in the gospel work in the future.

## Webb City, Missouri

This is the last opportunity we have to appear in print before the Centennial Conference convenes. Conditions in our branch are favorable to progress, activity being had in all departments. We have been carrying out the programs having to do with "Conversations," and believe good has been accomplished. The Saints are looking hopefully to the tasks ahead, as we are about to enter the period following the one hundredth anniversary of the organization of the church, and we know that it will require renewed faith and hope and the united efforts of all to move successfully forward. It is our privilege to live up to the full light of the gospel—to overcome all selfishness, to love our neighbors as ourselves, to have the courage to do right under all conditions and circumstances.

A number of the members are intending to go to General Conference. We have two delegates, Nelvita Cowen and Sister C. H. Hobart, who will be on hand. There will be others who will make week-end trips, some not being able to arrange to attend all meetings.

March 16 the night services were dismissed in order that the membership might have opportunity to hear the final sermon of a special series conducted at Joplin by Brother L. G. Holloway, of Lamoni.

## Fanning, Kansas

The work of the church is moving forward in Fanning. Missionary W. A. Smith held meetings for one week in the first part of March. Good interest was shown. Others occupying the pulpit this month were William Twombly, William Marsh, and Patriarch Samuel Twombly.

The Sunday school is increasing in number. Each class in turn is presenting program features. These are well received and add variety and a spirit of friendly rivalry and contest to the school. Fred Marsh is the superintendent.

The Recreation Department is doing good work under the leadership of Brother William Gurwell. Programs and lessons found in *Departments' Journal* and debates are shown by the attendance to be real drawing cards.

The Department of Women is keeping up the work in this line. The women have recently finished a quilt made according to the specifications sent them by the chairman of the quilt committee of the Independence Sanitarium Patroness Society in Independence. This is one of the five hundred quilts for the new Sanitarium. The workers meet once a month at the homes for a silver tea, business, and program. A food sale was held March 29 at Troy, nearly twenty-five dollars being realized. We expect this year to tithe what we take in.

March 30 Miss Ines Pilcher, a teacher in Sparks High

School, was baptized. We are sure she will be blessed in stepping forth to obey the truth. She is the only one of her family to hear and obey the gospel. May the good work of the missionary effort roll on.

A number are planning to attend the General Conference. Some are arranging to go by automobile and return, then go again before the closing session.

The infant son of David Davies and Frankie Marsh Davies was blessed March 30 by his grandfather, William Marsh, and Pastor William Twombly. He was given the name David Junior.

## Brentwood Branch

*Saint Louis, Missouri*

April 3.—The Saints of Brentwood Branch are a wonderful people. We are pleased to report that so far as the general church's missionary endeavor is concerned they exceeded their quota in new members and raising of finances. Of course there is still room for improvement, and with everyone working together we expect to do more this year.

We regret to report the passing of our aged Brother George M. Remington February 25. He was in his seventy-eighth year. He was a brother of Charles J. Remington.

March 16 a unified service was had. We went to the Saint Louis Church, where our pastor baptized two candidates, Brother Russell Choat and Brother Leon Slavick. From these new members we expect much.

Another beautiful project service set forth the duties of the twelve apostles and how the missionaries' families are provided for. Everyone spoke highly of this service.

Brother Leon Slavick, who is employed by the Southwestern Bell Telephone Company, is making a good record in a contest his company is conducting in Missouri and Arkansas. Prizes are being offered to the one selling the most telephones. Brother Slavick is far in the lead, having sold to date five hundred and twenty-one.

We want to go forward.

## Winning Our Neighbor

*By C. G. Ziegenhorn*

To win our neighbor is a worthy endeavor. How to get at it is our problem. Recently an effort in that direction has proved to my satisfaction a lack of cooperation with our neighbors. We have not been concerned in regard to their well-being physically, and they wonder at our concern in regard to their spiritual well-being. It sometimes gives them the impression that there is a snake in the weeds.

Many times our neighbor is concerned as to how he is going to earn that which will sustain him until he can ably take up the cross. Is it possible to have a clear conscience toward God, and one void of offense to all men, and to be idle and hungry? How can the hope of eternal life satisfy one who has a divine right to honest effort? How can it produce that which will overcome idleness and disregard for law? Blindness is the result of this discouragement, and it can usually be measured by a reflection cast by mole hills into mountainous proportions. Discouraged people are quick to listen to anything which offers relief from their condition. A lifting up spiritually, mentally, and physically is religion, and religion is measured by our openness or narrowness of conviction.

The Savior did not convert all he restored. Only one of the ten whom he healed of leprosy returned to thank him. However, they were to some extent saved; they were given opportunity to help themselves instead of being a burden to society. We will meet much to discourage us if we aim only

for those whom we hope to baptize. Our motto should be, "Improve everybody."

The man who can help by creating new sources for honest labor should be encouraged to do so. The one who can do no more than visit the sick is sure of a reward. The problem is for each one to find his place, then work at his task.

## Fresno, California

Brother Alma Andrews left Fresno March 26 for General Conference in Independence. He will be greatly missed by the Saints here, for he has been prominent in church affairs in Fresno for the last few years. His many friends wish him much success in his new work as missionary to which he has received a call. Sister Ona Andrews and little Caroline will remain in Fresno until he returns at the close of the conference before he goes into the field.

The church has had a new coat of paint since the first of the year. The Women's Department has had an attractive sign placed on the front of the building. This is lighted at night.

## Terlton, Oklahoma

April 2.—Saints at Terlton have been wonderfully blessed during the meetings which closed Sunday. Brother Simmons was the speaker. He conducted services from Wednesday until Sunday, his efforts being marked by the powerful influence of the Spirit.

Sunday the Women's Department served basket dinner. The afternoon was spent listening to short talks, administering to the sick, and enjoying the gifts of the gospel, even the gift of prophecy. The Saints were admonished to be more diligent in the Lord's work and promised if they will obey God's command, they will be able to work in unity and receive great blessings.

The members are praying that a new day has dawned for Terlton and that under the influence of the Spirit all may be able to assist in the forward movement.

The Sunday school is progressing. An Easter program is being planned.

The Women's Department is engaged in a contest for regular attendance of members. The members are making a quilt to sell. All are interested.

## Saginaw, Michigan

March 27.—The latter-day work has been progressing here the last month under the leadership of District Missionary F. C. Bevan. Two more were baptized March 21, making a total of thirteen since the series of meetings began.

March 15 and 16 a special conference was held at Beaverton, and many of the Saints from the different branches were there.

A reception and banquet were held March 22 to welcome the new members. Sister Blanch Northrup was in charge of refreshments which were served to the guests in green and white crepe paper baskets which she made. A large crowd was present.

Apostle D. T. Williams was here two nights and gave lectures on the history of the church, showing pictures.

Elder Bevan left Tuesday morning for his home in Ottumwa, Iowa, to spend a few days with his family before going on to conference. We hope he will return to our district when conference is over.

District President J. W. Peterson is expected here Sunday on his way home to conference. We pray that God's Holy Spirit may be with all gathered in Zion and also with those who can not be there, that we may go onward to perfection.

PAULINE BROWN.

## San Antonio, Texas

First Branch, 3522 South Flores

Although we have some indifferent members, the regular attendants are advancing in lesson study. The time seems near when all who escape sifting out will become church students.

From February 14 to 17 we held institute work conjointly with the district conference. Elder J. A. Robinson, his wife and daughter, Miss Gracia, were authorized teachers. Their instructive services harmonized well with the conference sermons of Missionary A. M. Baker. The attention and interest Sister Robinson maintained with the junior church was marvellous.

Southwestern Texas District is sending seven delegates, a few elders, one musical contestant, and several others to the Centennial Conference. Most of the attendants are arranging to go by automobile.

Apostle J. A. Gillen, who conducted the missionary services week about at the two local churches, preached effectively. As a result, a number of nonmembers found more about the church to interest them. On Decision Day Elder T. J. Jett, sr., baptized six candidates.

The musical services under the splendid leadership of Sister Flossie Waite and Sister Emma Jackson are improving.

## Tillamook, Oregon

April 3.—The three weeks' series of meetings was brought to a close Sunday, March 30, at which time a lovely baptismal service was conducted, two new members being added to the kingdom of God, Ernest Toedtli, a young man, and Florence Fitzwater, eight years old, were baptized.

The series of services was well attended. Sister Anna Dobson conducted a class in "Religious education in the home," each evening, after which Elder S. A. Dobson conducted missionary services.

A goodly number of nonmembers were present each night. All expressed their pleasure in being able to attend the services and testified of spiritual benefit derived. We feel that many friends were added to the work and that much good will result from the effort. Two or three more have asked to be baptized as soon as Brother Dobson returns from General Conference. We feel that many more are near the fold.

Some splendid messages of encouragement were received from other branches during the meetings, making us realize more keenly than ever before that God's people are laboring together as one big family for the success of the work intrusted to them. We want to thank those brothers and sisters who remembered us and to assure them that we attribute much of the success of our meetings and the wonderful spirit present, to the fact that our brothers and sisters were praying for us.

Sunday, March 30, the Saints were asked to fast until after the confirmation services. Church school and a short preaching service occupied the morning. At 12.30 we drove to the river where Brother Dobson performed the rites of baptism. Confirmation service at 1.30 was in charge of Brother Perl Fitzwater. The prayer of confirmation was given by Brother Clinton Dobson; address of welcome to new members was given by Pastor Wallace Dobson. Brother S. A. Dobson confirmed our new brother and sister. The room seemed filled with the spirit of love and reverence, and we were made to rejoice in the knowledge that the Father in heaven was adding his blessing to the closing service of our series.

The young people's "Problems of youth" class, held each Sunday evening in the home of S. A. Dobson, is well attended. Attendance has increased from six to fifteen, most of whom are nonmembers. A deep interest is being manifested, and we ask the prayers of the Saints for the success of this class work.

## Delta, Colorado

Since it has been sometime since *Herald* readers heard from Delta Branch, we will go back to December 15, 1929, when election of officers for this year was held. At this time we were fortunate in having with us Missionary E. A. Davis. At the election L. A. Park, W. H. Williams, and Alex Boyer were elected members of the Board of Trustees for the period of three, two, and one year respectively. A full corps of officers for the branch and Sunday school was elected. In this there have since been several changes, some having moved away and others being unable to attend.

The district conference was to have been held in Delta in January, but on account of severe weather, it was postponed until February 22 and 23, when it was held with a good attendance. Brother Davis was again here. He and Brother Albert Rose were in charge. The former preached some inspiring sermons and gave timely instruction then and on the following Sunday morning and evening. That evening he preached his farewell sermon to Delta Saints. We were made sad to know that Brother Davis is not to be returned to our district. He has endeared himself to the Saints and will be greatly missed.

Three of our members are now attending General Conference, B. H. Bunten, branch president, Sister Anna Vest, and Sister Flora Wallis. Brother Bunten does not intend to return. This leaves us in a lame condition with only a few attending. We hope, however, to report better conditions soon.

## Ontario, California

March 28.—We are well on our way in the centennial year of the organization of the church.

The official staff in the different departments is composed of the following:

Ontario Branch, Elder F. J. Lacey, pastor; active priesthood, John L. Swain, priest; Joseph S. Swain, teacher; Brother Prettyman, teacher; Charles C. Swain, deacon, bishop's agent, and branch treasurer; W. H. Kemple, publicity agent; sort, the doctors had about decided to perform another Clyde Roberts, assistant superintendent; George Swain, secretary; Charles Swain, treasurer; Sister Duffy, chorister; Sister Mary Swain, organist; Kenneth Duffy, librarian; and Gilbert Swain, assistant librarian. For the Department of Recreation and Expression: Gilbert Swain, superintendent; Clyde Roberts, secretary; Charles Swain, treasurer; Sister Duffy, chorister; Sister Mary Swain, organist.

Ontario Branch observed the Week of Prayer in obedience to the call of the church with increasing attendance, interest, and activity.

All services are well attended, and a number of nonmembers are investigating our work. Some will soon be baptized.

Elder F. J. Lacey is holding meetings at Riverside every Friday night, and Brother and Sister Peck were baptized Sunday, March 2, in the font of Ontario Branch, the result of his efforts and the prayers of the Saints. Brother and Sister Peck had intended to be baptized some time previous, but Brother Peck took sick and had to undergo an operation. For a time his life was despaired of. Finally, as a last resort, the doctors had about decided to perform another operation, which they doubted very much he would be able to survive. Through the administration of the elders and the prayers of the Saints of the Ontario and San Bernardino Branches God saw fit to raise him from his bed of affliction. He was able to be baptized and numbered with the Saints. Others are ready to be baptized at Riverside and will enter the waters of baptism in the font at San Bernardino next Sunday week.

The Department of Recreation and Expression is presenting the series of short plays written by Elbert A. Smith, de-

picting the early history of the church in the order given the last Sunday in each month.

Early in March Elder F. J. Lacey's little niece, Bernice Lacey, was very sick with what the doctor said was diabetes, and her life was despaired of. Several of the elders, Brother Teagarden, district president, included, set a period of fasting and prayer and then gathered together at his home and administered to her. She was instantly healed. She immediately got up and said she was all right. When the doctor made an examination the next day he said he could find no trace of it and was surprised and could not account for it. God is indeed in this church and blessing his people insofar as they will let him by being obedient to his commandments.

Brother Martin, district missionary; Brother David Carmichael, district bishop; Brother Sutherland, district Sunday school superintendent; Brother George Wixom, missionary, and Brother Glaude Smith, pastor of Central Los Angeles have been present at least one Sunday this year and have given some valuable food for thought.

Ontario Branch is preparing to observe a fast from Saturday morning until Sunday noon April 6 in behalf of General Conference and the church in general.

We extend greetings to the Saints everywhere in the name of the Master and ever strive and pray for the cause of Zion.

## Kansas City Stake

### Bennington Church

In the month of March, ten persons were baptized, completing seven family circles and the quota of baptisms for Bennington. Those baptized were Ruby Barham, Edith Hare, Doris Meyers, Madalon Stafford, Parry Jackson, Kenneth Goodfellow, James McCarrison, William Donaldson, David Hastings, and Frank Dopp. March 2, Donna Mae Jones, the baby daughter of Brother and Sister Roy T. Jones, was blessed.

Elder J. E. Vanderwood was the speaker last Sunday morning. Although he had a prepared sermon, he set it aside, and spoke as he felt directed on another subject, urging the Saints to live the gospel as well as to talk about it. Brother and Sister George S. Willy, of Linneus, Missouri, and Glenn Beaman, of Barclay, Kansas, were visitors.

Next Sunday, April 20, there will be the regular order of services. Brother Howard Harpham, of Seiling, Oklahoma, fourteen-year-old member of the priesthood, will preach at the eleven o'clock hour.

## Oshoto, Wyoming

The branch assembled for sacramental service at noon Sunday, March 2, there being a good crowd present. Basket dinner followed, and then Brother Fred Cousins preached a splendid sermon.

Wednesday evening prayer meetings are held every two weeks. The last service occurred at the home of Brother Vaughn McElroy. Next meeting we will worship in the home of Brother F. V. Coles.

We welcome Sister Everett McKim and her family to our branch. They come from Wiley, Colorado, Branch and are locating in this region.

March 9 Brother Horace Hartshorn gave a splendid sermon on "*Faith*." The roads were very muddy, but a good crowd was out to hear him.

The following Sabbath, Branch President Cousins preached a good sermon from the text Matthew 11: 28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
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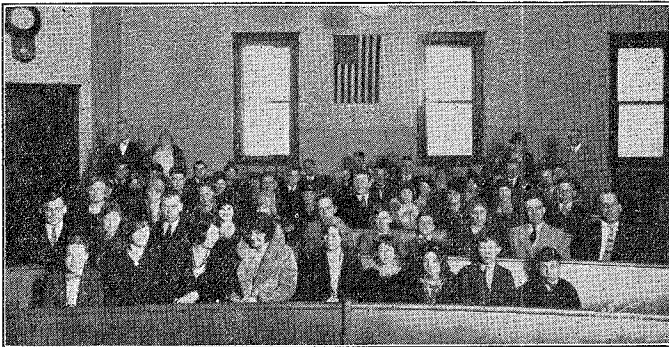
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unto your souls. For my yoke is easy, and my burden is light."

Brother and Sister Cousins leave for Independence March 25 to attend General Conference. We hope for them a good trip and much enjoyment in the centennial celebration.

## Lansing, Michigan

The missionary work of Elder O. J. Hawn has this year proved very fruitful in Lansing Branch. January 26 he opened a six weeks' series of missionary meetings, arousing considerable interest in the community. Attendance was



*New Members at Lansing*

good, and many accepted invitation to investigate the truths of the gospel. In numbers the result was sixty new members for the branch, varying in age from eight or nine years to the middle-aged adult. Older members are gladdened by this large addition of members, and the spirit of cooperation makes the future bright and promising.

## Saint Thomas, Ontario

March 27.—We are having good times at the young people's meetings. They are attended by young and old. Attendance made it necessary to divide the class, Sister A. Mann being appointed to take the junior class. Half an hour is given to study and half an hour to program.

On March 16 Lois Lorraine, infant daughter of Brother Wilfred Skelding, was blessed by her grandfather, Elder James Skelding, and Elder Lorne Pearson, Pontiac, Michigan. Elder James Winegard, of London, occupied the pulpit in the evening.

Bishop Dent, of London, was the speaker at both preaching hours March 23.

# MISCELLANEOUS

## Our Departed Ones

**PRATT.**—Thomas Pratt was born in Dunmore, Pennsylvania, December 2, 1870. Married Elizabeth Jones in June, 1896. To them were born nine children, seven of whom survive; Mrs. Emma Housewart, Los Angeles; Mrs. Ethel Ruble, Mrs. Bessie King, Thomas Pratt, jr., Samuel Pratt, and Richard Pratt, of Fresno; and one daughter in Pennsylvania. He became a member of the church July 26, 1911. He remained loyal to this church to the end of his days and was known as a kind father and an affectionate husband. He leaves a host of friends. Brother Pratt died March 16, 1930, at the age of fifty-nine years, three months, and fourteen days. The funeral sermon was preached by Elder A. S. Votaw.

**SMITH.**—Robert Wayne Smith, infant son of Brother and Sister Denison H. Smith, was born at Hammond, Indiana, December 31, 1929, and departed this life March 19, 1930, at Hammond, Indiana. He leaves his parents and a sister, Dorothy May.

**PATON.**—Robert Paton was born August 28, 1849, at Tilacoultry, Scotland. He came with his parents, John Paton and wife, from Scotland when he was twelve years of age. He married Mary Ancomb, and to them were born six daughters and two sons. Mrs. Paton passed away in 1896. He was baptized a member of the church August 6, 1894, at Worth, Michigan, by R. E. Grant. Passed beyond March 10 at the home of his daughter, Mrs. J. Gerardot, Fort Wayne, Indiana, and the burial services were held at the Saints' church, William Davis officiating. Surviving are his children: Mrs. Elmer McAuley, Mrs. Lorn Dinsmore, Mrs. A. J. Brabyn, Detroit; Mrs. J. Gerardot, Fort Wayne, Indiana; Mrs. C. Johnson, Robert J. Paton, California; William J. Paton, Winnipeg, Manitoba; Mrs. R. M. Taylor, Worth, Michigan; three brothers and one sister: James B. Paton, Halifax, Nova Scotia; John Paton, Washington; George Paton, Fremont Township; and Mrs. Mary Harvey, California.

**ABBE.**—Rose Elvira Pinkham was born near Onaway, Michigan, February 2, 1894. Died March 21, 1930. She married Jacob Charles Abbe June 8, 1910, and to them were born four children: Eva Amanda, eleven years old; Daniel Richard, 3; and Jacob Charles, the baby. One daughter preceded her in death. She was baptized into the church about twelve years ago. Left to mourn are her husband, three children, mother, three brothers, two sisters, and a host of friends and relatives. The funeral service was conducted by William Davis.

**MCCRAY.**—Samuel Washington McCray, son of Moses and Rebecca McCray, was born November 19, 1862, in Hancock County, Indiana. On March 21, 1880, he married Lola Belle Lyman, and to them fifteen children were born. Eight preceded the parents in death. In 1910 Mr. McCray was baptized by Elder Hubert Case, and he was a faithful member until the time of his passing from life at Eldorado Springs, Missouri, March 20, 1930. If he had lived one day longer, he would have celebrated his fiftieth wedding anniversary. Those who survive to mourn are his wife, four sons, three daughters, four brothers, twenty-two grandchildren, one great-grandchild. The funeral sermon was by R. T. Walters. Interment was in Eldorado Springs Cemetery.

**THOMPSON.**—Nellie May Wisner was born June 1, 1870, near McCords, Michigan. She married Vane A. Thompson September 16, 1902. Two children blessed this union, a son, Albert, and daughter, Lily Mae. Mrs. Thompson died March 21, 1930, near McCords. Besides her husband and children she leaves one stepdaughter, two stepsons, one grandson, one sister, and five brothers. She had been a member of the church for about thirty years, a faithful and loyal Saint. The funeral was conducted at the home March 24 by William Osler. Interment was in the Cascade Cemetery, Grand Rapids.

**LUFF.**—Shirley Ann Luff, daughter of Elbert and Luella Luff, was born November 14, 1929. Died March 26, 1930, aged four months and twelve days. She is mourned by her father and mother, one sister, and all four grandparents. Interment was in Mound Grove Cemetery, W. D. Bullard in charge of services. The sermon was by F. A. Smith.

## For Sale

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Nice modern bungalow, five rooms and bath, at 143 East Short Street. Close to school and car line. Good condition. Cash or terms.

MRS. R. B. MITCHELL

414 N. Pleasant St.      Independence, Mo.  
Phone Indep. 268

**Farms for Sale**

One hundred and seventy-two and one half acres improved, 7-room house, barn 40x100 feet, chicken house, smokehouse, hog sheds. One mile to high school and L. D. S. church, in Saint Clair County, Missouri. Price \$65 per acre.

Two hundred forty-one and one half acres near No. 50 Highway in Johnson County, Missouri. Priced \$125 per acre.

Also have others for sale. For further information call on or write

FRANK L. GUY  
Oak Grove, Missouri

I am offering for sale the following

**BARGAINS in REAL ESTATE**

No. 1. An 80-acre farm joining the townsite of Lamoni, Iowa. Seven rooms, nearly new and modern house, large barn, hog house and chicken house. Just one mile off the Kansas City-Des Moines Slab Road.

No. 2. A good roomy partly modern dwelling, about one block west of the Brick Church in Lamoni. Best location in town. Lot 80x160.

No. 3. A vacant lot next door to above dwelling, 100x160. A beautiful lot.

No. 4. A South Texas Ranch of 536 acres, near the Gulf Coast and not far from the Rio Grande Valley counties. A big bargain.

No. 5. A fine 20-acre tract just in the edge of Hereford, Texas.

No. 6. Two large fine building lots in Hereford, Texas.

No. 7. A six-room modern home in Independence, Missouri, only five blocks west of Auditorium Building. Hot water heat and large sleeping porch. Over an acre of ground. Lots of fruit.

For full particulars and prices, either write or see me while at Conference.

**R. B. TROWBRIDGE, Trustee and Owner**  
825 West Maple Ave.      Independence, Missouri  
(Two blocks north and ½ block east of Auditorium.)

**Farms for Sale**

No. 60. One-hundred-and-one-acre farm, 35 cultivated, 20 acres bottom land, one acre strawberries; other fruit. Three-room box house, small barn, well in yard. Three miles to state highway. Egg, poultry, and cream market. Thirteen miles to Ava. Price \$1,500. Terms \$450 cash; balance easy.

No. 62. Eighty-five-acre farm, 75 cultivated, 6 acres large apple trees (winter apples). Three-room box house, small barn, spring in field, well in yard. On county highway, rural mail and milk route, 3-4 mile to state highway, 6 miles to Ava. Price \$1,850. Terms \$650 cash; balance easy.

No. 81. Forty acres, partly improved; 15 acres cleared, balance timber; lots of grass; spring water, 3½ miles from Ava, 2½ miles from Saints' church; good place for cows, chickens, and hogs. Price \$750. Terms, \$100 down, then \$12.30 per month.

JOSEPH WARD  
Ava, Missouri

**For Sale**

Over 2 acres, 2½ miles west of Lexington, Missouri, on 24 Highway. Lots of fruit; fairly good house. Overlooks Missouri River, fine view, healthful location. Thirty-three miles to Independence. Very desirable for chickens, small fruit, etc. Priced below cost.

G. M. SHIPPY

2046 Quincy.      Kansas City, Mo.

**Real Bargains**

House and lot on Logan Street. \$2,000 on \$50 payment, balance \$20 monthly. Why pay rent?

House and lot on North Pleasant Street. \$2,250, on \$100 payment, \$25 monthly.

House and lot near Kansas City car line. \$2,500. \$200 payment, \$25 monthly.

We have many others. It will pay you to let us show them to you. We also have bargains in small tracts.

One acre with new house. \$2,200.

Three acres, set to fruit, new house and 2 chicken houses. \$4,500, on \$300 payment, \$25 monthly.

Fifteen acres with good house and barn, chicken house. \$4,500. Easy terms. It will pay you to let us show you these bargains before buying elsewhere.

FRANK HILL REAL ESTATE CO.

218 West Lexington.      Independence, Mo.

**For Sale**

To settle estate, fine little modern cottage on corner; beautiful shade trees; 4 rooms, sun porch, and bath; ½ block to Stone Church, 2 blocks to Auditorium; furniture if desired. \$1,950 cash; balance of \$900 may remain on building and loan mortgage, payable \$11 per month. Write to Miss Lillian Simpson, 744 Twelfth Street, Douglas, Arizona, Executrix.

**For Sale**

My lovely 8-room modern home, located at 807 South Main Street. Lot 65x297. Lovely lawn, shrubs, and trees. Also 3 acres on Lexington Road, 2 miles out. Terms.

MRS. J. L. PEEK

1500 W. 37th Street.      Kansas City, Mo.  
Residence phone, Westport 7957.

**Barley for Mild Drink (D. C. 86: 3)**

Parched, Ground, or Whole Grain

	1st-3d Zone	3d-6th Zone
5-lb. lots .....	\$ .93	\$1.20
10-lb. lots .....	1.68	2.20
25-lb. lots .....	3.81	5.00
Lamoni	D. C. WHITE & SON	
		Iowa

**REAL ESTATE FOR SALE***Please ask for these bargains by number.*

Property Located in Town

- No. 1. Beautiful modern bungalow, \$6,000.  
 No. 2. Large house, beautiful location, \$6,800.  
 No. 3. Lot 58x157, 8-room house and garage, \$6,500.  
 No. 4. New 5-room bungalow, \$3,500.  
 No. 5. Lot 60x150, 2-story house, garage, lots of fruit, \$4,250.  
 No. 6. Modern 5-room bungalow, \$3,200.  
 No. 7. Lot 45x125, all modern bungalow, \$3,250.  
 No. 8. 6-room bungalow, \$5,500.  
 No. 9. 5-room modern bungalow, \$4,500.  
 No. 10. Lot 44x165, 5 rooms, all modern, \$4,250.  
 No. 11. Lot 75x143, 2-story house, \$4,500.  
 No. 12. Lot 50x165, 6-room bungalow, \$3,000.  
 No. 13. Lot 50x165, 6-room bungalow, \$6,000.  
 No. 14. Lot 50x138, all modern 8-room house, \$5,000.  
 No. 15. Lot 40x140, 2-story house, all modern, newly decorated, fruits, \$4,500.  
 No. 16. Lot 50x150, 8 rooms, all modern, \$7,000.  
 No. 17. Lot 50x135, new 3-room stucco, \$5,000.  
 No. 18. Lot 50x145, 6-room all modern, \$5,000.  
 No. 19. Lot 75x200, 2-story house, lots of fruit, and other buildings, \$3,600.  
 No. 20. Lot 50x140, beautiful 5-room bungalow, \$5,000.  
 No. 21. Lot 42x82, beautiful large house, \$6,000.  
 No. 22. Lot 50x136, all modern, 5-room bungalow, \$6,000.

**Suburban Property**

- No. 23. 10 acres, well improved, close to town, \$15,000.  
 No. 24. 10 acres, unimproved, \$3,500.  
 No. 25. 18 acres, good for acre tracts, \$11,700.  
 No. 26. 4 acres, with beautiful house, \$10,000.  
 No. 27. 5 acres with 5-room modern bungalow, \$15,000.  
 No. 28. 12¼ acres, unimproved but well fenced, \$3,825.  
 No. 29. 15 acres, on Highway No. 40, \$15,000.  
 No. 30. 5½ acres, well improved, 7-room house and other buildings, \$16,000.  
 No. 31. 10 acres, partly improved, 2 miles from court house, \$7,000.  
 No. 32. 3 acres, good improvements, \$4,000.  
 No. 33. Good oil station and 2 houses, clearing \$250 a month.  
 No. 34. Large store room for rent.  
 No. 35. Store room for sale.  
 No. 35. 1 acre well improved, beautifully located, just built buildings, valuable for lots, Blue Ridge and Highway No. 40, \$12,500.  
 No. 36. All size apartments for rent.

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Phone Indep. 297

Northwest Cor. Square Independence, Mo.

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Four feet long. Also interior view of business meeting. \$1.15 each.

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Auditorium, Independence, Missouri

**REAL ESTATE — LOANS — INSURANCE****B. J. SCOTT—A. E. BULLARD**

Visitors attending the Centennial Conference, welcome to our office; look over our large list of city, suburban, and farms, from the common to the most beautiful and desirable homes. Some excellent bargains, and reasonable terms.

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Independence, Mo.

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CENTENNIAL CONFERENCE**

We will be pleased to talk over your personal insurance problems with you.

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Office—Auditorium.

**Conference Visitors**

The Officers and Directors

of the

**JACKSON COUNTY BANK**

Extend to you a cordial welcome to Independence. Make us your financial headquarters while here. We shall be pleased to consult with you in regard to any proposed investments here. We welcome the savings accounts of individuals everywhere.

M. H. SIEGFRIED, *President*  
 D. R. CARMICHAEL, *Vice President*  
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 H. P. ANDERSEN, *Mgr. J. C. Penney Co.*



# THE SAINTS'

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Volume 77

Independence, Missouri, April 23, 1930

Number 17

## Easter

Easter appears in various aspects to different people.

To the little child, who is often treated to pagan superstitions, it is a season when white bunnies miraculously lay gayly colored eggs in strange places. Those children are more fortunate for whom the church makes the day a beautiful and memorable spiritual experience.

For far too many people Easter has become a season for useless spending, as Christmas has. Bouquets of flowers too extravagant, boxes of candy too large, delicate and gorgeous garments too expensive, are bought in profusion. Merchants like to promote these Easter season excesses, and the sacred day is partly marred by commercialism.

Easter Sunday at the General Conference must have been a bitter disappointment to those ladies for whom Easter is little more than a chance to display costly finery. At sunrise there was a bit of golden light in the east, but the clouds soon overcast the sky, and, with a feeling of dampness in the air, a raw wind blew. Easter Sunday was the worst day, as to weather, during the conference.

But no lowering blanket of clouds, however gloomy, could dampen the spirits of the thousands to whom conference had been an educational training, a friendly visit, and a spiritual feast. God had been kind and merciful and had added the riches of his blessings to their efforts to do good. It was a day of rejoicing and quiet, reverent happiness.

Many regretted, it is true, to see the termination of a period so happy, so beneficial and profitable. To return to the ordinary things of life would be difficult.

The day was celebrated in the Stone Church, where Mrs. H. C. Burgess directed a group of intermediate people in the presentation of the cantata, "The first Easter," whose author is Ira Bishop Wilson. At other churches reference was made to the significance of the day and to its solemnity and importance in the life of our Lord.

The ceremonial features of Easter have been largely neglected by the congregations of our church, perhaps because of their reaction against

the excessive ritualism of some other faiths. Certainly the ritual celebration of Easter is not an end in itself. There is no practical justification for any ritualistic celebration of any day save the glorification of God in worship that purifies, ennobles, and spiritualizes human life.

The future may bring, and it seems that the passing of the years has brought, a slightly increased use of ceremonial. The representation of the themes bearing on the resurrection of the Savior of men, with story, song, dramatic effect, and the spoken word, can not fail to impress on the minds of young people the wonder, the beauty, and the surpassing importance of the event. But they must not become ends in themselves, a mere shell of an empty faith. The fire of spiritual life must always be there, or all else is in vain.

L. L.

## The Centennial Conference Closes

April 15 opened with the regular class work at 7.30 a. m. The classes continued until noon. The closing sessions of class work were held on Saturday, and the attendance held to a remarkably high level.

The regular early morning devotional period, 7.30 to 8.30, conducted by Apostle Roy S. Budd and those he called to his assistance was a quiet, reverent, spiritual period. The last of these occurred Saturday morning. This series was profitable to the Saints.

### Reports from the Seventies

Tuesday afternoon the Second Quorum of Seventy presented a report of their labors as ministers. It was a good report; it included 555 baptisms, or an average to each missionary reporting of 17 and 11-32. J. T. Riley was reported lost by death.

The Council of Seven Presidents of Seventy also reported to the conference. The joint Quorums of Seventy recommended the ordination to office of seventy of the following: Z. Z. Renfroe, John Smolney, Carl F. Greene, Frank Veenstra, F. C. Bevan, and J. C. Cornish. The recommendations were approved.

### Preparation for the Ministry

A resolution coming from Detroit District and restricting the ordination of men to the ministry was referred to the First Presidency, Quorum of Twelve, and Presiding Bishopric. The gist of the resolution was the requirement of educational preparation subsequent to call, and before ordination; and that the church furnish them with a course of study appropriate to their calling. The closing resolution is "that such individuals shall not be ordained until they have demonstrated their ability to undertake the task intelligently for which they have been indicated."

### Patriarchs to Be Ordained

G. J. Waller, George W. Thorburn, W. H. Greenwood, and George W. Robley were chosen upon recommendation from the Quorum of Twelve for ordination to the Order of Evangelists or Patriarchs.

Boundary lines of New York and Philadelphia District were changed by adding the State of Maryland, except Allegheny, Garrett, and Washington Counties, and also the District of Columbia.

The Music Contest was held at the Auditorium at 7.30 p. m., where the following program was presented and awards were made.

Piano Solo, "Concert Etude," .....	MacDowell
Miss Thelma Ingram, of Graceland College	
Soprano Group, "Spring Fancy" .....	Densmore
"The Swallows" .....	Dell-Acques
Miss Delta Nace, of Independence	
Accompanied by Mrs. Bertha Ellerick	
Violin Solo, "Allegro Brilliant" .....	Gustav Saenger
Frank White, of Independence	
Accompanied by Miss Hazel Scott	
Contralto Group, "Pilgrim Song" .....	Tschaikowsky
"Farewell to Forest" .....	Tschaikowsky
Miss Gladys Good, of Independence	
Accompanied by Mrs. Paul Craig	
Piano Solo, "Sixth Hungarian Rhapsody" .....	Liszt
William Clifton, of Toronto, Ontario	
Baritone Group, "Passing By" .....	Purcell
"If I Were" .....	Richards
Arthur Oakman, of London, England	
Accompanied by Miss Ruth Juergens	

Arthur H. Mills, secretary of the Department of Music, then announced the winners and Miss Mabel Carlile awarded the medals to the contestants. The medals were offered by Mrs. Wallace N. Robinson.

### Vocal Division

First over all: Arthur Oakman, of London, England.

Men's Division.

First, Arthur Oakman, of London, England.

Second, Robert Crawford, of Graceland College.

Women's Division.

First, Gladys Good, of Independence.

Second, Delta Nace, of Independence.

### Violin

First, Gomer Cool, of Independence.

Second, Frank White, of Independence.

### Piano

First, William Clifton, of Toronto, Ontario, Canada.

Second, Thelma Ingram, of Graceland College.

### Organ

First, Hazel Scott, of Kansas City, Missouri.

Second, Mrs. Horace Campbell, of Sault Sainte Marie, Ontario, Canada.

### Wind Instruments

First, Clarinet, Emily Anthony, of Lamoni, Iowa.

Second, Trombone, Glenn Nixon, of Lamoni, Iowa.

### The Manti Cemetery

S. A. Burgess, Church Historian, presented a letter from the Manti Cemetery Association, of Shenandoah, Iowa, which with Brother Burgess's letter became the basis for the following resolution, which was adopted by the conference: "We look with favor on the expenditure of some funds to assist in the movement to preserve the cemetery at Manti, near Shenandoah, Iowa, and refer the matter to the Presiding Bishopric and the apostle in charge of that field, with instruction to take active interest in the problem, and with power to spend such sum as in their judgment seems advisable."

### Erecting Houses of Worship

The Presidency, Twelve, and Bishopric reported the following far-reaching action by their joint body. It was adopted as the will of the conference:

*To the First Presidency:* At the session of the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric held today, the following resolution was adopted:

Whereas the "gathering" and the establishment of Zion are fundamental teachings of the church, and,

Whereas, the building of houses of worship, purchasing of reunion grounds, etc., have a distinct bearing upon such work, therefore be it

Resolved, that the building of houses of worship, purchasing of lands, and all investments made in the interests of the church shall be considered a part of the work of the general church and under the supervision of the general officers in harmony with the law of the church.

Resolved, that we look with favor upon the policy of financing the construction of church buildings under the supervision of the general church officers provided for in the law having jurisdiction in such matters.

Resolved further, that the General Conference include in its annual appropriations for capital expenditures the amount to be contributed by the general church toward the building of houses of worship under the direction of the officers above referred to.

(Signed) I. A. SMITH,

Secretary of the Council.

April 16, 1930.

### A Memorial to Our Dead

At the business session a beautiful memorial service to the ministers who have died since the last General Conference was observed. Forty-seven names were read and their lives and ministry remembered and honored.

### "Fulfillment"

On Thursday there was no business session. The house was in preparation for the presentation of the grand Centennial Pageant, *Fulfillment*.

Early in the evening the house began to fill. Every available seat which commanded a view of the stage was occupied long before the opening hour, and many hundreds were turned from the doors. No audience assembled at the Auditorium has exceeded this one in size and interest, unless it be the gathering on the first day to partake of the Lord's Supper.

The presentation on both Friday and Saturday evenings was successful beyond anticipation. Its effect when given in good tempo and with fine interpretation of a cast of more than twelve hundred people was powerful. One editorial writer said:

"No one could have anticipated the entire effect of the pageant, not even those who attended the dress rehearsal. The action, the music, and the interlocution followed through without intermission or break. There were many memorable scenes, filled with the rich arrangements of blending and contrasting colors in the costumes and in the colored lights. The lighting effects were especially well employed during the rhythm movements.

"A difficult piece of work was perfectly performed in timing the entrances and movements of the great numbers of people who had to be at the doors, ready to march down the aisles toward the platform. In the larger scenes it seemed that their numbers would never end. The music came in with perfect timing, following the action through without a hitch.

"All who took part in the production of the pageant are to be congratulated for the beauty and effectiveness with which their dream came true. There were mechanical difficulties, of course, and the production had to overcome many difficulties in lighting equipment, stage facilities, costume, and especially with the great number of actors. The producers made the most of their opportunities."

It had been determined to adjourn when final adjournment was taken until October 1, 1931. Reconsideration of this action brought about a reference of the question of church conference and relative program to the Presidency, Twelve, and Presiding Bishopric. This council brought in a recommendation that when the conference adjourns it do so to meet first on April 6, 1932; second, on April 6, 1934; third, on April 6, 1936. The recommendation was approved and the church by this action goes to a program of biennial conferences.

The same Joint Council set a definite goal for minimum number of baptisms to be achieved in the six-year period, as also in the first two-year period. This amounts to a statement that the officers believe a certain number of people can be converted if the church is active in evangelizing.

The proposed goal for the date of April 6, 1932, is 12,000 souls. For the date of April 6, 1936, it is

40,000. General Conference by a strong vote affirmed this as its goal.

On Saturday there was a noticeable thinning of attendance. Some had gone to their homes; others had not torn away from business or work, for it was felt that the business of the conference was over, and the great events including the College Players performance; the Centennial Oratorical Contest; the rendition of the great oratorio, *The Course of Time*, and the pageant, *Fulfillment*, had all come and all but the pageant had gone.

Two o'clock came, and the officers presiding were a little tardy. A look over the great room and a little counting and estimating showed that there were still in attendance many hundreds more than the Stone Church could accommodate.

Business session opened, and the registrations committee made a report. To that time there had been registered as visitors, ex officios, and delegates to the conference, 5,908. A further report from this committee is to be found in another column.

The Order of Evangelists made report and asked for repeal of the action of the General Conference of 1928. The request was referred to the Joint Council of the First Presidency, the Quorum of Twelve, and the Presiding Bishopric, with the provision that report upon the question be made to the General Conference of 1932. The evangelists, who were in charge of the administrations by the laying on of hands, reported almost two hundred had received the ordinance since the opening of the Centennial Conference.

#### *Pipe Organ Fund*

The Board of Appropriations reported that they looked with favor on including an appropriation in the budget of 1931 for a pipe organ, provided the budget for 1930 is raised. Two members of the Presiding Bishopric moved to approve the recommendation, and the motion was adopted.

#### *The New Sanitarium*

For several years it has been apparent that the Independence Sanitarium is inadequate to meet the demands of the church and of the community in which it is established. The need for hospital and sanitarium service is increasing, and insistent demands have been made that the Independence Sanitarium be expanded. Local interests have gained strength, and rather definite information has been given that a substantial sum of money is to be raised to aid in the erection of new buildings.

Stating these facts, the Order of Bishops came to the General Conference with a recommendation that the Presiding Bishopric be authorized to indorse a loan for the Independence Sanitarium in an amount

equal to the sum raised by the community, after plans and specifications have been approved by the Board of Trustees and definite estimates have been secured from dependable and reliable builders.

This recommendation was approved by the conference.

The sustaining of officers, quorums, boards, and committees was accomplished at Saturday's business session.

#### *Sunday's Sunrise Meeting*

A sunrise prayer meeting for young people was conducted at the Auditorium at 6.30 Sunday morning. A large number of people were in attendance.

It was followed by a prayer service of the priesthood at the Stone Church at 7.45, and of the adults at the Auditorium at the same hour.

President Frederick M. Smith was the speaker at 10.45 at the great Auditorium service.

#### *Last Conference Session*

At two o'clock the conference met in a combined ordination and business session. The leading quorums of the church occupied places on the speaker's stand.

Two patriarchs were ordained, and six were ordained to the office of high priest. Four were added to the Quorums of Seventy by ordination. An impressive and elaborate ceremony accompanying the ordinations was conducted by President Smith.

A service in honor of superannuated ministers, in which they participated was also conducted.

After the missionary appointments were read, the closing prayer of the Centennial Conference was offered.

#### *Closing Prayer by President Frederick M. Smith*

Almighty God, Thou to whom we look for life, for strength, for being; whose message we revere, whose love we desire, and into whose service we would go, wilt thou accept our thanks for all of the blessings received, for we recognize that in thy mercy and thy goodness thou dost extend to us that which is beyond our merit. As we have reached the closing hour of this conference, we pray that thou wilt bless what we have attempted to do. We have striven to work in harmony with thy will. Forgive us our mistakes and our errors, and may the good we have accomplished redound to thy glory. Bless the effort we have put forth as we separate and go to our various places, the local branches, and the districts in which we are working. May we be fortified and strengthened for the tasks of the coming conference period. Wilt thou sweep over the church with the presence of thy Spirit, catching us up in the great missionary spirit. May we move forward to the edification of the Saints and the rejoicing of those hungering for the message we have to bear. Above all, may there be such unity of purpose and action that we shall have a solidarity that shall guarantee a forward movement such as we have never had in the past. We believe ourselves to be thy instruments; so wilt thou run before us to prepare our way. Bless our efforts, strengthen our hands that we shall be able to accomplish thy purpose, and to thee shall be all the praise, through thy Son. Amen.

#### *The Missionary Appointments*

The Quorum of Twelve are to labor under the First Presidency, as they have during the past year. Other appointments are as follows:

- Allen, Amos, Holden Stake. L.
- Anderson, P. T., Denmark. M.
- Andrews, Alma, Spokane District. M.
- Aririma, A. Natua, Society Islands Mission. M.
- Bailey, J. W. A., Central Texas. M.
- Baldwin, Richard, Portland and Spokane, and Seattle and British Columbia Districts. Pat.
- Ballard, S. W., Society Islands Mission. M.
- Baker, A. M., Arkansas and Louisiana. M.
- Barmore, A. C., Eastern Michigan, Port Huron objective. L. and M.
- Bath, William, Central Oklahoma. M.
- Berve, Amos, Southern Wisconsin. L.
- Bevan, F. C., Central Michigan. M.
- Blackmore, John, Department of Religious Education.
- Bishop, J. E., Kirtland District. L.
- Booker, N. L., Western Colorado. M.
- Boos, A. E., Detroit District. M.
- Bowerman, E. L., Northern Saskatchewan. M.
- Bronson, Eli, Southern California, Los Angeles objective. L. and M.
- Brown, B. E., Saint Louis District. L.
- Burt, G. E., Southeastern Mission, Mobile objective. M.
- Burt, E. N., Western Michigan. M.
- Carr, T. M., Pittsburgh District. L.
- Case, Hubert, Detroit District, Detroit objective. M.
- Chase, A. M., Nauvoo District, Burlington and Fort Madison objective. L.
- Christy, Ward L., Northern Saskatchewan. M.
- Clark, T. L., Detroit District, Flint objective. L. and M.
- Closson, E. E., Department of Religious Education.
- Cooper, J. L., Kirtland District, Kirtland objective. L.
- Cornish, J. C., Victoria, N. S. W., Australia. M.
- Crownover, E. E., Des Moines District. M.
- Curtis, E. A., referred to post-conference council.
- Curtis, T. W., referred to post-conference council.
- D'Arcy, O. L., Southern Nebraska. M.
- Darnell, E. P., referred to post-conference council.
- Davey, R. E., Northeastern Illinois. M.
- Davies, C. A., Southern Australia. M.
- Davies, E. H., Western Australia. M.
- Davis, E. A., Southeastern Mission. M.
- Davis, E. R., Rock Island District. L.
- Davis, Glen, Alabama District. M.
- Davis, Fred, British Isles. M.
- Davis, J. W., Holden Stake. M.
- Daykin, Walter, Lamoni Stake. L.
- Dayton, H. A., Owen Sound District. M.
- Doty, B. H., Toronto District. M.
- Dowker, D. E., Southern New England, Boston objective. L.
- Dutton, J. O., Southern Indiana. M.
- Edstrom, C. A., Saint Louis District, Saint Louis objective. L.
- Edwards, J. C., Eastern Maine. M.
- Eliason, E. E., Alberta District. M.
- Eliason, W. H., Holden Stake. L.
- Elliott, T. J., New York and Philadelphia District, Brooklyn objective. L.
- Etzenhouser, V. B., released at own request.
- Farthing, R. J., Society Islands Mission.
- Farrow, Percy E., Kirtland District. L. and M.
- Flegg, W. I., London, Ontario. M.
- Fry, Charles, Des Moines and Nauvoo Districts. Bp.
- Fry, M. K., Western Iowa. M.
- Fulk, R. L., Southeastern Illinois. L. and M.
- Greene, C. F., Germany. M.
- Greenwood, W. H., British Isles. Pat.

- Gresty, J. T., referred to Presidency, Presiding Bishopric, and Presiding Patriarch.
- Griffiths, G. T., Michigan. Pat.
- Grice, John R., Southern Ohio. M.
- Grice, William, Northwestern Ohio. M. and L.
- Gunsolley, G., Northwestern Iowa. L.
- Gunsolley, J. A., Southern Missouri and Spring River Districts. Pat.
- Haden, W. E., Southern Missouri. L. and M.
- Halb, Jacob G., Southern Ohio. M.
- Harpe, C. E., Eastern Michigan. M.
- Hartshorne, C. B., Des Moines District, Des Moines objective. L.
- Hawn, O. J., Southern Michigan and Northern Indiana. M.
- Haworth, W. J., Australasia.
- Higdon, A. T., Rock Island District. M.
- Hinton, H. E., Northern California. M.
- Holloway, L. G., Western Iowa. M.
- Holmes, F., Southern California, Los Angeles objective. M.
- Hougas, Ward L., Far West Stake. L.
- Houghton, Leonard, Manitoba District, Winnipeg objective. M.
- Hull, E. B., Eastern Colorado. L.
- Hunker, E. Y., Western Iowa. M.
- Hunt, C. J., Wisconsin. Bp.
- Ingham, Edward, referred to post-conference council.
- Jensen, Blair, Northeastern Nebraska, Omaha objective. L.
- Jenkins, George, Clinton District. M.
- Jones, J. H. N., Victoria and New South Wales Districts, Australia. Pat.
- Jones, R. E., Far West Stake. M.
- Koehler, J. A., referred to First Presidency and Presiding Bishopric.
- Kress, C. A., Northeastern Nebraska. M.
- Lancaster, J. E., Detroit District, Detroit objective. L.
- Ledsworth, J. J., Northern Michigan. M.
- Lenox, E. J., Southern Nebraska District. L.
- Levitt, G. P., Northern California District. L. and M.
- Lewis, George, Australasia. Bp.
- Lewis, G. G., Independence. L.
- Loving, A. E., Victoria, New South Wales. M.
- Loving, A. L., Des Moines District. M.
- Livingstone, H. L., New York and Philadelphia District, Philadelphia objective. L.
- Lundeen, Vernon, Minnesota District, Minneapolis objective. M.
- Martin, A. C., Spokane District. M.
- Martin, J. F., Toronto District. Pat.
- Martin, Marshall, Southern New England District, Providence objective. M.
- May, J. Charles, Clinton and Spring River Districts. M.
- McDonald, Frank, Spring River District. L.
- McDowell, O. A., Central Oklahoma, Tulsa objective. L.
- McDowell, W. A., Far West Stake. Pat.
- McGuire, M. J., Northern Michigan District. M.
- Macrae, R. L., Hawaii. M.
- Mesley, George, Kansas City Stake. L.
- Miffin, S. E., Far West Stake. M.
- Minton, Frank, Wheeling and West Virginia Districts. M.
- Minton, H. V., Central Illinois. L. and M.
- Mussell, F. T., Nauvoo District. L.
- Negeim, George, Palestine.
- Newton, Thomas, Kentucky and Tennessee. L. and M.
- Okerlind, O. W., Idaho. M.
- Osler, William, Southern Michigan and Northern Indiana. L.
- Patterson, William, Southern New England. L.
- Peisker, E. A. H., New Zealand. M.
- Peterson, J. W., Central Michigan. L. and M.
- Plumb, H. E., Southeastern Illinois. M.
- Pycock, James, Southern Michigan, Northern Indiana, Grand Rapids objective. M.
- Pyle, A., Holland. M.
- Quick, Lee, Spring River District. M.
- Rathbun, Ellis B., Holden Stake. M.
- Renfro, Z. Z., Central Oklahoma, Oklahoma City objective. M.
- Rich, C. H., Utah Salt Lake City objective. L.
- Richards, G. T., Kansas City Stake. M.
- Robertson, E. F., Western Maine. L.
- Robinson, A. V., Northern New South Wales. M.
- Robley, G. W., New York and Philadelphia District. Pat.
- Ruch, V. D., Norway. M.
- Russell, Melvin, Central Nebraska. M. and L.
- Rushton, J. W., Northern California, Oakland objective. L.
- Salyards, R. S., Holden Stake. M.
- Sandidge, J. L., Southern Saskatchewan. M.
- Savage, H. W., Portland District. M.
- Schmid, C. E., Northeastern Illinois, Chicago objective. M.
- Sevy, H. H., Kansas City Stake. M.
- Shakespeare, W. E., Northern Wisconsin. M.
- Sheehy, John, Independence, Missouri. L.
- Shepherd, F., Northeastern Illinois. M.
- Sheppard, Virgil E., Southeastern Illinois. M.
- Silvers, A. C., Wheeling and West Virginia Districts. M.
- Smallwood, C. G., Eastern Oklahoma. M.
- Smith, C. J., Minnesota and North Dakota Districts. M.
- Smith, G. A., Eastern Colorado, Denver objective. L.
- Smith, S. S., Arizona. M.
- Smith, W. A., Northeastern Kansas. M.
- Smith, W. Wallace, Northern California, Sacramento objective. L.
- Smolney, J., Germany. M.
- Sorden, D. B., Portland District, Portland objective. L.
- Stabel, J., Poland. M.
- Stoft, A. E., Southwestern Kansas, Wichita objective. L.
- St. John, S. G., Owen Sound District. M.
- Stone, A. E., Kirtland District. Pat.
- Swenson, Granville, Chatham District, Windsor objective. M.
- Taruiarii (Horahitu) a Tauhiti, Society Islands Mission. M.
- Thomas, J. A., Lamoni Stake. L.
- Thorburn, G. W., Western Montana. Pat.
- Tordoff, W. D., Nauvoo District. M.
- Twombly, Samuel, Oklahoma. Pat.
- Vanderwood, J. E., New York District. M.
- Veenstra, Frank, Holland. M.
- Vaughan, W. J., Southern New South Wales. M.
- Velt, H. I., Seattle and British Columbia District. L. and M.
- Weaver, R. D., Southern California. M.
- Wells, G. R., Holden Stake. L.
- Whalley, P. S., Midland District, England, Birmingham objective. L.
- Whitehead, A. C., Southern Wisconsin. M.
- Whiting, Birch, Clinton District. L.
- Whiting, Ray, Southwestern Iowa, Council Bluffs objective. L.
- Wildermuth, J. F., Northeastern Illinois. L.
- Wildermuth, L. O., Eastern Montana. M.
- Williams, D. J., Chatham District till September 1, Independence thereafter.
- Williams, T. S., Rock Island District, Tri-Cities objective. L.
- Wilson, Newman, Eastern Maine. L. and M.
- Winegar, H. E., Eastern Colorado. M.
- Woodstock, C. B., Department of Religious Education.
- Woodward, W. S., Far West Stake. M.
- Wixom, G. H., Southwestern Texas. M.
- Yager, J. H., Society Islands Mission. M.

The oldest known bit of writing in the world is a piece of papyrus in a Constantinople Museum. On it is written: "Alas, times are not what they used to be. Children no longer obey their parents and everyone wants to write a book."—E. Stanley Jones, in *The Christ of Every Road*.

## A Veteran in Church Life and Accomplishment Passes

On April 12 the earth life of Marietta Walker was completed. Her body tired, but her spirit bright, intelligent, cheerful, and dominant almost to her last breath, she died as she had lived, firm in the faith of her Lord.

Sojourning at the home of her daughter, Frances Davis, Brea, California, she had been in good health on her ninety-sixth birthday, April 10. That day fifty of the young people of Santa Ana and Long Beach had called and greeted her, and gracious as ever, though deprived of hearing and bedimmed of eyesight, she had returned their greetings from her chair. She was made happy also by the receipt of greetings from the Centennial Conference of the Saints at Independence, and by many messages by mail and wire.

April 11 she was stricken by her last sickness, lapsing soon into sleep, and passing on in the night of April 12.

Her body was taken at once to her old home at Lamoni, Iowa, where a funeral service was held April 17. At the same hour, half past ten, April 17, a memorial service was conducted by President Frederick M. Smith, in the Stone Church at Independence.

President Smith said in his address:

Last year, in January, through the instrumentality of Charles B. Woodstock, Mrs. Walker was induced to write to her Alma Mater, Miami University, at Oxford, Ohio, a letter in which she crystallized what she believed to be some of the leading events and movements of her life, and it has been thought quite appropriate this morning that a statement of her life's work, from her own pen, should be read:

"January 23, 1929.

"Miss Olive Flower,  
"Miami University, Oxford, Ohio.

"My Dear Miss Flower: From my friend, Mr. Woodstock, I have received a copy of your letter to him, which I am pleased to say is most kindly sympathetic in its mention of myself and contains also an expressed wish for further information in regard to my work since leaving Oxford College for Women where I graduated in 1859. . . .

"A short time before I left Oxford, an older sister died at her home in San Antonio, Texas, having obtained a promise from her husband that he would place her two daughters in my care. This led me into the far South, where I remained during the entire Civil War.

"I had married before the war cloud darkened the skies, and my husband, a Virginian, was born and bred a Southerner. He enlisted in the service at the beginning of the war.

"It is well known to those acquainted with the sentiment of Southern men in those days that to remain at home while every friend and neighbor was enlisted in the Southern Army was a disgrace. As a result it became a difficult matter for the trustees of the San Antonio Female College, a chartered institution, to find a man qualified to take charge. The Reverend Doctor Jesse Soring, of Georgia, who had the appointing power, came to me begging that I would take charge of the school, at least until a man could be found to relieve me.

"After serious reflection I consented to this proposition, and no one was found to take my place until just before the close of the war. I gave my best efforts to sustaining and building up this school that today is still a flourishing institution known by the name of Westmoreland. This was the beginning of my public work. During this time my husband, whose name was Robert Faulconer, had died while at home on a furlough, from disease contracted in the service.

"Near the close of the war I felt a great desire to see my aged mother, living in the North, and arrangements having been made for the care of the college, I resolved to attempt going to New York by way of Mexico and Cuba. In this attempt I succeeded, my little daughter being my companion in this long and perilous journey. At Havana we were met by the news of Lincoln's assassination, and on arriving in New York we went the same day to the Capitol to pass with the weeping multitude where his body lay in state. From there I went to friends in Indianapolis and later to my mother in Sandwich, Illinois.

"I had not been long at my home before Mr. Norris, who was in need of help for the faculty of my alma mater, Oxford, sought me out, offering me a position there. But the war, the long journey, and many changes had racked my nerves, and I did not consider the call to resume teaching.

"And now followed an interval of some years in which I did little outside of home duties. I was married to Samuel F. Walker, of New Richmond, Ohio, and we spent several years on a ranch in Nevada, where our two daughters were born. We returned to my former home in Sandwich, Illinois, and finally removed to a farm in the State of Iowa. Later we built a home in the nearby town of Lamoni, and here my husband died. After my three daughters were married my hands were freed for other lines of work.

"It was not until after I came to Iowa that I had ever thought of returning to anything in the line of literary work. This time it was not as a teacher, but I was for many years in close connection with the publishing house of the church of which I was a member. For this work, from that time to the present, all I was capable of doing has been done. Early in this time on the Iowa farm I seemed awakened from a long sleep by the spirit with which I had been imbued at Oxford, and, unknowingly, had brought with me to the wide-stretching prairies of Iowa. I loved my prairie home, dotted as it was with wooded hills of scrubby oaks and in the springtime covered with the most beautiful blue violets, sweet odors of which filled every breeze passing over them. I tried many times to transplant them to my home garden of flowers, but never succeeded in the attempt. They still bloom in some out-of-the-way place, but our hills are no longer blue with their beauty and sweet with their fragrance. On one of these hills our home was built, and at the foot of the hill ran a clear stream of water, where my husband found drink for his cattle. It would freeze over in winter, and the ice would have to be cut before the cattle could get their drink.

"The spirit years ago imbibed at Oxford had slumbered long. Its slumbers were now ended for time and eternity. I recognized the promptings of that spirit as due in part to the teachings of my beloved friend and preceptor, the Reverend Doctor John Scott, president of the Oxford Female College. A more generous, liberal minister and loving-hearted man I believe never lived. We did not always agree in our belief of doctrine, for he was a strict Presbyterian, and at that time I was a loyal Methodist. But that did not in the least interfere with our friendship. We corresponded at intervals as long as he lived, some of his letters having been written at the White House while he was there with his daughter, the wife of President Harrison. Some of the kindly things he said to me, as his pupil, to my mother, I shall never forget. Blessed be his memory as that of a good man.

"Into my heart came the strong desire to see a school similar to my alma mater established upon the broad top of the rolling hills of our home farm among the violets and breezes of our own Iowa prairies, and I gave myself, and

my friends who were in any way able to help or to have more influence than I, little rest until Graceland had opened her doors to the young of our church and all who wished to enter. It was always with me a very hard matter to give up as hopeless anything I greatly desired to see done, because it seemed to me it ought to be done. My perseverance and the hopes and labors of many others have been abundantly rewarded in seeing Graceland College take her place as a fully accredited junior college, loved by thousands of students and recognized as an outstanding institution of learning in its class. The spirit which moves in Graceland and in her student body, and which carries her students to higher institutions for more advanced work, a spirit of consecration to the accomplishment of the great work of blessing humanity through the exercise of trained heart and mind and body, has often been remarked by officials of our State University. This rejoices my heart and helps me to feel that these youth are catching at Graceland in great measure the inspiration prevalent so many years ago at Oxford. With the advantage of modern opportunity before the youth of 1929, what unknown possibilities await those who diligently apply themselves to their tasks!

"I am at a loss to know what other bit of work to mention, for I greatly fear I am making this sketch too long. The magazine I am sending you contains matter from which you may choose or reject as seems good to you. The publishing house has seen fit to change the name *Autumn Leaves* to that of *Vision*. I chose the name of our beautiful *Autumn Leaves* as representing the coming of winter as events in the world precede the coming of Christ, of which He himself says, 'So likewise when ye shall see all these things, know that it is near, even at the doors.' Daniel, in writing of the same events, says, 'The wise shall understand.' Another translation reads, 'The observing shall understand.' The power of *Vision* can answer the same purpose, so to my mind the two names have a similar import.

"And now, dear lady, considering my advanced age, I have done the very best I could in response to your request, and you are at perfect liberty to choose or reject, but not to change the sense of any part of what I have written."

#### President Smith continues:

It has fallen to my lot to say something about this wonderful woman on the day that her remains are being laid to rest. I came in contact with her life in a rather strange way. Her fine Puritanic soul could hardly appreciate the pranks of an almost lawless youth; so in the exuberance of my youthful life, I gave my dear old Sunday school superintendent many causes for pain and distress. I found myself even writing a public apology for some of the pranks that I felt would wound her great heart. . . .

To her dying day, as long as she could master enough of her failing sight to handle her pen, she wielded one of the ablest and most cultured pens of the church.

In this letter we have read, you have learned of her ambitions for Graceland College, and there her great heart and my small one run in unison. She was instrumental in helping found Graceland College. What little I have been able to contribute has augmented the vision she had in regard to this institution of learning for our young people.

The magazine which she founded in the interest of youth still carries on. In my opinion it is carrying on the work very much as she would have it carried on, if her failing powers had not required that she relinquish her burdens of editorial responsibility to have them fall on younger and more active shoulders.

Some of the land on which Graceland as an institution stands came to the church as a result of her generosity. She and two others gave the land on which the college first started.

She was one of the organizers of the Religio, our young people's department, and those of us who are old enough to remember the beginning, will remember the times we used to repair to the south grove or the Brick Church to attend the

Students' Society, as it was called, from which eventually emanated the young people's movement of the church.

She started the Mothers' Home Column in the *Herald*; was responsible for the work of the women, and in many ways directed activities that brought the women of the church together in a way not done before. She was always young in spirit, even when her physical body was racked by the forces of dissolution. For many years she was devoted to *Zion's Hope*, and it was one of her keenest delights to know that the *Hope* was in any way responsible for the advancement and progress of the work. *With the Church in an Early Day* has a big place in the hearts of many young people in the church. It was the child of her pen.

She was originator of the Christmas offering movement which still carries on, with perhaps not the same zeal in the last few years as under her administration, but still effective in reaching the objectives and goal which she desired. She was one of those most deeply interested in the proposition which faced all the church, the *Evangelia*, or gospel boat of the South Sea Islands, which later met such a tragic end. Only a few months ago she wrote another letter which we are going to read now; addressed to Mr. Charles B. Woodstock, dated Lamoni, Iowa, October 14.

LAMONI, IOWA, October 14, 1929.

Mr. C. B. Woodstock,  
Independence, Mo.,

Dear Brother in Christ:

I have been thinking that before I cross the river, the banks of which seem very near me, the young people with whom you are now laboring might enjoy having a few words from an older one who has labored for them so long and is now very near departure from this life.

When many of you were much younger, we read together that beautiful and inspired poem by Helen Hunt Jackson, and I have a strong desire to read it together again.

You remember how the title, "*Not as I will*," attracted us at the time and how the verses read:

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afraid to fear; afraid to hope;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdens are lifted or are laid,  
By some great law unseen and still,  
Unfathomed purpose to fulfill,  
"Not as I will."

Blindfolded and alone I wait,  
Loss seems too bitter, gain too late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak and grief is strong;  
And years and days so long, so long;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still,  
"Not as I will."

"Not as I will!"—the sound grows sweet  
Each time my lips the words repeat.  
"Not as I will!"—the darkness feels  
More safe than light when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will!"—because the one  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all his love fulfill—  
"Not as we will."

(Continued on page 467.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Resurrection

*Synopsis of sermon preached by J. H. N. Jones in Richmond, Victoria, Australia, at their district reunion held during Eastertide March 31, 1929.*

For a text I have chosen the words of the Saviour: "I am come that they might have life, and that they might have it more abundantly."—*John 10: 10.*

Today all Christendom celebrates the resurrection from the dead of our Lord Jesus Christ. Jesus, born of Mary, lived on earth for the short period of thirty-three years; was crucified on Calvary, and rose from the dead on the third day. He had previously stated that "as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

If we take all our evidence from profane history, it is difficult to prove that such a person as Jesus Christ ever lived, but the *Bible*, a history written by his friends, is replete with evidence that such a man did live. The Jewish historian, Josephus, is the most important of the independent witnesses. He wrote:

Now there was about this time Jesus, a wise man, if it is lawful to call him a man, . . . He drew over to himself both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate at the suggestion of the principal men among us, had condemned him to death, those that loved him at first did not forsake him: for he appeared to them alive on the third day (April 3 A. D. 33).

We may not be celebrating on the exact point of time of his resurrection, but as to the occasion of the celebration, the fact of his life, death, and resurrection, there is little room for doubt.

#### *The Purpose of His Coming*

Christ definitely stated that the purpose of his coming to earth was that men might have life. He also stated that many had come before him whose purpose was to kill and destroy, but that he was come to give more abundant life.

Let us, therefore, briefly examine the meaning of the words *death* and *life* as they are used in the *Bible* in relation to man. Death does not always mean a cessation of mortal breath. For instance, in the case of the prodigal son, "This my son was dead and is alive again" means that his severed relationship was death. When God said to Adam, "The day that thou eatest thereof thou shalt surely die" (Genesis 2: 17), he evidently did not mean that on that day Adam would cease to breathe. For after eating the apple he was driven out and lived on. But

he did die from the standpoint of separation from God and life.

From *Doctrine and Covenants* 28: 11 we learn that death was first spiritual: "I the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death." Therefore, death was at first spiritual and not temporal or physical.

This harmonizes perfectly with a scientific definition of death. Drummond says death is a failure to correspond with our environment; therefore, to the degree we fail to keep in touch we cease to live.

Life is explained on the same line of reasoning: it is correspondence with environment; the more complete the correspondence the more abundant the life. Jesus came to enlarge our sphere of life and to finally abolish and destroy death in all its phases.

Man has been alienated from God by wicked works. He had to be shown the way back to God. Jesus demonstrated this by his sinless life and consequent triumph over death.

#### *The Need for Resurrection*

Some hold that if the spirit survives the body in intelligent state, there is no need for a resurrection, and conclude that man must be wholly mortal and will have no life until the resurrection.

This viewpoint seems to be logical, but it will not stand the light of truth. At death the spirit and body are divided. Even those who have been born again at death are separated from their bodies, and their condition is not all God designs it shall be.

The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy.—*Doctrine and Covenants* 90: 5.

The death of the body brings about a separation of element and spirit which can be restored only by the resurrection of the body. This is the redemption of the soul, for "the spirit and the body is the soul of man."

When man fell, a partial death (a separation) took place, but God did not permit the physical death to take place till man had been given a chance to return:

But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son.—*Doctrine and Covenants* 28: 12.

Notice, that not only to Adam but also to his seed was this privilege extended; notice also, that spiritual regeneration comes first in order, and secondly comes the redemption of the body.

The *Bible* also clearly outlines this order. Paul,



in Romans 8:21, after speaking of the heirs of God, says: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

There is to be a resurrection of the just, and later a resurrection of the unjust. (Acts 24:15.) There are different glories to inherit (read 1 Corinthians 15:41), and our place therein is determined by our conformity to or deviation from the gospel law and the Christ character.

If we obey and abide the celestial law, we shall inherit a like glory. If not, we inherit a lesser glory. (Read Doctrine and Covenants 85:5.)

The second death, spoken of in Revelation 20:14; 21:8 will not be a death of the body but a final separation from God.

## The Gospel of Jesus Christ

By Arthur E. Stoft

Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 12:6.

These words of Jesus indicate or point out to us the true meaning of his mission among the children of men. He opened the "way" for men in all ages to enter into that more abundant life he came to bring. He taught truth by precept as well as by example. He offered life, with all that that term implies, to all who had died. Jesus not only led the way, but he opened the way by living and teaching the truth. He taught that "the truth shall make you free." Obeying the truth he taught, will set us free from sin and death. So the mission of Jesus was and is to free men from the yoke of bondage, to show us the way to obey the truth, which obedience brings power over death. John the Revelator tells us in 1 John 3:8 of the mission of Jesus in the following language: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." In Hebrews 2:14 it says "that through death he might destroy him that had the power over death, that is, the Devil." So the work of the Devil is to bring death, while the mission of Jesus is to bring life.

It is quite clear that through the sin of our first parents, death was pronounced upon the whole human family, and it is just as apparent that through Jesus Christ, the death penalty is being removed, or has been removed. Death is an enemy of man and God. It is the last enemy to be destroyed. When all men live above sin or without sin, death will be unknown. The whole program of God is to bring *life*, and this life automatically removes death. In the gospel of Jesus Christ, the pro-

gram of life is revealed. In the gospel of Jesus Christ, the laws pertaining to, governing, and promoting life are given. One can not conceive of an existence without laws governing that existence, so it is quite natural to believe that before the fall of Adam and Eve, God had instructed them concerning the laws that would continue and preserve life, spiritually as well as physically. God did not tell them that it was necessary for them to die before they could *live*. They were *living*, moving, self-determining beings made in God's own image; growing, developing, and becoming more and more like God and his Son Jesus Christ until they fell. To admit that death was in the plan of God would be to place God in an inferior position to Satan. Adam and the whole race of mankind could have grown and developed into perfect beings without sin or the penalty of sin, which is death.

The souls of Adam and Eve were evidently made to grow. Growth is one of the signs of life. The writer sincerely believes that they were growing, "going on unto perfection," developing even before Satan tempted them. God does not make dead things, and our fore-parents were certainly very much alive, able to "dress the garden," name the animals, etc. Before the fall, the command was given "to multiply and replenish the earth." Was their capacity to grow removed when they sinned? We believe not. While their progress undoubtedly was greatly retarded, they still maintained their ability to grasp and understand and put into operation the laws pertaining to *life*. A new order seemed to have been introduced by reason of the fall. Death seems to have been made a part of the program, and that may be the reason why some individuals believe that the sin of Adam was necessary in order for God to carry out his program.

Let us examine this "new order" of things for a moment. We call it the new order, but in reality it is the present order of things: Life through death. The earth was cursed, and by the sweat of their brows were they to earn their bread. They were told to make sacrifices of the *best* of their crops and animals, their firstlings. They killed in order that they might live physically. Seemingly all of the old worthies taught the idea of sacrifice and, in the case of Abraham, of human sacrifice. The law of Moses taught "an eye for an eye," "a tooth for a tooth," "a life for a life." All through the teachings of Jesus we find the same thread weaving itself into the fabric of the more abundant life, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." "Greater love hath no man than this, that a man *lay down his life* for his friends."

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." These and many other quotations might be given to show that Jesus taught that through the death of something life was made possible. Today the same order of things is in process. Life through death. The grass dies but saves the life of the cow. The cow dies, but the lives of human beings are saved. A righteous man gives his life's blood for the cause of truth; he dies, but the cause lives. Jesus gave up his physical life to show his power over death. He conquered death, hell, and the grave. Since death came by reason of the fall, it seemed essential for Jesus to experience this enemy of mankind (death) in order to create the order of *life*.

If we still examine this order of life through death a little more closely, we discover that life is promoted by reason of the application of the laws of growth to our lives. One who is leading a godly life, who is enjoying the presence of his Spirit, need not sin and die in order to enjoy the fuller life. He already enjoys it by reason of his obedience. Would it be too presumptuous to reason that *life* is had *in spite of* the elements of death? If one reasons that to sacrifice one's selfish ambitions for the good of his fellow men is denying oneself of enjoying real *life*, then it would seem that the philosophy of Christ was wrong. Is it not true that the Lord does not ask one to ever give up, or sacrifice, or deny oneself of the elements that go to make up real life? Christ wants us to put away from our lives only those things that bind us or keep us from enjoying life in the greatest measure. And the gospel of Christ is the means whereby men may fully *live*.

May we consider for a moment the idea expressed in song "Trials make us pure"? Is it true that trials or sickness draw us nearer to God? It has frequently occurred that when an individual who has been more or less wayward or careless or indifferent to God and his church, through accident or sickness has been awakened to his real standing toward God. Did the suffering in itself bring that individual nearer to God, or was it his repentant spirit? One is healed of a dreaded disease and is thereby drawn closer to God. Was it the disease that brought the blessing, or was it the faith that was exercised? In the case of the ten lepers that were healed, one of them was drawn closer to Jesus only because he exercised the spirit of gratitude, not because he had been a leper. His faith and his

gratitude (elements of life) were the means of his closer walk with the Master of Life. When Jesus speaks, "Greater love hath no man than this, that a man lay down his life for his friends," the writer sincerely believes that the laying down of one's life is in reality not the element that makes one a real martyr but the fact of his *love* (the chief element of life) is the factor that secures for him real life. It is the compliance of the constructive principles of the gospel of Christ that produces life, and not the suffering, trials, and sorrow through which we pass.

The gospel of Christ contains all the elements of life. The soul of man is made to *live*, not to die. We might even suggest that the physical part of men contains elements of indestructibility. The children of Enoch lived such righteous lives that even physical death was not experienced by them. The gospel of Christ was made to meet the needs of the soul (body and spirit), and there is therefore no penalty attached to the acquisition by the soul of the gospel or principles of life (physical as well as spiritual). The gospel is a proper adjunct of the soul. It is the rightful addition of the soul. It is, in reality, a part of the soul. As the soul adds to it the various principles of life, there is no friction in the acquisition, because these principles rightly belong to the soul. There is an agreement between the soul and the principles by which that soul lives and develops. Just as the physical body is able to assimilate food by means of digestion without loss to the body, so the spirit in man assimilates the truth without loss or penalty. If in our obedience to the principles of life, we feel that we suffer the loss of some cherished hope or ambition, we can rest assured that our seeming loss was the thing that kept us from enjoying real life. The gospel is *creative*. Those who obey its principles grow out of sin; they remove the cause of all distress and sorrow and death. It is the *builder* of life without tasting of the pains of death. Death is no part of the program of *life*. Christ has through the gospel established the *order of life*, having tasted death for all, making it possible to live without tasting of either physical or spiritual death. Christ removed the effects of the sin of Adam through his gospel. The real nature of his gospel is life producing, life preserving, and never-ending life.

The last number of the Daily Edition of the *Saints' Herald* for the period of the Centennial Conference was placed in the mails Monday, April 21. The entire edition consists of thirteen numbers and contains a complete account of the General Conference. The Herald Publishing House will send the complete set to any United States address, postpaid, for fifty cents, the subscription price.

## The Social Significance of Repentance

By E. F. Robertson

The ministry of this church of Latter Day Saints is admonished in the *Book of Doctrine and Covenants* to "Say nothing but repentance to this generation," which I believe is in strict harmony with the whole spirit of the gospel message; for, as it appears to me, that which is comprehended in the principle of repentance enters into every phase of gospel teaching and of spiritual life.

Funk & Wagnalls' Practical Standard Dictionary defines the word *repentance*, in part, as follows: "Repentance is sorrow for sin with self-condemnation, and complete turning from sin. . . . There may be sorrow without repentance, as for consequences only, but not repentance without sorrow."

In the version of the New Testament translated by Alexander Campbell, *et al*, called *The Living Oracles*, the word *repentance* seldom or never appears, but is rendered *reformation*. As, when John the Baptist came into the wilderness of Judea, it says he was "proclaiming in the desert," and saying, "*Reform* for the reign of heaven approaches."

Funk & Wagnalls defines *reformation* as follows: "To change from bad to good, or to persuade others to so change; make better morally; restore to former goodness; change for the better by alteration or reconstruction; free from evils or abuses; change from vicious to upright character."

John preached the baptism of repentance, and Jesus declared the Son of Man was come to call sinners to repentance. The ultimate object of the teaching of both was to change conditions from bad to good, and to accomplish those other things that are defined as being comprehended in the meaning of reformation.

Repentance as taught by those inspired teachers was to have its social as well as its individual application. Otherwise it could not result in greatly improved conditions of life. Jesus spoke not only to persons, but to cities and peoples. He said to Bethsaida and Chorazin, "If the mighty works that have been done in you had been done in Tyre and Sidon, they would have repented." To Capernaum he said, "If the mighty works that have been done in you had been done in Sodom, it would have remained until this day." And he declared it would be more tolerable for Tyre and Sidon, or for Sodom, than for those cities which had been called to repentance and had refused to repent. Which declaration shows that it was social as well as individual repentance to which they were called. To the people of his generation he said:

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at

the preaching of Jonas; and, behold, a greater than Jonas is here.

In contrasting his own teachings with those of former times, he did so with a view to bringing about improvement, or reformation, through repentance.

Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Under their interpretation of the law, only the action was restrained, but under the teaching of Christ improvement would be wrought in that the feelings that produce wrong action would not be indulged.

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Inasmuch as repentance is properly defined in this article, it may be seen that the principle that improves, regenerates, and makes better the conditions of life enters into every phase of the gospel teaching, individual and social; improvement, growth, and progress being but manifestations of the presence of the principle of repentance in our individual and collective life.

Wherever the civilization of our own land and time excels that of the place and time in which the Christ began his work of preaching repentance, the improvement is due to the good seed of his teaching having taken root and borne fruit of repentance and reformation in the social order.

Walter Rauschenbusch, in his book *Christianizing the Social Order*, challenges the oft-repeated declaration that no one knows whether Christianity will work, because it has never been tried; declaring that Christianity not only has been tried, but that the question is as to whether anything in human life, private or social, has succeeded except Christianity. He continues:

It is true enough that there has never been a social order that was Christian from top to bottom. But large domains of our social life have come under the sway of Christ's law in their spirit and in their fundamental structure, and these are by common consent the source of our happiness and the objects of our pride, while those portions of the social order which are still to be Christianized are the source of our misery and cause of our shame.

Mr. Rauschenbusch believed it to be the duty of Christian leaders to push the work until unchristianized portions of the social structure should be

brought under the domination of true Christian influence.

This would bring about a change from bad to good; an improvement by which the entire social order would be safely based upon the foundation of repentance.

## Work Together; Be the Light of the World

*A sermon by Roy S. Budd; at the Stone Church, January 12, 1930; Mrs. A. Morgan, Reporter.*



ROY S. BUDD

Although I may, in part, assume the role of telling others what to do, and at times point out to you your failures, I trust you will not consider me scolding or class me with the faultfinders, but that you will accept my message as coming from a fellow traveler on the way, one who must meet the same problems in life that you meet and struggle, at times, against odds, to measure up to the standard set for those who shall assist in establishing the

kingdom of God on earth.

My ambition is to lighten, not make heavier, the burdens of my fellows; to assist you to look forward with hope, not backward with regrets; to cause you to do as the poet has said:

Struggle on with strong endeavor,  
For the good of fellow man,  
If you can't do all you purpose,  
'Tis as well; do all you can.

Matthew tells us that Jesus went to Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, healing the sick and diseased. His fame spread abroad throughout all Syria. To be at rest from the multitude he sought the quiet of the mountain. Here his disciples came to be taught and instructed in the law. Joyfully they sat at his feet to drink in the words of salvation, for to them he was the light of the world. Upon him rested the burden of teaching, healing, and administering.

A great surprise awaited them, for in addressing them their great teacher said, "Ye are the light of the world." Upon you rests the burden of preaching and the burden of healing. It is your business to minister to mankind; to establish the kingdom of God on earth. Through you must flow to the world that more abundant life which I came to give.

It had not dawned upon the disciples that they were to become his successors, making their lives like his, ministering to others as he had ministered

to them, bringing joy and happiness to all the world through the gospel. Today we suffer from the same handicap, for many of us do not realize or appreciate the burden of being the light of the world. We have failed to appreciate the necessity for making our lives like his, the development of characters which will serve as a light to those with whom we associate. Like the disciples of old, we are prone to put the responsibility on the other fellow.

From members I have heard: Converting folk is the business of the missionary. From the missionary comes the cry: The business of the local men and members is to look after the needs of the Saints and convert their friends and relatives. Saving souls is not the business of the missionary, neither is it the business of the local people. It is the business of God, and we are his ambassadors, and should be concerned about our Father's business, advertising it by letting our light shine.

The age in which we live, as one writer has said, is an age of buck-passing; shrinking from responsibility. At the age of four we send our children away to kindergarten. We make somebody else responsible for their physical, their mental, their social, their moral, and their religious lives. If they fail in any one or all of these, with some degree of satisfaction we find the person responsible and advertise it to our friends.

In the home of a Latter Day Saint I heard a little boy swearing. It was embarrassing to his mother, but she passed the buck. She had sent him to Sunday school, but the teacher did not impress him. The environment in which he lived was not good. All that she said was true, but regardless of this woman's disposition to put the blame on some other person, God will hold her responsible for the training of the child she brought into the world; and regardless of our disposition to put the blame elsewhere, God will hold us responsible for the souls of those about us, for he has chosen us to be the light of the world, the builders of his kingdom.

It is not sufficient to be in possession of the light. We must let it shine before men, in such a way that they will not only behold, but that they will desire and yearn for it. In our lives we must demonstrate its efficiency. The final test of the church is not that we have a first presidency, a quorum of twelve, quorums of seventies, etc., or the doctrine we teach. The final test of any church is the lives of its people, and if we do not produce superior characters we must cease to assume that we are the light of the world.

The purpose of the church is to cause men to

think, in keeping with the teaching of Christ. We are lazy. We do not think for ourselves. We place that responsibility on others. We allow the book writer, the magazine writer, and the editor of the daily paper to do our thinking for us. It is not the man who has read the greater number of books or magazines, but the man who has used his own mind to think his way through and determine his course after his reading, that is of value in building up the kingdom of God.

And good may ever conquer ill,  
Health walk where pain has trod:  
As a man thinketh so he is;  
Rise, then, and think with God.

Some are very much concerned about the reading of the young people. I am not more concerned about the reading of the young than of the old. Our concern should be to teach both the young and old the art of thinking; how to analyze for themselves; to cause them to understand the things they should remember, and the things they should forget.

"As he thinketh, so he is"; not, as he reads, so he is. There is a story told of a boy who gave an elephant a piece of tobacco. The tobacco was very offensive to the elephant. Years passed. The boy, now a fully grown man, came in contact with the elephant, was seized by him and stamped to death. The elephant has a good memory for mean, nasty acts. Memory is a wonderful thing, but its value is determined by the ability of the one possessing it to choose his material. By remembering the mean things, he deprives himself of many beautiful thoughts and the possibilities of doing many beautiful acts. The elephant does not think; he only feels.

Some folks are like elephants; they remember the mean, nasty things. They do not think and analyze to determine what they should remember; they only feel, and nurse that feeling for years in hope of revenge. When opportunity comes, they, like the elephant, strike, bringing death to their victim and sorrow and regret to themselves. The gospel is to teach men to think and analyze their feelings. I bid you move out of the world of feeling into the world of thinking, and I assure you that more abundant life will be yours to enjoy.

Paul, in writing to the Philippian saints, made use of these words:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

Paul was converted to the philosophy that thoughts direct acts. The man who thinks true thoughts lives a true life, and from him whose thoughts are just emanates justice. A pure mind

abides only in a pure body, and lovely acts come only from those who have learned to think lovely thoughts. Virtue is determined not by physical fitness but by the training of the mind to think virtuous thoughts. Acts of wisdom follow thinking as night follows day. Thinking is the foundation of progress and success.

I heard a young man say, "The church is for the purpose of developing talent." That is true, but the development of talent is a minor thing. Talent can be developed in a number of fields. The church deals more with character, for character is the thing that determines our present and future happiness. The development of talent minus character increases the problem of civilization. The development of talent ahead of character increases the problems of the church. That is why we are so much concerned about the religious education for our children. I can see some talents in my boy that I am not anxious to develop until I am certain of his character. The world is filled with possibilities for developing talents. The business of the church is to supply the possibilities for character development.

God sent his Son into the world that the word might become flesh and dwell among men; and our responsibility, if we are to complete the family circle, as we have set out to do, is that we shall make the word flesh, and cause it to dwell among men. They must behold it in their midst. They must see it in our lives. It is not sufficient for the ministry to go forth preaching stewardships. The church and the world are in need of a man or group of men big enough to demonstrate the value of stewardships in their lives. Edgar A. Guest has written a little poem that illustrates my thought:

#### *Sermons We See*

I'd rather see a sermon  
Than hear one any day;  
I'd rather one should walk with me  
Than merely tell the way.

The eye's a better pupil,  
And more willing than the ear;  
Fine counsel is confusing,  
But example's always clear.

And the best of all the preachers  
Are the men who live their creeds;  
For to see good put into action  
Is what everybody needs.

I can sooner learn to do  
If you'll let me see it done.  
I can watch your hands in action,  
But your tongue too fast may run.

And the lectures you deliver  
May be very wise and true,  
But I'd rather get my lesson  
By observing what you do.

For I may misunderstand you,  
And the high advice you give;  
But there's no misunderstanding  
How you act and how you live.

Completing the family circle is not a problem for husbands and wives and children of the immediate family, but for the whole church. We are our brother's keeper. A woman who is a member of the church may live a virtuous, patient life before her husband day by day, and because of her life plus her instruction and the preaching he has heard, he may be on the verge of closing the circle. The unguarded act of a seventy, high priest, apostle, or even a member, may nullify the efforts of that sister. We are workers together.

In ——— I met a man who had listened to a number of sermons from one of our eloquent men. He told me he loved this man and believed his preaching and fully intended to be baptized when he returned from his vacation, which he was taking with this minister. Months after I found him not baptized. I learned through investigation that on this trip the minister did not live in keeping with his eloquent sermons. At an unguarded moment he forgot to let his light shine. He put it under a bushel. He had not transformed the word into flesh.

In a city far removed from here, a sister invited me to her home for the purpose of talking the gospel to her husband. When the time was opportune I began to speak of the church, stressing the first, or as we sometimes say, the fundamental principles, for although we are living in a modern age, it is not sufficiently modern to do away with the principles of the gospel established by Christ. This church is not only a social church, as some would have you believe, but it is a saving church. It has to do with the lives of men and women here and hereafter. The brother acknowledged we had a very fine philosophy, but contended that his experience with his wife and other members had proved to him that it would not work in the lives of men and women. "By their fruits ye shall know them." But all the picture is not black.

While holding a meeting in a branch in the East, I set my heart on converting a man whose wife was a member of the church. He came out to hear me preach, took me to his home, and treated me royally. I talked and explained with very little response from him. In desperation one day I said to him, "What do you think of the church?" With frankness, free from emotion, he proceeded to tell me his only way of judging it was by the lives of its people, and my soul was thrilled when he concluded that it must be a very good church, for he had lived with a woman who was a member for twenty-five years,

had seen her in very trying circumstances, and she had never acted other than he believed a Christian should act. Her light was never under a bushel. She made the word flesh.

Down in one of our Southern States resides an old brother who for years has set his heart to do a certain thing in the church. There came a time when his wife and daughter, both members of the church, turned against him and his scheme; they even requested him not to pray in the home. However, he continued to pray at times, in his room so they could hear. He has won out; he will reach his goal. His wife told me no one could stay angry at or mistreat a man who lived so near to God. He trimmed his lamp and let his light shine before men. He moved out of the world of feeling into the world of thought, determined his course, and by the help of God demonstrated the truth of the gospel.

A boy who had disgraced his father's name and put his mother and sisters to shame, at my request returned to the home and asked his father to forgive. The father stretched forth his hand and said, "I had forgiven you before you returned. You are my son." The boy said, "Father I can not see how you can take me back after what I have done. You make me more ashamed than before." The reply quickly came, "It is the gospel."

Last week in ——— a young woman bore a beautiful testimony. When I congratulated her in an attempt to strengthen and encourage, she informed me that she had made many mistakes and felt that some of the Saints thought she was unworthy. When I learned of some of the experiences she had passed through, I did not altogether condemn the Saints for their feelings. However, she went on to tell me that many times she had stood on the threshold of sin, ready almost to enter when she had remembered the life of her mother and the prayers she had prayed. These two things had saved the beautiful young woman. Keep on living and praying, regardless of the fact that you can not see results, for by so doing you will complete the family circle.

The fact that somebody, whose life you know to be pure, is praying for you, enters into your life and mine, and sustains us. Had I not known that a dear little mother who lies on a sick bed in a hospital in Southern Missouri was offering a prayer for me this morning, I would not have courage to face this audience. Many times in my daily life when temptations come, I remember the many beautiful characters I have known and the number that are praying for me and am strengthened to press on.

To the wife or husband striving to convert a companion, to the parents bending every energy to bring

# NEWS AND LETTERS

## "No Weapon Formed Against My Work Shall Prosper"

By V. D. Ruch

At a reunion held in the Des Moines District a few years ago, Patriarch Richard Baldwin delivered a prophecy in which the Lord, speaking through him, said: "No weapon formed against my work shall prosper, whether it be in the church or out of the church." Since hearing of that statement I have watched events quite closely, and upon several occasions have seen it supported. One instance in my own experience may be of interest.

Early in the spring of 1926, while doing missionary work in Norway, Sister Ruch and I organized a Sunday school at Bon, Norway. At that time there was only one other Sunday school in the community. It was being conducted by the Free Mission people, and its hour of meeting was 12 o'clock. Not desiring to conflict with the other school or to hurt them in any way, we selected 10.30 as our hour of convening, so that our school would be out in plenty of time to give any of the children who desired opportunity to attend the other school.

Our school was a success from the start. We had 51 present the first Sunday, and it grew rapidly until our average attendance was about 80. Only about eight or ten of these were children of members of the church. The others were children of nonmembers who belong to the State Church (Lutheran). It is just children who attend Sunday school in Norway. When children are confirmed members of the State Church at the age of fourteen, they quit going to Sunday school and do not any longer engage in children's activities. We have tried hard to overcome that custom, but we find it very difficult.

Many of the children attended both schools, but our school had outgrown the other in attendance. Those in charge of the other school could not stand our prosperity very long (they were very much prejudiced against us), so after a while they changed their time of meeting to 10.30, exactly the same hour used by us. Their thought, of course, was that they would be able to keep all of the children who were attending both schools, and thereby weaken our school and perhaps break it up.

From that day their doom was sealed. Instead of destroying our school, they almost broke up their own. The great majority of children who had been attending both schools continued to come to us. As a result, the attendance at the other school was greatly reduced. They soon discovered their mistake and changed their time to 11 o'clock, and again to 12 o'clock, attempting to gain back the children they had lost, but all was in vain. Their school was never the same again. The attendance and interest grew less and less, until in January of this year they had only five or six children attending.

The latter part of 1929, a new State Church priest was stationed in that district. He soon heard of our work, the prosperity of our various departments, and especially of our large Sunday school. He took upon himself the mission of

trying to drive us out. He went about trying to poison the minds of the people against us. He solicited the aid of the Salvation Army, the Free Mission, and of course all the forces of the State Church, to assist him in driving the Mormons (as he called us) out of business.

The State Church has never before, in the history of the place, conducted a Sunday school at Bon. But now they were to organize one, and they boasted in advance that they would break up our school. The priest went to those in charge of the Free Mission Sunday school and requested them to discontinue their school, so he could have the entire field against us. As stated above, the Free Mission school had dwindled down to almost nothing, so they were glad to have an excuse to die an honorable death.

The stage was all set for the new school to start the last Sunday in January, this year, at 12 o'clock. We met at 10.30 as usual, and at the close nearly all of our 80 children went to the new school. As a result they had about one hundred present. Greatly encouraged by this splendid beginning, the priest announced that on the following Sunday their school would begin at 10.30, the same hour used by us. He urged the children to come back the following Sunday, and he promised them gifts, picnics, etc., during the year.

His purpose, of course, was to take all the children from our school, and during the week his friends boasted that they would do that very thing. I must admit that Sister Ruch and I were quite anxious over the matter, and wondered how many of our children would leave us. The promise of God came to us: "No weapon formed against my work shall prosper." We presented the matter to God in prayer and solicited his assistance. But when we took into consideration that our school is made up largely of children who are baptized as babies into the State Church and whose parents are members of that church, it seemed quite natural that the parents would send their children to the Sunday school of their own church. But when Sunday came, only about five or six of our children were missing. It was a very pleasant surprise for us, and we were made happy in the thought that God had once more fulfilled his promise.

Our average attendance during February (the first month of the existence of the other school) was 82, which was higher than it had been in January. We congratulated the children on this splendid record and urged them to do even better in March. As a result we had 102 present the first Sunday, and our attendance did not fall under 101 any Sunday in March. The last two Sundays we had 109 and 111, respectively. For the five Sundays in March our average attendance was 105. We did not put on any drive for new scholars in any way, but interest among the children became keen as a result of the opposition and competition. They put forth every effort to be present themselves and to get others to attend. During February and March, 28 new scholars enrolled with us. All of the children who left us to go to the new school have returned to us, with the possible exception of one or two. Our total enrollment is now 119, and the school is still growing. The last two Sundays 11 new scholars have been enrolled. Our little church is filled to capacity. We have difficulty finding seats for the last ones who have come.

The other school, we are told, has an attendance of from twenty to thirty. Instead of the priest breaking up our school, he has helped us. Never has the interest been as good as it is now. We thank him for his efforts.

Sister Ruch is in charge of our school and is doing a splendid work. She has the love and respect of all of the children, and they will do all within their power for her. We print the *Zion's Hope* on the mimeograph, and the children are delighted to get them and enjoy the beautiful colored pictures.

Thus we have seen the fulfillment of the promise that no weapon formed against the work of God will prosper. May the time speedily come when people will quit fighting against God and his work.

PORSGRUND, NORWAY, April 7, 1930.

back a wayward son or daughter, I would speak words of cheer. When you feel all hope is gone, do not despair. Look up into the face of your Father and behold his power to save, bow down at his altar and worship him, for he who has led you into this beautiful gospel, he who has assisted you to develop a beautiful character, will send down his Spirit divine to strive with your loved one, inviting him to return and complete the family circle.

## Kirtland, Ohio

Sacramental service for the month of April was presided over by Patriarch A. E. Stone, High Priest George Neville, Branch President D. Proper, and Elder Ebenezer Curry. Brother Neville gave the opening remarks before the passing of the emblems; then Brother Stone gave a short talk before the meeting was opened for prayers and testimonies. Both these brothers spoke with a degree of the Spirit which was felt throughout the services. The Painesville Saints having been invited to meet with us at this service, a number were present.

Some twenty persons from here are in attendance at the Centennial Conference.

Elder William Patterson, wife, and little daughter, from Massachusetts, visited relatives and friends in Kirtland and Cleveland on their way to conference.

At the resignation of Sister Fry, as president of the Women's Department, Sister George Biglow was chosen for that office.

The Women's Department meets once a month for a program. They meet once a week for other work. The April program has been postponed a month, since many of the leaders are at General Conference.

## Wiley, Colorado

As the time for conference arrives, the Saints of Wiley Branch have turned their thoughts Zionward. While only a few can attend, everyone feels the call to be in that great gathering. The sacramental service was observed with fasting as requested, and a fine spirit was present.

The work is holding its own here. The choir under the direction of Sister Alice Fletcher is progressing. Several special numbers are in preparation for the Easter service.

Wiley Branch has heard with regret of the transfer of Brother O. A. McDowell from this district. His work has been much appreciated. To know him and his companion was but to realize that he should be located where he could reach the maximum number of Saints. But even though we are not many in number, we feel that a good work has been done here that will bear good fruit.

## Dunn Center (North Dakota) Branch

March 31.—Saints in this region have passed through a long winter. We are so scattered that we are unable to meet together when weather conditions are unfavorable. The Saints from Werner, North Dakota, have not been up to services for over four months. They were discontinued December 8 until weather and roads were so that we could meet regularly.

Branch President Lester Anderson sent out word that there would be services last Sunday, but because the day was stormy and disagreeable, the members did not go up from Werner. We expect, however, to have regular services from now on.

The winter has been hard. Snow has been plentiful and is slow in leaving. It is mostly gone now, but it will be some time before anything is done in the fields.

Many members would very much enjoy attending conference, but it is impossible for us to be there.

On March 30 and 31 and April 1 the Saints of Hammond Branch, Hammond, Indiana, had the pleasure of having Elder William Osler with them. He was on his way to conference and stopped to preach three evenings. His sermons were very instructive. Sunday evening there was a fine play representing the coming forth of the *Book of Mormon*.

## San Francisco, California

*Park-Presidio Branch, 405 Arguello Boulevard*

March 14 Sister Joy Chalmers and Mr. Nicholas A. Neklason were united in marriage by Elder J. W. Rushton. Forty-three guests were present, and all remained for the reception. The wedding setting was beautiful.

The third anniversary of the establishment of this congregation was celebrated March 21 with a dinner at the home of Brother and Sister A. L. Holling. Illness prevented the holding of our get-together party earlier in the year.

Elder John W. Rushton is doing a fine work in this district. Visitors are becoming interested to the extent that luncheon and dinner engagements in private homes are being arranged for him, so that more knowledge regarding the Reorganized Church may be had first hand. The services are well attended, and the membership is happy in the thought that many of the visitors are now regular attendants.

Sacramental service April 6 was in charge of Brother Louis A. Shippy, assisted by Branch President Edward Nelson and Brother A. L. Holling. Those who were present expressed themselves that it was the best meeting we have had the privilege of attending. Much of the time was devoted to consideration of the significance of the sacrament, as well as the importance of its being the centennial celebration. A comforting spirit was present throughout the hour.

This branch regrets that it is not represented at the General Conference, but it takes consolation in the thought that it can do a big work at home by attending meetings and spreading the gospel.

Our hopes and prayers are that much good will come out of the centennial celebration and that a real and constructive program may be carried forward with renewed enthusiasm.

## Alliance, Ohio

April 11.—At the quarterly business meeting of the branch, the records show a slight falling off in attendance, especially in the prayer service. This is due no doubt, in January and February, to the extremely cold weather and icy streets, as well as to the number of sick among us.

With the adoption of the unified program for Sunday morning, we can see a change for good. It has increased the spiritual nature of our service, as well as added numbers. Many are commenting on the beauty of the service, and all seem delighted with it.

The Religio meets on Friday evening. The members have divided into two teams with Sister Arlene Lambert and Brother Joseph Gordon as captains. Each furnishes a program alternating Friday evenings. Some fine programs have been put on, a mock radio program and a children's hour program being especially worthy of mention. These programs have more than doubled attendance. There is keen competition, and we hope to accomplish good inside as well as outside the church membership.

Among special speakers for this quarter have been Elder J. C. McConnaughy, of Barberton, and Elder F. T. Haines, of Cleveland. We were encouraged by these visits.

Our hearts were saddened at the death of Sister William Goudy, of New Philadelphia. Brother and Sister Goudy have come to Alliance many times to render service, and we know a truly saintly woman has gone to claim her reward. Our sincerest sympathy goes out to our brother and her loved ones and the branch, which will miss her sorely.

Sunday, April 6, as requested the greater number of the Saints came in fasting and praying to the services. From the opening of the first service an atmosphere of worship was present. This sweet influence accompanied us throughout



the sacramental service, bringing by the voice of the Spirit a message which encouraged all.

In the evening the Department of Women put on a historical program of the *Book of Mormon* as outlined in the *Herald* of February 26. Sister Harry Green, of Canton, assisted by Sister Marie Smith was in charge. The program was beautiful and impressive. Thus ended a pleasant and profitable day.

## Independence

### *The Centennial Conference Closes*

Close upon the two presentations of the great centennial pageant, *Fulfillment*, on Friday and Saturday nights, the General Conference held its concluding meeting.

The pageant was one of the two big features of the Centennial World Conference of the church, the other being the production of the oratorio, *The Course of Time*, April 13 and 14. A year's intensive study was given to the pageant, which was written by Sister Alice Mae Burgess, by the White Masque Players of Independence; and the presentation, under the direction of Sister Gladys Newton Six, required twelve hundred people. "*Fulfillment* was pageantry on a more gigantic scale than ever had been attempted in this city," says the *Independence Examiner*. "The production was officially sponsored by the church, which placed all of its resources at the disposal of a group of gifted men and women who, during more than a year past, have been giving it much of their time. The pageant brought a dramatic significance to the theme of the Centennial Conference, which is, 'A faith for the second century.'"

The history of Christianity, as presented by the pageant, is divided into three great epochs: Christ's Message; The Reformation; and The Restoration. The prologue and interlocutory parts were furnished by Sister Alice Smith Edwards and read by Doctor F. H. Criley. Spiritual voices heard in the performance were read into the microphone by Apostle J. A. Gillen. An orchestral prelude of Wagnerian numbers, "*Pilgrim chorus*," "*Tannhauser March*," and "*Hymn to the evening star*," was presented by the Auditorium Orchestra, directed by R. T. Cooper and Orlando Nace; organ music was by Robert Miller; and special selections were sung by a double quartet.

Because of the immensity of the cast it would be impossible to make mention of the splendid individual work, but every characterization was appreciated by the thousands who viewed the performance. And many scenes were made highly dramatic by pleasing music and effective lighting. To many the pageant brought a new understanding of the significance of the message and work of Joseph Smith, the young prophet, about whom the story of the Restoration centers.

During the latter half of the week the schedule printed in the conference program was closely adhered to. Class work occupied morning hours at the Auditorium, intense interest and earnest discussion marking each session. Business meeting opened at two o'clock each afternoon with the exception of Thursday, when the building was given over to the pageant players for the purpose of installing stage settings. Dress rehearsal of the pageant occupied Thursday evening, and the public performances were given Friday and Saturday, many hundreds of conference members, visitors, and townspeople presenting tickets for admittance.

There occurred daily at the Stone Church two devotional services, the second in charge of the First Presidency, one lecture period, and two preaching services. The morning lectures were "*The ministry of beauty*," by Elder John W. Rushton. Morning speakers and themes were: Elder H. I. Velt who presented "*The church in Australia*"; Elder V. Etzenhouser, "*The church in Hawaii*"; Elder Frank Veenstra, "*The church in Holland*"; Elder C. F. Greene, "*The church in Germany*." In the evening Elder William Patterson spoke

two nights on "*The message of the second century*," and Bishop M. H. Siegfried one evening on "*The goals of the second century*." These services were characterized by the spirit of helpfulness and consideration, and some very large congregations were present.

Sunday, the final day, opened with a young people's 6.30 Easter morning prayer service at the Auditorium. Elders J. F. Sheehy, G. P. Levitt, T. S. Williams, and James Thomas were in charge, and the music, short talks, and prayers were arranged to impress upon the worshipers the significance of and great need for the spirit of resurrection. A priesthood meeting of prayer and devotion followed at the Stone Church at 7.45.

A large conference crowd assembled at the Auditorium for the 10.45 preaching service, following Sunday school sessions at the Auditorium, Memorial Hall, Stone Church, and all the branches in Independence, to hear the closing address of the conference by President F. M. Smith. "*Prospect*" was the theme. Sermons were delivered at the same hour in the Stone Church by Apostle Roy S. Budd, in Liberty Street Church by Elder C. E. Wight, and in Memorial Hall by Elder J. W. Haworth. Music at the morning services was supplied by the Stone Church Choir and local and visiting soloists and organists.

The closing meeting of the Centennial Conference, a service of ordination and dedication which opened at two o'clock Sunday afternoon, carried with it the setting apart of a corps of men to new offices, the honoring of veterans in honorable service, and the dedication of both the ministry and laity of the church to the task of carrying forward the cause of Christ into the new century of our group endeavor. Elder Albert N. Hoxie directed the congregational singing during the service. Special musical numbers were given by Sister Lillian Green and Brother George Anway, Brother Paul N. Craig accompanying. At five o'clock in the afternoon President Frederick M. Smith pronounced the benediction and the conference was adjourned, to meet again April 6, 1932.

## Kansas City Stake

### *Central Church*

Church school was conducted at Central Church the last Sunday of General Conference, April 20. The story was told by Associate Pastor George Mesley, and the sermon during the service period was delivered by Apostle M. A. McConley. Sister Hazel Scott was the organist.

An Australian program attracted the members in the evening. The program was arranged and presented by the delegation from Australia to General Conference. It consisted of readings, solos, whistling, and movies of the scenes passed through since the group left their native shores for America.

Saints of this congregation have been happy to fellowship with friends and church members from all over the world. Now more than ever we feel that "God hath made of one blood . . . all people who covenant to serve him." This closer forging of the bonds of brotherhood should give us courage and increase our zeal in the undertaking of going on to perfection which is our privilege.

### *Gladstone Church*

The former record attendance of ninety-two was broken March 30, when an even one hundred came to worship at this new location.

April 2 the Sunday school gave a farewell party to Sister Nina Hughes and family and presented her a fine hand bag. A fine social time was enjoyed. Ice cream and cake were served, and games were played.

April 1 Elder Ammon White united in marriage Mr. W. T. Pence and Sister Dorothy Farmer, at the home of Brother White in Independence, Missouri. Mr. Pence seems interested in the church and has announced his intention of

uniting with it. A surprise party was given the young couple, forty-one partaking of a luncheon of ice cream and cake. The couple will make their home with the mother of Sister Pence, 408 Cypress Avenue, Kansas City, Missouri. They are active in the work of the choir.

Elders O. A. McDowell and R. D. Weaver recently occupied the morning and evening hour.

#### Argentine Church

Elder W. D. Tordoff was the speaker at 7.45. He drew a lesson from the eighteenth chapter of Matthew, answering for his fine audience the question of the disciples of Jesus, "Who is the greatest in the kingdom of heaven?" His remarks were supplemented by the reading of a poem, "He shall conquer who thinks he can."

### Low Banks, Ontario

This branch is endeavoring to do its small part in the work of latter days. The Women's Department has been reorganized, with Sister Minnie F. Minor as president; Sister Viola Barrick, vice president; Sister Bessie MacDonald, secretary-treasurer; Sister Minnie A. Minor, organist. Under these officers we expect to continue our work.

The dramatic club has been showing a play entitled "Little Clodhopper." It will be given at Niagara Falls Wednesday evening of this week.

On Sunday, April 6, we are expecting Elder Clatworthy, of Bridgebury, to address us on the centennial topic. We hope the conference will be a success, and our prayers are for continued success in the future.

"Easter dawn," a play, is being prepared for Easter Sunday.

This branch had the pleasure of hearing Elder B. H. Doty the first of the month. His splendid sermons were a source of much encouragement. Weather conditions at the time of his visit were not good, and consequently attendance was not large.

We pray for the success of the conference and that the coming year will be one of marked achievement for the church everywhere.

### Young Ministers from Minneapolis

In the list of men appointed to serve the church during the present interconference period in a full-time capacity are the names of six who started their ministerial career or received a very significant part of their training and experience in Minneapolis Branch, Minnesota. These men have all entered the appointment list within the last five years, and their achievements reflect credit to the faithful band of Saints located at Minneapolis.

Elder C. A. Kress was made associate pastor of Minneapolis Branch in January, 1922, having been ordained to the office of teacher at Minneapolis in April, 1917, and subsequently to the offices of priest and elder. He was elected president of the branch in October, 1923. He was appointed to the mission field in April, 1926, and is now assigned as missionary to the Northeastern Nebraska District.

G. Leslie DeLapp was ordained a priest at Minneapolis in January, 1925. He was made an elder in July of the same year and elected as associate pastor of the branch in August. He served in this capacity for a year and one half. In April, 1926, he was called and ordained to the office of bishop. In February, 1928, he entered the full-time ministry as bishop of Lamoni Stake, in which office he is now occupying.

Carroll L. Olson was ordained a teacher at Minneapolis in May, 1923. He was ordained an elder and made associate pastor of the branch in February, 1927. He was made church statistician in February, 1928, and is now occupying in that office.

Elder Ray Whiting was appointed and elected full-time pastor of the Minneapolis Branch in August, 1925. He came to Minneapolis after the completion of his course at the University of Kansas. The ministerial experience gained at Minneapolis proved so valuable that the Joint Council saw fit to call him to the office of high priest and appoint him as pastor at Council Bluffs, a branch of almost one thousand members. This change was made in February, 1928. Brother Whiting has again been appointed to Council Bluffs.

Blair Jensen was ordained to the office of elder and made full-time pastor of Minneapolis Branch at the same time, in February, 1928. During his two years' pastorate in this branch, he has also made remarkable progress, so much so that the conference of 1930 saw fit to call and ordain him to the office of high priest and appointed him to serve as pastor of a city where the church has almost eight hundred members, Omaha, Nebraska.

Vernon Lundeen has been selected to fill the place vacated by Brother Jensen. He has been appointed as missionary pastor of the branch. He is distinctly a Minneapolis product, having been born, reared, and baptized in Minneapolis. His father, Elder Charles Lundeen, was one of the church pioneers in this city, helped build the church, and for many years was pastor of the branch. He is loved and respected by all the Saints. When Vernon was ordained to the office of priest in September, 1925, it was prophesied that he would carry on the work and priesthood of his father. Subsequently he took a two-year course at Graceland College, and in February, 1930, he was ordained to the office of elder. All members and former members of the Minneapolis Branch rejoice in the progress that Brother Vernon Lundeen has made, and trust that he may carry on the work of his father, and that the branch, cooperating with him, may live up to the tradition which it has established in the last few years.

### Birmingham, England

"Behold, spring sweeps over the world again,  
Shedding soft dews from her ethereal wings;  
Flowers on the mountain, fruit over the plain;  
And music on the waves and woods she flings  
And love on all that lives,  
And calm on higher things."

April 8.—March 23 the son and daughter of Brother J. Coggan, John and Joan, were baptized by Brother J. Schofield. It was a beautiful ceremony, peaceful and sanctifying. Many of the school children witnessed the baptism, and it was noticeable that some of the older boys who cause considerable trouble through their unruly behavior, were as quiet as it is possible for a boy to be. We thought it indeed good to enjoy such occasions. As we sang "We will follow none but Jesus," our desires to do good were given new stimulus. We will indeed follow him. Silently we reconsecrated our lives to his service. Later in the day the candidates were confirmed by Elders A. Kendrick and J. H. Edwards.

The Sunday school is progressing. Sister G. Allen is the superintendent and chorister. At present we are concentrating and training for our anniversary celebration. A new feature is being tried out, an open Sunday. Once a month we hold a service in church endeavoring to use the talents and abilities of our young people. We have held three of these services, all of them proving successful.

The Saints were saddened early in February by the loss of one of our number, Brother Fred Smith, who was thirty-nine years of age. He left a wife and a little son two and one half years old whom he fondly and earnestly desired to be reared in gospel truth, that he may help in the latter-day work. We deeply sympathize with his family.

A glorious spring morning opened Sunday, April 6. Our hearts responded to the Father of love who has so abundantly

blessed us. Meeting on that memorable day to partake of the sacrament of our Lord and Savior, we were impressed with the sanctity and beauty of the service and pledged ourselves anew to be true witnesses and Saints. Many times we remembered the great gathering at Independence, and our thoughts and desires were with the Saints assembled at General Conference.

In the evening President A. Kendrick spoke with power and much assurance, reviewing the work of God and man in the Restoration of latter days. He spoke of the rich and glorious heritage to which we are heirs, of the privileges we enjoy, and of our duty to God and man. We were urged to set a higher value upon the blessings we receive, to remember that the word of God is sure, that his plans can not be frustrated, that eternal life, the greatest blessing of all, is the certain gift to those who are faithful. The angels minister daily to us, that we may be strengthened and able to minister to those around us, that we may rise up with strength as eagles, that we may run and not be weary and walk and not faint.

We have several interested inquiries after the truth. It is our endeavor to carry with us the missionary spirit. We pray, "Thy kingdom come, O Lord, thy will be done on earth as it is done in heaven." At this time we especially pray God's blessings upon the General Conference.

It is the desire of the Saints in this local to go forward with greater zeal and ambition, to bring souls of men into the kingdom of God more than we have ever before done. Zion the beautiful beckons us on.

### Coldwater, Michigan

But few Saints of Coldwater Branch were privileged to attend the long-looked-to Centennial Conference at Independence. Nevertheless we have through modern facilities kept in close touch with the proceedings there. We read the reports in the church papers and the United Press and imagined we were there.

The branch through its departments staged an excellent program, the rendering of which was accompanied by the Good Spirit from on high. The morning service of sacrament and prayer was uplifting. The evening program, under the combined auspices of heads of departments, consisted of eight readings comprehending the brilliant series of angelic ministrations from 1820 to 1830 with the church coming out of the wilderness with full complement of official structure. Music was adapted to each theme and was spiritedly and sweetly rendered. The program concluded with a playlet in which Joseph, Hyrum, Oliver, Martin Harris, David Whitmer, Grandin and Gilbert with manuscript of the *Book of Mormon*, testimony, and printing press were represented.

The church was filled. Saints were present from Three Rivers, Battle Creek, Jackson, Fremont, and Clear Lake. Interest was intense, and a wonderful spirit accompanied. Concluding the program Brother Scott gave a strong address presenting prophecy and history as inseparable links. The golden chain of faith which binds us to God was strengthened. Hope was confirmed, and the subtle, mysterious quality we call the love of God, which promises a sacred brotherhood and millennial fraternity, seemed more distinct and alluring.

Sister Ethel Gallagher, one of our good departmental workers, was detained from the service with her husband who was at the Memorial Hospital for nearly two weeks, having undergone an operation for appendicitis. He is recovering splendidly.

Sisters Corless, Scott, and Fish, the conducting heads of departments, with our president and the present senior membership are to be commended for faith, interest, and sacrifice. The branch programs have cost effort, with determination and some tears. May the heavenly Father bless his servants.

The Scott girls spent their week's vacation from school in Battle Creek. Their brother, Harold, brought them home and played a part in the centennial program.

The juniors are busy preparing an Easter program which promises to be of high order. Their teachers are efficient, and much eagerness is manifested by all to do their part.

"*The Reorganization*" was the topic from the pulpit last Sunday. The evening subject for the senior class of the church school was "*Taking many plain and precious parts from the word of God.*" The use of the *Inspired Translation of the Bible* was stressed.

The following Monday Brother Scott was called to officiate in two funeral sermons, both of the deceased being non-members. One was a woman in her ninety-ninth year. She was born in the section where the church was organized one year after the organization was effected. The second was a reputable farmer who died in the country. Attendance at the funeral was estimated to be more than three hundred people. A great many grasped the hand of the speaker upon these occasions, saying: "Thank you for the great light and comfort of your sermon. It is just my conviction and faith, but I could not express it, for I knew not where the conviction belonged." The light of the Restoration has reached the honest in heart.

Sister Starr Corless, who has been very sick and confined to the house, is now convalescent. Her husband visited his grandson, John Parker, jr., and his daughter, Sister Parker, last week. John Junior is in Graceland College but visited his home in Dowagiac, Michigan.

Sister R. W. Waldron, of Schenectady, New York, daughter of Brother and Sister S. W. L. Scott, has been ill with bronchial trouble. She is recovering and is expecting to visit Coldwater early in the summer. She is a member of this branch.

### Ribstone, Alberta

April 6.—We felt somewhat lonely today when we had communion service without Brother and Sister Peter S. Whalley. However, the service was good, and it made us feel glad to know that Brother and Sister Whalley were enjoying themselves at General Conference. We hope to hear a full account of it when they return. Many here would like to have been there today, but since we could not be present we remembered all who were there, asking the Lord to bless the assembly.

Brother and Sister Whalley left Ribstone last Monday, Sister Osler and Sister Mabel Roy from Edmonton having met them here. It was understood that Brother and Sister Ward L. Christy were to join them at Saskatoon. Before their departure we had a little party at the church. The building was packed, and the evening was spent singing and hearing recitations. The Women's Department served lunch.

Every Sunday there is a good attendance at church. Of course there are no other church services here just now, but every Sunday the church is full, there being almost as many strangers present as Saints. About half the boys and girls who attend Sunday school are the children of non-members. We are trying to interest them while they are young.

Brother Lloyd Gregory and family are leaving Ribstone next Tuesday. They are going to Prince George, British Columbia. We shall miss them, because they have helped much with the choir.

Brother Tom Smith, a deacon, has been confined to his home about two months with rheumatism. We are sorry he has to suffer so severely. He can not wear a shoe on either foot.

DON'T LET YOUR HERALD SUBSCRIPTION LAPSE.

## McDermott, Ohio

Sunday, April 6, was a busy day. Sunday school opened at 9.30 in the morning with more than fifty present, the number including a dozen visitors. Sacramental service opened at 10.45 in charge of Elder Richard Shope. The remarks by the pastor set forth how thankful the Saints should be on the occasion of the one hundredth birthday of the church. As they partook of the emblems of the Last Supper, they were reminded of the great assemblage at the General Conference. The close of the meeting invoked the favor of the Master upon the assembly, and the Good Spirit was strongly felt by all. This service was all that could be asked for. The emblems passed, the prayers and testimonies were marked by a touch of the Spirit bringing joy and thanksgiving to all. Brother Milton O. Rexroad was called to the office of priest.

At two o'clock in the afternoon a large crowd of Saints and friends gathered to the water's edge, where the wife and daughter of Brother James Copes and the daughter of Brother Al Copes were baptized by Elder Shope. This number completed our quota of baptisms for the conference year.

In the evening those baptized were confirmed under the hands of Brother Shope and Walter Culp, pastor of Pleasant Valley Branch. Then Elder Culp preached to a fair-sized crowd on the theme "*Children—their care and teaching.*" His discourse was interesting and instructive and was well received.

The priesthood is active and working in harmony, and the laity is in good spiritual condition. The branch is facing a reasonably promising future.

## Fisher, Arkansas

April 3.—It is encouraging to note the progress being made in the branch. Sometimes this progress can not be detected by the eye, but there is a feeling in the local that we are going forward. Our prayer meetings are exceptional except that the attendance is small. Increase in attendance and interest is noticeable at the church school and preaching services. This is probably the result of an effort by the membership to visit the homes and solicit attendance. This was done previous to Decision Day.

Great things are not accomplished in short periods of time. Our ambition is to start things great enough to require time in the achieving. Some time must be used in preparation. Some who have been slack in that line seem to be content to work overtime now. Who can suggest a better time than 1930 for greater preparation? It is the glorious present; yesterday is gone. The future can be used only as we develop today. Preparation is our defense against the darkness that is gathering to thwart the honest efforts of the faithful few.

We feel the need of Zion and are working to the end that in the future it may be strengthened by our presence. If there was ever a time when an ensign of righteousness was needed, it is now. The world is looking for such an ensign.

By faithfully doing what the gospel gives in the way of privileges, we find honor, and our work will lift the ensign that all men may be free and equal. No one need despair. Let us be up and doing. Demonstration is what we need to promote in these days. May the Lord's blessings attend the 1930 conference.

From the time of the expansion of Christianity in Europe until Chinese extraterritoriality brought the latest foreign military expeditions to China, the message of Christianity has often been largely nullified by the reliance its emissaries have placed on armed force to make easier and safer their missionary work. For centuries Christians have been cast-

# MISCELLANEOUS

### Conference Notices

Conference of Eastern Maine District convenes at South Addison, June 7 and 8. Business session will be held at seven o'clock Saturday evening. A good attendance is desired. We expect the apostle in charge of the mission to be present, also E. F. Robertson, Bishop E. L. Traver, and perhaps others. Please have all reports in hands of the district secretary, Gertrude Stevens, Jonesport, Maine, in good time.

Conference of Western Maine District will convene with Stonington Branch, May 31 and June 1. We hope to have present the apostle in charge of the mission, also Bishop E. L. Traver, of Arlington, Massachusetts, and Elder N. M. Wilson, of Jonesport, Maine. Let all necessary reports be in the hands of the district secretary, Mrs. Louise Eaton, Deer Isle, Maine, in good time.

### Our Departed Ones

BACHELDER.—Robert Bachelder passed away after a long season of suffering at the Independence Sanitarium March 26, 1930, being at the time of his death seventy-nine years, six months, and eighteen days old. Surviving are four sisters of Chicago, Illinois, and other relatives, as well as many friends. More than fifty years of his life were spent in the church by this humble member. He was characterized by patience and endurance in his long illness. The funeral occurred at the Stone Church Friday, March 28. Prayer was offered by Joseph Luff, the sermon by J. M. Terry. Interment was in Mound Grove Cemetery.

ADAMSON.—Edward Francis Adamson was born in Iowa, January 17, 1845. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints October 7, 1867, at Washington, California. He passed away at his home near Power Lake, California, March 17, 1930, and is survived by three children, one brother, and one sister. A faithful follower of the Christ has gone to his reward.

HALE.—Vonda Ivadelle Hale, eldest daughter of John and Helen Hale, was born at Calgary March 18, 1913; baptized and confirmed June 9, 1929, by Elder P. S. Whalley. She was a clever student and fine musician. When she became ill, fifteen months before her death, she was attending Calgary Central High School. Heart trouble took her away from earthly friends. The funeral was held at Armstrong's Funeral Home. The service, conducted by Elder P. S. Whalley, was largely attended. Many beautiful floral tributes from friends and classmates bore silent testimony of the love and esteem with which she was held by all who knew her. She leaves her parents, one sister, Helen, many relatives, and friends to mourn her early passing which occurred February 21, 1930. Interment was in Burnslands Cemetery.

FAHNSTROM.—Mamie Maud Byrns was born March 21, 1865, at Wiltshire, Chippenham, England. She came at the age of eight with her parents to Saint Louis, Missouri. She was united in marriage to Benjamin A. Fahnstrom October 3, 1906. Since that time they have resided in Galva, Illinois. She and her husband were baptized December 4, 1929, at Kewanee, by Elder J. O. Dutton. She was troubled with leakage of the heart and was found dead in her bed by her husband April 3, 1930. Besides her husband, Benjamin A. Fahnstrom, she leaves to mourn, Stewart Fahnstrom her stepson, and his wife. She had no near relatives in this country. The funeral was from their home in Galva Sunday, April 6; sermon by Elder Jasper O. Dutton. Interment was in Galva Cemetery.

HULL.—Josephine W. Hull was born November 20, 1869, at Lambertville, New Jersey. She passed peacefully away in the Independence Sanitarium April 2, 1930, having been there two weeks. She married E. B. Hull October 31, 1887. While living in Philadelphia, Pennsylvania, they came in contact with the Reorganized Church and were baptized at Frankford, Philadelphia, May 27, 1894. For over twenty-one years she traveled with her missionary husband through the Atlantic States, the State of California, Utah, Colorado, and the Territory of Hawaii. She had the ability to organize members in musical endeavors, also to work with the women, especially instructing young women. She wielded an influence for good upon all with whom she came in contact. Left to mourn are her husband, one son, C. Lewis Hull, Detroit, Michigan, and his two children. The funeral was held from Stahl's Funeral Parlors, Independence, Missouri. Interment in Mound Grove Cemetery, Independence. The sermon was by Apostle E. J. Gleazer, assisted by Patriarch U. W. Greene.

ing stones at Mohammedanism on account of the Mohammedan use of the sword, wholly unaware of their own reliance upon armed force as an instrument for making their own missionary work easier and safer—George W. Hollister.

## A Veteran in Church Life and Accomplishment Passes

(Continued from page 455.)

President Smith read the following definitely stated and imposing list of the accomplishments of Marietta Walker.

### *Outstanding Contributions to the Church*

1. One of the few who first saw the vision of Graceland College and worked for its establishment.
2. She gave a large acreage upon which Graceland now stands.
3. One of the organizers of the Religio. This first took the form of a debating society in her home.
4. She started the Mothers' Home Class Column in the *Herald*, which later developed into the movement of the Daughters of Zion, which today as the Department of Women is merged into the Department of Religious Education.
5. For years editor of *Zion's Hope*.
6. Founder of the *Autumn Leaves*. Acted as editor of it for some years. This magazine today is *Vision*.
7. She wrote the book *With the Church in an Early Day*.
8. Sister Walker commenced the Christmas offering.
9. She was a strong supporter of the gospel boat, the *Evangelia*.

The service was completed in a beautiful manner by the placing of a wreath at the foot of her picture, while "Calvary" was rendered as an organ solo. Revelation 22: 4, 5, was read. J. W. Rushton offered the prayer:

Almighty God, our heavenly Father, as fellow pilgrims we stand upon the shores of time and sense and bid farewell to this great spirit as she moves with dignity down the long trail through the Valley of Shadows into the realms of eternal day; and as we stand here with our memories sanctified in the gracious words and deeds with which her name is associated, our sorrow for our loneliness in her passing does not dim our eyes nor bring despair to our souls; but we rejoice and bid her Godspeed as she moves into thy presence to receive thy loving welcome into her home.

We desire, O Lord, to express to thee our deep sense of mystery, the mystery of life, the mystery of death, in the presence of which human wisdom fails and human speech can not register thought, but our faith in thy prevailing goodness and wisdom enables us to believe that the time will come when we shall meet again, and soul of thy soul, we shall be reunited in thy presence.

We give thanks to thee most heartily that so many of those with whom we have been associated in the warfare of life as pilgrims and crusaders have been called from the church militant and the conflicts with the powers of evil, to

take their places with the church triumphant in thy holy presence, and that these are representative of the high hopes, of the true ideals, of the noble aspirations with which our Christian church is identified, of which it is the incarnation.

We ask thee, O God, that it may be thy will that we may be worthy of the representation which she our sister and others who with her, in that triumphant band, may represent to thee today.

We ask thy blessing in comfort upon those who are immediately associated with her and the family. In thy great mercy bring comfort to them, and bless them with that strengthening faith that they may look forward to the time when the grave shall not close all there is, but become the gateway to eternal life through which the ceaseless processions of thine immortal inheritance in the souls of men shall move to a vaster and a more glorifying state.

Fulfill now, O Lord, the promise in thy sacred word in the hearts and souls of thy believing children, and as together we stand today in reverence and in thanksgiving in all the mysteries of thine own workings, may we silently pledge ourselves in loyalty to the great cause of which this dear sister was our representative, and may we move to the healing of unhappy divisions, the spiritualizing of all the material things that face the conversion of all our talents and powers of personality into spiritual currency, and glorify thy holy name in our every word and work as thou hast done so splendidly through this our sister, and others who have preceded her.

We thank thee this morning that thou didst grant us to see the vision splendid, and to have within our minds and our ears the splendid melodies of these immortal symphonies which truth and goodness and beauty conjoin, making out of our poor lives the rare and infinite treasures thou dost love to gather to thyself as jewels.

We commend us to thee this morning, and ask thee to accept our thanks for all the blessings which have come to us and to the church through the love and devotion and loyalty and genius of this rare spirit. Help us by thy grace to follow in her steps until it may please thee to give us invitation and welcome into the home in which we may find all of our souls' appetites fulfilled, and our hopes for eternal friendships fully realized. Upon us be the blessing and the sanctification and comfort of the Holy Ghost, for Christ's sake. Amen.

The funeral service at Lamoni, Iowa, was held in the Brick Church, Elder J. W. Davis delivering the address, assisted in the service by Evangelist Frederick A. Smith. Her body was interred in Rose Hill Cemetery.

The church owes many of her dead huge debts for their lives of capable and godly devotion. And high among the list, with very few, if any, excelling her, stands Marietta Walker. R. J. L.

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## Conference Attendance Analyzed

A detailed analysis of the registrations for the Centennial Conference shows a total of 5,895 persons registered, distributed as follows:

Straight Delegates .....	393
Delegate-Ex Officios .....	259
Straight Ex Officios .....	425
Hosts .....	1,896
Visitors .....	2,922

Total .....5,895

The number of the various types of registrations for Zion and each of the States and provinces in the United States and Canada and for the foreign countries were distributed as shown in the following table:

### State and Regional Distribution of Registrations for the 1930 Conference

State or Region	Delegates	Delegate-Ex Officios	Ex Officios	Visitors	Total
<b>Middle Central Region:</b>					
Zion	26	54	156	1,896	2,132
Missouri (except Zion)	38	33	56	725	852
Iowa	25	28	26	356	435
Illinois	29	13	17	233	292
Kansas	12	13	17	274	316
Nebraska	9	11	7	123	150
Totals	139	152	279	3,607	4,177
<b>East Central States:</b>					
Michigan	40	15	20	221	297
Ohio	21	6	13	73	113
Indiana	5	1	5	42	53
West Virginia	1	1	4	9	15
Totals	67	23	42	346	478
<b>South Central States:</b>					
Oklahoma	17	11	17	164	209
Alabama	4	2	1	21	28
Texas	11	2	3	35	51
Arkansas	2	2	1	23	28
Kentucky	1	1			2
Mississippi	2	1		5	8
Tennessee	1			1	2
Louisiana				2	2
Totals	38	19	22	251	330
<b>North Central States:</b>					
Wisconsin	5	1	7	26	39
Minnesota	3	4	5	13	25
North Dakota	1	3	2	9	15
South Dakota	3			15	18
Totals	12	8	14	63	97
<b>Plateau States:</b>					
Colorado	11	7	3	97	118
Idaho	2	1	1	5	9
Montana	4	1	7	14	26
Utah	4		5	16	25
Wyoming	2		3	11	16
Arizona	1	2	1	5	9
New Mexico				5	5
Nevada				1	1
Totals	24	11	20	154	209
<b>Pacific States:</b>					
California	30	14	6	115	165
Washington	11	2	4	22	39
Oregon	3	2	1	15	21
Totals	44	18	11	152	225

State or Region	Delegates	Delegate-Ex Officios	Ex Officios	Visitors	Total
<b>New England States:</b>					
Maine	1	5		4	10
Massachusetts	11	1	7	27	46
Rhode Island	1		1	3	5
Connecticut			1	2	3
Totals	13	6	9	36	64
<b>Middle Atlantic States:</b>					
Pennsylvania	12	3	7	47	69
New York	4	1	4	22	31
Totals	16	4	11	69	100
<b>South Atlantic States:</b>					
Florida			1	7	8
Maryland		1		3	4
District of Columbia				4	4
Totals		1	1	14	16
<b>Canada:</b>					
Ontario	15	7	10	95	127
Saskatchewan	2	1	3	8	14
Alberta	3	1		3	7
British Columbia	1		1	7	9
Nova Scotia	1			1	2
Totals	22	9	14	114	159
Australia	11	3		2	16
British Isles	2	1		1	4
Demark				1	1
Dutch West Indies			1	1	2
Germany	1	1			2
Hawaii	3	1	1	5	10
Holland				1	1
Society Islands	1	2		1	4
Totals	18	8	2	12	40
<b>Grand Total</b>	<b>393</b>	<b>259</b>	<b>425</b>	<b>4,818</b>	<b>5,895</b>

The grand total of 5,895 is almost three and a half times as great as the number registered at last General Conference, which gave a total of 1,696. If one excludes from this year's total the 1,896 hosts (the term *host* meaning one living in Independence, who is neither a delegate nor ex officio) one finds a grand total of almost 4,000. The reason that we subtract this figure for comparative purposes is that in previous conferences the Independence Saints who were neither delegates nor ex officios were not registered. Even using this smaller figure for comparative purposes, one finds that the 1930 conference was almost two and a half times as large as the 1928 conference.

It is of interest to note in the above table that Independence gave a total of 2,132 registrations, and the rest of the State of Missouri 852 registrations. This makes a grand total for the State of 2,984.

The other States with 100 or more registrations were as follows:

Iowa .....	435	California .....	165
Kansas .....	316	Nebraska .....	150
Michigan .....	297	Ontario .....	127
Illinois .....	292	Colorado .....	118
Oklahoma .....	209	Ohio .....	113

The standing of California in this comparison is very interesting. It is demonstrative of the attractive power of this Centennial Conference that 165 persons came all the way from California to attend the conference. If one adds the 39 persons who came from Washington, the 21 persons who came from Oregon, and the 9 persons who came from Brit-

ish Columbia, one obtains a total of 234 who came from the west coast.

From the New England States, the Middle Atlantic, and the South Atlantic States a total of 180 came to attend the conference.

Ontario also contributed a large proportion of the conference delegates, ex officios, and visitors as evidenced by the grand total of 127. The total for Canada was 159.

Representatives were at the conference from eight foreign countries outside of the United States and Canada, making a grand total of 40 so enrolled.

The Centennial Conference, therefore, will go down in history as one of the best conferences which the church has had, not only in the matter of the quality of the class work, the exhibits, the special programs, but also in the matter of registrations and attendance. The figures which we have indicated give merely the total of those who registered at the conference. It is almost impossible to give the total number of those who were in attendance, but we would not be very far off in saying that 15,000 different persons attended the conference.

Respectfully submitted,  
 THE REGISTRATION COMMITTEE,  
 AMOS E. ALLEN,  
 CARROLL L. OLSON,  
 I. A. SMITH,  
*Chairman.*

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## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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 8.00 to 8.30 Bible Study, U. W. Greene.  
 10.00 to 10.30 Community Church, A. B. Phillips.  
 Sunday evening:  
 3.00 to 4.00 Cathedral Hour, Columbia Chain program.  
 6.00 to 6.45 L. D. S. Radio Vesper Service, U. W. Greene.  
 10.00 to 11.00 L. D. S. Studio Service, A. B. Phillips.

#### Daily Devotional Service

- 7.30 to 7.45 Morning devotional service (Columbia).  
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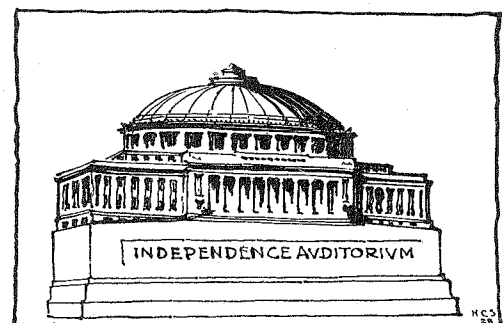
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Volume 77

Independence, Missouri, April 30, 1930

Number 18

## Historical Program for May

*For Local Branches*

*Subject: The Church in Kirtland*

The program for May celebrates the establishment, sojourn, and work of the church in Kirtland, Ohio. The movement of the church to that place occurred almost at once, following the organization. The building of the Temple was a great and consecrated task there accomplished—a task that has left to us today the temple as a sacred heritage. In that temple the ministry received an endowment of power, and in its schools they received preparation of systematic and godly education. From that temple they went out to do a most astounding piece of missionary work. They penetrated to many lands and converted tens of thousands of people within a comparatively short time. No period of our history is more worthy of study.

### Program

Opening Hymn: "O God! give strength to all thy saints."  
*Hymnal 325.*

Prayer.

Reading: *Doctrine and Covenants 176:1*: Vision given to Joseph Smith and Sidney Rigdon in Kirtland, Ohio.

Song: "The Spirit of God like a fire is burning." *Hymnal 355.*

Sermon or address: "The history of the church in Kirtland."  
(May be illustrated if desired.)

Prayer: Thanksgiving for the heritage of the past.

Two-Scene Play: (1) "These signs shall follow." (2) "Building the walls of the temple." For the text of this play see *Vision for May*, under title, "Conversations."

Song: "You may sing of the beauty of mountain and dale."  
*Hymnal 168.*

Prayer: For the forward movement of the work during 1930.

This series of historical programs should grow in interest as the year develops. They should come to a climax in the history of the Reorganization and the present forward movement of the church. We trust that the local churches are getting out of them all that is possible. May peace and light attend them in that work.

ELBERT A. SMITH.

Let those who would die on the field of battle, give better proof of their patriotism and a higher glory to their country, by promoting fraternity and justice.—*Franklin.*

## The Waste of War

The London Naval Conference has caused the world to think afresh of war and its futility as given unrestrained expression in our own experience in the most horrible, the most unspeakable carnage men have known—the World War. The calm assumption of the conference that war is not only possible but very probable has caused the hope of peace-minded men to waver. The ranks of those who doubt the probability of permanent peace in the parity of navies are growing.

For all interested in mathematical calculations we quote the following paragraph from the *Young People's Leader*:

The World War cost 30,000,000 lives and \$400,000,000,000. The \$400,000,000,000 could have provided a home site and furnished cottages worth \$4,000 for every family in Great Britain, America, Canada, France, Germany, Belgium, and Russia. After carrying out this housing scheme, we could have supplied every city of 200,000 inhabitants in the countries mentioned with a \$5,000,000 library, a \$5,000,000 hospital, and a \$10,000,000 university. Then we could have established a trust fund which, at five per cent interest, would have provided an annual subsidy of \$1,000 a year each toward the salaries of 125,000 teachers and 125,000 nurses. After doing all this, there would still have been a surplus left equal to the total value of all the public and private property existing in France and Belgium when the war broke out in 1914.

This burden upon future generations! At this price glory! Glory? And yet people, nations, leaders go on thinking war!

As little children we "Christians" are taught that man is created in the image of God and given a place a little lower than the angels. In him is to be found the spark of divine inspiration which will enable him to grow, to lift up, to serve. Have we forgotten the teachings of our childhood? Why is it that through the agency of a few, multitudes may be led to degradation, wasting their powers and properties in ruthless struggle, brother against brother?

Studdert Kennedy, English chaplain who saw much front-line service in France, has summed up war waste very clearly in lines which appear in the *International Journal of Religious Education*:

Waste of Muscle, waste of Brain,  
Waste of Patience, waste of Pain,

Waste of Manhood, waste of Health,  
 Waste of Beauty, waste of Wealth,  
 Waste of Blood, and waste of Tears,  
 Waste of Youth's most precious years,  
 Waste of Ways the Saints have trod,  
 Waste of Glory, waste of God,—  
 War!

Is it time to assert ourselves in the name of peace, to mark well our stewardship of time, health, strength, and all other precious things? To us is given the joy of attuning our mortal ears to the deeply moving, soul-stirring undertone of the universe so beautifully worded by the angels over Bethlehem's hillside: "Glory to God in the highest, and on earth peace, good will toward men."

L. B. M.

### Our Missionary Campaign

Our missionary program received great stress and was strongly supported during the business sessions of the General Conference. It is our duty, as well as our privilege, to take an active part in the missionary work of the church. It should be our pride that we belong to a church which has the finest of reasons for missionary activity. We wish to share the gospel with others. If we do not wish to share it, we do not yet understand its value, or we have not yet been redeemed from the selfishness and indifference of the worldly life.

The burden of taking the gospel to the world can not be carried alone by the conference appointees. In some branches the people do nothing, leaving everything to the missionary. And in some places the missionaries are expected to do the work that has been left undone by local officers. The missionaries must often build up the branches before they dare try to bring outsiders to the services.

The missionary program is broad. It must prepare the children of members for baptism. It must inform those who have been lately baptized, and bring them gradually to a better knowledge of the gospel. Much of this can be done locally, by local officers, leaving missionaries free to work among strangers.

Nothing makes so good a basis for missionary work as a thriving branch, where strangers may be brought to take part in good services. If the branch is evangelizing its own people, teaching them the history and principles of the church, friendly non-members can be brought in to learn about it. Many fine conversions result from this work.

These are plans that have been tested in practice. They have the approval of our church officers, some of whom urged them on the conference floor. For the benefit of the pastors and local leaders, plans

have been worked out, programs arranged, and materials collected. Some of this material is appearing in the May issue of *The Departments' Journal*. Further material will appear in the June issue. The outlines of an educational program, beginning with the first Sunday in May and leading up to Decision Day, designed to inform and enlighten people within and without the church, will appear in these issues. Your branch and your congregation should be following this material in order to help carry on the work that is before us.

L. L.

### Registration Passed 6,000 Mark

The Registration Committee, which had in charge the records of the membership and visitors to the First Centennial General Conference of the church, made a report which was published on page 470, *Saints' Herald* for April 23. The total of 5,895 members and visitors to the conference who had registered was reported at that time. Since the report was submitted, a recount has disclosed error which is corrected in the accompanying letter from the committee:

A recount of the registration cards for the Centennial Conference disclosed an error in the totals reported in the table on page 470 of the *Saints' Herald* for last week. This error affects the number of registrations from the State of Iowa and also for the church as a whole. The correct figures are as follows:

For Iowa:	
Straight Delegates .....	35
Delegate Ex Officios .....	41
Straight Ex Officios .....	38
Visitors .....	434
Total.....	548
For the entire Conference:	
Straight Delegates .....	403
Delegate Ex Officios .....	272
Ex Officios .....	437
Hosts .....	1,896
Visitors .....	3,000
Grand Total.....	6,008

This brings the grand total of the registrations to over 6,000.

Out of the total registrations 55%, or 3,309, came from a distance of over twenty miles. The means of transportation for this group were as follows:

By auto .....	2,063
By train .....	1,011
By bus .....	233
By airplane .....	2
Total .....	3,309

In this latest report it will be noted there are recorded as members of the conference empowered to transact business for the church, at least 1,112 people. Be it remembered this is a report of those who were registered—those who took pains to see the

committee and sign their names and pay their fees. It is not at all unlikely that there were many hundreds who did not make this effort. On two days, almost a week apart, from the vantage point a count during business session of those occupying seats set apart in the Auditorium for members of the legislative body, showed many more than were registered.

On Saturday and Sunday, April 19 and 20, hundreds of visitors from distances of twenty to one hundred and fifty miles came to the conference.

Only two of the five or more who visited the conference and who used the airplane as a means of transportation were registered either as members of or visitors to the conference. Only forty per cent of those known to the writer as having come to the conference by airplane are registered. One would think that as large a percentage using the airplane would register as of those using any other means of transportation. If this be true it would mean that more than eight thousand people from points distant more than twenty miles visited Independence and the Centennial Conference. To those who have tried to be close observers this figure seems conservative.

Add to this the hundreds who live in Kansas City and within the twenty-mile mark, and we can account for the twelve to fifteen thousand people who entered the Auditorium on the first Sunday of the conference, April 6.

R. J. L.

### The Department of Religious Education

The separate organizations of the Department of Women, the Department of Recreation and Expression, and the Sunday School have been, so far as the general church is concerned, merged into one, to be known as the *Department of Religious Education*. By action of the General Conference on Saturday, April 12, 1930, this change towards which the church leaders have been working and planning, was officially recognized and approved.

A full explanation of this plan was published in its proposed and adopted form in the *Departments' Journal* of February, 1930. Briefer explanations may be found in the leaflet circulated at General Conference on April 12, of which more copies have been printed since.

In the issues of the *Journal* following February, discussions will be found concerning the actual operation of the plan. These will be found helpful to leaders attempting to work out the plan in their own branches.

The new plan, while it will not be forced on any branch, will enable the branch to coordinate all its

activities under the direction of one responsible spiritual leader, the pastor. It will help to unify the church work, to expedite its administration, and to economize on operation. Further, it encourages the development of a flexible program and a reverent type of worship.

L. L.

### Independence and the Centennial Conference

Our community has just completed a splendid task. It has been done to its credit. The Centennial General Conference assembled in Independence the first few days of April, and was present in numbers probably of more than five thousand visitors to the city by April 6, the opening date.

Independence is not equipped with large hotels and numerous rooming houses. Being so close to that great and growing center of population, Kansas City, Missouri, up to the present capital has not seen fit to invest much in that line. It promises more in the near future.

But Independence people are Americans of a fine type, and they believe in their community and are proud of it. This is true, almost without exception. Hence, when demands for entertainment by the thousands of conference visitors were made known to the Saints of Independence and their friends and fellow citizens, doors swung open throughout the city, and wherever the visitors were located they were welcomed.

Public buildings, churches, and halls, in addition to those owned by the Reorganized Church, were tendered the conference authorities, and there can be no complaint at the accommodations. All were made comfortable.

Independence people came to the meetings and events which bore promise of interest to those outside the faith. Business and professional men were in evidence frequently. Large numbers attended such events as the oratorical contest, the production of *The Course of Time*, and the pageant, *Fulfillment*.

When the great numbers of visitors and the length of time of their visit is considered, surely the church abroad and locally is justified in extending thanks for the reception of the Centennial Conference by Independence people.

R. J. L.

Lord, help me to clear the windows of faith, darkened by the haste and heedlessness of modern life. May I feel anew the warmth and glory of divine presence in my soul. May that light enable me to see more clearly during the coming days God's purposes for his people and for me.—*Alice Mae Burgess*.

# OFFICIAL

## The New Outlook in Religious Education

The Centennial Conference, just past, will go down in history as one of the memorable events in connection with the growth of the Reorganized Church. It was a great event, marking the close of the first century of church history and forecasting the second century of progress.

### *A New Attitude towards Education*

In no way was the conference more memorable than in the changing attitude manifested toward education as a phase of general church endeavor. The change was not marked, as though it had come overnight, nor as though education were to be accepted in the second century in the place of spiritual attainment. Almost the reverse is true. Indeed, it is just the change one would have anticipated who has been following the developing interest in education as a means of soul growth and efficiency in evidence throughout the church in recent months. The insistent demand of the church has been for trained, resourceful leaders made ready for valiant service "by study and also by faith."

It seems significant that as a part of otherwise heavily filled days, 1,350 attendants at the conference registered for regular class work in their choice of the thirty-six classes held in four sessions each forenoon. This meant a daily class attendance of some 4,000 or more, and a total schooling of over 40,000 hours at this conference, in definite religious educational means, materials and methods.

### *General Conference Approval*

Quite in harmony with this response to an unparalleled opportunity to gain clarity of ideas, unity of objective, and a common understanding of means and methods of reaching the purposes of religious education in general and the goals of the church in particular, came the legislation of the conference in the practically unanimous vote of the great assembly when the recommendation of President F. M. McDowell, contained in his annual report, was adopted.

This recommendation asked for the approval of the plan developed by the heads of the departments in recent months to more closely unify the programs of the Sunday School, Recreation and Expression, and Women's Department into a single efficient program meeting adequately all the needs of local, district, and general work.

The text of the recommendation follows:

"That the vertical lines which have separated the Department of Sunday School, Department of

Women, and Department of Recreation and Expression be erased, and that the activities of these departments be merged into one department, to be known as the Department of Religious Education. It is in accordance with the spirit of this recommendation that the work heretofore directed by these three departments shall not only be unified into one department, but that the work of this newly created department be closely integrated with the total program of the church.

"That the administration of this Department of Religious Education be left to a staff consisting of the following: A director of Religious Education, for the present a member of the First Presidency; an associate director; a supervisor of the adult division; a supervisor of the young people's division; a supervisor of the children's division, it being understood that these officers shall be ratified by the General Conference.

"That this staff shall work closely under the supervision of the First Presidency, and that it make every effort to correlate and integrate its activities with the activities of all other phases and departments of church endeavor.

"That this staff, working in cooperation with the general officials of the church, take such steps as are necessary to reorganize the work of religious education in stakes, districts, and branches, in accordance with the above plan, it being understood that these changes shall be brought about only as found wise and practicable and as conditions in the various stakes, districts, and branches would seem to justify.

"That this department be financed out of the general church budget, as are all other fields of general church endeavor."

### *The Proposed Plan Is Practicable*

As explained in the report of the department to the conference, the proposed changes have been under consideration for years, have been tried out experimentally in a number of branches, and reported upon as giving splendid results. We have every confidence that our work of religious education can be greatly improved if more definitely unified and harmonized among its several parts and with the work of the priesthood and with other forces for good in a community.

The first essential is that those concerned with each phase of religious education, local or general, should seek to balance and coordinate their activity with all others responsible in any way for the work of the church in that field. This will require a unity of purpose, a common understanding, a common objective toward which all shall plan and for which all shall work. It will assume an unselfish service, as

the greatest desire will be the accomplishment of the greatest good for all concerned.

It will be necessary for those who plan and lead in class study, lectures, discussions, dramatization, program building, conduct worship exercises, organize working projects, or engage in recreational activities, to consult the needs of the community, and the particular needs of our membership with a view to serving *all* who should be included in our activities program.

Careful thought must be given to relate all departmental activity, of whatever nature, to its effect upon the total program of the church being worked out by those in charge. Every exercise, class, or project should be chosen and conducted to render a most necessary service to the whole.

Stock must be taken of our available leaders and each be encouraged to work where he can serve best. Provision must be made for a training program to provide for the development of leaders in all lines of activity who may ever gain knowledges and skills for leadership in advance of the coming needs of a growing people.

A necessary balance will be kept if we unselfishly and conscientiously seek to place the emphasis in any working group on those activities most needed to give the richest and fullest development of the personality, the spiritual nature, and the physical welfare, individually and collectively, of those with whom and for whom we labor.

This, as will be seen, contemplates the fullest realization of the gospel life made possible by our organized effort.

#### *The New Plan Anticipates Spiritual Growth*

The recommended change in the New Plan of departmental organization, is an effort to provide for the above consideration. It anticipates a working force, either local, district, or general, with whom there is no selfish concern, no personal ambition to satisfy, no wish other than that right shall triumph and the greatest good possible be accomplished. It assumes, too, that our leaders are coming to have a comprehensive vision of the gospel and the goals of the church, that we are converted to its program, that we are seeking the highest possible training for our tasks, and that we enter upon our service with whole-hearted consecration.

#### *Looking toward the Change*

It is not intended to upset present organization where leaders are not ready for the change. It is strongly urged that in every branch, district, and stake, serious consideration be given to the new plan

and the purpose it seeks to bring about. Until some change is officially made by the body served, it is imperative that present officials continue to serve in the fields of their present responsibility. If organized on the old plan, as most places are, let them with all earnestness seek to coordinate and harmonize their programs, working with the pastor or branch president to serve the best interests of the church. In some places special business meetings may be called to consider reorganization on the new plan, but we urge that they do not do so hastily. Undoubtedly, at the next regular business meeting of branch, district, or stake, some formal action will be taken looking toward the choosing of a single superintendent or director to serve as a central directive or coordinating agency to work closely with the branch, district, or stake presidency in carrying into effect a program of religious education, well balanced, and closely integrated with the total program of the church. When this is done it will not be necessary to choose in addition, separate superintendents of the Sunday School, Women's Department, and Recreation and Expression. It will be advisable to organize the church school with children's, young people's, and adult divisions, making provision for all the activities in each age-group which shall best meet their need and contribute to the success of the whole.

Further articles in the *Saints' Herald* will discuss pertinent problems of religious education, especially those arising out of the new plan. *The Departments' Journal* is the official exponent of religious education and will contain the most explicit helps possible for us to give. *The Journal* should be in the hands of every department worker, pastor, and church representative.

C. B. WOODSTOCK,

*For the Departments.*

### One Thing at a Time

The life of our day tempts us to diffuseness. We are tempted to have too many irons in the fire, and we don't beat any one of them to final "shape and use." Gentlemen, have a few well-designed and well-proportioned schemes. Don't lose yourself in dreams. Lay your hands upon a few things, and hold on to them like grim death, and make them pay daily tribute to the Lord your God. Master something. Finish something, or be still working away at it when the Lord promotes you to higher service. That was the Master's way.—*Doctor J. W. Jowett.*

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Goodness of God to Me

*A sermon of Harold I. Velt, of the Australasian Mission; delivered at Walnut Park, Independence, March 23, 1930. Reported by Mrs. A. Morgan.*

I would read from the 16th chapter of Mark, commencing at the 14th verse:

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

I deem it a great privilege that has been afforded me this evening, the privilege of speaking to you in one of the churches of Zion. In harmony with the thoughts that I shall present, I shall make use of the 5th verse of the 1st Thessalonian letter:

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

I have not organized my thoughts for this evening. The Saints have been so kind that it has been almost impossible to have a quiet time for sufficient meditation, to organize one's thoughts to any great extent. And as I believe it has been announced that the other churches in Zion would have speakers talk along the line of the Australasian mission of the church, and seeing that I would have privilege at the General Conference of speaking at the Stone Church on the 17th of the month of April on the subject, "*The church in Australia*," I thought that perhaps it would be well for me to speak somewhat concerning my experiences in this great latter-day work. The story I believe to be a very interesting one, for the love of God has been so miraculously demonstrated to me from time to time that I feel it my duty as long as I have strength, to do my very best to extol his name, and the name of his dear Son, Jesus Christ.

#### *A Mother's Influence*

One thing that I have to be greatly thankful for is that I was blessed by having a godly mother;

one who, though she had not so much as heard the name *Latter Day Saint*, and though she had no encouragement, nor any assistance in the little country place in which she lived, took particular pains, day by day, to train her children in the ways of godliness and righteousness. And for a great many years, until the members of her family were sufficiently old to carry on the work she laid down, she kept a Sunday school in the country district where she was, and gathered the members of every Protestant denomination together to have part in her Sunday school. When I think of it, from time to time, I think how wonderful her endurance and her patience must have been, under such discouraging circumstances as oftentimes prevailed.

It was through the efforts of my mother, too, that we had even a day school in the way-back place where I was reared. But I do not want you to understand that all the Australians have come from such way-back places as I have done, for such is not true. Of course you understand that Australia is a very large place, consisting, as it does, of over 3,000,000 square miles of territory, being about 4,000 square miles, larger, even, than the United States of America; and Sydney, the largest city in Australia, has a population of over 1,000,000 inhabitants.

But my parents lived in an isolated part of the country. The nearest town to there in the State of Victoria is about sixty miles away, and very difficult to reach, while the nearest town in the adjoining State of New South Wales is ten miles distant. A very small town it was, and that was the only town I had ever seen until I was eighteen years of age.

I left school at the age of thirteen years and some months, traveling two days' journey by horseback into a warmer climate of some three thousand feet lower altitude. I may say that the place where my parents resided, and still reside, in their isolation, is of a high altitude, and I know what snow and ice are, whereas many of the people of Australia have not seen such.

For several years I worked about fifty miles from home, at farming and clearing. Part of the time I was living alone. But at eighteen years of age, one of my brothers having preceded me to the far-distant State of Queensland, in the northern part of Australia, I decided to go there also.

As my parents did not object at the time, I took it for granted that they would not mind my going, and so I journeyed up the mountain, this time by bicycle, climbing almost the whole time over rugged paths, to the old homestead. From there I cycled two days more to where I saw a train for the first time. I saw quite enough of it before I was through

with my journey, for when the journey was completed I found myself one thousand seven hundred miles from home, and I had been so sick all the way I feared I never would be able to return home again. However, the time came when the Lord demonstrated that his hand had been leading and directing right from the very beginning.

I had been so trained by my mother that though I was environed by various unfavorable environments, as far as spiritual life was concerned, I did not deviate very far from what I had been taught, so that I am glad still to be able to say that I do not know the taste of liquor, nor have I ever used tobacco.

I would encourage all mothers to spare no effort with regard to the training of their boys and girls, for it certainly stands by those boys and girls when they are surrounded by trials and temptations in later life.

#### *Gets Contact with Latter Day Saints*

In Queensland I worked for a time with my brother, and his partner, in farm work, but after a time I set out on my own, doing contract work, and growing corn on rather a larger scale. While in that vicinity I came in contact with a family of Latter Day Saints who had not been very active in church work for a considerable time, because of the fact that they had been long isolated from church privileges. But the head of the home was an elder of the church, a hard-working countryman, a Swede by nationality—by the way, the father of A. L. Loving, who has for some time been doing missionary work in this country.

#### *Becomes Interested in Literature*

One day while at their place I picked up a book, and there I saw something which attracted my interest. I asked the privilege of reading that book, feeling at the same time I knew sufficient about religion to be able to find fault with this new-fangled idea, as I thought it to be, for I had heard a little about the Latter Day Saints, and what I had heard was not at all favorable.

To my great surprise, the lady of the home expressed great delight. I couldn't understand why she should express such delight that I was going to read a book of the church. I have since found, after fifteen years of missionary work, that it is a very difficult thing to induce people to read the literature of our church, and I understand now why she was so pleased when I asked the privilege of reading that book.

My mind had not been trained in the way of study from the time I had left school to that time, which

was about six years later, for during that time I had known nothing but hard and long hours of work. For that reason I could not grasp things very quickly, but nightly I would read a little from that book, entitled *The Fall of Babylon*, written by Elder W. J. Haworth, at present missionary in charge of Australasia. He is the father of my wife. I had not met him at that time, and I somehow had the thought that the writer of the book I was reading was dead years before.

As I read further and further, instead of being able to find fault with the principles, I found to the contrary that the religion to which I had adhered was lacking when compared with the Scriptures. My caution was so great that I would not admit very much when asked concerning my interest in what I was reading, for in my mind I had it that there were to be false prophets in the last days, who would deceive, if it were possible, the very elect.

#### *Finds Harmony with the Scriptures*

I continued my investigation, but came to that point where I found that if the Latter Day Saints were deceivers and false teachers it would take more than my wisdom to discern it, because the more I studied, the more I found them to be in harmony with the scriptural church, established by Jesus Christ himself. I came across the passage where the young man, Joseph Smith, was impressed by that scripture which he read, "If any of you lack wisdom, let him ask of God, who upbraideth not, but giveth to all men liberally, and it shall be given him," and I had sufficient faith to put that to the test. So I began to ask of God to make it plain to me whether or not this people were his people, or if they were deceivers, false teachers. The more I prayed and studied, the more convinced I became.

Finally I decided that baptism by immersion was the right thing. I had never been so baptized. I had never seen a baptism performed by immersion; had never before heard of such; but when I made that decision, I had to fight a big battle within myself. Something had come under my notice which caused me to fear, and that was this: that in this church, restored in these last days, God chose his own ministry, and by revelation called them to respective offices of priesthood in his church, and holding on to the idea of ministers of missionary type, not having had any branch experience in the church, I thought of the ministers of the church only as those going out without purse or scrip, as the ministers of Christ's church in the early days, and this was the difficulty: I feared that if God chose the weak and the foolish ones, he might possibly choose me. I thought he should know better than that, but I had that fear.

*Prays over Baptism*

And so, in my prayers, in the lonely place where I was camped in a tent, where the wild dogs would be howling around me during the night, I asked the Lord that if I should be baptized—for I desired to be baptized in his church to keep his commandments—he would not call me to be a minister for his church. No sooner, however, would I ask that petition of the Lord than these words would come to my mind:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise. God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence.

But again I would say, The Lord knows I could never preach. Nor was that the only reason I was unwilling to be a preacher if the Lord should call me. For, while I felt extreme diffidence and backwardness, there was another reason: I had cherished ambitions to make money, and though I did not think at the time that I was having any particular success financially, many times since I have marveled that with the wages as low as they were at that time, I was able to have saved up a few hundred pounds by the time I was twenty-one. I was not willing to make the sacrifice which I believed would be required of one who should go out as a preacher for the Master.

*Shrinks from the Ministry*

So again I would pray, Lord, I want to do thy will, but I trust you will not call me to be a minister for your church. Then there came to me how that Moses told the Lord that he was slow of speech, and the Lord corrected Moses and said, Who hath made man's mouth; and Jeremiah, who complained that he was but a child, but the Lord said, Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. And there came to my mind another thought, so I prayed, "but if it should be thy will to call me to be a preacher, wilt thou change my desires so that I will be willing to do whatever you might require of me."

With that prayer, and believing that God would answer it, I decided to give my name for baptism. But the first time I went to where this family of Latter Day Saints were, while I was desirous all the time of speaking the desire of my heart concerning baptism, I was disappointed in myself to find that I had gone back to my camp and had not mentioned what I had desired. The following week-end I went with the same desire, and determination to speak

the desire of my heart, and again I went back to my camp, feeling a little worse than the previous time, feeling almost in despair at my being so cowardly and not able to express the desires of my heart. I believe the third time the same thing happened, and I began to feel very miserable to think I had not the courage to do what I had desired to do, to ask of these people concerning baptism.

Finally I mustered up the courage, and when I mentioned it Elder Loving said to me, "You know you will have to count the cost." My caution immediately came into play again, and I wondered if after all I had made a mistake. What could this mean?—I would have to count the cost? I kept my feelings to myself, and upon the 13th day of July, 1913, we repaired to a distant part of the country, and I was baptized.

*Overlooks Laying on of Hands*

Somehow, I had overlooked the part of the laying on of hands for the bestowal of the Holy Spirit, and was extremely disappointed that I had no special experience at the baptismal service. I reasoned with myself: "I have not felt any greater experience than when I was confirmed in the Church of England, nor have I had any greater experience spiritually than when I took the sacrament with the Methodist people; nor when I enjoyed sitting under the voice of the Presbyterian preachers." And while the other people were rejoicing, on their way back to the home, I was sadly disappointed at heart.

But a little later arrangements were made for the confirmation. Two children were baptized from that family I have mentioned, and they also were confirmed. As soon as the hands of Elder Loving were placed upon my head, the Spirit of God came and filled that room where we were assembled, and permeated my being to such an extent that I could not feel my flesh. He began to speak in an unknown tongue, all the while this wonderful power overshadowing me, and then came the interpretation to that unknown tongue. It began:

Thus saith the Lord unto thee: In the still watches of the night I have heard thy prayers, and thy supplications have come up before me. Verily I say unto thee, I have led thee by the hand, even from thy childhood unto this place, that thou mayest receive my gospel, for thou art of the house of Joseph, thine ancestor. And verily, I say unto thee, If thou art faithful thou shalt carry my gospel unto thy kindred, and shall bring many souls unto me, for I will enlarge thine understanding concerning my law, and the gifts of my gospel shall be as a lamp unto thy feet, and a light in thy pathway. But cast not thou my gifts before the unbeliever, for they are sacred. Verily I say unto thee, be thou steadfast, for trials shall come upon thee, and shall hover around about thee, even as an exceeding dark cloud; but by the prayer of faith they shall be dispersed and thou shalt come forth as a bright and shining star in my kingdom,



and thy name shall be written in the Lamb's Book of Life, and shall not be erased.

### *Ambition Is Changed by Operation of Spirit*

Oh, dear brothers and sisters, many times since that occasion these wonderful promises have stood by me when I would have despaired of even being able to continue in this life. But at that particular time my experience was so great, the love of God was so manifest to me, that I could not give up. I had always believed God loved me, and loved all his people, but never had I realized to what extent he really did love us until that occasion. I found my whole disposition changed, just as literally as any prayer could possibly be answered. Instead of not being willing to make the necessary sacrifices, instead of not being willing to face an audience, my whole desire then was to tell the gospel story to all to whom I might have the privilege, trusting God for future blessing I might stand in need of from time to time, even to the extent that I had to exercise patience until such time as I was ordained to go forth in missionary endeavor. Day by day, while I was swinging the ax in the timbers of Queensland, or while planting corn, or while at any other kind of work, I had scriptural texts which I was memorizing all day long, in an effort to be prepared when I should be ordained to the ministry, of which the Lord had spoken to me.

Immediately I began writing to my people. I was the youngest of the family. My older brothers and sisters had all scattered widely in the various States, being hundreds of miles apart, there being only my mother and father and one sister in the place where I had been reared.

To my disappointment, answers came back to my letters, upbraiding me, expressing great sorrow that I had left the good old way in which I had been so carefully trained by my mother. Ministers of various denominations were called to the assistance of my brothers and sisters in various parts of Australia. Immediately, in my zeal I would turn to the scriptures and answer those letters. Still I seemed to make no impression upon them.

### *Carries Gospel to His Parents*

At last I decided I would make the effort and return home to my parents, thinking if I could only tell them what I had experienced, perhaps they would then believe. To my sad disappointment, they would not listen to me, after my traveling that long distance. So disappointed was I that I soon returned to Queensland, wondering if perhaps what the Lord had said had now been fulfilled, in that I had taken the gospel to my kindred. And I wondered if they would be condemned for not having received it. But

I continued to write to them about the church and its wonderful power and blessings. Apostle Gomer T. Griffiths came to Australia, and while in the vicinity where we were, the Lord revealed to him that I should be ordained to the office of priest.

### *Ordained to the Ministry*

When he laid his hands upon my head, by the Spirit he said to me, "Be thou patient with thy people, and thou wilt yet see them all in the church." I endeavored to exercise more patience.

It was not very long—it seemed a long time to me, but in January, 1915, not eighteen months from the time I had been baptized, I went out as a missionary, having received a conference appointment. I was accompanied by Brother Cyrus Loving. Neither of us held the Melchisedec priesthood. Elder W. J. Haworth, who was at that time in temporary charge of the Australasian mission, made it a matter of prayer as to the wisdom of two priests going together, not having authority to lay on hands in confirmation should any success attend their efforts. He was answered to the effect that success would attend our efforts; that in due time he would be called to our assistance, and that when that time should come I should be ordained an elder. So we went. We began to preach in the country schoolhouse where I had received the latter part of my schooling. Quite a number came, and from quite a distance, to hear what strange thing I had to say.

### *Experiences of Early Ministry*

I may just tell one little episode, to show the zeal with which I entered into the work, though I do not believe I was always wise. Before my efforts at preaching, I had the privilege of attending the Church of England service, and I stood at the door and handed several tracts to every member of that congregation, and to the minister himself, as they came out of the door. Before that, though, I had been praying. While they were praying from their prayer book, I was praying that they, in due time, might receive the light which I had received, which prayer was literally fulfilled in due time, for I was later privileged to baptize the greater part of that congregation. Meanwhile Brother Cyrus Loving was called to another field, and I was left alone.

I occupied every building I could engage, and many times my voice would give out and my throat would be very sore. I got my parents praying about the matter. I got them studying their *Bibles*. One day father looked up—he had not been in the habit of reading his *Bible*—he had not lived up to religious principles as mother had done; but one day he looked up from his *Bible* and said, "Mother, I don't know what you think about it, but I have come

to the conclusion that our boy is right, and we have been in darkness all these years. I, for one, am going to be baptized."

#### *Parents Enter Church as His First Converts*

You can imagine the joy that came to my soul. I spoke to mother to ascertain what her feelings were in the matter, but being more cautious and deep, she hardly expressed herself. I knew that that was a good sign. I thought she must have been feeling the same way or she would most certainly have expressed herself. So when father came to be baptized, mother came, too. So mother and father were the first two I had the privilege of baptizing into this church.

Others began to come, and they were also baptized, until quite a fine branch was organized in that place. Elder Haworth was called to my assistance because I had not the authority of laying on hands for confirmation. He ordained me to the office of elder, and together we confirmed a number of people, baptized quite a number of others while he was still there, and also confirmed them. With all the opposition received, one way or another those days, and with the little experience I had had, I yet challenged practically every minister of every denomination who gave us any opposition to discuss matters openly. Strange to say, such challenges were very seldom accepted. When they were, it always turned out to the honor and glory of God through his true church, not because of any power within me, but because of the power of God in fulfillment of his promise that he would enlarge my understanding concerning his law.

My brothers and sisters in the various States became interested, and one by one were baptized until all, as the promise said, were members of the church. My dear old grandmother, seventy-nine years of age, was baptized, also, and from that time until the time of her death last year, was as faithful as a young member could be.

With such blessings that have come to me from time to time—and I have mentioned only a few—you can understand why I have strong faith in this great latter-day work. During my experience as a missionary for fifteen years, I have found that every promise of God, without one single exception, is literally fulfilled when we do our part. That is the wonderful thing about this work; the power of God is in it. We do not only say to people that it is their privilege to receive the Holy Ghost, by obedience to the commandments of God, but we know, by actual experience, that they do receive that power, and it has been my privilege, upon more than one occasion, to witness even the fact of children of tender age

experiencing the power of God when the hands were laid upon their heads in confirmation. To have seen so many brought into this work, and to know that away back in Australia, so many fine people have been brought to such a degree of rejoicing causes my heart to be glad.

#### *Has Faith in Church Leaders*

My faith is strong in the leadership of this church. If the leaders at any time should prove unfaithful, I have faith that God will make such changes as lead should be desirable; but I have confidence in the leaders of this church. I do not believe, as some do, that they are responsible for the divisions that may have been in the church. I believe that these divisions are the outcome of the weaknesses of men and women who became dissatisfied. The same tendency is to be found everywhere in the world in these days. The disposition of people is to separate themselves from law and order, and to dictate their own course in life. The spirit of bolshevism throughout the world, which seems to be the spirit of Gog and Magog, gathering the nations of the earth together to battle, naturally may be expected to appear to some extent in the ranks of the church. Naturally, the Adversary of souls would not sit quietly by and see God's work progressing without making every effort in his power to disrupt, to divide, and to cause all the misery that he possibly can.

To my mind, the church of God, at the present time, is in a greater way of progress than it has ever been before, and I believe that I have every good reason for feeling that way. So far as people saying they do not enjoy the good old times they used to be concerned, my experiences are very, very different; for right along the way until the present time I have experienced that God's hand is guiding and directing in this work.

Seven years ago the spirit of prophecy told us that we would be called upon to come to this great land of America. Concerning the last place of our appointment in South Australia, eight years ago, before that appointment was made the Lord revealed it to me that I would be appointed there, but I had never thought of such. The last sacrament Sunday, before leaving there, the Lord again spoke of my service during those years, giving loving promise concerning my blessing in coming to this land, and emphasized his love still further by extending his gracious promise even into the next life. So, with the Apostle Paul, I am able to say, "For our gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance."

This is a great work, and it is marvelous to us from Australia that so many Latter Day Saint peo-

ple can be met, everywhere around. From place to place where we have been, we find ourselves continually meeting with Latter Day Saints. What a glorious privilege it is! And when people speak to me about the division that has occurred, and which they believe still exists, there comes to my mind the thought that the most wonderful thing is that so many people can live together and associate together so often and so closely, and be united to the extent that the people of this church are. For I know something of human nature. I know something of my own human weaknesses, and human tendencies, and I know how hard it is for men and women to associate closely together and to agree. It can not be done apart from the spirit of regeneration, and were it not for the Spirit and power of God among this people today, I am sure that we could not have felt such a degree of spiritual unity as we have felt in your midst; as we have enjoyed from the very time that we stepped on to this great land of America.

Therefore, throughout my experience I have found that the words of the Lord are true concerning this church, "By this shall all men know that ye are my disciples, when you have love one toward another." I have enjoyed that love of the people of this church everywhere. My experience has been this, and I am glad it is true, the better acquainted I become with the members of this church, the more I learn to love them. That has been my experience throughout the years. When we first meet with brothers and sisters they might not just appeal to us. There may be something in their personality which seems adverse to us. But when we get to know them, we find invariably our love becomes intensified with that closer acquaintance. Is not that a precious fact? So I haven't any doubts but that our associations with you in this great land, wherever we may be, shall be happy associations. If your associations had not been happy in the past, there would not be so many gathering themselves together in these various church buildings in Zion, and week by week the power of God is working upon the hearts of his people, and the fellowship we are enjoying by reason of the Spirit of God working in the way of regeneration, is keeping us together. May God help us to overcome all those weak tendencies which would go towards dividing, and by his Spirit may we be strongly united that the great program of the church may yet be realized.

Like the children of Israel of old we have, comparatively, been wandering around in the wilderness as yet, but may we soon enter right into the promised land. In the stewardship conditions which have so long been proclaimed by the leaders of this

church, we ask you not to fear, brothers and sisters, to make every sacrifice that the law may require of you. I have put it to the test. Thousands of others have tested it out, and there is not a single promise which God has made but will be literally fulfilled, when we exercise the necessary faith, and do what the law requires of us. May God help us to do so.

## God Is Depending on Us

*A sermon by J. F. Martin, delivered at the Liberty Street Church, Independence, Missouri, April 6, 1930. Reported by Mrs. A. Morgan.*

The subject which has been announced is "The unfinished task." The scripture reading is from the 37th Psalm:

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass: And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

I would like to add to that a verse or two from the 18th chapter of Matthew:

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

Now, there are two verses I desire to use as texts. One is the 5th verse of the 37th Psalm, which is as follows: "Commit thy way unto the Lord. Trust also in him, and he shall bring it to pass." And the other is the 3d verse of the 18th chapter of Matthew: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

In the home of Charles Dickens, travelers are shown the unfinished manuscripts of *Edwin Drood*, just as the author left it. So, also, are travelers shown the unfinished paintings of Angelo, Stewart, and others. Now these unfinished works are not pathetic, because they stand amid a great array of finished masterpieces. What need we care for unfinished *Edwin Drood* when we have *David Copperfield*, *Dombey and Son*, *Oliver Twist*, and all the

others? The unfinished work of a rich life is to be expected, for the joy of labor will keep a man at his task until his hand drops and his eye closes. The thing that hurts is not the unfinished work but the unfinished life. Let me illustrate by giving you a glimpse of some pictures from life.

In the first picture we see two parents of a fair young boy, with doctor and nurse at the bedside. How anxiously they watch the movements of the doctor! How eagerly they question the nurse! Money without restriction is at their command, and the doctors know that anything that science has discovered is at their beck and call. They do their best, but when their best is done the boy is dead, and they lay his young form away in a handsome casket to await the resurrection morn. "Unfinished" is written across the picture.

In the next picture we see a ruddy young graduate of Yale on his way to Southern New England—not to barter and buy, but to suffer and die. Standing in the clear, crisp air of a September morn and looking bravely at his captors and to the clear sky beyond, as though speaking to generations yet unborn, he says, "I only regret that I have but one life to lose for my country." He is but twenty-one years of age; forty-nine years short of the allotted threescore years and ten. "Unfinished" is written across that picture.

In the next picture we see another son of Yale, who died eight years before Nathan Hale was born. He loses his father at nine, and his mother at fourteen, and goes to a consumptive's grave at twenty-nine. Carey, the missionary, spent forty years in India; Moffatt, a missionary, spent fifty-three years in Africa, and Patton spent fifty years in New Hebrides. Zeisberger spent sixty years among the Indians; but David Brainerd was given but four years among the American Indians before he was shunted off by consumption. "Unfinished" is written across this picture.

In another picture we see a beautiful little girl lying sick of a fever, her little doll clasped tightly in one hand, and her mother looking tenderly at both, and praying the dear Father above that he will spare her little doll mother and that her own future may be brightened by the sunshine of her eyes and the pressure of her arms. But like many another little fairy of a humble little home, she goes out in the light of an evening star, leaving the home in darkness and tears. "Unfinished" is written across this picture.

And one more picture. Over yonder, far beyond the shriek and roar of shrapnel and cannon, away back in the early Christian century, there lives a monk in a cell, made by nature's own hand in the

side of a mountain. He has not gone there to speak to the ages but to live a life of rigorous self-denial, and undisturbed communion with the Infinite. His days and nights are as unvaried as the returning sunshine and the evening stars. Day by day, night by night, he chants his songs and recites his prayers, now bending his deep-focused eyes over his secret parchment, now closing it and brooding upon its thoughts. Buried to the world before he dies. Contributing nothing; exacting nothing; as unproductive in his day and generation as the little girl who died with her doll in her arms. Given hands to work, and feet to run, and eyes to cheer, but none of it done. "Unfinished" is written across the picture.

And so, from every nook and corner of the world, we hear the cry "Unfinished," "Unfinished," just as "Unclean, unclean," came from the lepers of old. Sad indeed would this world be if there were no remedy for the unclean and no satisfaction for the unfinished, but He who knoweth our frames and remembereth that while we are but dust, we are also just a little lower than the angels, has made abundant provision for both; for the unclean are made as pure as a newborn babe, and the unfinished is made as complete as a cathedral a thousand years in building.

It is the belief of your speaker that somewhere, somehow, sometime, every unfinished work will be finished. Now to illustrate:

The fair young boy who died in that luxurious home almost before his life had started was Leland Stanford. His life was not only unfinished but hardly begun. The hand of death cut the thread almost before the spool began to unwind. But love is stronger than death, and what death left unfinished love completed, for shortly after the death of Leland Stanford, his parents dedicated their wealth to the memory of their boy. They erected the Leland Stanford University at a cost of \$40,000,000, in memory of the fair young boy they had laid away. Death had robbed the boy of about 20,000 days, and his parents laid down about \$2,000 for every one of those days, and dedicated it to the education of the youth of the West. Death left his work unfinished, but God is finishing the unfinished, for while Leland Stanford no longer walks upon the earth in person, yet in spirit and influence he is going about from home to home, city to city, village to village, calling men to better living. I repeat, God is finishing the unfinished.

And that ruddy young graduate of Yale, who gave his life for his country on that cool September morn, rises from an obscure patriot to a place among the immortals of this country, mightier dead than alive. On the spot where he died stands the

heroic figure of Nathan Hale, reminding the passing thousands that the sufferings of this world are as nothing compared to the glory that shall be revealed in us. The college which sent him out honors his memory. The schools of the land teach each generation the story of his life, and the valor of his heart. When Nathan Hale looked out that last morning upon his beloved land, his work was unfinished, but God is finishing the unfinished.

And that other son of Yale, who slept out in the woods beside his horse when he had one, and often walked ten and twenty miles to preach to the Indians, and died of consumption at twenty-nine, left a story that is growing sweeter with the years. Although he left only a heavy gray coat, a compass, and a few manuscripts as a material legacy, he left a life of devotion that has been an inspiration to thousands; yea, millions. Carey, the missionary, was influenced by his life and went out to India, and was able to have the *Bible* translated into fifty different dialects and distributed among 300,000,000 people. Others caught the fire from Carey and carried it on and on.

David Brainerd's influence is having its sway in the world, and much good is being done for the cause of humanity because David Brainerd lived. Shall we say that he lived in vain? When he passed out from this sphere of action, his work was unfinished, but God is finishing the unfinished.

And the little girl who died from the fever and who was carried to her grave while the rose was still in the bud, lived long enough to make an indelible impression upon a schoolboy companion. Trapping him one day in a spelling contest, she lingered after school to tell him she was sorry she had spelled the word. That boy was John Greenleaf Whittier, and after forty years have passed away, and he is slowly going down the western slope of life's long hill, he remembers the little girl, and he reminiscently says to himself, "Still memory to a gray-haired man, That sweet child face is showing; Dear girl, the grasses on her grave have forty years been growing. He lives to learn in life's hard school, How few who pass above him, Lament their triumph and his loss, Like her, because they love him." So we see that the little girl did not die in vain. Ah, no. She still lives through the work of John Greenleaf Whittier. Her influence is being carried on and on, and thousands today, a hundred years after she died, are being inspired to better things because she lived. When she passed out of this world in the springtime of her life, her work was unfinished, but God is finishing the unfinished.

And that monk who lived and died in that cell, never going out into the world, or bearing any of

the world's burdens, lived long enough to write a song. It was written in Latin, and was intended only for his own personal devotion, but a thousand years after the song was written, it was found and translated into English, and today it is one of the beautiful songs of our English hymnology. God finished the unfinished.

And so, friends, I repeat, that I believe that somewhere, somehow, sometime, every good work that is well started, will be finished to the good of humanity. And that reminds me that the greatest work of all time was started many, many years ago, and to us has been given the task of helping to push it on toward completion.

Nearly two thousand years ago there appeared upon earth a great spiritual leader whose life and work were destined to revolutionize the social and moral standards of the world.

Coming into the world a child of humble birth, he grew in wisdom and stature and in favor with God and man until he was acknowledged the Only Begotten Son of God and sent forth to establish his kingdom upon earth. But cruel hands put him to death before his work was finished, and it was left to his disciples to carry on toward completion. Yea, my beloved Saints, he is depending upon us to help him finish the task.

I would like to bring to you at this time a little story which illustrates how the Master is depending upon his disciples to help carry on his work. A legendary story is told of a conversation that occurred in heaven, when Jesus returned from his work upon earth, and had ascended into glory. He was met by one of his archangels there, and the archangel said, "Where have you been?" Jesus answered, "I have been down on the earth." "What were you doing there?" asked the angel. "I established my church upon the earth," he answered. "What provision did you make to carry on your work there?" "Well," returned the Christ, "I selected and ordained certain men to continue my work, to carry it toward completion." "But," the angel said, "suppose these men fail you. What plan do you have then?" Jesus replied, "I have no other plan. I am counting on them." Ah, friends, that is true. The Lord has no other plan. He is counting on us. He has faith in us. He laid the foundation. He established his church, and he left a part of it for us to carry on; to push toward completion. He started a mighty work, and his first disciples worked nobly to push it on toward completion; but soon there came the dark and gloomy days of the apostasy. And for a long time the world was in spiritual darkness. But at last the cloud was lifted. An angel of the Lord appeared and brought the long-

lost message of salvation to Joseph Smith, and, through him, to all the world. Once again the task was given to men to establish the kingdom of God upon the earth and bring to the world the solution to its social, its economic, and its religious problems, and that task, dear friends, is yours and mine. If it is still unfinished, you and I have the responsibility of helping to carry it toward completion.

But what things shall be necessary if we are to succeed in carrying it on toward completion? In this connection I am reminded of an article that I read the other day entitled "*Raising spiritual moles.*" The writer told of a little experience he had had one day while working in the garden. He said he was spading in the garden and chanced, as he turned up a spadeful of dirt to notice a beautiful mole. He described it as sleek, fat, well fed, but blind to the beauties of the world around it. As he was admiring it, a dog suddenly jumped forward and snatched it in his teeth, and in a moment it was all over. He said that as he looked at that mole, he thought how much it was like the church. The church, in appearance, is very beautiful. The modern church is indeed an elegant structure, and on Sunday morning it is surrounded by big, expensive cars, out of which step spiritual moles—sleek, well-fed, and satisfied, who come to church to hear the music and to bear with the sermon, and then hasten away to the "big eats," and to a drive in the afternoon, and possibly a party at night. Spiritual moles. And what is the cause of it? This writer gave three things as causes for this condition. First he said: Our children have almost no spiritual training at home; they come to Sunday school with little or no idea of what it is all about. And these little moles grow up to be big moles, and they come to church on Sunday morning in their fine big cars to hear the music and salve their consciences, and to please the preacher sometimes, and then hasten away to the "big eats" and to a day of entertainment, running anywhere from a big dinner and drive and a snooze in the afternoon to bridge and a dance or show in the evening. If you should ask them what it is all about, they could not tell you.

In fact, if you should ask most church members today if they have ever been "converted," ever been "born again," and have ever had the "witness of the Spirit," if they do not laugh in your face it will only be out of consideration and pity for you.

Now that is saying something pretty strong, I know, but it is a fact. How many have had the testimony of the Spirit? How many can say they have really been born again? How many can say that they are really converted? Well, one reason why they can not is, as this writer said, that our

children are not getting the training in the home that they should have. Another reason he gives is that the ministry itself knows too little of the things of the Spirit. It is true that they have been well schooled in a knowledge of things about Jesus Christ, but how many of them know Jesus Christ? I may know much about Jesus Christ, but not know Jesus Christ. Is he my daily companion? When I retire to the place of prayer, do I feel that Jesus is near; that I can almost reach out and grasp his hand? Do I know Jesus Christ? I am afraid that many of the ministry of today do not know Jesus Christ. They know but little of the things of the Spirit. It is true that they can lift you to great heights with their powers of eloquence. It is true that they may know all of theologies and isms of the day, perhaps, and can discuss them with intelligence, but how many of them can fire you with a desire to live in harmony with the teachings of the Master? How many of them can stir up within you a desire to do the will of the Almighty God? How many of them can send you away from the church with your souls burning with the desire for spiritual things? One of the troubles today, then, is that many of the ministry have not yet been converted; have not had the witness of the Spirit, and can not carry that influence to the hearts of others.

A third reason for this development of spiritual moles is that many are content with substitutes. Give a church a preacher who is a combination of Irish orator and financial wizard, who can tell a good story and "get the boys to come across," who has sense enough to "lay off" the booze question, and not mention gambling and dancing and divorce, and back him up with a good choir and a director of religious education, and a few consecrated women to visit the aged and to instruct the children, and the church is more than satisfied. It seems to me that as these spiritual moles continue on with their contented burrowing, sleek, well-fed, comfortable, but blind to the light of the glorious gospel of Jesus Christ; with the home indifferent, the Sunday school unready, and the ministry unwilling to preach without fear the whole gospel of Jesus Christ, that somehow we can hear a voice say, "Except ye be converted and become as little children, ye can in no wise enter into the kingdom of heaven."

Are we raising spiritual moles? One of the things that we shall need if we are to finish the task he has given us, is the spirit of true love. I am going to tell you a little story to illustrate what I mean by that. There was a certain surgeon who had a reputation in his community of being one of the greatest surgeons of the day, but who rather prided himself on the fact that he always got a big fee for his work,

and he boasted that he had never done any work for nothing. But somehow he was persuaded to join one of the business clubs of the city, the ideal of which was service to the community, and eventually he caught the spirit of the club and began to see that he had not occupied his time as well as he might. He had not gained from the world the happiness that he believed was in the world; and so he decided he would try serving others. He sent a note to the club saying he had determined to give one day each week to charity; that any person in need of his scientific knowledge and skill might come to his office on that day and he would be glad to take care of him. So the club sent to him several who were in need of surgical care.

One of the first cases sent him was a little boy, four years old, blind from birth. His mother was with him. The surgeon's heart was touched by the need of that boy, and he used his best powers in an attempt to restore the boy's sight. Finally the day came when the truth would be known as to whether the boy's sight would be restored. They were in a dark room, and the surgeon was anxiously but hopefully removing the bandages from the boy's eyes. Finally the last bandage was removed, and the boy looked up and experienced for the first time the blessing of sight. Suddenly the boy looked up; he ran over to his mother crying, "Oh, mamma, I didn't know you were so beautiful." When the mother recovered from her joy, she said, "Sonny, what would you like to give the doctor for what he has done for you?" All the little boy had in this world was a lone Teddy Bear. His mother was a servant in one of the homes near there. She couldn't provide the little fellow with very much, so all he had was a little Teddy Bear with both eyes gone and just one leg left. The little fellow looked down at his Teddy Bear, then at the doctor, and then at his mother. Finally he walked over to the doctor and placed the Teddy Bear in the doctor's hand. He gave him all he had.

After they had gone, the great surgeon sat there with tears trickling down his cheeks, looking at the Teddy Bear. Some days afterward a friend went into his office, and there, upon a rich pedestal, in a glass case, he saw that Teddy Bear, and the doctor said that was the largest fee he had ever received. The fees he had received before in the way of money had warmed the palm of his hand, but the Teddy Bear was the fee that warmed his heart. Why? He had given himself in service, not with the idea of getting gain, but helping somebody else. Somehow, folks, it seems to me that that's the spirit that must characterize us if we are to finish the task which the Lord has given us to do. A burning passion and

love for humanity that will send us out in service, thoughtless of our own comfort, willing to sacrifice self, not with the idea of getting personal gain, but making somebody else happy. The Lord has made such a sacrifice. God has given his Son. He has given the best he had, that we may be redeemed.

That reminds me in conclusion of a little incident in the life of Harry Lauder that I think might be interesting to you. One day during the World War, Harry Lauder was walking down a certain street, along towards evening. He was attracted by a little boy and his father who were out for an evening's walk. In the windows of the various homes were service flags, with stars on them. The little boy said to his father, "Daddy, what are those flags in the windows for, and what do those stars mean?" And the father said to the little boy, "Wherever you see a flag with a star in it, that means that that home has given a boy, a son, for the country, for the world." The little boy thought a while, and just then the first evening star appeared in the sky. The little fellow looked up and saw the star, and cried out, "Daddy, God must have given a son, too, for there's a star in his window." How true that is, friends! God has given a Son. He was sacrificed for us. He has given us the gospel in these latter days, and has assigned us the task of establishing Zion. He is calling us now to carry on the work that he left unfinished. May we so live that we may be accounted worthy to complete the task assigned us, so that when the Master comes to gather his own, we shall hear that welcome plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

May we as a church so live and labor in this new century that has dawned upon us that it can not be said of us that we are raising spiritual moles; may we so train our children in the things of God that they may grow up as true Zion builders. May we as a ministry so strive for the witness of the Spirit that like Paul of old we can say, "Our gospel comes not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." May we not be content with the mere mechanics of our religion, but may we seek for the life and light from heaven without which we can not hope to succeed. May we be so true and faithful to our task that at last there may come a time when we can truly say, "It is finished."

"Gratitude is the evidence of fine cultivation. Where there is thankfulness, there the tillage brings forth understanding and beauty, charm and intelligence, no matter what the status of society."—*Mon Day Morning.*

## OF GENERAL INTEREST

### The Question Mark and the Exclamation Point

If one were to devise a coat of arms for the present age it would be something like this: In a scroll at the top the word *Query*, underneath it an interrogation point rampant and two exclamation points dormant. The whole world is a questionnaire. About half the world is asking, Whence did we come? and the other half, Where are we going? and the very few remainders are asking, What are we doing? We want to take things to pieces; we want to know how and why the wheels go round. We thought it was all so simple that a few questions and answers would be sufficient, but strange to say, the farther we investigate the more we discover how little we really know. Many of the things which we called laws in science, good for all time and efficacious everywhere, we find at last were not laws at all but only guesses of men who guessed wrongly. We know what power does, but we do not know what it is. We think we see electricity, but what we see is only the clothes it wears. Nobody knows what it really is.

You want to save a second of time and gain an inch of space, but what's your hurry, if you don't know where you are going? Why are you troubled about space, when all the space you will need is enough for a few short planks in the windowless chamber of silence and rest? You want to telegraph to Mars and gossip with the evening stars when the lamps are lighted down the Milky Way. You want to find out things in chemistry, in physics. You want to sail on voyages of discovery with "Winkin, Blinkin, and Nodd"; but in the meantime, with all your fuss and feathers, with all your queries, and boasted wisdom, has the child's spirit, which is the best thing about you, died? However young you are, you are old, when you have lost that spirit. How can you expect to enter the kingdom of heaven when Jesus said that nobody who had lost the child-spirit of reverence and wonder, of love and worship, would be able to feel at home there?

You have forgotten how to "loaf and invite your soul." You never worship any more. You do not want to hear a nightingale sing, you want to put your scalpel into her throat and find out where the music comes from. You do not want to pray until you see just what is at the other end of the line. You go through the garden and pluck its flowers, but you never meet the Gardener. You love to talk about the evolution of man; but it is only of his body that you are thinking, and wondering where some

of his useless parts came from. If you came *only* from the amœba through the anthropoid apes, why aren't you back there with the rest of your family, developing your prehensile strength and throwing coconuts at your neighbors? Did it ever occur to you that the reason you are not there is because some power was let down from above to lift you up?

Wouldn't you like to come to the place where the exclamation point would overtop the interrogation point, where the marvel of God's grace and the love which stopped not at the Cross would hush all your questionings and bring you into life as into a great cathedral, where the holy hush of angel music would entrance your soul? The reverent souls are those which look out into the great open vistas, where, with stars for tapers tall, they can see the city which is afar off and the path which leads to it through unshadowed spaces. He whose heart is attuned can hear the music of the spheres as a background to the chant which the angels sing, "Holy, holy, holy, Lord God Almighty, heaven and earth are full of thy glory. Glory be to thee, O God most high."—*Charles L. Goodell, Federal Council Bulletin.*

### It Isn't the Church, It's You

If you want to have the kind of a church  
Like the kind of a church you like,  
You needn't stand on the corner and talk  
And forever and ever gripe.  
Come out to the church on meeting night  
For there's plenty of work to do.  
It's a knock at yourself when you knock the church—  
It isn't the church, it's you.

When you hear a rumor that things are going wrong,  
And trouble somewhere is brewing;  
It's time for us all to quit our talk  
And stop our fretting and stewing.  
Just take a look at yourself and say,  
"What is it that I can do?"  
Are you doing your bit to make things hit?  
It isn't the church, it's you.

It's really strange sometimes, don't you think,  
That things go as well as they do,  
When you think of the little, the very small mite  
We add to the work of the few.  
We sit, stand around, and complain of what's done,  
And do very little but fuss.  
Are we bearing our share of the burdens to bear?  
It isn't the church, it's us.

So if you want to have the kind of a church  
Like the kind of a church you like,  
Rub off your guile and put on a smile.  
Don't gripe, my brother, don't gripe.  
There's plenty of work that has to be done,  
And shouldn't be done by a few.  
It isn't the church that's always wrong.  
It isn't the church, it's you.

—Unknown.



# NEWS AND LETTERS

## The Conference Lives on with These Saints

The great Centennial Conference has closed, but it has left with us the spirit and courage to press forward. May each one of us strive harder than ever before to do that which may rightfully be expected of us to put across the program which the church is undertaking during the next two-year period to come.

Though I arrived in Independence too late to enjoy all the many good sermons and speeches which composed the conference, I feel fully repaid for the effort put forth to get here. Long will this conference be remembered, I feel sure, by the many delegates and visitors who were present. It was the climax of all preceding conferences.

The foreign delegations did well their parts. The great pageant will surely be the means of leading many unto righteousness. The gratitude of the entire church is due those who took part in the production of the gigantic spectacle.

I can not yet begin to fathom the magnitude of the events to which we are looking forward in the next six years. I only realize that it is our privilege to give the best of our ability and talent. Two days I sat in the Auditorium listening to our leaders lecture, teach, and admonish their classes to strive to live the latter-day work.

I can say with Brother F. G. Pitt, who sang the first night my companion and I had the privilege of sitting in the Auditorium, "God is so good to me." And because the Lord is mindful of his own, I wish to serve and praise him. May those whose vision is clear and broad lead us into the future. May avenues of service be opened up. May we who are only babes in the latter-day work live more upon our knees, sacrifice, and be willing to render service in the name of Him who came to earth that men might have the life more abundant. Give us Saints who will dare to do, equipped with zeal that knows no discouragement. Give us those willing to unflinchingly accept their assignment, all who are of courageous hearts and joyous spirits.

The conference is over but not really past. It is too vital, too living a thing as yet to become only a memory. Yet the great Auditorium is silent today except for the sound of footsteps hurrying along the ramps to the various offices, and the murmur of voices of a few lingering visitors, mingled with the chirping of sparrows. It was only yesterday that the conference crowded the building with its vivid throngs. Old friends and new friends, all with the love of God shining in their faces, moved about in the foyer between the sessions, each eager to meet everyone else.

Thoughts of that last session when men were ordained at the altar of the Lord, when our kindly President gathered the patriarchs around him on the platform and gave them comforting words, when he called on the splendid army of missionaries to arise in the audience and come forward with their companions to the platform are things not to be forgotten. His words of admonition to them and Brother Gilen's prayer of blessing were sweet indeed and will linger long in their hearts. The President's great heart also seemed to go out in blessing and encouragement to the army of all who are local workers and homefolks wherever they dwell, whatever their task, all who labor and sacrifice for God's work.

The Centennial Conference has been a grand and a satisfying gathering.

We are rejoicing over the peaceful, spiritual, and soul-inspiring Centennial Conference which will long be remem-

bered by those who were privileged to be present. Our hearts are gladdened with the realization that the Lord is looking after all the affairs of the world and does not forget his people.

## Independence

### Stone Church

After three Sundays dominated by General Conference meetings, it was restful on April 27 to resume regular Sunday morning sessions of the church school in all departments. To the adults and intermediates in the main room of the Stone Church, Apostle Paul M. Hanson spoke on things which reminded his congregation of Easter and its significance in our lives.

The special Easter number for the intermediate department April 20 was a cantata, "The first Easter," by Ira Bishop Wilson, beautifully sung by ten young girls under the direction of Sister H. C. Burgess.

"Highway building versus Good Samaritanism" was the subject of the sermon by Bishop J. A. Koehler at the eleven o'clock service. Healing the wounds of those who have been waylaid on the economic highway is not enough, he said; our task is to build a new highway of economic justice, to remove the sources of evil, to build a civilization which shall be the embodiment of social justice. This task is self-imposed upon a people which claims to be called of God to do his will. We have yet to build the highway of God.

The Stone Church Choir sang the unaccompanied anthem, "Bless the Lord, O my soul," from the Russian Liturgy by Norden, Paul N. Craig directing. Robert Miller played an organ offertory and accompanied the congregational singing. Elder W. Wallace Smith was in charge of the service, and was assisted by Elder F. G. Pitt.

Downstairs the young people's eleven o'clock service took on a missionary tone. "Have faith in God" was the message brought by Elder E. Y. Hunker, who related a number of instances he had observed among the Saints of Scandinavia in which faith brought the blessings of comfort, assurance, and health. Brother and Sister Hunker sang the hymn "Stand up, stand up for Jesus" in the Norwegian language. Elder H. W. Harder was in charge of the service, and prayer was offered by Brother Oral Andes. Congregational singing was conducted by Sister Louise Lewis.

"Among ancient American cities" was the title of the illustrated lecture delivered in the evening by Apostle Paul M. Hanson. Scenes of ruins of Mexico, Guatemala, and Honduras drew the interested attention of the congregation. The speaker gave emphasis to the symbolism of Christ and the religious inclination of the ancient inhabitants of the Americas as shown by the architecture and carvings of the ruins. A study of the remains of their cities causes us to realize, he asserted, that we have scarcely touched the surface of their knowledge of art and architecture.

All but a few of the photographs from which the slides were made were taken by Apostle Hanson on his South American trip last year.

Special music was furnished by a ladies' quartet composed of Sisters Ola Davidson, Blanche Gault, Mary Helm, and Lulu Tyrrell. Pastor John F. Sheehy was assisted in the stand by Elder James Thomas, of Lamoni.

### Among the People in Zion

The Y. K. T. Class, an organization of young people of the Stone Church congregation, will celebrate its tenth anniversary May 10 with a banquet served by the Laurel Club in the Auditorium. All former and present class members and their friends are invited to help the class observe its anniversary. The cost is a dollar a plate.

The Y. K. T. Class was organized with twenty-six charter members. At that time only four officers were necessary to meet the needs of the class. A constitution was drawn up,

and the class motto, "By their works ye shall know them," was chosen. The initial letters of the words, "Ke know them," from this motto, were selected for a name. For a meeting place they used in turn the lawn of the Stone Church, the west tower room, then, through the courtesy of the officers of the Church of Christ, the first floor of their church building. In the summer of 1925, Bishop Becker gave the class permission to remodel the little building on the Stone Church lawn, and through the efforts of the members and their friends the present classroom was made ready for use. The official staff now consists of twelve members besides the leader and his associate.

The greatest desire of the Y. K. T. Class has been to render service, both as individuals and as an organization. The members have been urged to cheerfully accept any position of trust, great or small, that has been offered them. From among their ranks have gone forth a pastor, Sunday school superintendents, teachers, secretaries, chorister, pianists, as well as scoutmasters and girl leaders. A number of the young men have been called to the priesthood, and some of the young women are taking special work to prepare themselves for better service. A few have been called by death. The years have brought great changes in the personnel of the organization, there being only two of the charter members who are still active in the class, although all who have ever been members are retained on the social list regardless of where their work may now be.

An event which saddened the hearts of the Saints in Independence and in every place where she was known and loved was the death of Sister Stella Williams, wife of Missionary Thomas S. Williams, of Rock Island, Illinois. Sister Williams, who was thirty-eight years of age, died April 24 at the Independence Sanitarium, having undergone an operation there some days before. Left to mourn their loss are her husband, a son, Blaine Williams, of the home; her parents, Brother and Sister R. Barker, Hiteman, Iowa; a sister, Mrs. Joseph Wilson, Taylorville, Illinois; and three brothers, Floyd Barker, Nauvoo, Illinois; Elmer Barker, Hiteman, Iowa; and James Barker, East Moline, Illinois. The funeral service was held at the Stone Church Monday afternoon, and interment was in Mound Grove Cemetery, Independence.

After a three-Sunday discontinuance of class meetings during conference, the Y. P. R. Class resumed its lecture course on "Know your own church" Sunday evening, Apostle J. F. Curtis speaking on "Factions of religious Mormonism." Vice President L. E. Flowers was in charge.

In their effort to see America, members of the Australasian delegation to the Centennial Conference have had another thrill, this time one not at all welcome. Last Saturday five cars, carrying eleven of the delegation and others, started a pilgrimage to Nauvoo, Illinois, site of memorable early church activities. About one hundred miles from Independence, the machine driven by Bishop M. H. Siegfried and carrying besides the driver, Elder and Sister W. J. Haworth, Sister Ethel Watson, and Sister Siegfried, got out of control, left the highway, and turned over twice. Brother and Sister Haworth were injured slightly. Attended by Brother and Sister H. I. Velt, they remained in the hospital in Booneville, Missouri, until the party returning from Nauvoo, brought them home to Independence Monday evening. The injured are recovering nicely.

Brother Henry L. Loosemore, sixty-nine years of age, died at his home in Independence of heart disease. He was a member of the church of long standing, having been baptized May 7, 1889. Surviving are his widow, Sister Maria Loosemore; a daughter, Mrs. J. C. Armstrong, Fairland Heights; a son, Reginald Loosemore, Independence, and a brother and sister in England. The funeral will be held in the Stone Church this afternoon, and interment will be in Mound Grove Cemetery.

Elder and Sister Chris L. Munro, of Independence, celebrated their fifty-fifth wedding anniversary at their home Monday. They were married April 28, 1875, at New Brun-

wick, Canada, where both were born. They moved to Boston, Massachusetts, April 1, 1880, and came to Independence in 1905, where they have since intermittently made their home. Brother Munro is a carpenter. They have three children: Daniel W. Munro, Stamford, Connecticut; Mrs. Grace Hutton, Saint Louis, Missouri; and Ernest Munro, Springfield, Missouri.

#### Second Church

During conference the baptismal font was used several times by the ministry from other congregations, the basement of the Stone Church with its new font being used for conference meetings.

The only other services held in this local during the Centennial Conference were church school meetings the second and third Sundays of the conference period, there being good attendance.

Wednesday evening, April 23, union prayer service of the five local groups was held at the church. The crowd was of encouraging size and a good meeting was had.

A spiritual treat awaited those who assembled Sunday morning at eight o'clock to share in the service of worship.

Good attendance and interest marked the church school period. A special number was a piano solo by a very small girl.

Elder R. D. Weaver was the speaker at eleven o'clock. He said that the age in which Jesus lived could have not produced a man whose works would have endured as the works of the Christ have endured had he been other than the Son of God. He led his congregation to see that Jesus met life's trying situations just as we have to meet them, and asked us to measure our reactions by the manner in which we think Jesus would act under similar circumstances. Second Church Saints wish Brother Weaver Godspeed as he goes to his distant mission field.

Elder J. H. Yager was the evening speaker, taking for a text the question of the Christ: "When the Son of Man cometh, shall he find faith on the earth?" The speaker pleaded for faith in each other on the part of the Saints, in God and his Son Jesus Christ, in his church. All this we must have in order that when the Son of Man comes he will find faith alive on the earth.

#### Walnut Park

The first service of Walnut Park congregation, following the General Conference, was a union prayer meeting at the church on Wednesday evening. It was a very good meeting, and a fine spirit was manifested.

The eight o'clock prayer meeting Sunday morning was also an excellent witness to the desire of the Saints to carry forward the work of the church in harmony with the renewed inspiration and new vision of our tasks which were obtained at the conference. In spite of the disagreeable weather, forty-three were present, and the time was occupied in prayers and testimonies that were earnest and to the point.

The church school, under the leadership of Brother Barnhardt, met at the usual time, from 9.30 to 10.45. During the latter part of the period, Brother John Shields, from Ontario, who has served the church for many years and is now one of the order of superannuated ministers, gave a brief talk concerning some of his experiences in the work. The young people of Walnut Park were indeed happy to hear the testimony of this veteran soldier for Christ.

During the last two Sundays of General Conference, the Galilean Class, which has been studying Bishop G. L. DeLapp's quarterly, on "The financial law," was privileged to have the author and editor of that quarterly present. Brother DeLapp explained some of the purposes of the course and the viewpoint from which he was approaching Zion's problems. On the second Sunday he explained the project which is being worked out in Lamoni Stake under his direction and its place in our entire church program. His explanations and discussion were much appreciated.

Apostle R. S. Budd was the morning speaker April 27, his theme being based upon the reading found in James 3:

1-13. His discourse centered about the proper use of the tongue, as an instrument capable of doing much good, and yet very frequently abused. Brother Budd stated that most of our trouble comes from talking too much, especially about things concerning which we have no knowledge. He further stated that nine tenths of second-hand talk is not true. If we are to become kingdom builders in the second century, we must train our tongues to speak in the right way. A good test to apply before talking to some one about a third person is to answer each of the following questions: Will this help the brother (or sister) *about* whom I was to speak? Will this help the one *to* whom I am speaking? Will this help myself? If it falls down in any one of these points, it should remain unsaid.

The evening speaker was Elder Glaude A. Smith, formerly pastor of Walnut Park, for three years pastor of Los Angeles Branch, and now appointed to Denver, Colorado. His theme centered about the principle of "*Growth*." He used as texts: "Jesus grew" and "increased in wisdom and in stature, and in favor with God and with man." If the Saints are to continue to live, they must grow, and in order for this growth to be complete it must emphasize all four elements of the growing process, the physical, the intellectual, the social, and the spiritual.

Both the morning and evening speakers were ably supported by the Walnut Park Choir, which in the morning rendered the anthem "*Bless the Lord, O my soul,*" and in the evening "*The Lord is my Light.*"

#### Enoch Hill

Miss Catherine Thomas, formerly of Enoch Hill District, now superintendent of the Don Sawyer Memorial Hospital at Eureka Springs, Arkansas, returned to her work Saturday after a week's visit with her mother, Sister Goldie Grayer, and friends on Enoch Hill. Miss Thomas, who is a graduate of the Independence Sanitarium, finds her new work very interesting. The institution of which she has charge has thirty beds. It is the plan of the doctor in charge to very soon open a training school for nurses, of which Miss Thomas will be the teacher. Accompanying her to Independence was the wife of the physician in charge of Don Sawyer Memorial Hospital.

A union prayer meeting last Wednesday evening brought the Saints together for the first service at home except church school since the opening of the Centennial Conference. Brothers O. W. Sarratt, C. E. Beal, and Joseph Martin conducted a meeting in which free expression was had from the members of their hopes for the coming century of church activity and their determination to be ready to answer the call to service.

Patriarch W. A. McDowell was the speaker at the church school session Sunday morning, reading Exodus 4. "What is in thine hand?" was his text, and he brought out very forcefully the desirability of letting our actions express what we believe. Forget your excuses, he admonished, and be ready to help when opportunity offers. Elder O. A. McDowell was in attendance at this service to hear his father preach.

Bishop C. J. Hunt brought to the branch a message of hope and courage in his evening sermon.

#### Bisbee, Arizona

April 23.—Bisbee Branch had an unusually pleasant Easter. The day was one of beautiful sunshine. It was warm, and there was not a cloud in the sky. The day opened with good attendance at Sunday school. At eleven o'clock the Sunday school presented the following program: "*What is Easter?*" by Brother Goldie; "*The first Easter,*" Brother Puckett; violin solo, Brother Stewart; violin solo, Brother Puckett; a pageant "*The Easter spirit.*"

In the evening Brother Goldie preached an excellent sermon on "*The resurrection.*"

## Far West Stake

### Saint Joseph Branch

One of the most successful series of missionary meetings ever held in the nucleus branch of the stake was conducted by Apostle J. F. Garver from March 2 to 16, inclusive.

Several weeks prior to the opening of this series Elders R. E. Jones and G. T. Richards, missionaries, devoted co-ordinated efforts among definite prospects. In this work they were ably assisted by Brother Roscoe D. Peterson, and other local ministers. Such intelligent and consistent contacts as were made could but inevitably bear good fruit. Consequently the local Saints rejoiced to see thirty persons enter the waters of baptism on Decision Day, March 16.

Looking back over this series of missionary meetings, I am compelled to pause and make a careful analysis from the standpoint of actual, effective ministry. It is quite probable that a certain percentage, and perhaps the majority, of our people are satisfied with the visible additions to our ranks through the reaping of these thirty souls. To some this is the measuring rod of success. But to many of us it is positively evident that, to place a minimum, an equal number of other good people who received the benefits of this series, are on the brink of baptism, though perhaps at present it is unknown to certain of them. It is not given to all of us to know at first the peculiar unfoldments of the fruitful seed when once embedded in the fertile hearts of good men and women and boys and girls. But it is our privilege, yes, our duty, to constantly nurture that seed, leaving the maturing processes to God and the inner lives of those to whom our arms are outstretched in a righteous embrace.

The thought that we are all prodigals, with God as our responsive Father, so beautifully and vividly pictured by Apostle Garver, will linger long in the minds of thinking men and women. It comes as inspiration to us as we endeavor to pattern after that Character revered by countless hosts of the human family, and a signpost to life in its eternal verity.

Apart from the lasting spiritual benefits derived from this particular series of meetings, the priesthood of the entire branch met on several occasions with Apostle Garver for discussion of local administrative problems. They were greatly strengthened and caught a greater vision of the church as a unit, as a result of Brother Garver's contributions from the font of his broadened ministerial experience. It is good to see our brothers of the priesthood consolidating their efforts for the promulgation of the work. May the spirit of humility, love, and brotherhood steadily grow and thrive in the lives of all of us until we are in that condition where the Lord can work incessantly through our agencies for the sake of the multitudes who yet linger in spiritual darkness.

The dark angel of death has quite recently cast its grim shadow over the Saints of First Church. On March 16 as one of the thirty candidates climaxing the missionary series, a young brother, John Wallace Reeves, entered the waters of baptism to the rejoicing of his mother and immediate church associates and friends. A few weeks ago he was stricken by that deadly disease spinal meningitis, and on Wednesday, April 16, he breathed his last. Our condolence and sympathy go out to the bereaved mother and remaining boys. May God pour into those wounded hearts the oil and healing balm of his Holy Spirit.

The pulse of the Saint Joseph members is quickening with a steadily growing missionary desire. This city offers to the church a fertile field for missionary endeavor, and before long we are confident many, many more souls will be added to the kingdom.

#### General Observations

Since reading the general missionary appointments for the new conference year, we were dismayed to find that Elder G. T. Richards had been transferred to another field of labor.

In his several years of arduous missionary work in the stake, Brother Richards has won for himself the love and respect of all who know him. We wish him godspeed, and extend to Kansas City Stake our congratulations on gaining him as a minister.

Elder R. D. Weaver has likewise been assigned to another district, this time in sunny California. His brotherly contacts with the Saints of Far West Stake extend over a long period of years, and all wish him success and joy in his new field.

With the return of Elder R. E. Jones to the stake, and especially to the vicinity of the Saint Joseph Branch, we are fortified in our observations on the progress of the work there.

We are happy to welcome as new ministers to the stake Brothers S. E. Miffin, Walter Woodward, W. A. McDowell, and Ward A. Hougas. Some of these brothers are known to us personally or by reputation, and we are confident that with their assistance Far West Stake will justify herself as one of the largest precincts of the church.

The potential possibilities of this stake are very promising, both in talent and opportunities for definite missionary endeavors.

May God grant us a consistent portion of his Spirit, that the work may prosper even beyond our fondest expectations.

W. H. Cryer.

## Kansas City Stake

### Central Church

The sermon for the service period of the church school last Sunday morning was by Apostle J. F. Curtis. During the worship period at 9.45 the talk was by Bishop C. A. Skinner, and a girls' chorus sang, directed by Sister Bertha Burgess.

In the evening over eighty children from the Malvern Hill Religious Day School were directed by Sister C. E. Wight in a performance of the cantata "The Child Jesus," by Mary Houts Flagg. This cantata was a part of the graduation exercises of the school and was given by children of the third, fourth, fifth, and sixth grades. The measure of appreciation for the outstanding work done in the school was shown by the evening's attendance. The address was by Pastor C. E. Wight, and an effective candle-lighting service was conducted by seven girls of the sixth grade. Among other pleasing program features was the presentation of diplomas.

Next Sunday the Saints will meet to partake of the sacrament in remembrance of Him whose name we bear. Let us make adequate preparation for this hour, that we may indeed feast with the Master. In the evening the Lincoln and Lee Dental College Glee Club, directed by Doctor Davidson, will be heard in concert, and the pastor will speak.

The Young Men's Bible Class is planning a basket-ball banquet at the church Friday, May 9. An interesting program is being arranged.

The F. L. C. Club will be in charge of a dinner and social evening at the Ricardo Hotel, May 6.

### Second Church

This struggling congregation courageously continues on under restricted conditions because of dwindling numbers, under the guidance of Elder F. A. Evans, pastor. The ministry baptized one in excess of the quota set a year ago. Recent speakers have been Elders W. I. Fligg, E. W. Lloyd, F. A. Evans, C. E. Wight, and W. O. Hands and Priests P. J. Raw and E. S. Zink.

Sister Margaret Evans, daughter of Brother and Sister D. A. Evans, and Mr. Leland E. Holloway, were united in matrimony February 8, 1930, Elder F. A. Evans officiating.

Brother Edward Robertson is seriously ill with a complication of ailments, the heart showing the greatest weakness. He desires the prayers of the church.

Frederick Joseph, son of Brother and Sister J. A. Myers,

passed from this life the 24th of last month, age four years and seven months.

A good Easter program was presented by the young people, Mildred and Esther Lungwitz singing "Calvary" and "Open the gates of the temple," accompanied by Elizabeth Flynn.

Sister P. J. Raw, the solicitor, was the delegate to General Conference from Second Branch, and was thankful for the wonderful spirit of that great gathering.

### Argentine Church

Henry Ray Gunion, only son of Elder and Sister Henry M. Gunion, passed from this life April 20 after a lingering siege of sickness. The funeral service was in charge of Evangelist Ammon White, in the presence of a host of brothers and sisters and friends gathered at the local church, April 22. Burial was in Maple Hill Cemetery. He was born in Mansfield, Kentucky, August 25, 1905, and baptized when eight years of age by Elder George Jenkins.

The speaker at 11 and 7.45 Sunday was Elder Thomas Newton. He drew a lesson in the morning from the fifteenth chapter of Saint John. In the evening his subject was "The law of the Lord is perfect, converting the soul," stressing the need for keeping the whole law.

## Lachine, Michigan

April 20.—Saints of Lachine Branch were well pleased to have here for the Easter services Elder Allen Schreur, of Gaylord, and Elder Elmer Parks who accompanied Brother Schreur.

Prayer service occupied the early morning hour. Many splendid testimonies were given, greatly strengthening the members. The service of prayer and worship was followed by a sermon by Brother Schreur. Afternoon services were opened at two o'clock, the first being an Easter program prepared by the Sunday school. Then Brother Parks talked for a short time.

During the afternoon service Brother M. Smith was ordained to the office of priest. Brother Amos Guy and family, of Hillman, attended the services.

The members of this branch are hopeful for the return of Brothers Schreur and Parks and that others will find their way to Lachine to help with the onward march of the gospel.

## Atchison, Kansas

### Ninth and Santa Fe Streets

This branch has been laboring under adverse circumstances the past winter. The membership has been greatly reduced by removals. Of a recorded membership of fifty we have only about five families living in town to support the spiritual and financial activities of the branch. These few have responded heroically to the local program. Financing the needed repairs on the building and meeting the payments on the paving tax have called for sacrifice on the part of the small number. Four men worked each night until ten o'clock putting in a new ceiling in the church, one being a nonmember. This was a saving of nearly one hundred dollars. Notwithstanding the necessity for the raising of these funds, the branch went over the top with its quota of tithes and offerings for the year.

Many of our membership attended the sessions of General Conference and returned greatly enthused and with higher ideals to lead them on during the coming year. We noted the spiritual and educational progress made by the church in the last few years.

The Saints welcome the family of Moroni Stewart, of Council Bluffs, to Atchison, and feel they will be of great assistance in the work here.

Our only representative in the conference oratorio was

## MISCELLANEOUS

### Appointment of Bishop's Agent

Brother Wesley Elvin, bishop's agent of the Minnesota District, having presented his resignation to take effect May 1, 1930, we hereby appoint Edwin Bennett as bishop's agent for the Minnesota District.

We take this opportunity of publicly expressing our appreciation to Brother Elvin for the faithful service rendered by him while acting as bishop's agent.

We feel Brother Bennett is well equipped to handle the duties thus placed upon him and will command the confidence of the membership of this district.

We request the solicitors of the Minnesota District to forward their reports in the future to Mr. Edwin Bennett, 2311 Twentieth Avenue North, Minneapolis, Minnesota.

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Approved by the First Presidency.

By F. M. McDowell.

### All-day Meeting

There will be an all-day meeting at Limerick Branch, Sunday, May 4. This is the home of Sister Beatty, wife of an old Southern Ohio missionary. Sister Beatty is advanced in years, but is still strong in the faith. Come and see her and enjoy the services.—A. E. Anderton, district president.

### Attention, Detroit District Saints

Sunday, May 11, 3 p. m. Professor W. D. Henderson, director of the University of Michigan Extension Division, will be the concluding speaker of the 1930 Lecture Course being given at Pontiac on the second Sunday of each month. Professor Henderson has a timely lecture prepared for this occasion, "Hands or arms across the sea."—For Detroit District Presidency, A. Carlisle Whitehead.

### A Correction

In the Fresno, California, news letter, *Saints' Herald*, April 16, page 444, column one, second paragraph of the letter, there occurs in the second sentence an error. The sentence should read: "The Temple Builders had an at-

Miss Anna Lentz, harpist. The branch is proud of her talents.

Gilbert I. Hedrick presides over the branch and is ably assisted in preaching the word by Frank G. Hedrick and Moroni Stewart.

Sister Eva Hedrick was called to Eustis, Nebraska, Sunday, to attend the funeral of her brother, Albert Keller, who was drowned while trying to rescue stock from a water hole.

tractive sign placed on the church, which shows up well at night from the light on the church above the door."

### Our Departed Ones

SAPPENFIELD.—Penina Byrne was born on a farm near Byrneville, Indiana, November 12, 1843, and died at her home in Independence, Missouri, March 25, 1930. She married James P. Sappenfield April 15, 1866. To this union were born three children, Ed. C. Sappenfield, of Byrneville, Indiana; and Nettie O. Martin and Byrd Sappenfield, of Independence, Missouri. Besides her husband and three children, she is survived by seven grandchildren, three great-grandchildren, three sisters, and a host of friends. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, at Byrneville, Indiana, November 3, 1895, and has remained true to this faith throughout her life. The funeral sermon was by Elder George Jenkins. Interment was in Mound Grove Cemetery, Independence, Missouri.

ROBERTSON.—Ethel Emma Belkham was born January 4, 1886, at Fort Scott, Kansas. Died at Fort Scott, Kansas, March 16, 1930. She married James Robertson. To them was born one child, Lois Robertson. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints June 8, 1913, at Fort Scott, Kansas. She lived a devoted life to the church. Surviving her are her daughter, Lois Robertson, and her father and mother, Mr. and Mrs. T. F. Belkham, of Fort Scott, Kansas; two sisters: Mrs. Frank Quick, Fort Scott, Kansas, and Mrs. Myrtle Zohel, of Pekin, Illinois; one brother, T. E. Belkham, of Joplin, Missouri, and a host of friends. The funeral sermon was preached by Elder George Jenkins. Interment was at the Fort Scott Cemetery.

BENNETT.—James Bennett, son of Mr. and Mrs. Joseph Bennett, was born in Odell, Illinois, December 10, 1861, and was married to Miss Elizabeth Thornton Mayo in 1883 in Independence, Missouri. To this union were born two sons, Joseph Samuel and Alma, the latter dying in infancy. Mr. Bennett was baptized in 1901 into the Reorganized Church of Jesus Christ of Latter Day Saints; passed from this life April 18, 1930, at his home west of Independence. He is survived by his wife, son, one sister, Mrs. Amelia Bauder, of Independence, and a host of friends. The funeral was held at the home April 20, the sermon being preached by Joseph Luff, assisted by Walter L. Gates. Interment was in Mound Grove Cemetery.

BRADEN.—Arthur Henry Braden was born in Cameron, Ontario, March 1, 1875. In recent years he has been farming in the Valparaiso (Saskatchewan) District. During the past few months he had been in ill health, which necessitated his going to the hospital for special treatment December 31, 1929. He passed away March 8, 1930, at the hospital. The funeral was held in the United Church, Tisdale, March 12, Elder George E. Shippy, of Jordan River District, in charge and delivering the address. The Reverend Laurence, rector of Saint Matthew's Anglican Church, and the Reverend R. J. Smith, pastor of Saint Paul's United Church, also took part in the service. The deceased leaves to mourn his widow, three sons: Willard, of Regina, Saskatchewan; and George and Gomer, of Valparaiso; three daughters: Mrs. Doll, of Valparaiso; Mrs. Davison, of Melfort, Saskatchewan; and Miss Braden, of Tisdale. He was held in high esteem by many friends and neighbors, and the casket was covered with flowers as marks of love and remembrance of friends.

BLATT.—Erlend Jackson Blatt, son of Brother and Sister Arthur Blatt, of Independence, Missouri, passed away April 1, 1930, at the early age of fourteen years, two months, and twelve days. Left to mourn besides his parents are five brothers: Cecil, Arthur, jr., James, Paul, and Roger, and a host of friends. The funeral service occurred April 3, the sermon being preached by J. M. Terry. Interment was in Mound Grove Cemetery.

CARTER.—Emma M. Miller was born June 11, 1883, at Elk Mills, Maryland. Married Harry Carter May 7, 1902. Was baptized by U. W. Greene February 9, 1908, at Elk Mills. She passed away very suddenly January 20, 1930, as the result of a heart attack. She leaves to mourn her departure her husband, father, five sisters, two brothers, and many friends of the vicinity and the church. Numbers of church missionaries received welcome and comfort in the Carter home. The church was filled to overflowing to pay last tribute of respect to this devoted member. Officiating ministers were Elders Henry Carr and Thomas M. Carr, the sermon by the former. Interment was in Cherry Hill Cemetery.

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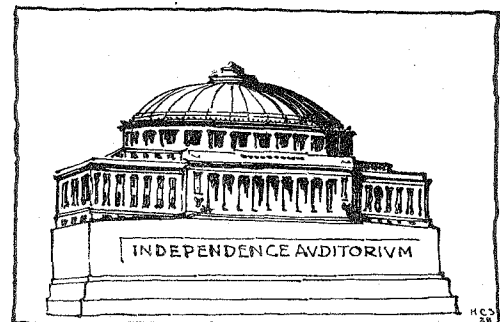
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Independence, Missouri, May 7, 1930

Number 19

## Mother's Day

Next Sunday is Mother's Day. All over the land there will be special services in honor of the mothers. To those who are living, many thousands of letters and telegrams will go, bearing expressions of love and appreciation. Many will be reached by flowers and other presents. The graves of many who have passed on will be decorated with wreaths and touched with tears.

All over the church there will be special programs and sermons for mothers. What will your church plan to do? Those churches which follow the "continuous program," having the worship period, the lesson study, and the preaching service follow each other without intermission, will find it easy to manage special features without lengthening the amount of time used for morning services. The reading of poems, especially by young members of the Sunday school, is always very interesting. Those leaders who have been following the "Church School Worship Service" by Edith Harkness in the *Department Journal* will find helpful suggestions in the May issue. The program offered centers in the home, and the mother naturally receives special attention.

Mother's Day sermons are difficult. The speaker must manage not to say too much, and not too little. Some sermons we have heard have resounded with duties and responsibilities, making the mother's life seem a very severe one. Other sermons were filled with pathos and tears, and it is quite certain that intelligent and capable mothers must have found it very difficult to listen to them.

A good mother, if we may judge by appearances, is admirable and courageous. Hers is not an unhappy or tragic fate, to be wept over. Ordinarily she is happy, and her service is beautiful. She is worthy of high esteem, but she does not want foolish idolatry. Her dignity is too great for flattery on this one day, and her importance is too great for neglect the rest of the year.

She well deserves an honest tribute, with judicious praise and commendation. To praise her too extravagantly is to underrate her actual worth.

On Mother's Day the men of the congregation

need some practical reminders. When a mother does something well, her family often forget to give her the thanks she deserves. When she is sick or tired, they often expect her to go on working, without giving her the help they could so easily afford to give. Mothers often get too little appreciation and too little help. Most of us could do more to make their lives pleasant and happy.

L. L.

## For the Sake of Success

Often the *Herald* has something to say about business and religion, about politics and religion. The proper combination of these elements means the success of each and all of them. Truth and justice and virtue at the base of each will make for the proper combination.

It is impossible to make an all-round success if any of these elements is merely passive. An active religion and a passive business make for the failure of both in the individual. A passive view of (or perfunctory participation in) politics, makes for insecurity and unprogressive surroundings, or of soil in which to grow the plants of business and religion. The symmetrical tree of life attains its form because no one root has failed to function and draw from its environment and convey to its furthest removed bud the nourishment necessary for its activity, its unfoldment.

Confidence is essential to activity in business—if there be lack of confidence business is paralyzed. If confidence in the virtue of political creed be wanting, the politics resulting will be of the type which has repulsed good people and caused them to refrain from activity. And when confidence in religion is not present, religion shrivels and dies—one of the elements of life, and a principal one, is removed.

The existence of confidence depends upon the virtue there is to be found in the proposal. Virtue as regards strength, virtue as to purity and truth.

Latter Day Saints should be careful that their business, their profession, and their politics are selected because they possess virtue, because they render service, for the reason that they are true to

the principles of their religion. Having thus selected they will succeed, and will lend honor to their religion and its Author, the God of the universe.

R. J. L.

## Applause and Laughter

Applause and laughter are humanly natural. Nearly everyone likes to applaud a good speech or lecture, or to laugh at a good story or a clever performance. Yet applause and laughter have a status in polite society like that of whiskers: most men may have them; a few let them grow unchecked, while many keep them trimmed.

### *Applause in Church*

Some time ago I attended a musical program in a church. It was not a religious service, but the church atmosphere prevailed. The selections were of a rich and majestic beauty, and the skillful interpretation given them by the musicians brought over the audience a feeling of sublimity and reverence. At the end, the people sat still in hushed expectancy, as if waiting for the prayer of praise and thanksgiving that should naturally have closed so fine a service. They waited, with that devotional act ready in their hearts, and all but on their lips. Suddenly, from the rear of the church, there broke out a round of hand-clapping and applause. Half of the audience turned around in astonishment and disapproval. It was a shock.

The people who applauded had the best intentions in the world. They were as sincerely grateful for the music as the others; but they did not sense the spiritual turn of the program. Had they thought, or had they known better, they would have refrained.

Both laughter and applause should be used carefully in church. They are much alike. The problem of regulating them is delicate and difficult. They are appropriate for the expression of normal joyousness and approval in many sorts of human situations. Neither laughter nor applause is especially dignified; they are concomitant with the release of emotion and the breaking of restraint. Neither of them is compatible with great religious experience, nor with deeply spiritual affairs. They are as out of place there as slang and profanity.

When we approach the sublime moment, when hearts are stirred to their profoundest depths, when all the forces of the intellect center the attention upon a great spiritual experience, the only proper response is silence and worship. Some people's lives are so endlessly occupied with a round of trivial things that they do not know how to behave when

the sublime experience arrives. Trained perception will teach them what to do.

### *A Lesson on Laughter*

Laughter and applause can be mean and cruel, as well as kindly and generous.

A missionary friend tells a story of a time when he and another missionary were living with their families in one house. This friend had occasion one day to chasten his young son. When the spanking was finished, the little daughter of the other missionary started to laugh at the crying lad. Her father immediately punished her and said: "There. You must learn never to laugh at the downfall of another person."

The objectionable feature of the laughter was its cruelty and unfairness. It was good for the little girl to learn the lesson early in life.

### *Applause in Contests*

The trouble with every contest, whether it be athletic or forensic, is that for every winner there are numbers of defeated and disappointed people. The victor stands on the shoulders of those whom he has beaten.

The audience rejoices with the victor, and he receives the loud applause and the happy laughter. Behind him stand the people who lost, though they may have been inferior to him by only small and barely measurable margins. Against the little good obtained for the winner must be balanced the embarrassment and humiliation felt by the losers. They will be "good sports" and make brave faces while they congratulate their conquerors, but they suffer.

### *The Sting of Defeat*

Even on the conference floor, laughter and applause can be cruel. We sometimes clap our hands when instead we ought to bow our heads and pray; pray that we be prevented from unchristian exulting and forgiven for sinful pride.

On any important issue there may be two opinions. Without the advantage of a wisdom that is more than human, no one can tell certainly which will prove to be right, though they may make some shrewd guesses. The doubts and objections of the defeated minority are hardly ever dissipated by the vote which overrides them. The exultant clapping of hands can only make them more acutely conscious of the sting of their defeat, and may even make them feel that they are isolated from the sympathies of the body.

If the decision on the issue was right, time will prove it so, and those who voted with the defeated minority will come to recognize their mistake.

Kindliness, sympathy, and Christian tolerance will win them more quickly than anything else. At any rate, laughter and applause are cruel, and often unjust; therefore, they are out of place on a conference floor.

L. L.

### Are We Free?

Freedom, Independence, Unrestraint are words often heard and read. Everyone has his own ideas concerning them, and these in large measure determine his attitude toward himself, toward society, and toward life. Whether a man is conservative in his beliefs or radical in his tendencies, he is acquainted with them and their apparent desirability. He asserts them in his own life, or if he thinks he does not have them he is discontented, broods, and pities himself. He wants them; he strives for them; he makes them his goal. In modern society they occupy a place of great importance and are determining factors in the happiness of all people. Lack of them or suppression of them has caused generations of men to live with rebellion in their hearts, which heated by hatred and a desire for revenge, eventually burst into flame. And on the other hand freedom, independence, and unrestraint misused by a few or by many, have fostered selfishness, license, inequality, and injustice. History is crowded with examples of lack of freedom or its misuse.

Today we boast that we are free. But are we? "Freedom," writes Ernest Fremont Tittle in an article, "*Unshackled youth*," in *The Epworth Herald*, "is never just release from all restraints, the domination of parents, parsons, and professors. It is rather the acquiring of new powers. It is release not *from* something, but *for* something that a man wants to do and ought to do if he is to play a man's part in this world."

In order that we may know if we possess real freedom, Mr. Tittle submits a set of questions that we may ask ourselves:

Can I keep my mind fixed upon any subject for as long as half an hour? Can I lay aside my prejudices long enough to give fair consideration to certain facts which seem to contradict them? Can I keep my temper when other people are losing theirs? Can I live through a single day without needless worry? Can I make a promise and keep it? Can I resolve to do something and then go and do it? Can I experience prosperity without being puffed up, and adversity without being cast down? Can I meet disappointment without losing my poise? Can I stick to my guns in the face of opposition? Can I stand alone in loyalty to my convictions without egotism or self-pity? Can I rejoice over the opportunities which life has given to me and not spend time in futile brooding over the opportunities which it has denied me?

Is not the power to do as we ought the only freedom that matters? Must not we be masters of ourselves before we are really free?

Let us evaluate anew freedom and its meaning in our lives. Let us hold before us the pattern of Christ who, though he was the world's greatest Freeman, was servant of all. Are shackles holding us back from the best expression of ourselves? Are we doing everything within our power to promote the right kind of freedom? Are we ourselves free?

L. B. M.

### Missionaries at Home

#### "Train the Family Circle"

We have heard often in recent months of the move to "complete the family circle." This endeavor to bring into the ranks of the church those members of families who have not yet decided to enter is a good one. The urge to join the church should by no means become importunate, nor should it be applied to anybody as a kind of pressure. But sometimes people remain outside simply because no one asks them to join. The question or request should be placed gently, in order not to cause any embarrassment.

Too often people forget that preliminary training and study should go before baptism. Baptism and enrollment on the church records are not at all sufficient. We should add to the slogan, "Complete the family circle," another slogan that is even more important, "Train the family circle."

Training for Christian living, in a knowledge of the gospel and of the church, should be continuous; baptism should be an incident in that time of training, and not a period to it. Membership in the church, if it is to mean anything, must require a continual effort for advancement that is aided by study, prayer, and earnest endeavor to live according to Christian ideals.

In this effort all of us can be missionaries, all of us can do something. We can invite our nonmember friends and relatives to church. We can help to improve the services so that they will be fairly representative of the church work. We can aid in preserving an atmosphere of reverence and dignity there that will make them wish to return. And we can be ready to explain the history and beliefs of the church in an intelligent way that will contribute to the development of young people about to become members, or already within the ranks.

Training the family circle is the logical necessity for a higher type of membership, for better service, and for actual progress toward the Zionite ideal.

L. L.

# OFFICIAL

## Children's Day, June 15

In all Christian churches the third Sunday in June is set aside this year as Children's Day. It is fitting that the day should be observed in our church as an outstanding event of the year. It should be a memorable day for the youth because of the joyous experiences it may bring into their lives.

### *A Day of Decision and Covenant Making*

In the temperate regions of the Northern Hemisphere, where most of us live, Children's Day comes in the midst of a happy springtime; all nature is resplendent in color, fragrance, and melody. It is a time of beginnings, of hope and anticipation, a day of abundant new life. An appropriate setting, this, for exercises full of meaning to the children. For them it must be a day of decision and covenant making, for some a day of new beginning in the gospel life, for others a day of remembrance, of annual renewing of the covenant, and a beginning again in the upward way.

### *Prepare for the Occasion*

In the weeks between now and June 15 let there be every consistent preparation made for the event. The decoration of the church and the working up of a program in which the children shall have prominent parts is no small element, and deserves careful attention. The *Department Journal* of this and previous years contains valuable program helps and references to suitable published materials.

But it is most important that the decision to be consummated on Children's Day shall have been prepared for by class and individual preparation in the weeks preceding. Baptism must come as a logical fulfillment of desire cultivated and made intelligent and meaningful by instruction and nurture at the hand of the pastor or church school leaders. Special materials and methods for such a course of instruction is given for primary, junior, and intermediate pupils in the *Department Journal* for May. These suggestions have been carefully presented and if used with tact and wisdom should help in creating an appreciative understanding of the gospel, the significance of baptism, and loyalty to the ideals of the church.

It is not intended that the instruction shall be limited to actual candidates for baptism. It will be well for the entire church school group to participate in the instruction classes. Those who have been baptized should have the privilege of extending their vision and deepening their conviction, and of whole-heartedly renewing their covenants.

In the *Saints' Herald* will be found special evangelistic materials proposed for the pastor's use with a class of adults, members and nonmembers, who are willing to become better informed of the faith, belief, and programs of the church. Those who are not members should be encouraged to make the decision to join with us in the covenant of baptism. The entire membership should be led to take on new vigor as they gain an expanded vision and a new hope and confidence.

The call of the second century is distinctly a call to evangelism. The Department of Religious Education in every branch of the church is expected to cooperate fully with the pastor, the priesthood, and the general ministry in the teaching work of the church. The membership of the church must grow, numerically, mentally, and in spiritual vision and power. Let us take full advantage of the opportunities afforded us. Let us make the coming Children's Day one of marked increase in church interest and activity, as well as in members.

CHARLES B. WOODSTOCK,  
*For Department of Religious Education.*

## The Children's Division of the Church School

Under the new program of religious education for the church, provision has been made for what is termed "horizontal" divisions on a basis of age groups. It is proposed to provide fully in each age group for the various types of experience considered helpfully educational. In other words, to provide religious motivation, a sense of religious values, for every worth-while activity that may increase the opportunity of religious growth, from infancy to old age, and make more sure the development of habits and attitudes which must go to make up citizenship in the church of God.

Such a program may well be termed *the church school*, for it is, indeed, the whole round of experience activities on all days of the week, calculated to help in the educational process through which members of the church are to be grown and qualified for the Master's service. The *church school* is well named.

Provision is made in all branches for three main "horizontal" age group divisions: the children's division, from infancy to 12 years; the young people's division, from 12 to about 24 years; the adult division, from about 24 years up; these to take over, when it is agreeable, all of the work formerly cared for by the Sunday School, the Women's Department, and Recreation and Expression Department. In each division the activities are to be carefully balanced and related within the division and with other

activities of the branch. Always the welfare of the individual and of the entire group is to be taken into consideration.

It is not advised that hasty action shall be taken to abandon previous organizations of Sunday School, Women's Department, etc. Those responsible as officers, teachers, and leaders must continue to serve until such time as changes may be made advisedly. Indeed, it is rather a change in thought and attitude that is needed, anyway, and that does not come overnight.

Workers with children will welcome the statement which follows from the pen of Bertha Constance Woodward, of lines of work now being undertaken through the general office of the children's division.

### *The Children's Division of the Church*

*By Bertha Constance Woodward*

I. Objectives are being determined for each year of the child's life, which will be sequence steps toward the ultimate objective of the church. Since objectives are the goals of religious growth, and since goals must be within reach of the individual, the objectives of the children's division are not stated in terms of finished products, but rather as successive stages in an ongoing process. They specify the most perfect, the highest levels of living of which man is capable of conceiving in each area of experience and in each field of religious thought which touches the life of a particular aged child.

II. A program is being builded in harmony with the interests, needs, and capacities of the child. It will serve as a guide to parents and teachers in their work with children, and will also give stimulative material for use by the children. This program, if followed completely, will make possible the reaching of the objectives for the various ages.

Such a program will consist of:

1. A quarterly which will serve as a guide or manual to direct parents and teachers in their work with children and in the primary and junior grades, will give stimulative material for the children to read, and suggest activities by which they may live the truths inculcated in the lessons. This quarterly is planned for use by both parents and workers in directing the religious growth of the child through the entire week.

2. A book which will help parents and teachers to understand the physiology and psychology of the child.

3. A problem guide which will assist parents and workers in understanding child problems and in solving them.

4. A source book of methods from which materials may be chosen for use in solving child prob-

lems and in assisting children to build ideals. It will suggest projects and opportunities for living the ideals and habits taught. Such a source book should be in the hands of every worker, and in every home for reference purposes when teaching opportunities are at hand.

5. *The Department Journal*, and other magazines which will give current help to parents and workers.

6. Two story papers (*Zion's Hope* for the nursery, kindergarten, and primary children; and *Stepping Stones* for the juniors) are planned to continually stimulate the children to make religious choices and to build higher ideals in each area of experience. While the quarterly lesson emphasizes a particular ideal to be reached, the child is meeting life as a whole; problems in various areas are confronting him and opportunities for teaching numerous lessons arise; therefore, the story papers, together with the before mentioned problem guide and source book, will be as essential as the quarterly.

7. Materials for use in missionary programs, week-day church schools, vacation church schools, junior church, and for the Sunday evening period, are being provided.

8. A graded list of books for the children's home and church libraries; wall pictures; furnishings and equipment for the child's room in the home as well as in the church; birthday, attendance, invitation cards; special day materials, and other worth-while supplies are recommended.

9. Books for use in recreation and expression, source books, songbooks, the *Junior Stewardship Record Book*, together with the books published by the Herald Publishing House which can be graded in the children's division, have been recommended.

Leaflets are now ready for distribution which will suggest the material and supplies for each department in the children's division. These may be obtained from the Herald Publishing House, Independence, Missouri.

III. The workers with children are being trained through classwork in reunions, institutes, and conferences, through the gaining of credit in correspondence courses, and through personal correspondence. Arrangements have been made for people to specialize for their work with any particular age group in the children's division. It is absolutely impossible to reach our objective through the use of a well-planned program, unless the parents and workers are trained to use the program effectively.

IV. An organization is being planned which will allow the leader to direct the growth and development of children in harmony with the program planned. Such an organization provides for the

(Continued on page 517.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Treasures—New and Old

*A sermon by Elbert A. Smith, April 13, 1930, at the Centennial Conference. Reported by Mrs. A. Morgan.*

Upon a certain occasion Christ made this observation:

Every scribe that is instructed in the things of the kingdom of heaven is like unto a householder, that bringeth forth from his treasures, things both new and old.

It seems two thousand years ago Christ observed that when he went into the homes of the people they brought forth their treasures, and, included in the treasures, were some old, familiar heirlooms—treasures new and old. Human nature has not changed at all. If you came into my home today I have certain old treasures that I am proud to show to you, my friends. We have an old mahogany chest of drawers that belonged to Joseph and Emma, my grandfather and grandmother, and I have a snuffbox that belonged to my Grandfather Hartshorn. I have never had any real use for the snuffbox, but still it is a familiar heirloom.

It is especially true, I believe, that when people move from an old country to a new one, they take with them certain treasures. As a church we are not moving into a new country, but we are moving into a new century, and we carry with us certain treasures, new and old. I am inclined this afternoon to briefly recount some of these treasures.

In the way of material assets, the Bishop tells us that we have approximately \$4,000,000 against approximately \$1,000,000 of liabilities. This is a splendid showing, considering that most of this property has been accumulated within the past twenty-five years. That report does not sound much like the rumors we have heard for several years—that the church is bankrupt. But as a matter of fact, rumor and truth usually bear very little resemblance to each other. They have no family relationship.

Included among these material assets are certain historic treasures, new and old. Among the newer treasures we have this vast Auditorium that already is beginning to stand up prominently in our religious experiences. Thousands of people, as long as they live, will look back to this building as a landmark in their social and religious life. And going back to the old treasures, we have the Kirtland Temple coming down to us from the old church; coming under a court decision—that we are the church in succes-

sion, and entitled to all its property and all its rights. That is the only temple on earth built by divine revelation. But aside from this, to us it is a symbol that both God and the laws of the land have recognized us as endowed with the rights and property of the church one hundred years ago.

What will we take for these treasures, new and old? What will we take for the Kirtland Temple? Gomer Griffiths tells us that years ago John D. Rockefeller came to Kirtland and wanted to buy one window from the temple; just one old Colonial window. But he didn't have money enough to buy it. So you can readily see that upon the whole building we would not think to place a valuation for sale. As a matter of fact, most of these assets are not for sale, and should not be.

And so, if the church has such a splendid showing, there should continue the same dependable stream of tithes to meet our current expenses. But, passing from our material assets, we have those that are even more beyond the possibility of evaluation. We have, for example, our old doctrinal message—the gospel of Jesus Christ, committed to this people a hundred years ago; what we have called the first principles making up the foundation of our missionary effort. This people has always had a distinctive message, and it should always have a distinctive minister, presenting that message. No one, under ordinary conditions, listening to one of our preachers, should long be in doubt as to whether he is a Methodist, a Baptist, or an honest-to-goodness, one hundred per cent Latter Day Saint.

Some months ago I received a letter from a hard worker among the priesthood who said, "I have baptized, during the last ninety days, forty-two souls. I expect a hundred this year. And my method is to preach the old Jerusalem gospel, with a preparation of fasting and prayer, and let God give the increase. And so, as we move out in the new century, we should carry with us these simple fundamental doctrines of the Church of Jesus Christ. They may lead up, it is true, into the more advanced doctrines, but it is still true that except a man is born of the water and of the Spirit he can not see the kingdom of God—except as he shall be born of the water and of the blood. And so, before there is anything possible of the glories and beauties of Zion, there must be an obedience to the simple, fundamental principles of the gospel.

Then, we have the old fundamental organization of apostles, prophets, evangelists, pastors, and teachers. This, including a first presidency; for it is a fact that if Joseph Smith was not ordained president of the church until some years later, he presided at the organization of the church a hundred

years ago, and every day afterwards until the day of his death, and his son after him, for more than fifty years, and his grandson today in the same place.

Bishop Carmichael had a good sister in the West who had become disturbed for some reason, and she said to him, "Why should there be a head of the church when Jesus Christ is the head of the church?" and Bishop Carmichael replied, "Did you ever read the statement in the *Bible* that the husband is the head of the wife, even as Christ is the head of the church?" She was a married woman. He said to her, "You have a husband? According to the *Bible* he is your head. Why don't you cut your own head off?" "Well," she said, "I never had thought of that." Though her husband was her head under the law, she had her own head through which to communicate her will. And so the church has its head on earth, through whom Christ, the great Head, communicates his will.

During the past one hundred years some people have gone out from the church and have experimented with church government until they have neither church nor government left.

We move forward into the new century carrying with us the old treasures, and among them the three standard books of the church of God. I remember seeing the late Prophet Joseph Smith standing before the conference, and holding up these three books he declared, "A threefold cord is not usually broken, and when it is broken and one of these books is torn from the other, which God had joined together, inevitably there is trouble." When the slogan went forth, "We have no more use for the books because we have the living oracles," the way was paved for the introduction of apostasy. And whenever one of these books is set aside, the way is paved for the incoming of endless confusion. All three of these books rests on the same basis, and there is not a criticism that I know of that is brought against one of them that can not be brought against the other two.

There is a charge that changes have been made in the *Book of Covenants*. Critics tell us that there have been 50,000 changes made in the New Testament Scriptures alone. Liberty is found in obedience to the law, and a statement is made, "That which is governed by law is preserved by law," and so we move forward into the new century carrying with us the old treasures of the law.

Whatever we may say about the old-time missionaries, they knew their church books, and there is a saying that no matter what a man may know, if he doesn't know the thing he ought to know about his business, he is an ignorant man; and when a little

boy was asked what gross sickness was, he said it was a hundred and forty-four times what ordinary sickness was. And certainly if we go forward, ignorant of the things we ought to know which are contained in the books of this church, we shall be grossly ignorant, no matter what else we may know.

So, as a measure of safety, we carry with us these old treasures—the three standard books of the church. We carry with us the old-time blessings. I presume that if I should give time, two thirds of this vast audience would rise to its feet to testify concerning having seen, heard, or experienced during the past year, some of the gifts of the gospel. I wish to tell you one of my own experiences. Nearly a year ago, or during the month of May, the Joint Council met together, and after solemn prayer and fasting, decided to launch a great missionary program; and to invite the church to go out, and if possible, pile up a record of six thousand converts. And the next day after the council closed, Brother McDowell came down to my house and said that he and President Smith had selected me to write a general epistle to the church, setting forth our desires along that line. I wrote no to the proposition of writing the epistle. I did not seem to have in mind that which would be adequate to the needs of the hour. But I promised to do my best, and after Brother McDowell had gone, I went into the most secret place available, the room where my mother had dwelt for many years, and from which her prayers had ascended up on high, and as I knelt in prayer, the Spirit of the gospel that was with the Saints a hundred years ago came into that room in power, and I rose up immediately, and wrote the epistle which went out from the Presidency on May 28. And under that Spirit I was led to make this promise: Under the mission to preach the gospel to the world, our friends and neighbors and the inhabitants of the earth must hear the gospel sound. Let us replenish our missionary work, that we may awaken our own neighborhoods and communities. So shall we speed the missionaries on their way to their distant fields.

The Quorum of Twelve is enthused with this task. Not less so are we. Will you join with us? Will you support the church with your tithes and offerings, that the missionaries may be sent out in increased number? Will you personally help the missionaries with finances when they visit your locality? Will you support and throw your energies into orderly plans for missionary work that shall develop?

Now, this is the promise: If you will, we say unto you, this will be a notable year in your experience. Prove the Lord in this, and he will bless you. I ask

you if that prophecy has not been fulfilled? Because the missionary force moved out under that promise, and under that incentive, the very next month, that of June, broke all previous records in our history for baptism, and the next month (July) had exceeded that of June, and now the statistician comes to the conference and says that the year itself has broken all records in our history.

Among the riches we carry forward with us are the old traditions of the church. Some of them are afraid of tradition, but tradition itself is neither moral or immoral. It is unmoral. It is both good and bad. It is for us to select the good and reject the bad. I do not fear the traditions of the elders, but I am proud to treasure many of the traditions of the past hundred years. While the great battle for prohibition is going forward, I am proud to say that it is traditional that this church should be against liquor. In Kirtland and in Far West and in Nauvoo, before most people dreamed of prohibition, we were ready to prohibit liquor or strong drink. In this age, when there are those seeking riches by violence and by fraud, I am proud of the old traditions of industry that characterized the church. Scores of hostile historians, in spite of their prejudices, have commented on the marvelous industry which characterizes the Saints in Independence and Nauvoo and Kirtland. The idler shall not eat the bread of the laborer is traditional with us. In this age of lawlessness, I am proud that he that keepeth the laws of God hath no need to break the laws of the land. In this age of companionate marriage and experiments of all sorts, of crumbling homes, I am proud of the old traditions of the sanctity of the Latter Day Saint home. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."

I am proud of the heroic history of this church. A hundred years ago next October, we launched our first mission, and four young men, on foot, most of the time in the winter, traveled fifteen hundred miles, frequently eating their frozen bread by the way, and preached to thousands of Gentiles, to Indians, founded Kirtland, came at last to Zion. Oh, I could enumerate scores of examples. When the mob came against the church in Missouri, there were six men who stepped forward and said, "Take us, and do what you will with us; but spare the church." They were willing to purchase the church with their own blood. And Joseph Smith was a heroic figure when he stood on the hilltop overlooking Nauvoo, and said, "I am going as a lamb to the slaughter, but I am calm as a summer morning, and my conscience is void of offense toward God and man." And Hyrum Smith was a heroic figure when

Joseph begged him to turn back and save himself, and he refused to do it. The very morning of the assassination, John Taylor said to Joseph Smith, "I can get a pass out of here, and I will go to Nauvoo and raise the Legion, and we will have you out of here before sundown, if we have to tear down this old jail." But Joseph refused that sort of deliverance. He said, "They will be satisfied with my blood, and spare the church."

Among our treasures have been the noble men and women of the past, the men of a hundred years ago, and the noble men who rallied around the late President Joseph Smith, Bishop Kelley, Joseph Lambert, scores of others that I might mention, whose memory is beyond value, whose influence can not be appreciated in dollars and cents.

I was fortunate in my boyhood home—I always heard the name of the church well spoken of. They were men I was taught to revere. I never heard the voice of slander leveled against them; and neither have my children heard it in my home. I have often said, The greatest asset of the church does not appear on the Bishop's books.

Last Sunday morning, as I sat here in this stand and saw the twelve apostles coming up and serving the ministry the emblems, as they marched by and my eyes rested upon them, one by one, involuntarily I found myself saying, Thank God for Paul Hanson; thank God for J. F. Curtis; thank God for John Garver; thank God for Edwards and Gleazer; and so on, as my eyes rested upon them, without a single exception.

I want to tell you I have been associated closely with the men of the Presidency and the Twelve and the Bishopric, for years. I have seen them behind the scenes; and in opposition to any rumor that you may have heard, I wish to now publicly bear my testimony that they are noble men of God. And while I mention these men of the leading quorums there are hundreds of noble men in the other quorums.

Once in a while one falls away. But think of the hundreds who are true, and I dare say that for every noble man there is at least one noble woman. I know how it is in my experience; it is my lot to be heard from the pulpit and through the press in defense of the gospel of Jesus Christ, but when it comes to living the Christian virtues that are the result of that gospel, the palm goes to my wife. She makes a better application of the gospel in her life than I can do; and I am sure that what is true of my home is true of hundreds of missionaries' homes. And when a man lives for twenty-five years or more with such a woman, he develops a profound reverence for the womanhood of this church. And so I say



that the greatest assets of the church do not appear on the bishop's books. The greatest asset of the church is men and women of the church who are living in harmony with the gospel of Jesus Christ. No man can tell how rich this church is, because no man can estimate the value of such men and women; but for their fellowship I am grateful.

And finally, last of all, one of the treasures that we carry with us is the vision of this church. Where there is no vision the people perish, but where there is such a vision with increased unity and increased love and with every developing power, we should move forward in the new century until Zion is fully redeemed.

Just a personal word, by way of parting. One of the treasures of the conference is to meet your friends and shake hands with them. But, for some inscrutable reason, I have suffered a setback in my health during the past few weeks, and I have not been able to go out and mingle with the Saints, and greet them. And so I take this opportunity to greet all of you as my brothers and sisters, and extend to you my love and confidence, and invoke God's blessings to be upon you.

## Tithing; and Growth of Character

*A sermon by John Blackmore. Mrs. A. Morgan, Reporter.*

It would appear to me that this congregation should not leave here this morning without a reference to the passing of Chief Justice of the Supreme Court—William Howard Taft. Rarely has a man reached the heights of the administrative power of the United States, and also the judicial. This congregation, with other congregations of the great land of America, must mourn the loss of that great man, Chief Justice Taft; and in company with these other congregations, we express our sympathy to those who mourn his loss, and the loss that his passing is to this great country.

This morning, throughout the churches of Independence, the speakers will consider the question of "Tithing." And in harmony with the requests of the bishops, my topic and my talk will center around that theme.

I want to take a text which is in harmony with the preacher's privilege and with general custom. It is a text of scripture taken from the Old Testament: "Will a man rob God?" And then Malachi, speaking to the Hebrews, said, "Ye have robbed me in tithes and in offerings." Not with the intention of doing violence to that scripture; not with any motive of changing that message, I want to rearrange the language and give another emphasis:

"Will a man rob his soul?" For the man who refuses to pay his tithes, robs his own soul, and thereby robs God.

This is the interpretation I want to place upon the text, "Will a man rob God?" "Ye have robbed me in tithes and in offerings," and I am asserting that the only way that you can rob God is by robbing your own soul; and when you refuse or neglect to pay your tithes, you are robbing your own souls, and through the impoverishment of your souls, you are robbing God.

I want to refer to another scripture that is very often used by Latter Day Saints: "He that is tithed shall not be burned." Speaking frankly, I do not like the wording of that statement. I do not like that particular piece of scripture, though it is found in our own books. It is negative. I would rather put it in a positive manner: "*He that is tithed shall live.*" He that is tithed shall *live*, rather than *not be burned*, because I believe that there are definite principles of law back of and behind the principle of tithing, in which the paying of your tithes develops your own soul, and the principle of development is life. If I may convey that thought to you this morning, I will consider that I have given to you a message worth while.

Tithing is a doctrine of the Christian church. It was taught and practiced by early Christians. Scripture and secular history are replete with evidence concerning tithing; and so, the question of the rightfulness of tithing is not a point of difference between religious bodies. The question of the rightfulness of tithing is not a matter of difference between Latter Day Saints. There might be a question of difference as to the method of paying the tithes. Methods might be disputed, but the principle of tithing can not be disputed. This morning we will not concern ourselves with the question of the method of paying tithing. When a man believes thoroughly in the principle, the method will become secondary, and there will be no severe dispute in regard to the method. The principle will be the vital thing, and it is the conversion to that principle in which we are particularly interested.

I do not propose to convert you by the multiplication of *Bible* or scriptural texts. I assume that as Latter Day Saints you have made a conservative study in regard to the different scriptures relating to the question of tithing. I also assume that biblically you are converted. I would merely refer you to the scripture, "Why call ye me Lord, Lord, and do not the things that I have commanded you?" I believe that is the only scriptural statement necessary for me to read.

We want now to make a survey of the great principles of life, and I wish to suggest to you that

every principle in the universe has a utility value. If it did not have a utility value, it would cease to exist. Every principle that the great Creator has initiated and placed somewhere in the universe, has a definite value. If it were not so it would cease immediately. Somehow or other, in the great principle and functioning of the universe, each principle is necessary and essential, so we would say that God's way is one of definite values.

There exists a very definite reason for the fact of creation. Every act of God can be definitely justified. Every part and phase of the creation is vital and essential in its relationship to the whole. Even the smallest principle in the great law of the universe is essential to the greatness and the stability of the whole. We would say every law is vital, and there exists a definite reason for each phase of the law. There are definite reasons for the laws of nature, and there exist definite reasons for the laws of life. Those biological laws, those great mental laws that the department of Religious Education today is so vitally interested in, and those great spiritual laws also in which the whole of the church is so vitally and actively concerned are all essential, and part of the great laws of life. We would say that there is a need for definite obedience to the whole law. There is definite need for this obedience to the whole law, because the laws of growth are fundamental. Christ said, "I come that ye might have life, and that ye might have it more abundantly," but Christ intended that we would engage in and secure that life by the processes of growth, and by no other method.

Latter Day Saints do not believe in the eleventh hour type of conversion. The Latter Day Saints' philosophy does not believe that a man can suddenly be transformed from the low, degenerate type to the high celestial type. We do not believe that transformation can be accomplished in a moment of time. In the philosophy of this church the law of growth is fundamental. May I suggest to you, it is an eternal process in experience, and may I, for a moment or two, play upon that word *eternal*, "*an eternal process in experience*." In other words, we would say that growth is an eternal process, and the whole of the philosophy of this church is centered around the great principle, *the eternal principle, of growth*: It is a constant and gradual development of the personality of your soul, and that growth is not ended when this life departs. The principle of growth goes on in the great eternal future. And over there, yonder, this church believes that the laws of growth are still in progress. So the principles of life exist that man might grow, and if you will not mind my doing it, this morning, I will substitute the word *life* for gospel. We usually speak

of the principles of the gospel; but the gospel can not be made distinct from life, and so actually it is the principles of life that exist and are eternal that man might grow.

Very often we indulge in a little self-satisfaction, and we make the word *gospel* mean just the little things that are included in our theology or our religious notions; but I believe, somehow or other, the word *gospel* is greater and grander than that. It is the great good things and the greatest things and the best things that can come to human understanding by which we may grow and develop and secure a greater personality of soul. We would say that the principles of life, the fundamental truths, are the essential elements in the philosophy of this church.

The principle of tithing, the principle of giving, is an essential element in the whole of that process. It is essential in the complete growth of the individual, and the principle of giving has a definite utility value in your own life. We would say that the principle of tithing in the church is based upon man's need; his spiritual need—not the need of the church as a whole, but the needs of the individual first, and the group second.

I am going to make this assertion: you can not grow to the greatest spiritual attainment possible unless you indulge in the principle of giving. It is fundamental, and so we would say that tithing has a spiritual value and significance, and it is essential for the complete development, the complete salvation of the individual. It therefore immediately becomes a saving principle for the individual first, and for the group second.

I do not believe that God wants sycophants: men who will bow down before him to gratify some blind impulse of fear or superstition, or merely to have their barns filled with goods. I do not believe God respects the man who merely pays his tithing that he might secure barns that are full of grain, because if that were true, then God would be untrue to the great principle of life. God desires that we pay our tithing on the basis of life, and not for selfishness, and if I pay my tithing that my barns may be full, that I might secure greater material goods, then basically the motive is selfishness, and I am out of harmony with the great principle of love. So our obedience to the principle, and the idea of giving must have an intelligent association. It must be a reasoned obedience, an intelligent obedience, motivated by a common and genuine desire to realize the best in your own development. Not that your barns might be full, but that your personality may increase; that your soul might expand; that your spiritual tone might be elevated; that you may radi-

ate light to other folks is the reason for the existence of the law of tithing.

We want to discuss, now, the principle of giving upon the individual who keeps that law or principle. First, the principle of giving develops altruism as distinct from selfishness. Giving is the only antidote for selfishness. There is no other way in the great creation of God by which you can eliminate selfishness from yourself, and from your soul, except by and through the principle of giving. Our spiritual nature, or our spiritual capacity, develops as we express kindness, sympathy, and love. The way of giving is the process of development in terms of practical love and demonstrated sympathy. We would say, then, that the way of giving develops a practical love, not merely a sentimental feeling of love, but love in word and in deed. Not in word only, but also in deed. We might sing of love, we might pray about love, we might listen to sermons about love, we might think about love and sympathy, but unless we practice the processes of giving, we will never develop in our souls the great attribute of love.

Tithing develops a trait of character that is essential, and that trait of character is the power to do despite the personal cost. That can be developed only by giving. Men can develop within themselves the great power and the great urge to accomplish only by giving of themselves to the great task before them; and, therefore, the only way you can develop your soul is by the giving of yourself; and your money is only a part of you. It has meant your time and your labor. You give that you might develop yourself. Tithing is not merely the paying of money, but is a reaping of its results. Tithing, my dear friends, will not buy you a place in heaven, but it is of value to you as you develop yourselves for heaven. May I repeat that? Tithing will not buy you a place in heaven, but it is of value to you as you develop yourselves for heaven. It is a preparation for a better life, a better social order.

One can not change his thought habits in a day. It is impossible. Though your habits might apparently be unnoticed, yet they are deeply embedded in your own personality, and you can not change them in a day. You can not lift yourself out of the motives of selfishness into the realm of a great, pure life in a moment of time. It must be a gradual growth upward, and the principle of paying, the principle of giving, the principle of tithing, is an essential element in the process of that growth. It can not be anything else.

We would say that tithing assists in the elimination of selfishness. You can not delay the paying of your tithes and expect to reap the results in character building. To put it another way and

make it just a little plainer, you can not expect to delay the day when you will pay your tithing, and say, I will pay it at the end of my life, and expect to reap the results of that slow and gradual process of growth that comes only by the way of giving. It is essential, and must be done *now*. There is a tremendous soul value in paying your tithe regularly. It is in harmony with the law of growth.

Tithing helps in lifting the group. It is a community obligation. A man, my dear friends, does not increase his responsibility when he joins the church. A woman does not increase her responsibility when she joins the church. I have met people, and you have, who have said, I can not join the church because I can not assume that responsibility. They are deceiving themselves by a fallacy. My responsibilities were just as great before I entered the church as they are today. Your responsibilities were just as great before you entered the church as they are today. The man walking down the street has the responsibility of good citizenship, and he can not respond to the principle of good citizenship without he takes cognizance of the great institutions that are perpetuating the very best and the highest in ethics and morals. To be the best kind of a citizen he must give his moral and his financial support to some church. What would Independence be if it were not for the churches this morning? I include not only our own church, but other churches; the other institutions of religion that are endeavoring, in a very brave and courageous fashion, to project into the future the very best of morals and ethics. We see definitely, a man has no right to consider himself a good citizen unless he is willing to give his very best, his moral, and even his financial support to one of these institutions—of course, preferably our own institution, our own church. Yet as he walks down the street he has the responsibility resting upon his shoulders to respond to the principle of good citizenship, and that responsibility rests upon his shoulders before he becomes a member of the church, as much so as it does afterward. A man's responsibility does not increase when he joins the church. It is upon his shoulders before he affiliates with the church—the great responsibility of supporting the best institutions of the community.

He has the responsibility of living the best kind of a life that he can live. He has the responsibility of developing the best in his own soul it is possible for him to develop. He can not develop the best in his own soul unless he is prepared even to reach down into his pocket and by the method of sacrifice be prepared to give of himself to the institution that is making civilization possible, and is perpetuating and projecting the best of that civilization into the

future. He can not expect to enjoy the sanctions of society and the very best that he is enjoying in terms of morals and ethics and understanding, unless he is prepared to support the institutions that have brought out of the past the great revelations of the seers and sages.

He must, in response to good manhood, support the church; and therefore we say that tithing helps to lift the whole group. It not only helps to lift the little church that we may be a member of, but it helps to lift the whole civilization. I venture the guess this morning—I may be wrong—but if a great number of the good people of the world would refuse to further give of themselves and of their substance to the church, then civilization would begin to break, and we would enter into an era of great immorality, sin, and decay. Therefore, on that basis alone, the principle of tithing is necessary in the process of life. When Christ said, I come that ye might have life and have it more abundantly, he did not mean just you; just the individual. But back of that great statement of the Savior are all the vital forces by which society grows; by which man progresses; and by which the very best in life is being constantly attained. Therefore, may I repeat as the church is vital and essential in the life of the community, of the country, and in the best life of the world, then a man and a woman should be prepared to give of themselves, if necessary, by the way of money to perpetuate and build up these institutions. That is why tithing in this church is necessary.

In relating that principle to the principle of growth of the individual; again, you can not respond to the very best urges in your own soul and not do that thing. If you refuse to do it, then you are tearing down within yourself the great forces of life and the forces of growth, and you will suffer. Now you can understand why I said at the beginning that I did not particularly care for that scripture that says, "He that is tithed shall not be burned." I would rather put it positively and say, "He that is tithed shall live." The church that is tithed shall live, and the world that tithes itself religiously will live on, and the civilization will grow.

The keeping of God's laws transforms the life. God does not want your money or your goods just to have them. God primarily wants you. He wants you to grow and develop the personality of your own soul, and the way you can do it is by the whole law; and the principle of tithing, the principle of giving, is a part of that process.

The ultimate defense of the tithing law is that it is a developer of character. Pay your tithe, my dear friends, and grow spiritually; grow in character; grow in altruism; in love and in sympathy.

There are some elements of growth you can not reach any other way than by the way of tithing, the way of giving.

## And in His Name—Number 1

By Thomas S. Williams

Names of *Bible* characters, social groups, communities, and festivals were bestowed and in early Hebrew history invented because of their special or peculiar meaning. They were of greater significance than to be used as a mere means of identifying one individual from another. In a number of instances the reason or motive for giving the name followed its pronouncement, the conjunctions *because* and *for* being used. We shall note some of these as we continue our outline.

### What's in a Name

A Hebrew name may be descriptive of an uncommon physical appearance (Genesis 25: 25), or be suggested by some incident during birth and infancy. (1 Chronicles 4: 9; Exodus 2: 10.) It may refer to a unique position into which one is born (Genesis 3: 20; 4: 25), or to a fancied characteristic or anticipated achievement in the newly born. (Judges 13: 24; 1 Samuel 25: 25.)

It may allude to a special favor divinely or otherwise conferred (1 Samuel 4: 21), or to a particular relationship with Jehovah or the people. (Genesis 41: 45; Matthew 1: 21.) Scriptural names containing *el* or *jah*, or a combination of both as in *Elijah* have reference to some desired or accepted relationship with the Creator. In many instances names expressing the religious thought of the day were created and given. (See Young's *Analytical Bible Concordance* for interpretation of *Eliab*, *Eliezer*, etc.)

A given name may be derived from a historical fact or a prophecy concerning some future event in the nation. It may have reference to the spiritual condition of the people. (Hosea 1st chapter; 1 Samuel 4: 21.) A great phenomena of nature, the division of the earth, suggested the name of *Peleg*. (Genesis 10: 25.)

These references make evident that knowledge of the original significance of Hebrew names, especially those of leaders, communities, and festivals, will add to one's understanding of *Bible* history and increase one's comprehension of the religious thought of that day. This is particularly noticeable in the name of Jesus Christ and his relation to the expected Messiah and the origin and development of the Christian church.

### Change of Name

Names once given did not always remain. Some extraordinary experience, a change in the manner of living, or a transfer of loyalty would in many cases (if not always) be accompanied by a complete change or alteration of the Hebrew name. A covenant was usually sealed in this manner. The new name interpreted set forth the place or peculiar part one was to have (or already had) in the new life.

Abraham, chosen of God to be the chief progenitor of many peoples, was given a new name which contained an allusion to the promise: ". . . thy name shall be Abraham; for a father of many nations have I made thee." (Genesis 17: 5.) For similar reasons the name of Jacob was changed to Israel; Oshea to Joshua; Simon to Cephas; and Saul to Paul.

This practice of altering or substituting another name was not peculiar to the Hebrews. It was a custom observed by nearly all primitive social groups. When the individual was initiated into full tribal membership, he was given a new name. This was also done when one would move or be moved to another country, or when he entered another religious group.

One of the Pharaohs of Egypt set a prince of the royal line of David upon the throne of Judah, and when so doing gave him a new name. (2 Kings 23: 34.) Later a king of Babylon removed another ruler from the same throne, made his uncle king in his stead, and gave the latter a new name. (2 Kings 24: 17.) The name of Daniel was changed by the ruler of Babylon. This was done so that the name of the young man would be "according to the name of" the Babylon god. (Daniel 4: 8.)

In primitive thought, the personal name of an individual is not merely an attribute, it is an integral part of his self, his ego.—*Religions of Primitive Peoples, Brinton, p. 93.*

Since one's name was a part of the self, the continuation of the old appellation after a transfer of loyalty would be unthinkable. A new mode of life is impossible without a new self, and a new self is impossible in the absence of a new name. A man's name must be "according to the name" of his God. The direction of his religious devotion and his manner of living must harmonize with his own name, and his name must be in accord with that of his God.

We note this thought is carried over into Christian thought and terms. Revelation 3: 14 contains the promise of a new name for those faithful to the Cause of Christ: "I will write upon him the name of my God, . . . I will write upon him my new name." A name seems to be related to one's personality, and that of Deity contains or outlines the qualities of the divine personality. It is with good

reason an ancient writer said: "A good name is better than riches." (Proverbs 22: 1.) The phrase evidently had deeper meaning than mere reputation.

### The Name of God

The names of men being of vital importance, how sacred indeed must be the name of God. To know God was to be familiar with and understand the meaning of his name. To know him was to be acquainted with his attributes and no man could gain this experience without some knowledge of the divine name. Deity possessed the qualities described in his name, his appellation summing up his personality and expressing the nature of his person.

The two names given the Creator by the Hebrews point out some phase of the divine character. Elohim "contains an allusion to his majesty and power." Jehovah "refers to his absolute existence, his eternity and unchangeableness." (Isaiah 26: 12; 2; Exodus 3: 13-16.) ". . . this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

Knowledge of Deity's name was necessary to personal relations with him. Loss of name implied the end of that experience. (Exodus 3: 11-15.) Possession of the name was necessary to do full honor to divinity. How can one pay his respects to a heavenly personage unless he is made acquainted with his characteristics. (Judges 13: 17.) Divine "help is in the name of the Lord," and the emotions of fear and trust are experienced through a comprehension of the meaning of the Name of Names. (Psalms 124: 8; 9: 10; 1 Kings 8: 43.)

### The People and the Name of God

It was King David's idea that God brought Israel out of Egypt that he (God) might make himself a name by means of the wonderful things he would do for his people. (2 Samuel 7: 23.) Through his people God designed to magnify his name above the names of other gods, at that time in the land. When a people accepted God they took upon themselves his name. (Deuteronomy 28: 10; Numbers 6: 27; 2 Chronicles 7: 14.) In all their activities they carried with them the "name of their God." (Micah 4: 5; Zechariah 10: 12.)

The Holy Name was either profaned or sanctified through the conduct of the people. The type of performance was the determining factor.

. . . I will sanctify my great name, which was profaned among the heathen, which *ye have profaned* in the midst of them; and the heathen shall know that I am the Lord, . . . when I shall be *sanctified in you before their eyes.*—*Ezekiel 36: 23; also 43: 7, 8.*

The name of the Creator is continually blasphemed by oppressing the poor. (Isaiah 52: 5;

# NEWS AND LETTERS

## Los Angeles, California

### Central Branch

April 21.—The last two weeks of March were very busy ones for the Saints of Central Los Angeles Branch, especially so for Brother and Sister Glaude Smith, as they were making arrangements to bid us all farewell, Brother Smith having received word that his work for the coming year would be in Denver, Colorado. While we realize that it probably was for the best interest of the work as a whole that Brother and Sister Smith were called to another field, it did not lessen the regret when it came time to say good-bye. This was fully demonstrated at several farewell parties given by the Ladies' Aid Society, the Temple Builders, the Idola Club, and the trustees.

On the evening of February 14 the Mizpah Chapter of Temple Builders gave a buffet supper in honor of Sister Myrtle Smith. Hostesses for the occasion were Sisters Bernice Wagnon, Gertrude Crum, Hazel Klein, Mabel Crum, Mildred Sima, and Alice Hayman. Sister Smith was presented a coolie coat.

The regular monthly meeting of the Idola Club was held at the home of Brother and Sister L. B. Shippy Tuesday evening, March 25. After a short business session the meeting was turned over to the entertainment committee, which had arranged a program as a farewell to Brother and Sister Smith. Piano numbers were given by Brother John F. Martin; vocal solos by Sister Stella Kelley Hodges, a reading by Irene Stearns, and vocal duets by Brother and Sister Smith. Brother L. B. Shippy gave the address to Brother and Sister Smith, presenting them with gifts from members of the Idola Club.

March 31 the trustees sponsored a general farewell party, which was held at the church. East Los Angeles Branch and Lennox Mission associated with Central in this farewell to our pastor and his wife. A splendid program had been arranged. Talks were given by W. E. Badham, trustee; Associate Pastors Ray T. Knowlton and L. L. Sutherland; and by W. J. Nuckles, leader of the Lennox Mission. Vocal solos were given by Mrs. Mildred Sima and Stella Kelley Hodges; Duets by Pearl Crum and Mabel Crum, Doctor Joseph Mather and his daughter, Mrs. Mildred Sima, and Brother Glaude and Sister Myrtle Smith. There was a story by Sister Minna Mae Lewis; and Sister Garnet Sames, choir president, on behalf of the choir read a beautiful poem and presented Brother and Sister Smith the gift from the general assembly, sponsored by the choir. The party closed with a song by the assembly suggested and led by Sister Stella Hodges, choir leader.

Sunday morning, March 23, we were glad to have as

speaker Brother Horahitu, a native of Tahiti. This brother can not speak English and the interpretation of his talk was ably rendered by Brother Joseph Yager, missionary for several years in the Society Islands. Both of these brothers were on their way to General Conference. Brother Horahitu is a prominent man in his own country, an elder in the church, and the official representative of the Tahitian people to the General Conference.

Sunday evening, March 23, there was a beautiful baptismal service preceding the preaching service, at which eight members were added to our number. Brother Jerry Parr, Sister H. Grace Omohundro, Sister Gertrude E. Kirkpatrick, Jack Rodney Stearns, Brother Thomas Donald Bell, Sister Hilda Nuckles, Sister Jennie V. Nuckles, and Brother Richard E. Eggleston were baptized at this service and confirmed immediately afterward. Brother Carl Crum was the speaker at this evening service. Brother Crum and his wife had just returned from missionary work in Hawaii and were on their way to General Conference.

Brother Glaude Smith preached his farewell sermon to Central Los Angeles Saints Sunday morning, March 30. Brother Smith has done a splendid work in Los Angeles and has endeared himself to the hearts of all who know him. It was with a great degree of regret and sadness that we saw him leave.

On this day we were pleased to welcome visitors from Hawaii, Margarethe Pahau and her son Bobby Pahau, Piilani Victor and her son, Kehau Victor. There were also present two brothers from South America whose names the writer did not obtain. These people were on their way to General Conference.

In the evening, the third of the "Know Your Own Church" programs was splendidly rendered by Brothers L. L. Sutherland, Wilbur D. Gillen, Herbert Blakeman, Orlin Hagaman, Richard Wagnon, and Drexel Knowlton. Sister Fern McConley directed.

Sunday morning, April 6, was the centennial communion service. There was a goodly number in attendance, and a splendid spirit prevailed throughout the service. The evening service on this date consisted of a splendid biblical play presented under the direction of Sister Mabel Crayne. The leading role was played by Maenard D. Hall, ably supported by Gladys Hall, Lloyd Crayne, Herbert Blakeman, Drexel Knowlton, Jack Forsythe, and Jerry Garner.

While a number of our members are absent attending General Conference, we who remained at home have been very pleased with the reports on the conference which have been ably presented to us through Brother Kenneth Curtis and members of the Dramatic Club. Doctor Joseph Mather, who spent the first few days of the conference in Independence, going and coming by airplane, was back with us Sunday morning, April 13, and gave a very interesting talk about his trip.

The work goes steadily forward in Los Angeles. Assistant Pastors R. T. Knowlton and L. L. Sutherland are ably conducting branch affairs until the arrival of the new pastor.

Jeremiah 34: 16.) The Apostle Paul charged the Roman saints that the name of God was treated in like manner by those who were violaters of the law. (Romans 2: 24.) Special attention is called to scripture on this point found in Proverbs 30: 8, 9.

With the broader conception of taking upon oneself the name of the Lord comes deeper meaning relative to profaning his name or taking it in vain. Those who have broken the divine covenant and whose conduct belies their profession are in so doing desecrating the Name. An old Hebrew phrase says: "Hypocrites must be exposed, for they profane the name."

## Oshoto, Wyoming

Members of Oshoto Branch came together for an all-day meeting April 6. The opening meeting was Sunday school at eleven o'clock, which was followed by communion service. A spiritually uplifting sacramental and prayer hour was enjoyed, one young man being spoken to by the Spirit and admonished to keep clean habits, those free from tobacco and strong drink.

A basket dinner followed the morning fast, the members eating from a common table.

In the afternoon service the sermon was by T. V. Cole, who gave some splendid thoughts.

April 13 was a beautiful day, and called to Sunday school a large attendance.

The Easter program by the Sunday school was given on

Easter Sunday. The afternoon sermon was by Brother Horace Hartshorn. His audience was very attentive.

A Mother's Day program is being planned for May 11.

Some refreshing rains have recently swept over this region, and we are thankful for them.

## Mallard, Iowa

April 28.—Out-of-town visitors during the last two months have included friends from Independence, Missouri, Pomeroy and Albert City, Iowa, and Long Beach, California. Brother and Sister Albert Nesshoefer and daughter, Alberta, of Long Beach, were members of this branch until about six years ago, and we were very pleased to see them once more. They arrived March 29, and expect to remain until June 1.

March 28 a social evening was held at the home of Brother and Sister Benjamin Fish.

The morning of April 27 little Chester Christensen was blessed by Brother E. L. Edwards, of Pomeroy. The parents are not members of the faith, but we hope our lives may be a leading power to them, urging them to become citizens of the kingdom of God.

Sister Mattie Ward returned home April 28 after a four weeks stay at the hospital in Savannah where she had a cancer removed. She is yet in a weak condition, and our prayers are that God will bless her with strength and health.

I was permitted to attend the entire session of General Conference. I feel that it was a wonderful conference. Everything was arranged the best it could be, and the spirit which prevailed throughout all the meetings was very good and comforting. I feel that much credit is due the Saints of Independence for the great work they did to accommodate the visiting members. All class work, all programs, and all services were instructive and of help to the attendants. Surely those who were permitted to attend the conference will go out with a greater desire and determination to help redeem Zion.

Benjamin, William, and Elizabeth Fish, Norman Ward, and William Truog from Mallard Branch attended conference a few days.

We are pleased to have the same missionaries returned to our district.

MRS. FRED HAHN.

## Columbus, Ohio

Second Branch, Rinehard and Twenty-second Streets

April 29.—The centennial anniversary of the church, April 6, opened with good attendance at Sunday school. Sacramental service was in charge of A. E. Anderton, H. E. French, and J. E. Matthews. A good spirit was present, and there were many earnest testimonies. Comfort was given through prophecy. Visitors were present from Springfield, Ohio, Lansing, Michigan, and Dayton, Ohio.

In the evening Brother J. E. Matthews took for a theme "The Restoration."

Edgar R. Kimball was ordained to the office of priest Wednesday evening, April 9, at the prayer service. Business meeting followed, and arrangement was made to remodel and redecorate the church.

Doctor W. B. Reeves preached on "The gospel net" at the evening hour April 13.

The largest attendance in the history of this branch was had Easter Sunday. Classes did not convene, the time being occupied by a program of songs and recitations. Easter candies were distributed to the children. The church was beautifully decorated with palms, ferns, and Easter lilies. The morning service followed with an Easter scripture reading by Bishop H. E. French, and the cantata, "The thorn-crowned King," by a quartet, Hazel Gribben, Lucinda Mad-

den, Ethel Kirkendall, and Ada Bierly. Vera M. Hunter played the organ.

Jane Todd, a Sunday school pupil, was baptized at 6.30 by R. E. Madden.

The Women's Department met April 17 to share a pot-luck dinner at noon. Twenty-four members were present. A talk was given by Sister Edna Zieschang, of First Columbus Branch, on "Beautiful Ohio."

Sister Lena Wemlinger is improving. She is able now to be out.

"Appreciation" was the theme of G. H. Kirkendall the morning of April 27. That evening R. E. Madden read for a lesson John 11, preaching on the topic "Positive and negative."

## Brooklyn, New York

Park Place and Schenectady Avenue

Now that the Centennial Conference is a matter of history Brooklyn Branch settles down, with the rest of the church to the beginning of a new century. On Sunday, April 27, we welcomed back several of those who left to attend conference, among them our pastor and wife, who were presented a large bouquet of flowers as a "welcome home" gift from the two men's classes of the Sunday school. About twenty of our number attended the conference. Those who have arrived home are enthusiastic in their praise of all conference activities—the oratorio, the classes, and the organization of the meetings. Especially were they impressed by the desire for study and preparation shown by those in attendance.

During the absence of the pastor, the pulpit was filled by local speakers, including J. A. Jacques, Roy Squire, Paul Belleisle, Charles Hield, Archie Hawkins, and Glen Parrish. Easter Sunday a half hour was devoted to Easter songs and recitations by the primary department, directed by Ada Schenck, followed by a play, "He is risen," given by the junior and intermediate departments, under the leadership of Sister Paul Belleisle.

The Women's Department held a food sale and social in the church basement some time ago.

We have had two visiting speakers since last report, Brother Frank Mesie, of Sherrill, New York, and Brother William Chandler, of England. The latter was en route to conference.

Brother and Sister Albert Potts are the parents of a baby boy, born March 25. He has been named Donald Albert. Sister Potts has been very ill but is able to be out again.

Another whose illness was for a time the cause of much concern is Brother Ephraim Squire. It was feared that he would be unable to attend conference, but he was greatly blessed by administration, and with his wife and daughter was able, though a few days late, to make the trip.

We are glad to see again Brother Ed. Brown and family, and to know that Brother Brown is in such improved health. We regret, however, that business makes it necessary for them to move to Providence.

The Temple Builders, with Sister Howard Mousley as leader, gave a Saint Patrick's Day social and dinner the evening of March 17. A program was given in the manner of a radio program. About twenty-five dollars was taken in, which the girls wish to use toward the purchase of a pipe for the organ some day to be installed in the Auditorium. This group of young women meet at the Mousley home every two weeks, where one of their number prepares and serves a dinner as a lesson in home economics. Mrs. Edward Spencer, a graduate in home economics from Columbia University, supervises the planning and preparation of the dinners. After dinner the girls spend the rest of the evening in a lesson in basketry, taught by Mildred Chatham, a student of Pratt Institute of Arts and Sciences. One of the group, Ethel Waterhouse, has been quite sick, but is now improving.

## South Bend and Mishawaka Branch

*Mishawaka, Indiana, Delaware and Reddick Streets*

Activities continued during March and April in the South Bend and Mishawaka Branch. Attendance has been very good at all meetings. The Sunday school has an enrollment of ninety-seven, and has passed the one hundred mark in attendance nearly every Sunday since the church was opened.

The first week in April the church building was closed in order that the walls and ceiling might be plastered and other improvements added, making it more comfortable for all.

The pulpit has been occupied during the months by Elders McKnight, Freeman, Coonfare, and Brother Forest Myers.

March 11 Brother Charles Ferry took a carload to Berrien Springs, Michigan, to conduct the funeral service of Sister Elizabeth Maynard. The service was held in the United Brethren Church, and a large and appreciative audience gathered to pay their last respects.

The "Builders" gave a Saint Patrick's party March 15 at the home of Brother and Sister Ralph Wynn. A pleasant evening was reported. Sister N. B. Weaver is the teacher of this class.

The Department of Recreation and Expression sponsored a party at the home of Brother and Sister Charles Stephenson March 22. A delightful evening was spent.

April 6 two families of Mishawaka Saints drove to Elkhart to the morning service, and the following Sabbath two families from Elkhart met with this local. There were also visitors present from Dowagiac and Coldwater, Michigan.

Sisters Orpha Coonfare, Myrtle Perry, Abbie Hartnell, and Lillian Freeman, and Brother Charles Ferry, of Mishawaka and South Bend, and Brother and Sister M. J. Willsey, of Elkhart, attended General Conference from this branch. They returned very much enthused.

Easter Sunday was marked by a program under the auspices of junior worship in the morning. In the evening Sister Audrey Hartwell's class presented a little pageant which was much enjoyed. Elder C. B. Freeman was the speaker in the evening.

April 16 the three small children of Brother and Sister Taylor were blessed under the hands of V. L. Coonfare and C. B. Freeman.

April 21 we were glad to have Elder Percy Farrow and wife and friends stop with us on their way to Cleveland. Brother Farrow preached a helpful sermon. He was one of the first to conduct an extended missionary effort in Mishawaka.

dent, closed the service with brief comments on the subjects treated by the various officers.

The church grounds have been seeded to blue grass, and several fine trees have been set out. Having a location right on the highway, the Saints feel doubly the responsibility to maintain a neat appearance in church building and grounds.

The sisters are meeting to do some work for the Sanitarium.

One of our oldest members, Sister H. N. Hansen, is enjoying a visit from her sister, Sister Lapworth, of Cameron, Missouri. Sister Lapworth gave the branch a talk on the Sunday school as it is conducted at her home.

## Stockton, California

*Clay and Sutter*

Since the commencement of General Conference attendance has decreased in this branch to some extent. However, many of the members have been keeping in close touch with affairs in Independence through the *Daily Herald*, and the Saints in Stockton are fired with zeal and devotion to the progress of the church.

In the last two months we have had as visitors Brother and Sister Holden, of San Francisco. Brother Holden was the speaker March 9, and on the following Sunday Brother and Sister Hinton accompanied them on a second visit. Brother Hinton preached that day. Brother W. H. Dawson, pastor of Sacramento Branch, motored to Stockton April 13, and delivered an instructive sermon on "*The nineteenth century Prophet*." This sermon cleared up several misunderstandings in the minds of nonmembers who were present. April 27 Brother A. E. Frazier, pastor of Modesto Branch, delivered a forceful sermon on "*Sacrifice*."

The Department of Women gave a Jiggs supper March 13, clearing thirteen dollars. On April 3 they gave a cafeteria supper, clearing more than thirteen dollars.

A company of twenty-one characters, under the direction of Doctor W. C. Wood, instructor of religious dramatics at the College of the Pacific in Stockton, has been rehearsing an Easter play, "*Peter's Vision*," written by Doctor Wood. Easter Sunday they presented it at the church in Stockton, and the next Sunday at Modesto. This play is in itself a sermon and presents a clear picture of conditions existing in the Holy Land at the time of the crucifixion of the Savior.

Stockton Branch has a hopeful outlook at present, because its members are eager to do their part in achieving the tasks which are before the local.

## Hazel Dell Branch

*Weston, Iowa*

The Saints of this branch have had the pleasure of late of listening to several different visiting members as well as men of the local ministry. One sermon which received undivided attention was the talk of Pastor J. A. Hansen concerning his trip to General Conference.

A fine Easter program was given by some of the Sunday school children, being followed by a sermon by Brother James C. Jensen on the theme "*Resurrection*." This treated Old Testament days up to the time of Christ.

The last Sunday in April an all-day meeting was held. Speakers in the morning were Elders Hans Andersen and P. T. Anderson, two brothers who are always willing to tell of their faith and hope. Brother P. T. Anderson is the missionary appointed to the Denmark Mission. The first time he went on a mission was twenty-five years ago. In the afternoon several short talks were given by the officers of the branch on such topics as "*Duty*," "*Prayer in the home*," etc. P. T. Anderson told the congregation some of his experiences as a missionary, and Nels Johnson, district presi-

## Pleasant Valley Branch

*Lucasville, Ohio*

The members of this branch are enjoying the warm spring sunshine, the songs of the birds, new grass, and green leaves on the trees.

Brother O. A. Rexroad, of McDermott, was the speaker the last Sunday evening in March and the first in April. His messages were joyfully received by the Saints, who commend his effort.

Brother Walter Culp, of Pleasant Valley Branch, appeared in the McDermott pulpit April 6 in the evening.

There is fair attendance at all services. Brother Walter Culp was in charge of the sacramental hour. Brothers Donald Bealor and E. E. Williams assisted. A degree of the Spirit was felt.

The Bible Class has again been started. On the first Saturday evening more than fifty attended. We hope this group will continue to grow. This class is planning a Mother's Day program.

It seems that the priesthood are working harder than ever



before to shape the attitude of the branch toward the work there is to do.

Brother Donald Bealor preached the evening of April 13. On this day during prayer and praise service Brother Walter Culp was commended for his work by the Spirit, also Brother E. E. Williams.

Brother Charles Culp, who was hit by an automobile April 19, is in the general hospital. We understand that he is suffering from a broken leg, a broken arm, a crushed breast, and cuts about the head and face.

Easter Sunday found a goodly number at Sunday school and at prayer meeting. The latter proved highly spiritual, the Spirit speaking to the congregation and admonishing Brother Albert Bond to prepare himself for a work.

## Graceland Chats

### *Men's Tennis Match*

The Graceland Tennis team defeated the quartet of Simpson College (Indianola, Iowa) on their courts last week. Graceland team consisted of Leroy Dick, Traverse City, Michigan; Bud Fisher and Myron Fisher, Boston, Massachusetts; and Dick Wildermuth, Plano, Illinois. The Fishers were given a good battle in the doubles. The Graceland team won every match.

### *Phidela Rice in Recital*

Phidela Rice favored Lamoni last Saturday evening in a hurried trip across the country from Boston to Texas. Through Florence Thompson, instructor in speech, who attended his summer school last year, this trip was made possible for the artist course.

"*David Garrick*" was the play selected for the Lamoni recital. Mr. Rice's genial greeting and directness won the friendship of the audience, his mellow voice, subtleties of shadings, adherence to transition of character impersonations, and vivacity won their admiration of his work. He responded to repeated encoring with a poem "*If we had the time,*" and the grave diggers' scene from "*Hamlet.*"

On Sunday morning Mr. Rice attended the service at the Brick Church, reading the one hundred and fiftieth psalm and "*The servant in the house.*"

### *Student Election Held*

This year's election of student leaders called up unusual enthusiasm. Graceland students are alert to campus interests, and this interest aroused much discussion this year. The elective offices are five: president of Athenian Federation, editors and business managers for the school paper, *The Record* and the annual, *The Acacia*. Nominations were made in Friday chapel, elections being conducted by ballot on the following Monday.

The vote resulted in these elections: Editor of *The Record*, Paul Utneher, Antego, Wisconsin; business manager of *The Record*, Dave Morgan, Independence, Missouri; editor of *Acacia*, Max White, Lamoni, Iowa; business manager of the *Acacia*, Al. Fisher, Boston, Massachusetts; president of Athenian Federation, Noble Kelley, Pontiac, Michigan.

### *Annual Freshman Kid Party*

In Briggs Hall, Friday, April 25, the Freshman reverted to kid days. Rompers, short fluffy dresses, sailor hats, boy ties, toys, and dolls gave a colorful outlay of costumes. Squawkers, popguns, and juvenile wails, howls, and yells produced pandemonium.

"*Farmer in the dell*" opened the games, when the noise could be hushed so that announcement could be heard. Recess was allowed in order that the kiddies might consume peanuts and "all-day suckers." A parade before the judges found Carolyn Miller, Long Beach, California, and Verba

Parker, Des Moines, the cutest couple, Faye Aelick and "Unk" (a guest) cutest single kids.

Strawberry pop (with straws) and lollypops were served for refreshments. While the youngsters strained their vocal chords on kid ditties, the photographer snapped the party.

Noble Kelley, Pauline Siegfried, Lila Emmerson, Almer Sheehy, and Al Fisher were leaders in planning the party.

## Lamoni Stake

### *Easter at the Brick Church*

Most of Lamoni's conference-goers had returned by Easter Sunday, and these with several coming from conference to visit in the town and college, made good-sized congregations at the Brick Church. In the morning the choir sang "*Burst forth my soul,*" and Mrs. Marcella Clark sang a beautiful arrangement of a spiritual of the crucifixion. Roy a Cheville delivered the sermon, "*On the road to Emmaus,*" a pastoral sermon of Eastertide.

A vesper-type service was planned for the evening. Screens shut off the tiers of choir seats, leaving a smaller rostrum for the service. A white cross stood at the center and before it an altar with lilies and candles. Baskets of apple blossoms, pots of lilies, and a festoon of lilies on the railing gave a touch of the Easter time.

A small chorus of twelve college students, a girls' trio from the balcony, and Arthur Oakman, soloist, furnished music for the service. Short messages of Easter were brought by two small girls for the children, Almer Sheehy for the youth, and Mrs. Callie B. Stebbins for the adults. As the closing hymn was ending, the main lights of the church were replaced by a small spotlight, centering upon the cross. This with candles before it, gave a beautiful setting for the benediction and the hymn response by the choir. Roy Cheville was in charge.

### *Meeting of the Workers of the Church School*

An interested group of workers in religious education answered the call of the director of the church school for a meeting Thursday, April 24. The General Conference had made an interruption in local work, and so the next three months, until the Lamoni Reunion, is the next unit of work. Stimulation of the General Conference and the necessity of outlining plans for the next period of church school work gave point to the meeting.

The departmental divisions of the church school of the Brick Church were outlined as follows: Preschool (—to four years); beginner, through the first grade; primary, second to fourth grades; junior, fifth to eighth grades; high school, college and adult. It will be seen that the educational unity of the community makes it possible to follow the grading of the public school system. Promotion time comes at the latter part of August, just before the opening of the school and college.

The director asked of each department such questions as these, concerning the next three months: What are your curriculum plans? What are your membership goals? What special projects are you undertaking? What social and recreational plans have you formulated? Boys' and girls' work, teaching of stewardship, etc., came up for detailed discussion.

### *The Second Milers*

The Second Milers are the organized class of young people of the adult department. During the year they have conducted a study class on Sunday mornings, inviting representative workers to discuss the several angles of the church work. On Sunday afternoon they have held another class in the study of the *Book of Mormon*, and at times a class in dramatics, through the week. The Tenth Legion program has been emphasized.

On several evenings members of the class have visited

neighboring branches, presenting programs and assisting in socials. In many instances one-act plays have been given.

Fortnightly, socials of varied nature have been held. Last week it took on the nature of a surprise birthday party for the president, Miss Pearl Leise.

Recently they have undertaken the project of furnishing a room in the Elvin Cottage recently rented by the church school for extension of its educational work.

## Kansas City Stake

### Central Church

Regular session of the church school opened May 4 at 9.45 in the morning. From 10.50 until noon the congregation worshiped together in another service commemorating the last supper of Jesus and his disciples before the crucifixion of the Master.

In the evening the Lincoln-Lee Dental College Glee Club presented an excellent concert, which was deeply enjoyed by a large congregation. The chorus was directed by Doctor L. E. Davidson, whose acquaintance and talent have previously been enjoyed at Central Church. The address was by Pastor C. E. Wight.

On Sunday afternoon there was a rehearsal of the Stake and Central Choirs.

The young men's Bible class is sponsoring a church banquet Friday evening, May 9, at 6.45 o'clock. A committee of energetic sisters is planning the meal, and a good program is assured.

Brother and Sister J. W. Walburn, for many years residents of Independence and Kansas City, celebrated their golden wedding anniversary Sunday, April 27. They were married in Independence in 1880, and two years later were baptized into the church by Brothers Joseph Luff and F. C. Waraky. For many years they were workers in the Bennington Group of Kansas City Stake. A short time ago they took residence with their only daughter, Sister Fred Wamsley, 2412 Cypress. On Sunday at this home a reception was held in their honor, and more than two hundred friends and relatives called to pay their respects to the well-wedded couple. Many little tokens of esteem and affection were left at the home, and their old-time friends, Brothers George Harrington and F. A. Evans, sang for them two old songs. The church joins these friends in wishing Brother and Sister Walburn many more years of happiness and service.

The semiannual conference of the stake will be held Friday, May 16, at 7.45, with the devotional services on Sunday, May 18. Please note the reverse order, as heretofore the business session was on Monday following the Sunday devotional meetings. The election of officers will occur at this meeting.

### Argentine Church

Elder W. D. Tordoff was the speaker at 7.45 Sunday evening to a fairly good-sized congregation interested in his message, which was taken from the second chapter of Acts. Brother Tordoff goes to his mission field immediately.

### Bennington Heights Church

The Saints are glad to again hold regular services. All seem to have taken on new courage and greater determination to go forward with the work of the church in the new century.

Sunday, April 20, the speaker was Brother Howard Harpam, of Oklahoma, the boy preacher. There was a full house to hear him, and several nonmembers were present who pronounced his sermon "Wonderful!" A violin duet was played by Sisters Tryee and Pauline McCann, accompanied at the piano by Sister Lorena Gross. A solo was sung by Sister Lulu Tyrrell, accompanied at the piano by Sister Dorothy Lentell.

The infant daughter of Brother and Sister Albert Walters was blessed by Brothers Ralph Farrell and Orville Helm.

Sunday, April 27, the sermon in the morning was by Elder R. S. Salyards. In the evening the speaker was Elder Horahitu, of Tahiti, interpreted by Apostle Clyde F. Ellis. The Saints were happy to have this brother in Bennington Heights local and to meet him before he leaves for his home in the South Sea Islands. A solo was sung by Brother Raymond Bliel, accompanied by Sister Marguerite Agin.

Brother and Sister J. W. Walburn, who attended Bennington Heights Church for many years, celebrated their golden wedding anniversary April 27. An account of the celebration appears elsewhere in Kansas City stake news.

Sister Emily Beaman has been ill the past two weeks.

### Quindaro Church

Quindaro went eleven in excess of the quota set a year ago for baptisms. April 27 two more were baptized, and the hope is that during this year many others may be added to this local.

Recent speakers have been Elders G. P. Levitt, Bruce E. Brown, G. T. Richards, and Apostle E. J. Gleazer. Many encouraging and uplifting thoughts were expressed by all.

Vistiors of late have included among others members from Port Huron, Applegate, and Mount Clemens, Michigan.

Under the direction of Chorister Otis Swart, some beautiful anthems are being given by the choir.

April 3 Sister Bernice Graham was united in marriage to Jackson Dean, at the home of her sister, Mrs. Frank Wadlians, by Pastor H. A. Higgins. Only immediate relatives were present. The young couple will be at home at 1608 Walker Avenue, Kansas City, Kansas.

May 4 the service of sacrament was shared by a goodly number. The evening hour was occupied by Apostle J. A. Gillen, who used as a theme "*God's way is the best way.*" He read Matthew 7 as a scripture lesson and emphasized the fact that that which was necessary to save men two thousand years ago is just as necessary today. The fundamental principles are the same.

Elder Leonard Lea will be the speaker next Sunday morning at the Mother's Day service.

## Will Dreams Come True?

Perhaps a few lines from one who was not privileged to attend the Centennial Conference will be acceptable. It was with eagerness in our home that we awaited the arrival of the postman with the *Daily Herald*. Always it was the first mail read. Then we talked about the many things done at conference. We were glad to note the unity and friendship which prevailed and to consider the constructive things done.

When first we learned that the church had set as its missionary goal for the coming two years the bringing in of twelve thousand converts, we were ready to admit that we thought it a big undertaking. However, on second thought we pronounced it fine. If all the members will do their duty, the branches will prosper and will bring in new members. Let us consider how the Lord has blessed us in the past and how in the past year he has been very near us. True enough we did not quite reach the numerical goal set for the church, but that does not mean that we should lose heart and doubt our ability to reach the new goal, the Lord directing. Even if we should fall short, why should we regret the effort? Is it not better to try and fail than never to have tried? Many members and officers need a little spurring to find out what they can do. All of us can do a little better than we have ever before done. It is useless for us to calculate what the other person can do to help achieve our new goal. He can not do it all. Each one of us must find the place for which he is best fitted to serve. In the army of the Lord there is no room for slackers and shirkers. If we are not going forward we are slipping backward, for there is no

standing still in the Lord's work. The salvation of each member depends on the extent to which he helps some other brother or sister.

God works in mysterious ways his wonders to perform. It may be with numbers of us as it was with the examples given by Brother J. F. Martin in his sermon in the *Daily Herald*. Without knowing it we may be the means of bringing some one to Christ. The writer has seen this occur numbers of times. God is with us as a people, and if we will put our trust in him and try to do our part, it is hard to say to what proportions the fruitage will grow. As a people and as individuals we are respected throughout the land and if we will continue in the way mapped out for us by our leader, we shall be a power for good in years to come. Then will our dreams come true and we shall be able to spread the gospel wherever the Lord would have us take it.

Are you, brother, and are you, sister, eager and willing to do your part in serving the Master? Have you considered the goals of the church? Have you dreams concerning the latter-day work which you hope to make come true?

POUL S. NIELSEN.

## Independence

### Stone Church

The sacrament of the Lord's Supper was observed at the eleven o'clock service. The service proper was preceded by a period of organ music played by Opal Goode Doty.

Pastor John F. Sheehy was in charge and was assisted on the stand by Bishop G. W. Eastwood and by Elders W. Wallace Smith, Harry Barto, and Frank McDonald. Elder C. B. Woodstock spoke briefly on the history and the present significance of the Lord's Supper.

Another of the sacraments of the church was observed at this service, when Apostle F. Henry Edwards solemnized the marriage of Bertha Constance, of Independence, and Walter F. Woodward, of Council Bluffs, Iowa.

More than one hundred members of the intermediate department of the church school availed themselves of the invitation to remain upstairs and share in the adult sacramental service. The regular young people's communion service was not conducted in the lower auditorium.

The nature and function of the Holy Spirit, the Comforter promised by Jesus to his disciples, and the need of the church for it were discussed by Presiding Patriarch Frederick A. Smith in his Sunday evening sermon. If we obey the commandments of the Father, we may expect his Spirit to teach us his will, enabling us to partake of Godlike characteristics.

Music was contributed by the Stone Church Choir which, under the conductorship of Paul N. Craig, sang two anthems, "*The radiant morn hath passed away*," by Woodward, and "*The heavens are declaring*," by Beethoven.

This was a farewell service to Patriarch and Sister J. H. N. Jones. Arriving some weeks previous to the General Conference, these two Australian delegates spent their time visiting relatives and associating with the Saints. Brother Jones was ordained to the office of patriarch in the Stone Church pulpit January 5, 1930, and there Sunday evening as a mark of respect and love for him Patriarchs U. W. Greene and W. A. McDowell blessed him for the work which he is to do when he reaches his homeland, Australia. Briefly Brother Jones told of their impressions of the church in America, and of the courage and hope with which they are returning home. Brother and Sister Jones have made many friends in America, and numbers came forward at the close of the service to give them a parting handclasp. The worthy couple left Independence Monday morning.

Congregational singing of favorite hymns was conducted by Elder J. F. Sheehy, and the invocation and benediction were by Patriarch W. A. McDowell. Elder H. G. Barto was in charge of the service.

### Among the People in Zion

A wedding of more than usual interest to the people of Independence followed the sacramental service at the Stone Church last Sunday morning when Miss Bertha Constance became the bride of Walter F. Woodward, of Council Bluffs, Iowa. The ceremony was made singularly impressive by its beauty and simplicity. A chorus of ten young girls dressed in white and carrying flowers, accompanied the bridal party into the church singing a cappella "*Onward to Zion*." The double ring marriage ceremony was read by Apostle F. Henry Edwards. The bride was given in marriage by her father, Charles D. Constance. Miss Elsie Constance, a cousin, attended the bride, and the bridegroom was accompanied by Elder Robert Jones. For a number of years Sister Woodward has been known in Independence for her excellent work in the Department of Religious Education, in the Independence Institute of Arts and Sciences, and in the summer vacation schools. Last year she took her B. A. degree from Northwestern University. Brother Woodward was given his first missionary appointment by the Centennial Conference, and soon will take his bride to his mission field, Far West Stake. The happy couple left Sunday for a short wedding trip to Council Bluffs. Friends in Independence wish them a long life of usefulness and joy.

### Liberty Street

Elder C. E. Schmid, city missionary in Chicago, ended the Centennial Conference vacation in this branch by preaching to a large and appreciative audience the evening of April 20. The happiness the gospel life affords is not the happiness of self-denial, sacrifice, and privation, but is a fuller and more complete experience than can be dreamed of attaining by any other means. To the young he gave the challenge to follow the great Christian Leader in the greatest of all human adventures—Christlike living.

An added attraction at this service was a short concert by Arthur Storm's stringed ensemble preceding the preaching hour. Special numbers were played by the conductor and one of the members. Mr. Storms, while not a Latter Day Saint, has helped the church materially in developing the musical talent of many of our young people. The high quality and tone of the concert given at Liberty Street were nothing less than inspirational, and were highly commended by all who heard.

One of the outstanding thrills of the conference for Liberty Street people came at the closing session of that memorable gathering. When the name of Glenn Davis was read for the Alabama Mission, the emotions of joy and sorrow were so peculiarly combined that we have not yet been able to analyze the result. That the local is proud of its young missionary and former assistant pastor is putting it mildly, but where his substitute will be found is quite another question. The usual round of dinners and parties is in progress, with Glenn as honor guest. He leaves for his mission Friday, May 9.

April 27 was memorable in the history of the Sunday school for two reasons. The unified system of church school administration was tried, and the new basement Sunday school room was initiated for service.

Patriarch I. M. Smith was the speaker that morning, and Elder Evan Davis preached in the evening.

The May communion service was one of the most largely attended sacramental gatherings in the history of Liberty Street. Three babies were blessed, the small sons of Brother and Sister Vernon White and Brother and Sister Earl Sallee, and the baby daughter of Brother and Sister Curtis White. Elders F. A. Cool and Glenn Davis officiated in this ordinance.

An illustrated lecture by C. Ed. Miller on the Kirtland Temple was the drawing card that attracted a large number of people to the evening service May 4. "*Onward to Zion*," sung by Mary Ethel Cool, was the special musical number preceding the lecture.

Within the past month two of our number have been claimed by death. Brother George Henry Inman, a young man of twenty-two years, passed away at his home in Independence, of pneumonia. He leaves to mourn, his father, Jasper N. Inman, three sisters: Ruby Inman, of the home; Mrs. Ruth Ferguson, and Mrs. Pearl Ward, of Independence; two brothers: William Inman and Fred Inman, also of Independence. The funeral was held from the church in charge of Elder William Sarratt; sermon by J. E. Martin. Interment was in Mound Grove.

A brief funeral service was held at the Latta Funeral Home for James Hickman Arterburn, infant son of Brother and Sister James Hickman Arterburn, who died April 23. The baby was given burial in Mound Grove Cemetery.

#### Walnut Park

Sunday the various services at Walnut Park were of a high order. A fine spirit was present from the beginning of the eight o'clock prayer meeting until the close of the evening preaching service. The Saints were fortunate in having a number of visiting elders and General Conference appointees to assist in the meetings.

Elder R. D. Weaver was the speaker at the early morning prayer meeting. Those present were blessed with a manifestation of the Spirit, the gift of tongues, together with the interpretation. The words of exhortation and instruction will, it is hoped, be remembered and put into operation in the lives of the people.

The church school period started ten minutes earlier than usual to allow time after the study period for the presentation of the Anti-Saloon League drama entitled "*The harvest.*" This presented in a very impressive way the results of disobeying the laws of the country respecting prohibition. A young man almost becomes a murderer through following in his father's footsteps. The father had his own private bootlegger, and it was this example that led the son to disobey the law. While in an intoxicated condition, and driving an automobile, the son ran over and almost killed a mother and child. The lives of mother and child hang in the balance for hours. The father then realizes that his own example has been the cause of making his son a near-murderer. At the end of the drama the father resolves that he will set a good example hereafter and that his son, who while a child walked in his father's footsteps across the snow, may continue to follow those footsteps in the right direction.

The sacramental service was introduced with a piano prelude of familiar hymns played by Sister Minnie Scott Dobson. After the presiding officers and priests had marched to the stand from the basement and taken their places, the congregation sang the opening hymn "*One hour with Jesus.*" This expressed the theme of the entire service. The remarks concerning the oblation were made by Elder John A. Robinson, president of the Southern Indiana District, who was visiting the Walnut Park congregation for the first time.

Elder Glaude A. Smith, formerly pastor of Walnut Park, made the remarks preceding the blessing and serving of the emblems. He called attention to the fact that it was because of God's love for humanity that he gave his Son to the world, to live and die for mankind. The concluding remarks by the presiding officer, Elder C. L. Olson, called attention to the high points of the service, the hour spent with Jesus, to the sacredness of the covenant which the Saints had renewed that morning in partaking of the bread and wine, and to the fact that in return for the wonderful expression of God's love for us we should leave the meeting with a determination to render a faithful accounting of the responsibility devolving upon us by deeds of love and service for those with whom we are associated.

The evening speaker was Apostle Clyde F. Ellis. He gave an interesting discourse to an appreciative audience of over

two hundred. The subject of his sermon was "*What religion means to the world today.*"

Brother Charles Benton Gold, an elderly member of Walnut Park congregation, passed away the evening of April 29, his death being attributed to heart trouble. The survivors are: His wife, Mary M. Gold, of the home; five sons: S. B. Gold, C. R. Gold, William Gold, all of Independence; H. H. Gold, Lamoni, Iowa; and Otis Gold, Herrin, Illinois; three daughters: Mrs. Charlotte Simmons, Mrs. Annie Kelley; and Mrs. Hazel Parrish, all of Independence; thirty-three grandchildren, and twelve great-grandchildren. The funeral was conducted from Walnut Park Church by Elder Glaude A. Smith. Interment was in Mound Grove Cemetery. Brother Gold was born October 7, 1853, at Goreville, Illinois. He was baptized into the church November 16, 1902.

#### Enoch Hill

A peaceful service of communion opened the month of May, the pastor and local ministry in charge. Appreciation of the ordinance was shown by the large gathering of worshippers. The church school service of the morning was marked by high interest in the class work and exercises.

In the evening Brother C. E. Beal, of the local ministerial corps, delivered a talk on the question, "*Are we satisfied with ourselves?*"

Sister Sarah Estella Winslow, wife of Brother Lucian B. Winslow, passed to her eternal reward April 30, at her home in Independence. For years she was an ardent and faithful church worker, being particularly successful in leading the young people and in Sunday school work. She was born near Sandwich, Illinois, January 11, 1869, the daughter of Henry and Sarah Hart. She was baptized on the farm of Brother Joseph Smith by Henry A. Stebbins and was confirmed by President Joseph Smith. Her marriage to Brother Winslow occurred at Independence October 20, 1906, and she was the mother of one son, Oscar, who survives. A large group of relatives and friends mourn with the husband and son the passing of a loved one and friend. The funeral was conducted at Enoch Hill Church, Pastor O. W. Sarratt in charge, the sermon by Elder J. M. Terry. Interment was in Mound Grove Cemetery not far from the resting place of the one who confirmed her a member.

Death has claimed one of the young members of this district, Ernest McCollum, sixteen-year-old son of Brother and Sister Alex. McCollum, who died at the Sanitarium April 29, from severe head injuries received while riding in a truck, April 28, west of Fairmount, Missouri. Besides his parents he is survived by four sisters: Hazel McCollum and Esther McCollum, of the home; Mrs. Oscar Hedges, 1017 South Woodland Avenue, and Mrs. Fred Ryan, Hayward and Saville Streets; and two brothers: Victor McCollum, of the home; and George Walker, of Grain Valley. The funeral services were held at Enoch Hill Church. Interment was in Mound Grove Cemetery. Ernest was baptized a member of the church in 1921.

### Skiatook, Oklahoma

This branch is progressing. Good attendance marks all services.

The spirit of the General Conference was felt in our gathering April 6. It was the best prayer service many of the local members have experienced.

The women from Sperry, Oklahoma, joined in our missionary lesson April 17. "*Faith*" was the subject of the study, and nearly everyone responded with interest and helpful suggestions.

## MISCELLANEOUS

### Pastoral

To the Saints and friends of Southern Indiana District I wish to say that according to the direction of the appointing powers of the church, I am to be your servant for another year. I hope this coming year may be one of profit to the church and one of pleasure for all of us, and that we may see many souls brought to the knowledge of the truth. During the past eighteen months forty-eight or fifty were brought to the church, and now that we do not have another conference for two years, seems to me that we ought to see if we can not make it one hundred in twenty-four months. If so, we must all do our best and that means to live so that the blessing of God may attend. Our faith must be active in behalf of others around about us. Every ordained man should read with care *Doctrine and Covenants* 104: 44: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen." Also keep in mind, *Doctrine and Covenants* 34: 4: "Wherefore, I have called upon the weak things of this world, those who are unlearned and despised, to thresh the nations, by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me." *Doctrine and Covenants* 43: 4 states: "Again I say, hearken ye elders of my church whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have

put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give as I have spoken." Now it is plain to be seen that "the things which I have put in your hands" are the three books, the *Bible*, *Book of Mormon*, and the *Book of Doctrine and Covenants*. It would have been very profitable for the missionary could the new century have been started out with a new edition of the *Inspired Translation*, as I find it one of the best things that the church has with which to do missionary work. I find it easy to interest nonmembers with the *Inspired Translation*. Many thinking people have seen the mistakes and blunders in the other translations, and welcome something that can bring them a proper understanding of what God has really revealed to man. The preface states (*Doctrine and Covenants* 42: 15): "Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldest hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people." April 4, 1920, through President E. A. Smith, we were told: "When you go forth to preach to the world, you are not to preach your own speculations or idle imaginations, and you are not to teach the philosophies of men. You are to preach the gospel, as it is in the books that have been given to the church, and you are to cry repentance to this generation." By this means will we be able to build up the church, the kingdom of God. I hope the near future will make possible the new edition of the *Inspired Translation* in modern type. Many times; could the missionary have sold the book, had it not been such poor type. I shall be pleased to hear from any scattered Saints in Southern Indiana District, especially those located where it will be possible to hold meetings. I will visit all scattered Sants so far as time will permit. Address me, 1141 West Thirty-third Street, Indianapolis, Indiana, or at my home address, 418 Southwest Fourth Street, Galva, Illinois.—*Jasper O. Dutton*.

### The Children's Division of the Church School

(Continued from page 501.)

children's division to function as a unit of the entire church, yet makes it possible for the consecrated and trained teacher to direct and supervise the growth of religious motivation through contact with the children and their parents in all areas of childhood experiences.

Since appropriate nurture must be at hand when an interest reaches its height if right growth is to result, and since children need to be continually stimulated to make religious choices, the parents must be recognized as the home teachers of the church. This necessitates the consecration and training of every parent as representatives of the church. The teacher, under the direction and leadership of the superintendent of the department, must be capable of assisting the parent through personal conferences, reading materials, teacher meetings, etc., to understand and provide for the needs of the child, that he may give a contribution according to his capacity. The slogan for the children's division is "To every child according to his needs, and from every child according to his capacity."

NOTE: Next week we plan to present a definite statement of the proposed plan for the work of the Young People's Division by E. E. Closson, director of that division.

*Greetings to the Saints of Rock Island District:* Your attention is called to the following program of meetings, which was authorized by the last district conference: Week-end meetings are to be held at Oelwein, May 10 and 11; Cedar Rapids, May 17 and 18; Clinton, May 24 and 25; Fulton, May 31 and June 1; Muscatine, June 7 and 8; Tri-Cities, convention and conference June 13 to 15; Joy, June 21 and 22; Galesburg, June 28 and 29; Kewanee July 4 to 6. These week-end meetings will begin on Saturday night, and will continue over Sunday. There will perhaps be one or two illustrated lectures at each place, and the other meetings will take the form of classes for the discussion of important themes. Week-night meetings will be held at Waterloo, May 13 to 16; Anamosa, May 20 to 23; Savanna, May 27 to 30; Dahinda, June 24 to 27; Peoria, July 1 to 3. The week-night meetings will take practically the same form as the week-end meetings, with illustrated lectures and class work. The attention of the Saints is also called to the following important actions had by the late General Conference: Adoption of a recommendation coming from the Department of Statistics, found on pages 11, 12, and 35 of the *Daily Herald*; adoption of a recommendation coming from the Quorum of Twelve, taking up nearly all of column two on page 42 of the *Daily*; adoption of recommendations coming from the Department of Religious Education found on pages 45 and 95; action touching our church building program found on page 114; action touching the reporting of local finances of branches and districts to the general church, found on page 130; and the adoption of a six-year program, with 40,000 as our quota in baptisms for the six-year period as found also on page 130. We invite the careful consideration of all branch and district officers, the local priesthood, and the membership throughout the district, to all of the above; and

we solicit the cooperation of all that this conference year and the opening of a new century may be ushered in with increased activity on the part of every officer and member, that there may be no slackening of the pace so splendidly set by our district during the late "missionary-financial campaign." Our district made a very good record in the closing year of the first century of our great work, and with the inspiration that this effort has brought to us, we are hopeful of a successful entrance into the new century, and the two-year conference period that we have before us. The work of the church means so much to the membership of this church, and eventually to the world, that it seems to me that none of us can afford to let anything else take first place in our lives. May the Lord help all to enter wholeheartedly into the task set before us, is the wish of your colaborer.—*E. R. Davis, district president, Moline, Illinois.*

#### Two-day Meeting

There will be a two-day meeting at Vales Mills, Ohio, May 17 and 18. The first service opens Saturday evening at seven o'clock. The young people are urged to make an effort to attend. The branch will give all who attend a splendid welcome.—*A. E. Anderton, district president.*

#### Our Departed Ones

**RUSNELL.**—Hiram Rusnell was born June 15, 1849, at Uxbridge, Canada. He was baptized a member of the church May 6, 1894, at Elmira, Michigan, by G. D. Washburn, and recorded a member of Muskegon Branch, Michigan. He died January 6, 1930, at Muskegon. Surviving are many friends and relatives.

**ELVERT.**—Jay Cornelius Elvert was born July 14, 1845, at Berlin, Michigan. He was married to Rosella Houghton October 10, 1868. Together they obeyed the gospel in July, 1873. Very soon after this they moved to Missouri and made their home near and in Cameron, where Brother Elvert was ordained to different offices in the church, being a high priest at the time of his death which took place at the home of his son, B. C. Elvert, in Kansas City, Missouri December 27, 1929. He was loved and respected by all who knew him. His faithful companion of many years still lives in the Cameron home. He is also survived by four sons. The funeral was held at Cameron December 29, in charge of F. L. Hinderks. The sermon was delivered by Richard D. Weaver. Brother Elvert was a faithful Saint, and his work lives after him.

**WINSLOW.**—Sarah Estella Hart was born near Sandwich, Illinois, January 11, 1869, the daughter of Henry and Sarah Hart. She was baptized on the farm of Joseph Smith by Henry A. Stebbins July 1, 1883, and was confirmed in his home by President Smith and others. She married Lucian B. Winslow, at Independence, Missouri, October 20, 1906. To them one son, Oscar Winslow, was born. He with his father survive, with other relatives and a host of friends. Mrs. Winslow was an ardent church worker, a successful leader of the young. For many years she drove a number of miles to be at her post in Sunday school. She passed away April 30, 1930, at her home in Independence. The funeral service, which was largely attended, was held in the Enoch Hill Church, Independence, Pastor O. W. Sarratt in charge. The sermon was by Elder J. M. Terry. Interment was in Mound Grove Cemetery.

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No. 60. One-hundred-and-one-acre farm, 35 cultivated, 20 acres bottom land, one acre strawberries; other fruit. Three-room box house, small barn, well in yard. Three miles to state highway. Egg, poultry, and cream market. Thirteen miles to Ava. Price \$1,500. Terms \$450 cash; balance easy.

No. 62. Eighty-five-acre farm, 75 cultivated, 6 acres large apple trees (winter apples). Three-room box house, small barn, spring in field, well in yard. On county highway, rural mail and milk route, 3-4 mile to state highway, 6 miles to Ava. Price \$1,850. Terms \$650 cash; balance easy.

No. 81. Forty acres, partly improved; 15 acres cleared, balance timber; lots of grass; spring water, 3½ miles from Ava, 2½ miles from Saints' church; good place for cows, chickens, and hogs. Price \$750. Terms, \$100 down, then \$12.30 per month.

JOSEPH WARD  
Ava, Missouri

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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**BUNTING'S NEW STORE  
Opens May 17th**

**Ernest Brown, Manager of Bunting's**

Mr. Brown has been connected with Bunting's eighteen years. He has been manager of the house furnishing department in Kansas City, Missouri. Mr. Brown is a stockholder, has lived all his life in Independence, attends the Walnut Park L. D. S. Church. His wife, Lavinia Brown, teaches primary class. They have four children, Alice, Helen, Kenneth, and Viola.

Mr. Brown hopes to see all his many friends on opening day, May 17th. Souvenirs and gifts for every member of the family on this occasion.

**It Is Going to Look Great**

Bunting's new store will be one of the largest and finest equipped hardware stores in the State of Missouri. The fixtures will be silver gray with green sample panels. Inside of the open cases to be ivory and orange. Walls to be ivory trimmed in green.

It is planned to cater particularly to the women customers, and at the same time the men will find the store most interesting. Contractors' supplies, builders' hardware, etc., will be stocked for the contractor. Toys, Sporting Goods, etc., for the young folks.

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- 10.00 to 10.30 a. m. Community Church; speakers as announced.
- 2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.
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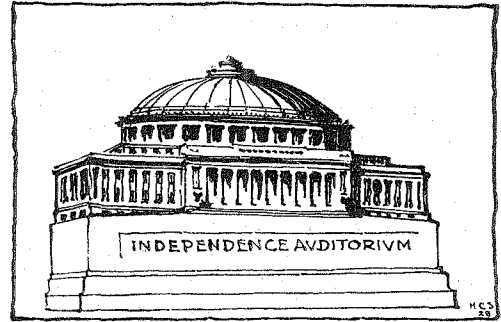
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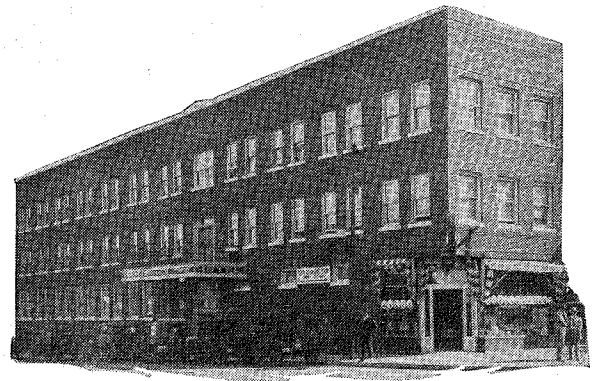
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Volume 77

Independence, Missouri, May 14, 1930

Number 26

## A Great Man Passes

In the death of Edmund Levi Kelley on May 10, 1930, the Reorganized Church of Jesus Christ of Latter Day Saints sustains an irretrievable loss.

To every member who knows the history of the development and accomplishments of the church from 1880 until 1916 the name of E. L. Kelley and the sight of his kindly face has been a constant reminder of his abiding faith, undimmed hope, and quiet satisfaction and humility in the hour of victory.

This living example of accomplishment and of character building under the laws of the gospel of Jesus Christ is now removed from the view of our physical eyes, and thus the church sustains loss.

The fact that Brother Kelley had retired from active prosecution of constructive work in 1916 did not mean that his personal influence with the church membership had ceased. It had merely taken another form. The fact that now he has passed from among us means that his past work assumes still a different aspect and operates in another but important way for the onward march of the army of the Lord.

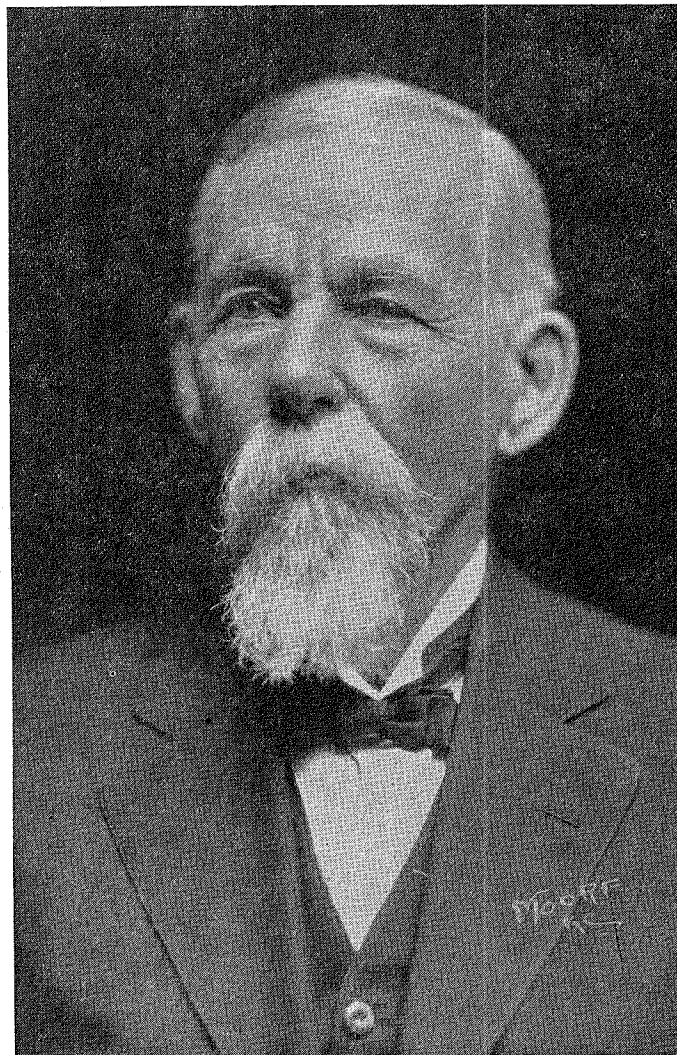
When the day comes that the membership of the church shall have achieved the success in bending their energies,

in tempering their passions, in directing their thought, which has been exemplified in the life of our brother, Zion will be an accomplishment. The things said of her influence in the pages of the revelations of God to the church will be taking place in the world.

It can be said that Brother Kelley possessed the natural talent and proclivities for the responsible positions which he occupied in the church. In addition to the abundant

endowment of nature, there shines forth to those who watched and knew of this man and his work, the example of his attitude toward duty. No man possessed keener wit or more power to destroy by sarcasm and ridicule. Yet he declined to use these to attain his ends in the work of the church, assuming the position that victory achieved by such courses was defeat for the eternal cause of truth. His was the attitude of working for eternal things and enduring success.

His brilliant and well-trained mind, his fervent and unconquerable spirit, his regular and temperate habits, and his perfectly formed and poised body, combined to constitute the Christian gentleman whose memory the *Herald* and the church honor. R. J. L.



BISHOP EDMUND L. KELLEY

## Funeral Services for E. L. Kelley

At the Stone Church, Independence, Missouri, Monday, May 12, at 2.30 p. m.

On Monday afternoon a large number of relatives and mourning friends of former Presiding Bishop E. L. Kelley gathered at the Stone Church, entirely filling the main floor and part of the balcony, to pay their respects to his memory. The casket rested against a heavily banked background of wreaths and flowers, the tributes of those to whom his passing was a severe loss. For the music, Robert Miller played an organ interpretation of a selection from the *Hymnal*, number 188, "Rest bye and bye." There was present a double quartet, composed of Evan Fry, George Anway, Mrs. I. A. Smith, Mrs. Louise Lewis, Mrs. Alice Burgess, Mrs. Ruth Holman, Albert Brackenbury, and Clarence Resch. They first sang, "Remember now thy Creator," and George Anway followed this with "I know that my Redeemer lives." These numbers, beautifully rendered, added to the solemn occasion a strong tone of reverence.

President Frederick M. Smith delivered the address, paying a sincere tribute to the man whose earthly remains rested before him. That address is given herewith. After the address the double quartet sang, "Lead, kindly light," and the organ recessional was Dvorak's "Goin' home."

*Address delivered by President Frederick M. Smith at the funeral of former Presiding Bishop E. L. Kelley, the Stone Church, Independence, Missouri, April 12, 1930.*

After reading the obituary found in the news columns of this number of the *Herald*, President Smith spoke as follows:

It is a pleasure, though a pleasure refined by the sadness of the occasion, to pay tribute to such a man as was our friend, our brother, and our church father, E. L. Kelley.

In the passing of this man every member of the church, as well as many nonmembers, will be interested. It is not given to many persons to serve the church in official capacity longer than he did; and the heavy responsibilities that he bore are hardly to be appreciated by those not intimately acquainted with the conditions under which he at times carried his official burdens.

It is quite likely that all Saints, when they heard the news of his passing, made a mental review of his work in so far as they were in a position to do so.

The obituary gives only in brief outline a few of the many facts of his long years of service. The time here allotted to pay respect to his work is entirely inadequate to express an evaluation of his life and activities. He did not occupy in very many posi-

tions; but from the one position to which he gave the best of his life, he engaged in a great many good and important pieces of work. After a few years of missionary endeavor he was called to one of the leading quorums of the church, to one of the most difficult of all of its group tasks, that of the bishopric, and the conducting of the burdensome work of the financial department. And there he continuously labored, though he took the additional burden of being counselor in the Presidency, associated with President Joseph Smith.

With President Joseph Smith his official relations were always of the most cordial and helpful kind, their friendship being of a deep and rare quality. Few will ever know how much the late President Smith depended upon Brother Kelley as counselor, friend, brother, and official colaborer. Few even sensed the rich friendship between them, for, both being men of few words, they rarely revealed their personal feelings to others.

There is no need to discuss here the functioning of religion in the life of our brother. He was deeply religious. His whole life was squared by his religion. Few men have exhibited a finer "unfeigned belief in one eternal God," or displayed a more unre-served trust in Him.

He was thoroughly saturated with the Christian religion and belief; hence he was ever buoyed up by the hope which lies close to the roots of Christian faith.

He was a Latter Day Saint without reservation, in heart as well as in mind. His teaching was constant, for he taught by example as well as by precept. As a man among men, his life was one of probity, integrity, and soulful honor. No member of his family can fail to be lifted up by the memory of his life, or a knowledge of his reputation as a Christian and a Saint.

My own official contact with him came quite early in my life, between my high school and my college days, in his office. After college days, as an editor, I was associated with him while he was president of the Board of Publication. And as counselor to Bishop William Anderson I was again brought into intimate contact with him. As one of the Presidency my contacts with him grew in frequency and importance; our association drew us close, as the relations between the Presidency and Bishopric should. It is my intention, in reviewing these matters, only to show the opportunity I have had of knowing him very well.

Though he was thirty years my senior, as a young man in the ministry I experienced the great encouragement an older man can give to a younger officer. It was characteristic of him that the young men would always look to him for support and en-

couragement, unmarred by any kind of jealousy of promising younger powers.

His personal loyalty to fellow workers stands out as the sparkling beauty of a priceless jewel. That fine loyalty cheered and supported me over many a period of discouragement. And I doubt not that many others of my generation can give a similar testimony.

Many are the lessons we could draw from his splendid life.

Was he a success?

The answer is a respectful and unqualified "Yes."

When men have passed away, and people examine the ledgers of their lives and take inventory of the things that remain after their departure, a question commonly asked by men is, "How much did he accumulate?"

Who wishes to be measured by that standard? Can the accumulated values of a man's living on this earth be expressed in little columns of figures, in the red or in the black ink?

Perhaps the man who returned a facetious answer to such a question gave more of truth than of humor in his reply. When some one asked him, concerning the departed one, "Did he leave much?" the man answered, "All he had." Was money and property *all* that he had? Was there no heritage of good deeds and fine works? Was there no example of personal worth and integrity? No tradition of high character and nobility?

A better question to ask is, "What did he take with him?" What has the world lost by his going? How are we impoverished by the emptiness of the place that he leaves?

And yet this brother left much to us.

A man of vigorous character, he had much of what we term temper. But as a Christian he early learned the necessity of the subjugation of the passions. Like all of us, he felt resentment against some of the injustices he experienced. But it may well be said of him that he refined resentment into the fruits of rich service. Anger is present in every man's equipment. What he does with it in the way of control is the answer he gives to the impulses and compulsions of spiritual forces.

"He walked by faith." This may be said of him, as far as it may be said of any man. What was his faith? I never knew a greater one—a supreme faith in God, a confident faith in man. And I have had opportunity to see that faith tested.

Out of these tests of faith he came with a great equanimity, a tranquillity characteristic of his great resources and power. He calmly faced every issue, and passed apparently undisturbed through every crisis and ordeal. His devotion to duty was unsur-

passed: he knew its call, its imperative demand, and he knew how to answer.

Like every man who serves in the ministry of the church, he faced the necessity of deciding what line he would pursue; he faced the issue, and he met it squarely: whether he would devote his life to the seeking of comfort and the accumulation of wealth or would give it to the ceaseless labor of love.

He chose; the result of his decision you well know. And he never wavered or faltered in that decision. He possessed powers which would have carried him far in worldly success. As a churchman he was dominated by a sense of fairness and justice. As a judge in Israel, he had the unstrained quality of mercy which tempers justice. It may be said of him, if it may fairly be said of anyone, "He was a just and upright man."

He was resourceful. Amid the trials and under the tension of lean months and years of uncertain temporal conditions, I've seen him pursue his quiet way in a manner to challenge admiration, restore disturbed confidence, and fortify wavering faith.

Of course he knew and experienced the depression of disappointed hopes; he knew the heavy down-thrust of misplaced confidence, the disheartenment of manifest weakness in fellow workers; but through the refining process of the years, the acquaintance with grief which comes with the passing of time, the softening effects of trouble met with fortitude, he had learned to greet his friends always with the smile of a brave man.

I am reminded of the words once written by Ella Wheeler Wilcox:

'Tis easy enough to be pleasant  
When life flows by like a song;  
But the man worth while is the one who will smile  
When everything goes dead wrong.  
For the test of the heart is trouble,  
And it always comes with the years.  
And the life that is worth the honor of earth  
Is the smile that comes through tears.

What a heritage he has left us! What an example of fortitude, what a tower of strength he was! A mighty man has fallen in Israel, not as one who is stricken down in the beauty and vigor of surging life, nor as one who, amidst the innumerable tasks and activities attendant upon the daily discharge of onerous duty, is snatched away; but rather as one who in the ripeness of age sinks gently down upon the couch of his final rest.

Our beloved brother, father, and faithful servant has gone; but we sorrow not as others who have no hope, for we, like him, are not ignorant of them which are asleep in Jesus.

I join his family in their grief, for in the richness of my years of official contact with him I had learned

to love him as a father. But in the midst of that grief I raise my eyes in trustful faith in God. And I am determined to carry on in the work our brother loved, in the hope that I might eventually make a contribution a little comparable with his, and develop the strength of soul that will enable me, too, to smile through my tears.

Our loved officer, brother, father, would have us carry on his work.

Shall we not do so?

### Mob Justice Too Costly

The recent display of mob violence at Sherman, Texas, is very much to be regretted. When everything is totaled up, the losses are much greater than the gains.

The question of what the Negro victim in the case deserved or did not deserve does not enter in just now. No one would try to justify his criminal action. But to wreak vengeance upon him, a body of citizens took the law into their own hands and disregarded life and property and public safety to secure their own ends. This is a serious matter.

Consider the cost of the incident. One \$60,000 courthouse was destroyed. A number of citizens and officers were injured. There was a flare-up of racial animosity which has done and will do injury to innocent members of the Negro race. A number of rioters now face prosecution for obstructing justice and resisting officers of the law. The reputation of the State of Texas has been jeopardized and the administration of justice made more difficult.

And what was gained? The life, or rather the death, of one Negro, which the State would no doubt have demanded and secured in a short time by due process of law. Regular justice is not slow in these matters in the South, especially when a Negro is involved. But at what a cost it was obtained by the mob! Who will contend that the gain was worth the cost?

The spirit of mob action is too destructive a thing to be countenanced. It is too costly; its returns are too paltry. Its effects threaten the preservation of life, property, and the very justice which it professes to seek.

L. E. F.

In the announcement of the winners of the Music Contest, conducted at General Conference, printed on page 450 of the *Saints' Herald* for April 23, the name of the organist who took second place is incorrect. It was Miss Oris Campbell, of Sault Sainte Marie, Ontario, Canada, who won second place instead of Mrs. Horace Campbell, of Sault Sainte Marie, as announced.

### Church Enrollment Now 107,508

The Department of Statistics has made report of March and April changes and additions to the church record of communicants. It will be noted that there are 363 baptisms reported for April. Only once in the history of the Reorganization has that number of baptisms been equaled or exceeded in April.

President Smith believes that it is easily possible for the church to excel in 1930 the record of any previous year, so far as additions to the church enrollment are considered. Why not? There are almost six thousand new members who are willing and anxious to add their labors and their influence that this may be.

R. J. L.

#### Report of Department of Statistics

Inasmuch as we did not publish a report for the month of March, we are herewith giving the figures for both March and April, indicating the number of the various types of reports received by this office, together with the indicated changes in the total net enrollment of the church:

Net Enrollment of the Church March 1, 1930 .....106,657

March transfers .....	689	March baptisms .....	583
Blessings .....	172	Transfers from unknown	58
Marriages .....	124	Gain by correction .....	16
Ordinations .....	28		
Restored .....	3	Total Gain .....	657
Silenced .....	2		
Change of name .....	1	Deaths .....	106
Divorce .....	1	Expulsions .....	3
New Branch .....	1	Loss by correction .....	4
Branch disorg. ....	1		
Transfer correction .....	1	Total Loss .....	113
		Net Gain .....	544

Net Enrollment of the Church April 1, 1930 .....107,201

April transfers .....	510	April baptisms .....	363
Blessings .....	125	Transfers from unknown	24
Marriages .....	112	Gain by correction .....	6
Ordinations .....	33		
Superannuations .....	6	Total Gain .....	393
Divorces .....	4	Deaths .....	80
Cor. of bap. date .....	1	Loss by correction .....	6
Transfer correction .....	1		
New branch .....	1	Total Loss .....	86
		Net Gain .....	307

Net Enrollment of the Church May 1, 1930 .....107,508

An education can be secured anywhere, but the kind of education we want for our young people can be secured only at Graceland.

# OFFICIAL

## Immediate Steps in Religious Education

In every stake, district, and branch of the church some concern is felt that any change in the organization and administration of religious education shall be along lines quite in keeping with the best interests of the work of the church locally and as a whole. The action of the recent General Conference gave approval to the new plan as outlined by President McDowell, and ordered that the general department, working in cooperation with the general officials of the church, "take such steps as are necessary to reorganize the work of religious education in stakes, districts, and branches in accordance with the above plan, it being understood that the changes shall be brought about only as found wise and practicable and as conditions in the various stakes, districts, and locals would seem to justify."

### *Not a Revolutionary Change*

Although anxious for the anticipated changes to be made as soon as can be done reasonably, the general officers of the department have repeatedly urged that any change be made, with due consideration for all the interests at stake. A mere change of mechanics of administration, a change of names, and a shifting of responsibility without a change in attitude where necessary on the part of those in charge of the several lines of religious educational endeavor, is quite insufficient. As has been stated previously, the change is primarily one of education and growth from a number of independent, parallel organizations in which officers were inclined to be individualistic if not competitive, to a single, unified department meeting adequately and yet with greatest economy the educational objectives of the church. In harmony with conference action, actual changes should be brought about "only as found wise and practicable," where, as a result of spiritual growth and education, leaders and people are ready to cooperate fully, to work in harmony.

### *Three Types of Organization Possible*

As the immediate step to be taken in the direction of the new plan, choice may reasonably be had from the following, depending largely upon local conditions and the desire of the people to be served.

#### 1. *The Local Council Plan*

In a branch organized and working on the old plan of three departments, where little or no consideration has been given to the new plan, or if there is opposition to the proposed change, it may be advisable to continue for the year with the superintendents, respectively, of the Sunday School, Rec-

reation and Expression, and the Department of Women, working with the pastor as a local Council of Religious Education, in an effort to closely harmonize and unify their program to accomplish the objective of the church. This plan should be considered as temporary, and should lead to further changes in harmony with movements in the general church. This provides but little opportunity for building complete age group programs.

#### 2. *The Pastor's Assistant Plan*

In a branch where the pastor lacks the training or has little opportunity to give much time and attention to the work of religious education, and where the prevailing sentiment is in favor of maintaining the old order of things with three departments, it may be most satisfactory to choose an assistant to the pastor to serve as supervisor or director of religious education. This might be one of the three heads of departments, or another chosen to work with them in carrying out as nearly a unified program for the branch as might be possible.

#### 3. *The New Department Plan*

In a branch whose officers and people have been in touch with the developing interests of religious education within our church and in other Christian churches, where there has been a general education and growth permitting of a reorganization of religious education on the new basis, wholly as a function of the branch, it is recommended that provision be made for a single department of religious education, instead of three.

A superintendent, or director, should be chosen in the manner customary for the election of branch officers. Since this officer is to work closely with the pastor or branch president, the branch may well extend to the pastor the courtesy of placing in nomination the one whom he would choose.

There should then be chosen, a children's supervisor, a young people's supervisor, and an adult supervisor, with other teachers, leaders, and specialists needed for the church school.

In general the Sunday morning session should form the nucleus of the church school activities and continue its services as the Sunday school, but with age group supervisors in the place of department superintendents, who will give attention to all the activities for their respective departments coming within the range of religious education throughout the week. This will include in a well-balanced way all the study, recreation, expression, home, and work projects previously undertaken for that age by the three departments, but now, if possible, enriched and expanded, and integrated with the total church program for the branch.

CHARLES B. WOODSTOCK,

*For Department of Religious Education.*

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Joseph Smith; the Lord's Servant.—Number 1

An article to be published in five installments, of which the first is presented now.

By Hyrum O. Smith

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—*Amos 3: 7.*

The above passage has been familiar to all classes of Latter Day Saints, and the ministry of the church have consistently and continuously used it to show that God provided for future events by warning his prophets in advance of his intentions, outlining each successive dispensation of his work so plainly that those who would study his word might not be deceived.

Thus the careful reader may trace the sojourn in Egypt, the Mosaic dispensation, the coming of Christ, the dispersion of the Jews, their restoration in connection with the restoration of the gospel, the apostasy, the coming forth of the *Book of Mormon*, and numerous other events plainly portrayed, God thus revealing his secrets to his servants the prophets, the culminating event being the organization of his church once more upon the earth, and the provision for the continuation of that church until the end, and the declaration being made that God had restored his work for the last time, and that it would continue until it had consummated his purposes in the redemption of the world.

The church was organized, or, properly speaking, the church began to be organized on the 6th day of April, 1830. It is obvious that its original organization could not continue until its purpose was served. That is, the personnel of the organization would necessarily have to be renewed from time to time, as men died or transgressed, and thus became unfit to represent God and the right. Hence before a year had passed, God, true to his character as revealed in the past, began to reveal his secrets to his servants the prophets, concerning the perpetuation of his church. Obviously he would not make provision for all the officers of the church and designate beforehand who they would be, but he did make provision for the chief executive, who, once inaugurated, would have power to set in order all the other officers of the organization.

In February, 1831, about eleven months after the organization of the church, the following instruction was given:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for, behold, verily,

verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.—*Doctrine and Covenants 43: 1, 2.*

#### Joseph Smith to Appoint His Successor

There are several statements made in this quotation that I wish to consider. First, Joseph Smith is to appoint his successor. And this is so important that the declaration is made that even if by transgression he should lose his right to all the other prerogatives of his office, the right to appoint another in his stead would still be retained, and it is so important that the Lord declares, "and this shall be a law unto you." "And this I give unto you, that you may not be deceived."

In 1841 a revelation was given through this man who was to appoint his successor, and the only one who could do so, giving the line of descent from father to son in this important office. This revelation reads:

And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers. Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have placed in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.—*Doctrine and Covenants 107: 18.*

Again, in 1844, January 2, writing to John C. Calhoun, Joseph Smith clearly sets forth the idea that his posterity would follow him in his work. He says:

While I have powers of body and mind; while water runs and grass grows, while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded and damned to hell—"where the worm dieth not and the fire is not quenched!"—*Times and Seasons, vol. 5, p. 395.*

### Joseph Smith Appoints His Oldest Son as His Successor

In pursuance to this law of lineage, Joseph Smith appointed his oldest son, Joseph, as his successor. This son was about six or seven years old when he was first designated as the one who would take his father's place at the head of the church. His father was then in jail in Liberty, Missouri. The boy was taken by his mother to visit his father, and remained in the jail for the night, and during his stay the father laid his hands upon his head and blessed him as his successor. My maternal grandfather, Lyman Wight, also had his hands upon the head of the lad and assisted in this blessing. After leaving the jail at Liberty the church's headquarters were established at Nauvoo, Illinois, and just before the death of his father this son was called into a room which was used for assembling the different authorities of the church for counsel, and there he was solemnly set apart for this office by anointing with oil and the laying on of hands. Afterwards the son was called to the stand in a public meeting, held in a grove or arbor, and in answer to a question as to who would be his successor, Joseph Smith, pointing to his son, said, "There is my successor." Of all these occasions the son retained a distinct remembrance, and often testified in regard to them. I will let this son tell his own story. He says:

#### *To whom it may concern:*

The history of the church shows that while Joseph and Hyrum Smith were in prison at Liberty jail, Clay County, Missouri, they were visited on two or more occasions by the wife of the Prophet and the wives of others of the prisoners. On one of these occasions Joseph Smith, a son of the Prophet, accompanied by his mother, was permitted to remain for a brief visit. The dates of two of these visits of the wife of the Prophet are stated to be December 8, when the wife of Sidney Rigdon accompanied Emma, the Prophet's wife; and on December 20 (1838), when the wife of Caleb Baldwin and the wife of Reynolds Cahoon made the visit in company with Emma the Prophet's wife.

It is within my memory that I remained in the jail a part of two days and one night at least; and that during this visit my father and some others laid hands upon my head, and he blessed me as his son, pronouncing blessings upon me to which I was and would be entitled as his son. I remember two or three of those who were present, among whom were Erastus Snow, I think, and Caleb Baldwin, and Lyman Wight. I do not remember who laid hands upon me with my father, but I do remember that the one whom I think was Erastus Snow, was quite a singer and he sang two ballads or ditties which attracted my attention and which I heard afterwards sung at different times. One was called "The Massacre at the River Raisin," of which the opening lines were:

"In the Michigan forest the night winds were high,  
Fast drifted the snow through the bleak winter sky."

The other ballad was called the "Mobbers of Missouri," the tune being "The hunters of Kentucky." I have no recollection of the words of this poem, though I heard it sung numbers of times afterwards at Nauvoo.

I do not know at which of these dates I was left by my mother in the jail, but I do remember the circumstance.

After we reached Nauvoo and after the brick store was erected, they used to hold meetings and councils in the upper story of the store. I remember being called into the large room. My father and other elders and principal men of the church were there, of whom I remember Uncle Hyrum, Newel K. Whitney, and George J. Adams. I was seated in a chair and father and some others laid hands upon me, oil having been poured upon my head, and I was again blessed by my father as his son and blessings pronounced upon me to which I was entitled as his son and successor.

I remember hearing George J. Adams say to my mother in the hall at the Mansion House, "We now know who the successor of Brother Joseph will be if anything should happen to him. I have just come from the council where your son Joseph was blessed for this purpose."

I remember, further, the meeting in the grove where I frequently attended with my father and mother and was usually seated upon the stand with my father when he was present. I remember that my father in speaking with reference to himself, the subject I do not exactly remember, but he turned as he was speaking and pointing to me said, "There is my successor." There was a number of persons on the stand whom I knew at the time, but I can not remember many of them, though I think that George J. Adams and William Clayton were among them. There was a number in the congregation whom I remember to have become acquainted with as I grew up.

I have stated these recollections heretofore, and they are strongly corroborated by the memory of others.—*Joseph Smith, Journal of History, vol. 2, pp. 9-11.*

Just as Joseph Smith says, these recollections are strongly corroborated by others, so we find it in private journals, in testimonies taken under oath in the courts of the land, affidavits, and so forth, by those who were present, and by those who testify of hearing those who were present talk of the matter, until no event of history is more fully established. It is not necessary, therefore, to add anything to this statement, as the testimony is too voluminous. Besides, it has been published time after time in the history and other publications of the church.

It may be contended, however, that Joseph Smith was a fallen prophet at the time all of these things are said to have occurred, the giving of the revelation in 1841, the writing of the letter to John C. Calhoun in 1844, and the blessing of young Joseph in the jail at Liberty, Missouri, in 1838, and confirmation of that blessing in Nauvoo in 1843 and 1844, for, unfortunately, there are those who so contend. But the revelation providing for the appointment of a successor stipulates that if Joseph Smith shall lose all other powers of his prophetic office, he will still retain the right to appoint another in his stead. In fact, there are those (silly as it may seem) who contend that the only way he could have the right to appoint his successor would be by transgressing himself.

#### *Joseph Smith Was Not a Fallen Prophet*

I find, in some of the quotations I have made, the positive evidence that Joseph Smith retained his prophetic power as late as January 2, 1844. On that

date he penned the letter to John C. Calhoun from which I have quoted, and in that quotation I find one of the most remarkable prophecies of the man's career. He says:

While I have powers of body and mind; while water runs and grass grows, while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins.

When this was penned Joseph Smith's oldest boy was in his twelfth year, and his youngest was not yet born. How did he know what his posterity would do? The lives, both of himself and his family, were in constant jeopardy. He knew not, from a human standpoint, what the morrow would bring forth. Whence came this positive assurance as to what his posterity would do? In the language of another:

Must not the knowledge of such truths be derived from that prescience alone which scans alike the will and the ways of mortals, the actions of future nations, and the history of the latest generations?

I certainly think so. And this is positive evidence that he enjoyed that prescience enjoyed by all God's prophets even unto the last, and the man who claims that Joseph Smith was a fallen prophet, and yet quotes this statement as an evidence of his prophetic powers, proclaims his own folly.

Events go to show that the prophecy was literally fulfilled. Joseph Smith's posterity did take up his work; they did plead the cause of injured innocence to such an extent that Missouri is making atonement for her sins. Where the Saints were once driven from their homes and those homes destroyed, and in one case, at least, a whole colony massacred, they are honored today, and almost every hamlet, village, and city has its quota of Latter Day Saints, until fifteen per cent of the total membership of the church resides within the confines of the State.

It will not do to say that this prophecy was simply an aftermath of the prophetic powers that had belonged to this man before, for the statement is made that if his prophetic powers are taken from him he will not have power, except to appoint another in his stead." The right and power to appoint is the only power that will remain to him.

#### *God's Rule for Detecting the False and Proving the True Prophets*

Testing Joseph Smith by the rule that God himself lays down by which we are to tell the false from the true prophet, it is clearly proved that he retained his prophetic powers as late as January 2, 1844. This rule is familiar to all Latter Day Saints. The negative rule is laid down in Deuteronomy 18: 21, 22; the affirmative is given in Jeremiah 28: 9,

and Ezekiel 33: 33. These passages read, in the order named, as follows:

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

And when this cometh to pass, (lo, it will come), then shall they know that a prophet hath been among them.

#### *The Successor Shall Honor His Predecessor*

Not only is the successor to Joseph Smith to be appointed by him, but there were to be other things by which this successor was to be known, as is shown by the following:

For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.—*Doctrine and Covenants 43: 2.*

Perhaps all of the claimants to the office which Joseph Smith held stand on even ground in one respect. They all came in at the gate after this revelation was received, but there the similarity ends. James J. Strang claimed he was appointed by Joseph Smith as his successor, but the method of appointment was questionable; and besides, the arbitrament of time has entirely disposed of his claims. Brigham Young claimed to have been appointed by the prophet, but only in connection with his eleven fellow apostles, and this appointment did not designate them as the successors in the presidency of the church, but to act in their calling as apostles, the second quorum in authority in the church. So far as I have been informed, Granville Hedrick never made any claim to having been appointed as Joseph Smith's successor. In all of the cases tried in the courts of the land, these men, especially Brigham Young, have been declared usurpers. In the famous Temple Lot Suit, Judge Philips pronounced Brigham Young a "bold and bald usurper," and this after a careful investigation of the rules and law governing the succession in the presidency, as given in the *Book of Doctrine and Covenants*.

Applying the second test to these would-be leaders, I find them woefully wanting in regard to their respect to the teachings of the man whom they claim to succeed. And yet the test that the Lord gave us by which to try anyone who laid claim to be the successor to Joseph Smith was that they should "come in at the gate and be ordained to teach those revelations which you have received, and shall receive through him whom I have ap-



pointed," thus honoring the one who had preceded them.

Joseph Smith was killed by a mob June 27, 1844, and almost immediately Brigham Young began to lay his plans to assume the position of president of the church, but he knew the written word would not sustain him in his claim. Hence he began to throw discredit upon the revelations given through Joseph Smith, and thus established the fact that God had not called him to that important office. Many years before, the record credits John the Baptist as giving important advice to the seeker for the truth. He says:

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.—*John 3: 34.*

No matter how great the claims made by a man as to his acceptance with God, invariably he will betray himself by discrediting the words of God, and substituting his own words in their stead. As early as September, 1844, when William Marks presented the written word in his defense of Sidney Rigdon, Brigham Young replied:

I have known that Brother Marks had no evidence but the written word, it is quite time to go to the river and be baptized for the remission of their sins. Brother Marks says, If there are any ordained to offices equal with Elder Rigdon, he don't know it. He don't know all the ordinations, nor he won't till he knows something more than the written word. . . . As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.—*Times and Seasons, vol. 5, p. 666.*

This statement lays the foundation for what was afterwards taught by this usurper; that the man who held these mysterious keys should be listened to, even if his teachings were contrary to that which had already been revealed. This opened up the way for the foisting upon the people of the doctrine of polygamy, with its kindred evils.

Instead of teaching the marriage covenant as given in the revelations through Joseph Smith in the following quotations, he introduced the doctrine of a plurality of wives. *The Book of Mormon* declares:

Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women.—*Book of Jacob 2: 36.*

*The Book of Doctrine and Covenants*, composed of revelations given to Joseph Smith for the government of the people of the Lord, has this to say:

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.—*42: 7.*

And again, I say unto you, that whoso forbideth to marry, is not ordained of God, for marriage is ordained of God unto

man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—*Doctrine and Covenants 49: 3.*

I shall not go into details as to this man's departure from the faith, but it is perfectly obvious that he does not fit in with the rule laid down by the Lord by which we should know that one whom he had called to succeed Joseph Smith in the presidency of the church; for the true successor, the one whom God had ordained or selected, would come in at the gate, and be ordained to teach the revelations which had already been given to the church, thus avoiding conflict in principle or doctrine.

As to Granville Hedrick, he made no claim to having been appointed to succeed Joseph Smith. He was, at one time, nominally connected with the Reorganization, but refused to amalgamate with that organization because those composing it insisted on teaching that Joseph Smith remained true to his own teachings until death, while Granville Hedrick did not so believe.

By invitation W. W. Blair and E. C. Briggs visited a conference held by Hedrick and his followers at Bloomington, Illinois, in 1857, and the following is the account given of that visit by Brother Blair, and the account is corroborated by Brother Briggs.

The conference (composed of perhaps twenty persons) appointed Mr. Hedrick their president. He preached, and such a sermon (if a sermon you could call it) I pray God I may never hear again from the lips of a professed saint. It consisted mainly in a tirade of abuse directed against the martyred prophet. Stories were told about him, the telling of which by his vilest enemies would have been to their everlasting shame.—*Church History vol. 3, p. 637.*

In other words, because the Reorganization refused to besmirch the name of Joseph Smith, and drag his character in the dust, this man and his followers could not work with us, but withdrew and set up an organization of their own, claiming that the man whom God had raised up to bring forth his work, in this the latter dispensation of the gospel, was a fallen prophet, and accusing him of the vilest things that can be attributed to man. According to their story, he was a hypocrite; his life was a living lie; he taught one thing in public and taught and practiced another thing in private; he remained but a few years faithful to his mission, and then, because of ambition, deliberately changed his own revelations that he claimed he had received from Almighty God, and proceeded to give false revelations to bolster up his departure from the faith. If I were inclined to write a book against this latter-day work, I would go to those who pretend that they believe that Joseph Smith was a prophet of God, inspired by him to establish the church of Christ on earth in these last days, and who are now opposing

the Reorganization, for the most damning stories against the character of the one whom we believe, under God, was the instrument in establishing this great Restoration Movement, this "marvelous work and a wonder." In fact, the history of the past shows that, almost invariably, the man who gets the seeds of apostasy in his heart, at once begins to seek for evidence to show that Joseph Smith was a sinful man, and makes this innocent man the scapegoat on which to ride away into the wilderness of doubt and distrust, and they grow rabid in their denouncement of him.

(To be continued.)

## And in His Name.—Number 2

By Thomas S. Williams

### *The Name in the New Testament*

The significance of a name which we have noted in Old Testament religious beliefs is even more striking when one studies the New Testament. Jesus evidently followed the custom when he added the names *Cephas* and *Sons of Thunder* to three of his disciples. These were no doubt descriptive of characteristics observed in the men so designated. (John 1: 42; Mark 3: 17; Luke 9: 54.)

The name of Jesus was given him because it described his mission, and consequently his program is discovered through an interpretation of his name. ". . . thou shalt call his name Jesus, for he shall save his people from their sins." (Matthew 1: 21.) Justification for the Christian movement was later found in the definition of the Name of its founder.

The relation of Christianity to Judaism was explained by means of a translation of names and terms. Gallio recognized that the disputation between Paul and the Jews was centered in a "question of words and names of your law." (Acts 18: 15.) Ancient prophecy was their source material. (Matthew 2: 3-6.) Philip in the conversion of the eunuch began with Old Testament prophecy concerning the Messiah and preached Jesus unto him. (Acts 8: 26-40.)

### *Preaching the Name*

The emphasis placed upon the name of the Lord Jesus is very forcefully set forth in the following:

. . . Philip went down to the city of Samaria, and preached Christ unto them. . . when they believed Philip preaching, the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Acts 8: 4-12.

The apostles went forth preaching (the essence of which was interpreting and witnessing) and baptizing in his name. (Acts 2: 38; 10: 43-48; 19: 5.)

They regarded the manifestations of healing experienced under their hands as not received by any power of their own, but in and through the name of the Lord Jesus Christ. (Acts 3: 6-16; 16: 18.)

To speak thus and to be the means of performing such mighty works was no assumption on the part of these men. They had been commanded to so act by him who manifested that Name among them. (Matthew 28: 19, 20.) In addition to this, the needs of the times demanded the mention of the name. The name of Jesus Christ has specific meaning. It summed up his work and, as well, his personality. The great task of that day (and today) was to testify that "Jesus of Nazareth was the Christ." (Acts 18: 5.)

To proclaim and prove the lordship of Jesus is vital in Christian testimony and preaching. To this Jesus evidently was in agreement, for he asks: "What think ye of Christ? Whose son is he?" (Matthew 22: 42.) What one thinks of the sonship of Jesus is basic in belief and practice. It was and is the program of the church to interpret the meaning of the name of Jesus, and then proclaim by means of testimony that Jesus of Nazareth was the true personification of all the name implies.

### *Loyalty to the Name*

The great Name of Jesus the Christ was not to be defined and accepted by mere intellectual assent. It was worthy of sacrificial devotion. It demanded a living sacrifice. Loyalty to the point of self-effacement was of vast importance to spiritual salvation. The privilege of sonship with God shall be given those who believe on his name. (John 1: 12.) There is no other name given among men whereby men can be saved other than through Jesus of Nazareth. (Acts 4: 10-12; 2: 36.)

This idea of loyalty to the divine as represented in and understood through the characteristics revealed through a proper interpretation of the name was carried over from early Hebrew theology into the Christian concept of Messiah. One need only examine the appellation given Deity to discover the attributes credited him. The name of Jesus the Christ harmonizes beautifully with the life he lived, thus making it manifold less difficult to understand and to more fully comprehend his work.

### *Manifesting the Name*

A name of such great significance needs extraordinary manifestation to make possible human appreciation. Jesus came to present to mankind a better vision of the Creator. (John 5: 43.) The name of God must be defined in terms of simplicity. Hence Jesus could rightfully say: ". . . glorify the Son, that thy Son also may glorify thee; . . . I have

manifested thy name unto the men which thou gavest me out of the world." (John 17: 1-6.)

Loyalty to the divine name can be possible only through the proper exhibition of personality. The highest type of personality comes nearest representing the qualities of the Creator. This was realized by or through the life of Jesus. This is made evident in the suggestion of Gandhi and a Jew of Nashville, Tennessee, that racial and world problems may be solved by the adoption of the Christ spirit and attitude.

Jesus manifested the Father among men, and it is the privilege of those who profess the name of Jesus and loyalty to him to perform the same task. This is indeed a great responsibility, but a necessity which can not be avoided. It is a psychological truth that "We know religion when we see it in persons." (Hocking.)

### *Belief in the Name*

To believe in his name is to believe and accept his claims. To have faith in him is to trust in his promises. Baptism in the name of Jesus Christ signifies immersion into the profession and work of the personality represented in the name. It is taking upon oneself a new name. Thus being a pledge of loyalty and the seal of a new covenant.

Thus one takes upon himself a name which is in "accord with the name" of his God, the new name bringing with it a new personality, consequently a new direction for the expression of life energy; a changed life, without which it is impossible to comprehend the kingdom of God. It is a pledge of allegiance to all the accepted name implies and represents.

And summing it all up; it suggests a close, a near relationship existing between one who takes upon himself the name, and the bearer of the name. It signifies a pledge to exemplify the qualities of character discerned in the name and observed in the divine personality. It is a sacred responsibility to assume, and yet one that can not be rightfully avoided.

### **Success**

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul, who has never lacked appreciation of earth's beauty or failed to express it, who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory is a benediction.—*Mrs. A. J. Stanley.*

## **Preparation for Church Membership**

*By Cyril E. Wight*

### *Foreword*

The following brief outlines are designed to assist the pastor or leader in preparing candidates for membership in the church. It is not enough that we baptize people into the church—we must *convert them to a new way of living*. This conversion can not be accomplished on the basis of a mere assent to the doctrines and philosophies of the church.

This conversion will become an accomplished fact only as the candidate perceives value and meaning in the structure and philosophy of the church. With this approach and a proper "follow-through" in his education after he becomes a member, the convert will become a real asset and the church will be able to make a living demonstration of its faith.

The material furnished should be sufficient to cover six or more class periods.

### *Lesson I*

#### "WHY JOIN THE CHURCH?"

##### *I. Introductory.*

The usual answer to this question is, "To obtain eternal life, or salvation." This is an appeal to the selfishness of the individual. While recognizing that we can not bring about an immediate transformation, let it be remembered that our object is to replace selfishness with an attitude of altruism. Therefore, in so far as possible we should at the very outset make appeals that will tend to develop right attitudes. As a suggestion for such a development of attitudes we submit three answers, as follows:

##### *II. To conserve and develop the creative instinct.*

a. When God said, "Let us create man in our own image," he set forth the one great doctrine which makes for growth. By placing that same element in man, he has truly proved that we are "in his image." Note a few examples of man's possession of the creative instinct:

1. In the political field:
  - a. The Magna Charta.
  - b. The Declaration of Independence.
2. In the musical field:
  - a. Handel's *Messiah*.
  - b. Gresty's *Course of Time*.
3. In the field of religion:
  - a. The law of Moses.
  - b. The sermon on the mount.
  - c. The writings of Paul.
  - d. Building of the city of Nauvoo.

b. When Jesus said, "I will build my church," he placed his approval upon the creative instinct.

### III. To develop a richer fellowship.

a. "I am come that ye might have life, and that ye might have it more abundantly."

1. Fellowship with Jesus in his way of living brings a vast increase of power over that which comes through the development of an individualistic type of worship.
2. Fellowship with our friends in the bonds of the church brings to us keener insight and deeper sympathy. Thus through the very wear and tear of church life are developed those qualities which make for a higher way of living.

b. "I am the vine, ye are the branches."

1. In the entire fifteenth chapter of John, Jesus places his approval upon the development of a close fellowship, one that will make for a richer life through the flow of power from one part of the church body to another.

### IV. To increase our capacity to serve.

a. Read Matthew 25: "Inasmuch as ye have done it unto one of the least of these my brethren" re-emphasizes the attitude of Jesus toward the real purpose of fellowship. He conceived of fellowship, not as an end in itself, but as a means of increasing our capacity to serve.

### V. The answer of Jesus.

a. "Whoso seeks to save his life shall lose it, and whoso loseth his life for my sake shall find it." This indicates the attitude of the Master as to the reason for joining the church. Those who join for the mere purpose of selfishly saving their own lives are apt to be disappointed. On the other hand, those who lose themselves in consecrated service to their Master through the avenue of the church, will by the process of "forgetting themselves into immortality" save their lives.

## Lesson II

### FUNCTIONS OF THE CHURCH

#### I. Introductory.

In the previous lesson it was suggested that membership in the church brings to the individual certain advantages. It is scarcely to be assumed that the church exists as an end in itself. It serves no good purpose unless its machinery is designed for the performance of definite functions which are beneficent. It seems wise, therefore, to first consider what are the functions which the church

should perform with a view to bringing real benefit to humanity. Following this, we will consider the actual organization of the church to determine whether its structure is of a character to permit the carrying out of these functions. It would appear, both from a scriptural analysis and from a knowledge of the needs of humanity, the church should be organized for the performance of the following functions:

1. Communion or revelation.
2. Spreading the "good news."
3. Building men for God.

#### II. Communion.

a. It is not within the province of these outlines to offer proof as to the existence of God. This is presupposed. We are assuming that a beneficent Father would give to his children such instruction as may be necessary for their growth. This is borne out by the following scriptures:

1. *Amos 3:7*: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."
2. *Matthew 16:18*: "Upon this rock I will build my church." Whether this passage refers exclusively to the function of revelation, this function is at least included in the basis upon which the church is to be builded.
3. *Revelation 14:6*: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."
4. *John 16:13*: "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

b. It required centuries of revelation to give men a fairly clear picture of God. Gradually this picture changed from one which emphasized his stern and unyielding power to one which showed his mercy, his grace, and his love. Both pictures were in part correct, but neither is complete. It has required a continuance of revelation into our present day to indicate the intense interest of God not only in individuals, but in the relations of man with his fellows.

#### III. Spreading the "Good News."

a. The gospel is interpreted as the "good news." When Jesus, through the revelation of God to himself, recognized the power of the truth he had re-

# NEWS AND LETTERS

## Puyallup, Washington

The services held in this branch Sunday, April 6, will long be remembered by those who were present. Tacoma Saints met with us. The church school opened at 9.45 with an appropriate program. Nearly all the Saints of both branches came together fasting, according to the suggestion of President Frederick M. Smith.

From the opening number of the program to the close of the communion service a great degree of the Spirit was present. There was no intermission between the school hour and the sacramental service.

During the sacramental service the priesthood of both branches were seated on the rostrum, with Puyallup Branch president, Lester Bronson, and Tacoma Branch president, Jesse Snyder, in charge and assisted by Elders P. P. Reed, C. E. Wheeler, and J. F. Coats. The emblems were served by Priests W. M. Bronson and Ray Sowers. The oblation was taken up by our lone deacon, Robert Pentland.

The congregation as a whole was spoken to twice by the Spirit of the Father through two holding the Melchisedec priesthood. Brother Burr Bronson was called to the office of priest, and Brother W. M. Bronson, now occupying the office of priest, was called to that of elder.

As a closing part of the morning service, a huge cake, baked by Sisters Gladys Bronson and Clara Wheeler and decorated with one hundred candles, was cut into one hundred pieces by Brothers Lester Bronson and Jesse Snyder, blessed by Brother P. P. Reed, and served to the congregation by Brother Jesse Snyder's two youngest daughters, Mildred and Gladys. Thus was our fast broken together. A wonderful spirit prevailed during this ceremony. Many non-

ceived, he discerned also that the news was not intended to be hoarded, but to be broadcast everywhere. In other words, as the prophetic function was first necessary to reveal the will of God, the apostolic or missionary function was equally necessary for the spreading or disseminating of the good news. This is clearly revealed in the last great commission of the Master, given to his disciples:

Matthew 28: 19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

### IV. Building men for God.

a. The final function of the church is to bring men to the "fullness of the measure of the stature of Christ." This is to be done through the agencies provided in the structure of the church.

b. The church, to be truly the church of God, must be so designed that it will effectively carry out the functions indicated above. Our next outline will cover the structure of the church, to learn whether it is in a position to carry out the task assigned to it.

members who were present have since expressed themselves as having never before attended a meeting, over which prevailed such a spirit.

Numbers at morning and evening services are noticeably growing. We have many attending whom we hope to see enter the kingdom of the Father.

As a branch we are following the outline given in the *Department Journal* and are finding it a success.

We had a very interesting Easter Day. A program was given morning and evening. The play "*Easter dawn*," presented in the evening, was most attractive.

## Saskatoon, Saskatchewan

Easter Sunday was a red-letter day for Saskatoon Branch. The church was beautifully decorated for the occasion by the Temple Builders. Lilies, tulips, jonquils, and potted plants were used in profusion.

Following the Sunday school lesson the children sang two songs. Each little class gave an exercise, Dan Moran a reading, and Sister Diggle told an Easter story.

Junior church was conducted without a hitch, every participant being provided with a program. During the playing the prologue by Sister Steves, all quietly took their places on the rostrum. Then the congregation rose and sang, "*Lift your glad voices in triumph on high*." The choir followed with an anthem, "*Christ from the grave is risen*." The prayer was by Brother Arthur Beckman, and the girls' quartet sang a lovely Easter number. Irma Denton and Amy Beckman read from the Scriptures to the accompaniment of soft music. Brothers Frank Piedt, Freeman Snyder, and Dan Moran, with Sister Nina Beckman reading, dramatized "*The walk to Emmaus*." This was followed by a violin solo, "*I know that my Redeemer liveth*," by Brother Paul Schmidt. Elder Beckman's Easter message was much appreciated.

In the evening, the Saints enjoyed a feast of music the like of which has not been ours for many years. The choir, thirteen in number, which had been practicing faithfully for some weeks, marched to its place while Sister Steves played "*Meditation*." Special numbers by the choir were "*How calm and beautiful the morn*," "*Praise the Savior, all ye nations*," "*'Tis midnight and on Olive's brow*," and "*How calm and bright the lovely morn*." Mr. Mackie played a cornet solo, "*The Holy City*," and Brother Gendron preached one of his old-time gospel sermons.

The outstanding part of the day's activities was the spirit of sacrifice manifested by those who took part in order that success might be enjoyed. Noble Harper, who is employed during the night hours, sacrificed his sleep on Easter morning; Dan Moran took a last-minute practice, although he was feeling ill; and Sisters Osler and Steves sacrificed an invitation to the country to visit their loved ones, in order to attend a final rehearsal. These are only a few of the many sacrifices made. Surely this spirit will lead to the redemption of Zion.

The Women's Department has been flourishing to an unusual degree. It edits a paper. This will be read partly at the Religio and the remainder at a gathering in honor of Brother and Sister Gendron, which will be held this week. The branch is rejoicing over the splendid large cookstove, the gift of Brother and Sister Gendron. The church kitchen is gradually being furnished with dishes, towels, tablecloths, etc. Last week an oyster supper, served cafeteria style, was the means of bringing in more than fifty-three dollars. A good program was had upstairs after the meal. The women have been sewing on layettes for the Women's Christian Temperance Union Hospital and working on quilts as they study mothercraft.

Brother Arthur Gendron is a most wide-awake president of the "Religio" (we still call it that when we are in a hurry). Debates are perhaps the most popular form of ex-

pression, but speeches, impromptu and otherwise, readings, music, and the reading of the *Young People's Monthly*, edited by themselves, all have their turns. Once a month the department has dramatization. Last week Miss Isabella Craig, Victorian Order nurse, asked permission to show slides and lecture on the work in Canada. This was granted and the program much enjoyed.

The Sunday school under the superintendency of Brother Frank Piedt is flourishing. Every Sunday there is a special feature following the lesson—questions on doctrine answered, a temperance talk, a special program, etc. On Mother's Day the cradle roll department will present something unusual.

The branch is planning to have the church made fully modern in a short time. The members have sacrificed throughout the year, having given nearly eight hundred dollars for branch expenses alone. Many have been out of work for months.

A few weeks ago the publicity agent arranged a special service which is now semiannual in this local. Four speakers gave addresses on the various church periodicals, Brother Christy following with an able discourse on the three books. An original sketch entitled "*The deacon and the publicity agent*" presented its lesson. Special music helped to make the hour enjoyable.

## Elder DuRose Writes Home Folks of the Conference

(Taken from *Flint Tidings*, May, 1930.)

After a two-day trip covering eight hundred and twenty-six miles, we arrived at the gathering place, Zion, about 6 p. m., April 5. Ample evidence was at hand that thousands of others had been doing the same thing; it was literally true that all roads led to Independence. Sunday morning, April 6, dawned bright and fair, and thousands of Saints wended their way to the great Auditorium to the sacramental services, the first one at 8 and the second at 10.15. About twelve thousand persons partook of the emblems administered by a corps of one hundred and eighty-six men. Truly, as one looked upon that vast concourse, with heads bowed in reverence, memory was carried back to that other sixth day of April when six humble, God-fearing men assembled to organize the church after the divine plan, and afterwards partook of the sacrament. What might they have said could they have assembled with us? But space forbids that we here linger over these delightful experiences. In the afternoon a sacred band concert was given in the Auditorium to a full house, while at the same hour in the Stone Church the ministry were gathered for prayer under the direction of President Smith. The event of the evening was the International Oratorical Contest, the first place in which was won by James Gardner, of Graceland College, with the oration, "*The spirit of the Restoration.*"

Monday morning the Auditorium and Stone Church were alive with people attending their choice of classes in thirty-seven subjects which were run in four periods beginning at 7.30 and ending at 12. The subject matter is of wide range, covering almost every conceivable field of church activity.

The first business session was marked by a beautiful and fitting ceremony under the direction of President Smith. While the American flag and the church flag were presented at the stand by Boy Scouts, other scouts standing around the balcony unfurled the flags of fourteen foreign nations, representatives of which were in attendance at the conference.

All the business sessions have been marked by a spirit of peace and unity, the reports coming from the various departments of the church were discussed by representatives of those departments, so that a thorough understanding of the activities could be had by the delegates and ex officios.

Special sections were set apart for the various district delegations, and it is pleasing to note that of the thirty-two delegates elected to represent the Detroit District twenty-seven were in attendance.

One of the features provided for the relaxation of the delegates and visitors was a three-act play presented by the Graceland College Players, "*The passing of the third floor back.*" This was given in the Independence Memorial Hall, capable of seating three thousand persons at one time. Plans were made to present this three times, so that all might have the opportunity to enjoy it, but so great was the crowd and so urgent the request that the players were prevailed upon to make the presentation five times.

The evening of April 8 a very colorful program, designated as International, was given in which numbers were presented by representatives of all foreign countries present. Other entertaining programs were Graceland College program and the Sanitarium program, which were of a high order.

Mention must be made of the Oratorio, "*The course of time,*" which was presented Sunday evening, April 13, and Monday evening, April 14, by a chorus of about eight hundred voices and an orchestra and band of over one hundred pieces, under the directorship of the composer, John T. Gresty of Australia. This magnificent piece of work was beautifully rendered before an audience of about seven thousand people who sat thrilled through the three and one half hours occupied in its performance. Music critics from the largest Middle West newspapers who were present have nothing but the highest praise for both the work and the rendition.

Devotional meetings are held each morning at the Stone Church under the direction of the First Presidency, and preachers of the highest caliber are also to be heard each morning.

Services or classes have been provided for every kind of need, and the officers of the church are to be complimented upon the comprehensive program provided. There is little doubt but that the Centennial General Conference of 1930 will go down in history as one of the most constructive and far-reaching in the history of the church.

ARTHUR H. DUROSE.

INDEPENDENCE, MISSOURI, April 14.

## Memorial Tribute to Sister T. S. Williams

The Saints of Rock Island Branch were deeply grieved to learn of the sudden death of their pastor's wife, Sister Stella Williams, following an operation for appendicitis at the Independence Sanitarium. Her departure from our midst is one of the most tragic losses we have experienced for some time, and we regret the loneliness and sorrow which have come to her loved ones. Although it is less than a year since we first came in contact with our departed one, so intense was her love for the work of the Lord, and so exemplary was her life of the ideals for which she stood, that to know her was to admire her and to appreciate the better things of life.

Sister Williams was loyal to her family, her branch, and her friends. In his pastoral work she was indispensable to her husband, enriching his service and inspiring him always, for her efficiency was a strength which anyone might envy. As a mother she was the best kind of pal and friend a boy like Blaine might ask for, and he is fortunate that the foundations of his future have been so carefully laid by her tender hands. To the young of the Tri-Cities her home was always open, a place where they were wont to gather for social times and enjoy themselves in the atmosphere of Christian hospitality.

She was at every service that it was possible for her to attend, visiting with Brother Williams at the Tri-Cities when he preached there, and assisting in every way she could. At

Rock Island, the Religio program on each Sunday evening was announced by Sister Williams, and in her memory a special program was planned for last Sunday evening. Those participating took their places without any announcements, and the service was beautiful and impressive. The program was as follows: Opening song, "What a gathering there will be"; prayer, Brother William Willets; song, "Jesus, Savior, pilot me"; reading, Brother T. R. Willets; duet: "Nearer, my God, to Thee," Sister Lee White and Sister Ethel Spergler; poem, "The woodland path," by Elbert Smith, read by L. A. White; duet, "Whispering hope," Sister A. J. Gray and Sister T. R. Willets; poem, "The River of Time," by E. A. Smith, read by A. J. Gray; piano duet, Marjorie and Marion White; vocal duet, "I hear my Savior calling," by A. J. Gray, and T. R. Willets; closing song, "Tenderly lead thou me on."

At the corner of the church at Rock Island, a small white syringa bush has been planted in her memory, that its pure white flowers and sweet perfume may be a living reminder of the purity and sweetness of her life of service.

## An Australian Writes

By J. H. N. Jones

As a visitor to America from the other side of the world, where I have spent twenty-seven years in an effort to preach a message which originated with a young man on this continent, one hundred years ago, it might be deemed appropriate and fitting that I undertake a canvass of the salient features and historical incidents. Firstly, one thing that arrests the attention of an Australian is the changed attitude of the people of Missouri towards the church. One hundred years ago the Saints were mercilessly mobbed and driven from their homes in the dead of winter and forced to seek an asylum anywhere beyond the reach of enraged and murderous mobs. Today the Saints are considered among the best citizens of Independence and of Missouri. This, to one from afar, or to one at home, who thinks, is a wonderful swing of the pendulum of public opinion.

Prejudice against our religion no doubt still exists, but our citizenship is not questioned. What is the reason for the change? Is it that we as a people are different, or is the change on the part of the outside people?

The Reorganized Church, which is the chief body of Latter Day Saints in Independence, stands for and preaches the same message as did Joseph Smith and the early elders, so the change is not with them. It must, therefore, be a change among the people, and an advance of the law-abiding elements of our civilization. The people of the early day did not understand the aims of the new evangel and as a result persecuted its devotees to death. Our historian says this: "For a man to claim that he was intrusted with a divine appointment to restore to a Christian nation what they supposed they already possessed and richly enjoyed, would naturally create bitter antagonism, and we are not surprised that the conflict still continues; nor do we blame men for refusing to accept the claims of the Latter Day Saints until good reasons are shown for so doing."—*Volume 1, p. 1.*

It was the startling nature of this claim coupled with the zeal of its advocates bursting forth in a primitive civilization or on the frontiers where law and order could not be enforced, that no doubt furnished a setting for the lamentable happenings of those early times.

The news of the Restoration did not reach Australia until about the fateful time when the Prophet Joseph Smith and his brother Hyrum were killed, or martyred, by the Carthage mob. Little was known of these happenings until the coming to Australia of the elders of the Reorganized Church in 1874, over forty years after the founding of the church.

Word that had come to us had been of a most unfavorable kind and had filtered through prejudiced and bitterly biased channels. Mormonism had nothing to it but Brigham Young and his nineteen or more wives. That was the subject of ribald song in my early day.

When the first elders of the Reorganization came, a new light was turned on. We were told that true Latter Day Saints never had believed or practiced or taught the twin relic of slavery, polygamy. They requested the people to hear and weigh their message with an open Bible and an open mind.

Some who had already detected the deficiencies of modern Christianity when compared with the Bible account of Jesus and the apostles were willing to hearken. The great majority being satisfied with what religion they had or with no religion at all, paid no heed except to ridicule and misrepresent. Those who would listen were told the wondrous story of the Restoration: That early in the nineteenth century God had visited the earth once again after long centuries of silence. Christianity of the middle ages had written those ominous words, "The end," underneath the last book in the Bible and had said, God will not speak again by revelation to man.

The young man Joseph Smith countered the scholarship of the age and said, God has spoken to me and has told me that the creeds of the day are all wrong, that they are teaching for doctrine the commandments of men. He told an astonished world that an angel of God had appeared and spoken to him, directing him to a spot where lay a record of an extinct people and the means of translating it (Urim and Thummim). He said that he had been told by the angel if he were faithful he would be empowered to translate the record and send it forth to mankind.

We were told that this wondrous event had been actually accomplished and the book was in their hands for us to examine; furthermore that the apostolic office and the powers held by the early apostles of Christ but lost through the Dark Ages had been restored. They preached the full commission given by Jesus our Lord to the eleven after his resurrection: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

These ministers maintained that the signs followed the believer now as in days of old. Why not? Is it not a scientific fact that we live in a world of cause and effect? The gifts had disappeared from among the Christians because they had turned heathen again and had but a dead form left. So said John Wesley in his ninety-fourth sermon. The cessation of the gifts was a matter of cause and effect—no authority, no gifts. The Restoration of gifts was merely a matter of cause and effect; God restored the apostolic authority to Joseph Smith by the hands of an angel, and under the new and heavenly administration the gifts appeared.

Since that day many are discovering that there is something wrong with a spiritless and lifeless Christianity. Many are discovering that there is virtue in principles which at that time were discarded. Let me cite for instance the growth of belief in the principle of divine healing. Does this not amount to an admission that this young man was divinely led when he declared the gifts were for us today in harmony with the terms laid down in scripture?

The translation of the book and the organization or Restoration of the church with a ministry empowered to preach, baptize, confirm, and confer the gifts as in apostolic times were associated with the revelation of another wondrous aim even that of a universal Christian brotherhood, social, economical and spiritual. The present disastrously unequal state of society was visualized.

Listen to what eminent men have said since the World War: "Before the war people often supposed that ours was

a Christian culture. The war has revealed us to ourselves. Civilization is pagan."—*Doctor Bernard I. Bell.*

Lloyd George said: "I am afraid that unless something intervenes there may be in the world again a catastrophe, but not like the last one. The next war may well destroy civilization."

Wells said: "We have come to the crossroads, and no one knows the way out."

Latter Day Saints believe that God knows the way out and that he has revealed that way through his servants the prophets in our time. The Prophet Amos said: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." God showed the boy Joseph Smith that which is now known to every man of thought, viz, that the wars of the world are created by national strife for a place in the sun. It is now proved beyond reasonable doubt that trade wars precede the actual killing of men in real warfare.

Zion is the word that was given to that young man. Even before the church was organized came the admonition: "Seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom: and behold the mysteries of God shall be unfolded unto you, and then shall ye be rich. Behold, he that hath eternal life is rich." (*Doctrine and Covenants.*) Is this not in harmony with Paul's admonition which states that in the last days perilous times shall come, for men shall be lovers of themselves, covetous, boasters, etc., having a form of godliness and denying the power thereof?

The selfish seeking for wealth is the peril of our time, and before peace can come a more equal distribution must be had. "Our civilization is pagan," says Doctor Bell, and with a pagan civilization how can Christianity succeed?

It was revealed to this young man and to this church that Christian love must penetrate and impregnate all our relations, social, economic, and spiritual, before the prayer, "Thy kingdom come," shall have been realized. It was revealed that the time would come upon the world when men would have to flee to Zion. The program then of this church is firstly to lead men to a godly life through the gospel; to give them faith in and render them obedient to the principles of the gospel, preparing them for a reception of the Spirit of God; to inculcate in their hearts the two greatest commandments: Love for God and man; to teach them to surrender individual liberty in the accumulation of wealth at the expense and degradation of their brother men; to awaken in men a recognition of their stewardship rather than ownership, that in Zion they may work out a condition of living all for each and each for all. This church maintains that socialism is not divine enough and sectarian Christianity not social enough for this task. God has given to the world a perfect social program, and he challenges us to put it into effect.

This church's advent into the world and its first one hundred years of experience have been marked by a wondrous advancement by mankind over the forces of nature. The Prophet Daniel said, "Many shall run to and fro, and knowledge shall be increased," and this at the "time of the end."

The peoples of America and Australia in particular have made great strides materially. Waterless stretches of land have been irrigated; treeless portions have been re-forested; great canals have been cut. But these astonishing achievements stand side by side with a confession of helplessness to cope with the social and spiritual problems. The sense of mastery over the forces of nature is amazing when compared to the helplessness in confronting the problems of humanity. The scientist knows that in dealing with the God of nature he is dealing with something trustworthy. The relentlessness of nature is its trustworthiness. Is not this true also of the spiritual world? God is as reliable in one sphere as in the other, but men do not trust him. If men would take from applied science to applied Christianity a recognition of the principle of the trustworthiness of the laws with which they

are dealing, they would become masters of a spiritual and social power even greater than that exercised over the material universe.

During the century that has passed, this church has had a strenuous time in its endeavor to hold to its gains. It has now reached a time when its program of social Christianity is being developed.

May we expect in the century of endeavor opening to us manifestation of a greater recognition of the worth of the angel's message? Our plea is for Christianity and Christian love and law in all our relations, with the consequent decrease of poverty, crime, and lawlessness and the preparation for the coming of the King of kings.

"Come, O thou King of kings!

We've waited long for thee;

With healing in thy wings,

To set thy people free;

Come, thou desire of nations, come;

Let Israel now be gathered home."

### Brother Ullom Receives Special Blessing

The Wheeling district conference, held at Wellsburg, West Virginia, March 1 and 2 is almost ancient history now, but there was one occurrence that we think will be of interest to many.

In the communion service on Sunday afternoon our venerable patriarch, Gomer T. Griffiths, asked Elder Lorenzo D. Ullom to come to the rostrum. He then spoke of Brother Ullom's advancing years and of the fact that he would not be with us much longer; also of Brother Ullom being his "son in the gospel." He said he felt impressed to confer a special blessing upon Brother Ullom, and placing his hands upon his head, he very beautifully presented him to God. One special request was that when his time came to pass to the beyond the sting of death would be removed and that the passing would be very peaceful. After the blessing, Brother Griffiths asked us to pray for Brother Ullom, stating, "He has prayed for you all many times."

It is true that Brother Ullom has prayed for all. It is doubtful if any individual living has escaped consideration in his mighty prayers. His faith is as a child who prays, "Bless everybody, dear Lord." Those of the household of faith whom he knows or has heard of, have no doubt been presented to God by name in his prayers, for he has spent many years doing nothing else but going about among them to encourage them and administer to the sick. In doing this, he travels long distances, bearing his own expenses, and he has made many liberal donations of means for the advancement of the work in general and local phases. He is a consistent tithe payer. Despite his advancing years, he has not slackened his work, and walks a great deal in his visiting.

This was not a business conference, but was principally educational. The only business transacted was the election of delegates and the adoption of a resolution favoring an extended session of institute at the time of our fall conference, to be held at the Fairview Branch, Nauvoo Ridge, Glen Easton, West Virginia. The arrangements are to be in the hands of the district presidency and the superintendent of the Sunday School Department, in consultation with the general church officials. Following this item of business, the first session was turned over by District President William Richards, who was in charge of the conference, to Bishop L. F. P. Curry, who gave a fine lecture, illustrated with blackboard outline, on "*Preparation for Zionite citizenship.*" One sister was heard to remark, "If we have to be that perfect, I think we will never get there." Surely we fail to consider the admonition, "Be ye perfect," and overlooking it, we fail to strive for the high ideals we should demonstrate in our lives.

The Saturday evening session was devoted to subjects



pertaining to the Restoration, as was the Sunday school session on Sunday morning. The various speakers and readers handled their subjects in a creditable manner and the musical numbers were well rendered. An impressive feature which marked the opening of the Saturday evening program was the reading from memory of Revelation 14: 6, 7 and Doctrine and Covenants 17: 1, 2 by Brother Vernon Liston, a young man of high school age.

The communion service Sunday afternoon was well attended and quite spiritual, a goodly degree of activity being shown. It was in charge of Brothers G. T. Griffiths, O. J. Tary, and L. A. Serig. In blessing the babe, Richard Arvin Winship, the son of Brother and Sister Robert Winship, Brother Griffiths called attention to the fact that it was the fifth generation of the same family that he had had to do with as a minister. His many years of service have been faithfully rendered.

Sermons were preached during the conference by Brothers Griffiths and Tary. The Wellsburg Saints and friends entertained the conference visitors hospitably, and the convenient arrangement of their dining room in the church building largely overcome the inclement turn of the weather.

### Beloit, Wisconsin

Beloit Branch is moving forward under the leadership and care of its new pastor, Elder Harry Wassen, of Janesville. There is an active Recreation and Expression Department here which meets Thursday evening each week. The Women's Department meets every two weeks. The Sunday school is growing in interest and numbers.

Easter Sunday the Sunday school presented an interesting program. Then Elder Wassen gave a touching sermon which helped us to more clearly sense the meaning of the Eastertide.

May 4 several carloads of Saints came from Madison with the members of their choir and gave a beautiful Easter cantata. It was well rendered. These young people are giving much to the church in music and song.

### Columbus, Ohio

*First Branch, Tompkins Street and Medary Avenue*

May 1.—Although Pastor C. W. Clark was absent the major part of the month of April, the branch moved along efficiently under the guidance of his counselors and assistants, Brother Kriebel and Brother Ferguson.

The members came fasting to the communion service April 6, and enjoyed a degree of the Spirit which was a part of the general assembly in Independence. There were with us Brother Gray and family, nonresidents.

April 13 there was present as speaker in First Branch the district patriarch and father of the work in Columbus, Brother J. E. Matthews. We enjoyed what is known to the old-timers as a typical Matthews sermon.

Easter Sunday a short but excellent program commemorated the resurrection of our Lord.

Thomas Mills, of Moundville, Kentucky, formerly of Columbus, has been visiting the past week. He is on his way home from General Conference. Brother Mills and Brother Clark have given the members descriptions of the high spots of the conference and have conveyed some of the spirit which they enjoyed in the great gathering. When Brother Mills spoke the last Sunday evening of his visit, his hearers could not help but wish that he might be more often in our midst.

March 26 the Women's Class of the Sunday school gave a farewell tea to Sister Alice Bierly, who has been with us for many years but is now living in Jackson, Ohio. We

are loath to part with this faithful member, and miss her comradeship.

Sister Florence Gabriel and Brother Wilbur Overly have been united in marriage. They have been feted and congratulated by individuals and various organizations of the branch. Columbus Saints in general wish them much happiness.

Sister Edna Zieschang, an able teacher, is conducting the Women's Department class in Religio and teaching "*The problems of industrial Zion*." This subject is also being studied by the Willing Workers class under the tutorship of Sister Zieschang.

Since the last letter from this local two have been added to the church, Brother and Sister Fisher.

The members of this branch are active and are eager and happy to do their part in the work of latter days.

### Nauvoo, Illinois

The historical programs published each month are being used very effectively in our branch. We are fortunate in having talent that can present them impressively. A splendid spirit accompanies them, and we are led to believe that they are making lasting impressions upon those who witness them. Brother Elbert Smith is doing a splendid work in preparing them for us.

The Saints of Nauvoo have been very busy entertaining visitors. Quite a number from the East on their way home from conference stopped to visit this historic spot, and on April 27 the delegation from Australia, with others from Independence, were with us. Unfortunately, their visit was marred by two auto accidents and a drizzling rain. They arrived Saturday evening, and on Sunday afternoon Bishop Siegfried conducted a sight-seeing tour about the town. In the evening, Elder George Lewis, formerly of Australia, was in charge of the services at the church. He presented several of their number, and they gave some interesting talks on the work in Australia.

Elder Amos Berve, former pastor and wife, were guests of the Grotts for a few days, visiting their old friends here. Brother Berve preached on Sunday morning.

Elder D. J. Williams, former president of the district, and wife, were guests of the Lees for several days, and instead of the regular Wednesday night prayer service, Brother Williams preached for us.

On the first day of May, two hundred women from the Illinois Federation of Women's clubs met in Nauvoo. Flags were displayed in the streets, business houses decorated for the event, and the Nauvoo band in white uniforms played inspiring tunes. A splendid program was carried out, which included a visit to the historic church buildings where a twenty-minute lecture was delivered by Elder J. C. Page. Historic leaflets were distributed, and the delegation voiced their appreciation.

A pretty little wedding took place in the Mansion House on the third day of May when Sister Blanche Grotts Booze was united in marriage to Mr. Wolfgang Kingelmueller of this city. The living room, where the ceremony took place, was prettily decorated for the occasion. The immediate members of the family and a few friends were present. The bride was given in marriage by her father, and the bridal couple were attended by Miss Dorothy Argast and Mr. Harry Covington. Elder J. C. Page performed the ceremony. Refreshments were served, and then the bride and bridegroom left for a short trip to Quincy. The following Monday evening a reception was held at the home of the bride's mother.

The afternoon of May 4 a beautiful baptismal service was held at the river, when Elder J. C. Page led into the waters of baptism Mrs. Isaac Jemison and little William Kachle, jr. They were confirmed during the evening service under the hands of Brother Page and Elder J. W. Layton.

Brother Robert P. Fairclough passed away at his home

April 28 after an illness of several months. He was born in Lancashire, England, March 11, 1857, and came to America in 1880 following his marriage to Mary Jane Littlehales. They located in Worcester, Massachusetts, where three children were born to them, Mabel A. Sanford, of Nauvoo; Daisy L. who died at the age of fourteen; and Herbert E. who resides in Chicago. He united with the church in Somerville, Massachusetts, in 1905 and was true to his covenant till death. He moved to Independence in 1912 and came to Nauvoo three years ago. He leaves to mourn, his widow, two children, one sister living in England, four grandchildren, and one great grandchild. The funeral was held in the church, with Elder J. C. Page in charge. Interment was in the Nauvoo Cemetery.

## Independence

### Stone Church

The Mother's Day sermon was preached by Apostle Roy S. Budd, at the eleven o'clock service. For a scripture lesson he read from Saint John, 19: 26, 27: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

To the mothers of today Apostle Budd said, Behold your children! It is given to mothers to be the religious educators of the world, the teachers of religion; to them is given the task of preparing men and women for the kingdom of God. If this world is to be a religious world, a world of love, it will be because mothers make it so.

To the sons and daughters of today, he said, Behold your mothers! Be true to the things which they have taught you. Remember the suffering, the patience, the faith, the courage of motherhood. Mother love is the nearest thing to God's love that we know of. Let us so live as to be worthy of it.

The Stone Church Choir sang the anthem, "New every morning is the love," by Keble and Bullard, Miss Lilly Belle Allen singing the soprano solo. Paul N. Craig directed and Robert Miller played organ accompaniment. LeRoy Smith, baritone, sang the solo, "Little mother of mine," by Brown and Burleigh, accompanied by George Miller, pianist. Robert and George Miller played an organ-piano duet, Rubinstein's "Kamennoi-Ostrow." The first half hour of the service was broadcast over radio station K M B C. Elder D. O. Cato presided and was assisted by Bishop J. A. Becker.

Mother's Day was commemorated by the intermediate department of the church school during both the 9.30 and eleven o'clock periods. At their own church service the boys and girls listened to the helpful address of Elder George Lewis, recently missionary in the Northwest but now appointed to work in Independence. Music was supplied by Marguerite and Gladys Givens, young members of the Stone Church Choir, and Superintendents S. A. Thiel and Howard Harder presided.

The evening service was a continuation of the Mother's Day program. Elder C. Ed. Miller was the speaker and emphasized the mother's high mission in the world. The ideal home has no successful competitor, he said. The church can not take its place, neither can the State. John Howard Payne wrote the heart song of the centuries, beautifully expressing a great truth when he sang, "There's no place like home." The mother spirit presides over the ideal home as a perpetual benediction.

We must recognize greatly changed social and economic conditions in the world, averred the speaker, but our spiritual needs are ever the same. Therefore let us plead for a return of the family altar.

In an address Doctor Harvey Wiley, previously connected with the government, said: "Children are starving to death

in the midst of plenty" because they do not receive proper food. Wheat is an ideally balanced food. Elder Miller urged that the Word of Wisdom be observed in our homes.

### Among the People in Zion

"Ellis Island," a play written and directed by Miss Lenore Anthony, of Kansas City, was presented by the Independence Music Club and assisting artists May 6 in the lower room of the Auditorium, to an audience of several hundred music lovers. The scene is laid on Ellis Island, New York, and the story of the landing of immigrants to this country is told. The way in which they spend their time while awaiting relatives and friends makes a program of variety and interest. The play was to have been given February 11 but was postponed until after the Centennial Conference.

Members of the Music Club who presented this splendid program were assisted by outside talent from Kansas City and Independence as follows: LeRoy Smith, of Kansas City, formerly a student at the Rochester, New York, School of Music and a member of the opera company of that school; Dale Pigg, instructor of Spanish in the William Chrisman High School; Herbert Fraher, of the Kansas City Grand Opera Company; Albert Brackenbury, of Independence, of the Horner Conservatory of Music; Irving Jenkins, of Independence, former student at Harvard University; Miss Troya, of Kansas City; Anthony Farrara, of Kansas City, boy soprano and student of Walter Ehrmann. The people of Independence appreciated the work of the above-named and also of numbers of others who contributed generously to the success of the entertainment.

Teddy Beck, son of Elder and Sister T. A. Beck, holds the distinction of being the youngest *Herald* news correspondent in the world. He has recently been appointed reporter of the activities of the junior department of the Stone Church Sunday school at the Campus by the superintendent, Sister Ray Moler. Teddy is eleven years old. His first letter to the *Herald* follows:

"The junior service at the Campus last Sunday morning was well attended. The theme of this service was 'Mother's Day.' The children had their parents as guests. The junior school and worship were in charge of Sister Hazel Moler, and Sister Alice Burgess was in charge of the program.

"The program Sunday morning consisted of a reading by Maxine Budd. A chorus of boys sang 'Mother Machree.' Thelma Butts gave a reading, 'God bless my mother.' An interesting tableau, 'Sweetest little fellow,' was given by Emma Jean Etzenhouser accompanied by Brother Moore, pianist. Miss Flora Delofski, visitor from Australia, gave a reading and also a tableau, 'My mother's hands.' The children gave two tableaux, the Twenty-third Psalm, and 'What is home without mother?' A chorus of girls sang two songs, 'M-O-T-H-E-R,' and 'That wonderful mother of mine.'"

A familiar face is gone from the Stone Church congregation. For many years the Saints of Independence have accustomed themselves to the kindly association of Bishop Edmund L. Kelley, formerly Presiding Bishop of the church, and all mourn the passing of a friend and brother. He died at his home in Independence at noon Saturday, May 10, being eighty-five years of age. Besides his widow, Sister Catherine B. Kelley, he leaves three daughters: Mrs. Jeanette Craig, of the home; Mrs. Ruth Lichtenwalter, of Philadelphia; and Mrs. Laura Green, of Independence; five sons: W. B. Kelley, and J. S. Kelley, of Independence; D. E. Kelley, Kansas City; E. L. Kelley, jr., Hardin, Montana; and Richard C. Kelley, of Philadelphia. Brother Kelley's name is inseparably linked with the history of the church; he was Presiding Bishop from 1891 to 1916. He moved to Independence from Lamoni, Iowa, in 1904, and has since made his home here. The funeral services were held at 2.30 Monday afternoon from the Stone Church, President Frederick M.

Smith delivering the sermon. Interment was in Mound Grove Cemetery.

More than seventy-five present and former members of the Y. K. T. Class were guests at the banquet May 10, which observed the tenth anniversary of the class. Apostle F. Henry Edwards was the principal speaker, and under the toastmastership of Kenneth Fligg an attractive program entertained the guests. Elder R. J. Lambert is present teacher of the class, and Kenneth Morford is president. The banquet was served by the Laurel Club in the lower room of the Auditorium.

Independence has said her farewells to several members of the Australasian delegation to the Centennial Conference. Elder and Sister J. H. N. Jones left us more than a week ago, and Monday morning Elder and Sister W. J. Haworth, Miss Flora Delofski, and Sister Rose Elliott were escorted by officials of the church and friends to the Union Station in Kansas City, where they boarded a train for Los Angeles, California. There they will be joined by other members of their party preparatory to sailing for their homeland. Members in the center place have been happy to make the acquaintance of these Australian Saints, and feel as a result that the bonds of fellowship between the church in America and the church in Australia have been strengthened.

#### Second Church

There was good attendance at the early prayer meeting Sunday morning, May 4. Church school at 9.30 was characterized by normal attendance and interest. Communion service at eleven o'clock was well attended. It was a beautiful service, bringing to the worshipers a feeling of deep appreciation for the church and its earnest workers, and inspiring them to be helpful in its great objectives. That evening Elder John Blackmore brought a fine message to the congregation.

A spiritual prayer hour was experienced by the small number which attended last Sunday morning. The church school at 9.30 and the preaching hour at eleven were continuous services in honor of Mother's Day. The first service was made up of the usual class period and readings and musical numbers appropriate for the day. The sermon in the morning was by a former pastor, Elder R. J. Lambert, who did justice to the occasion. A large crowd was present, showing the high esteem with which the congregation regards this former worker in our district.

At this service the infant son of Brother and Sister Roy F. Ursenbach was blessed by Brother A. K. Dillee and F. N. Mortimore.

In the evening Elder D. A. Whiting gave an excellent sermon to a rather small but attentive crowd on the text, "Study to show thyself approved unto God."

Sister Sarah Jane Davis, wife of Brother John F. Davis, of this district, passed away at the Independence Sanitarium May 7. She is survived by her husband, three children: Byron G. Martin and Cyril B. Martin, of the home; and Leonard F. Davis, of Independence; her mother, Mrs. Caroline Garland, of the home, and five sisters: Mrs. Susie Duskin, Long Beach, California; Mrs. Lena Howe, Mrs. Ella Cookston, Mrs. Jessie Binger, and Mrs. Laura Bishop, of Independence. Sister Davis was forty-six years of age at the time of her death and was a faithful member. The funeral service was held at the church last Friday afternoon, interment being in Mound Grove Cemetery.

#### Liberty Street

Beautiful flowers decorating the pulpit, and the red and white carnations worn by the members of the congregation the morning of May 11, gave evidence that Mother's Day was here. The annunciation to Mary from Luke was the Scripture reading used by Harry Blake in the opening of the church school.

Special Mother's Day music was furnished by a girls' chorus directed by Sister Bertha Burgess. A prayer song

sung a cappella was especially beautiful. These girls had a full program for Sunday, their contributions having been heard over K M B C, at the Stone Church, and at one or two other places. Liberty Street was therefore doubly appreciative of their appearance at the eleven o'clock service.

The Mother's Day sermon was by the pastor, F. A. Cool. John 19: 25-27 was the scripture text. The pioneer mothers of yesterday, the mothers of all our great men are giving the mothers of today a challenge. Are we ready to accept that challenge by leaving to our posterity the worth-while heritage that these noble mothers of the past have left?

The junior department has had a rebirth of enthusiasm since moving into its new quarters. Since the departure of Glenn Davis for his mission field in the South, Raymond Wrigley, a former junior leader, has taken charge of this department. Mary Madden is again acting as his assistant, and all bids fair for a successful season among the younger boys and girls at Liberty Street.

At 1.30 in the afternoon a beautiful baptismal service was had in the basement of the Stone Church. "Softly and tenderly Jesus is calling" was played on the piano by Lyda Thomason, after which the congregation sang "My God, how wonderful thou art." While Raymond Wrigley inducted his nephew, John Wrigley, and Larue Surface into the church and F. A. Cool administered the ordinance of baptism to Cecil R. Walker, the pianist softly and reverently played "I would be true." The closing prayer was by John Zion.

Confirmation of these newly baptized members was had at the evening service. Apostle Myron A. McConley and Patriarch John T. Gresty functioned in this ordinance.

"Perfect day" was sung by F. A. Cool, with cello obbligato by Fred Friend, Lyda Thomason accompanying.

The Lord has no favorites; the white race is no more favored in his sight than are our darker-skinned brothers. Too many of us are like Peter in this respect, and the lesson learned by that worthy apostle on the housetop is meaningful for us today. The great goal the church has set for itself in the attracting of new members can be accomplished only if it is attacked as his *individual* problem by every member of the church. Nothing is impossible of accomplishment if one thinks it strongly enough, emphatically declared Apostle M. A. McConley. If enthusiasm and anxiety for our church work are contagious, the listeners who heard Brother McConley in this sermon delivered at the evening service May 11, should be doing great things for the church in the near future.

#### Walnut Park

Inasmuch as Sunday was Mother's Day the various services at Walnut Park partook to a large extent of this central theme. In the early morning prayer meeting the various prayers and testimonies centered about this subject. In the latter part of the church school period, a special program of songs and reading was presented by various members of the school. This was much appreciated and enjoyed by all.

The eleven o'clock worship service gave special recognition to the meaning of the day. A group of four girls gave two contributions to the service, the first a double duet entitled "O mother dear," and the second a quartet with the short but significant title "You." A clarinet quartet playing "Wonderful mother of mine" also contributed to the beauty of the service.

The morning sermon by Elder John Blackmore was very fitting. The reading was taken from Luke 2: 15-19. He called attention to the fact, as recently shown by a study undertaken at a university, that the most musical words and the words most full of meaning are the two, *mother* and *home*. The next two are *father* and *love*. This quartet of words, representing the fundamental institutions and relationships of society, is the richest in content and musical beauty. Upon the home rests the hope of the future. To the mothers and fathers is intrusted the great task of bearing and rearing the unborn millions of the future, as well

as the children of today, and making of them true Zion builders.

Preceding the evening preaching service, a Mother's Day playlet was enacted by children of the junior age, which they had previously presented at the junior church service in the morning. The children in the play performed well. A few songs were sung in connection with the production, including "Old-fashioned mother of mine" and "Nobody knows but mother." Grandmother, after receiving Mother's Day gifts from her grandchildren in remembrance of the occasion, delighted the children with a story of her girlhood days.

The speaker for the evening was Elder R. D. Weaver, who is leaving this week for his mission field in Southern California. He used a reading from the *Book of Mormon*, the fourteenth chapter of second Nephi. Two of the texts upon which he placed special emphasis were "To be learned is good if we hearken unto the counsels of God," and "But if we walk in the light as Christ walked in the light, then we have fellowship one with another and the blood of Christ cleanseth us from all sins." His sermon was much appreciated.

The midweek activities during the past week have included the regular group prayer meetings held in each of the five groups, all of which have been resulting in much good to the Saints. Friday night there was also a special missionary preaching service in Group 29 East.

#### Enoch Hill

Appropriate services commemorated Mother's Day in this district. In the morning Elder R. D. Weaver delivered a splendid address on the theme of the day, and the song of the children was concluded with a ceremony in which each child presented his mother a giant peony.

A faithful member of the local priesthood, Brother Joseph Martin, preached in the evening to a congregation composed of his neighbors and friends who were very appreciative of his message.

Six local men of Enoch Hill have completed a special course in Boy Scout work, given by scout officials of Kansas City. The course lasting five evenings and concluding with a hike next Saturday and Sunday afternoons was offered to scoutmasters and committee men. It was taken by Brothers Don Cox, Glenn Cox, John Quick, C. E. Beal, O. W. Sarratt, and E. H. McKean.

The first play night of the summer season has been set for this Friday evening. The young people of intermediate and senior age are invited to play on the church grounds. There are two volley ball courts and a baseball diamond. In addition, the grounds on one side of the church will be used for the playing of a variety of outdoor games. Refreshments will be sold to help in the expenses of equipment and upkeep of the grounds. In maintaining this playground, which is being sponsored by the young people's organization of the district, it is hoped to keep alive on Enoch Hill the spirit of play, fellowship, and real brotherhood.

Sister Tamer Ann Evans, seventy-four years of age, passed away the morning of May 10 at the Sanitarium. She is the mother of Sister Henrietta Allen, of Enoch Hill, with whom she made her home. She was baptized a member of the church October 16, 1870. Surviving are one son, Warren Evans, Independence; two daughters: Mrs. Nellie A. Greer and Mrs. Henrietta Allen, Independence; three brothers: Arthur Hailey, Avenue City, Missouri; Thomas Hailey, Saint Joseph, Missouri; and William Hailey, Huntsville, Missouri. Sister Evans was the widow of Caleb B. Evans. The funeral was held from the Walnut Park Church Monday morning, Elder R. D. Weaver preaching the funeral sermon. Interment was in Mound Grove Cemetery.

#### Gudgell Park

Communion service for the month of May was in charge of the local priesthood. Attendance was good, and a peaceful spirit prevailed.

The church school is making progress. Attendance is good, and class work is interesting.

The evening speaker for May 4 was Brother Frank Veenstra. Brother and Sister Veenstra sang several songs in the Dutch language.

Mother's Day was observed by Gudgell Park Saints first at the Sunday school with special songs, then a talk on "Mothers" by Sister George Burch. At the eleven o'clock service there were songs and a splendid address by Evangelist U. W. Greene. The evening speaker was Elder Bozarth.

#### East Independence

The little home band looked rather small as we assembled for the first time after the General Conference. For two weeks we had accustomed ourselves to the throngs of the conference, and with them had enjoyed the blessings bestowed upon the assembly. However, if we are to judge from the joyous greetings and smiling faces, it was very pleasant to be at home once more.

Brother and Sister Benjamin Stowell have been going through severe trials of late in the illness of two of their children. The baby, Fannie, and an older boy, Nathan, were seriously sick and had to undergo operations. Both seem at present to be improving, and it is the hope of the branch that they will soon be entirely recovered.

Of late the sermons have been of an encouraging nature. The good advice and testimony of Brother W. D. Bullard, the sound arguments of Brother W. E. Peak, the hopeful outlook of Pastor L. W. Moffett have been helpful.

Sacramental service for May was an hour during which the spirit of quiet and reverence prevailed.

On Mother's Day Brother C. I. Carpenter gave a fine talk to, and concerning, mothers and their wonderful task in the redemption of mankind. His message was preceded by a special number by a quartet composed of Brother and Sister J. C. Friend and Brother and Sister W. H. Butler.

In the evening Elder Frank McDonald in his sermon took the congregation back to the beginning of time, showing how man in the Garden of Eden was put to the test of trusting God. It seems that then as now man had to learn by hard experience that God's ways are best.

## Kansas City Stake

#### Central Church

With the Centennial Conference recorded as history, all meetings at Central have resumed normal attendance, and the Saints are invigorated with a burning desire to press forward during the second century to a higher goal in the establishing of Zion here on earth.

During the first week after the close of conference, the choir members were given a rest, no rehearsals being held. Nearly every one had been in the oratorio chorus, as well as the pageant. Members from Bennington, Argentine, Northeast, Gladstone, Quindaro, Heathwood, Fourth Kansas City, Grandview, and Central composed the Kansas City Chorus, there being one hundred from this stake who sang in the rendition of the oratorio. At the last rehearsal of the Kansas City Chorus, it was decided so much good had been derived both socially and educationally, that a permanent organization should be effected. Brother Clayton Wolfe was elected president *pro tem*, and Sister Alice Smeeton, secretary, and they together with Brother Evan A. Fry, director, were given the power to choose assistants necessary in the drawing of a constitution to govern this new organization. This organization is now working on a concert to be given at the stake conference Sunday evening, May 18.

Kansas City Stake was well represented in the pageant, about one hundred and seventy-five participants representing Quindaro, Bennington, Central, Grandview, Fourth Kansas City, Argentine, Chelsea, Northeast, Gladstone, and Heathwood. Each player paid two dollars toward the ex-

pense of the costumes, and when the final count was made the expense incurred by the stake was the sum of ten dollars, which we think is a very good record in economy. A permanent organization is also planned by this group of players.

About one hundred and fifty attended the basket ball banquet given at the church on Friday evening by the Central basket ball team. Brother Alfred Hitchcock was the toastmaster for the occasion. An interesting program consisted of the address of welcome by Bill Brown; vocal solos by Brother Clayton Wolfe and Frank Baylor; violin solo by Frank White; and short talks were given by Glen Falser, Doctor E. P. Nelson, and Bill Ealy concerning different parts of the basket ball. Brother Charles Babb delivered an enthusiastic talk on "Hot air." Guests of the evening were President Floyd M. McDowell, who spoke on "The basket ball," and Elder Leonard Lea, who delivered the invocation. Everyone attending expressed himself as having enjoyed it immensely. A good feeling of fellowship was manifested.

Sunday being Mother's Day, high tribute was paid to Mother. The primary department extended an invitation to the mothers to visit this department during the third period, when a lovely little program was given.

At the service period, hymn number 118 in the *Saints' Hymnal* was sung, a singing tribute to Mother, after which the choir very beautifully rendered the anthem "New every morning," by Bullard, Helen Scott singing the soprano obbligato.

The sermon was delivered by Elder C. Ed. Miller, who is very capable of reaching the hearts of the people. He paid a high tribute to motherhood and delivered an interesting discourse, suggesting that we be more careful in the rearing of the children today, that the family altar be restored, that the men and women of tomorrow shall be found ever righteous and stalwart in their habits.

At the 7.45 service, Sister Elizabeth Hitchcock rendered a lovely solo. The evening discourse was delivered by Apostle Roy S. Budd.

At a recent meeting, the infant son of Brother and Sister Alfred Hitchcock was blessed by Brothers Keir and B. R. McGuire, of Independence, and given the name, Joseph Franklin.

Brother and Sister Ross Moore announce the birth of a son May 4. Sister Moore has been critically ill but is now improving.

This evening at eight o'clock the laity of Central Church will hold a reception in honor of the stake officers and newly appointed missionaries. An interesting program has been arranged, after which refreshments will be served.

The stake business meeting will be held Friday, May 16, at 7.45 o'clock. At this meeting the stake officers will be elected for the new conference year.

Apostle Paul M. Hanson will be the speaker at the eleven o'clock service on Sunday, May 18. In the afternoon there will be an installation of the newly elected stake officers.

#### Fourth Kansas City Church

The family service on Wednesday evening, April 23, was one of inspiration and devotion. The sisters from the platform sang, "Have thine own way, Lord," while the male voices sang alternately with the sisters, "The beautiful garden of prayer." Marian Worden and Elaine Smith were at the piano and organ, each playing for her respective little choir. The auditorium was filled to capacity. In closing, the congregation sang, "Into my heart."

At the eleven o'clock hour April 20, Elder W. P. Creviston spoke on "Spiritualizing our work in the church," and at the evening session, Elder J. E. Vanderwood, his companion, and his sister, Sister Conkle, paid us a visit. Brother Vanderwood taught the class at the young people's session, and preached on the subject, "The risen Lord," at 7.45. He emphasized his statement that unless the Saints resurrect them-

selves to newness of life, and learn to live together, Zion can never be redeemed.

April 27, at eleven o'clock E. T. Atwell preached a forceful sermon, laying his foundation on the first verse of the twelfth chapter of Hebrews: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." He read accounts of many marvelous healings, etc., from the *Ensigns*, as proof of the many witnesses there are for Christ. Elder R. D. Weaver, of Independence, preached at night after a fine program by the Bennington Church.

## Edmund L. Kelley—A Short History

November 17, 1844—May 10, 1930

On Saturday, May 10, Edmund L. Kelley, former Presiding Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, passed away at his home in Independence, Missouri.

Thousands of friends and admirers mourn his passing. Many of them have known him for a brilliant speaker, and have listened to his voice; many of them knew him as a friend and adviser, and benefited by his practical wisdom; many of them enjoyed the warm hospitality of his home, and remember the kindness and gentleness of his spirit, the depth and richness of his striking personality.

Older people will remember that for many years his life was a practical parallel of the history of the church, and that he was concerned in every great undertaking that featured its work. He was a strong and able defender, a brilliant interpreter and exponent of its doctrines and laws, a financial adviser of extraordinary sagacity. He saw the vision of a greater and better future for the church, and helped to provide and build for it.

He exhausted himself in service, giving himself till weariness and advancing years forced him to retire from the labor in which he had assumed so heavy a burden. His passing is a matter of sorrow and regret, as the passing from life of a distinguished character must always be.

Edmund Levi Kelley was born near Vienna, Illinois, November 17, 1844, the son of Richard Yancey and Sarah E. F. (Ballowe) Kelley. Both father and grandfather were members of the church which met its tragedy in that year. His father later affiliated with the Reorganization, and it was in his father's home that he heard the long discussions with neighbors and friends that gave him the basis of his understanding of the church and its doctrine.

After a number of years that were devoted largely to study, to teaching, and the practice of law, he came into the service of the church. His varied activities and training prepared him for the work that he was to do. He studied business, he traveled, he completed his preparation for the profession of law, and at the same time he kept up his interest and activities in educational affairs.

He was baptized a member of the church May 23, 1864, a few months before his twentieth birthday, at a semiannual conference near Council Bluffs, Iowa.

While he was superintendent of schools in Mills County, Iowa, he met Miss Catherine Bishop, who was to become his wife on December 21, 1876. His marriage proved to be one of the happiest and most fortunate events of his life, for her personality, ability, and character supplemented his own in a remarkable way. She proved to be a valuable aid and support in all of his work and has also justly achieved a degree of public recognition in her own right and for her own important contributions to the church.

In the winter of 1870 he determined to give his services to the church, and attended a conference in Plano in 1871, when he was ordained a priest and appointed to labor in

Michigan, from which time he was destined for service in the church. Its history is liberally marked with the records of his work. He was a leader in many of the most important committees of the time. He collected information from members of the early church and their descendants as to the early organization and its leaders. He performed an important part in the legal action that cleared the title of the church to the right of possession of the Temple at Kirtland, Ohio, in 1880. In 1881 he was with Zenas H. Gurley in Washington, District of Columbia, to defend the interests of the Reorganization and to assure the recognition of its distinct identity when the Edmunds Bill, directed against certain conditions existing in the Utah Church, was under debate. His mission there was completed successfully.

At the conference at Independence, Missouri, in 1882, he became a member of the Presiding Bishopric, a connection which he was to maintain until his retirement in 1916, first serving as counselor to the newly appointed Presiding Bishop, George A. Blakeslee, and continuing until 1891, when he was chosen to the office of Presiding Bishop. This office he held until the time of his retirement.

Bishop Kelley gave what was probably one of his greatest contributions to the church in his prosecution in 1890 of the famous Temple Lot suit which resulted in the vindication of the moral right of the church to the possession of the Temple Lot in Independence.

During his term in office he managed the finances of some of the most important institutional undertakings of the church. In his administration Graceland College was founded and started its important work; homes for orphans and for aged people were acquired and built; the gospel ship *Evanelia* was sent to the South Sea Islands; a new building for the the Herald Publishing House was erected in Lamoni, and the Independence Sanitarium was built and started on its fine work, free of debt. The general offices of the church were established in Independence; land and property were acquired, and the total wealth of the church was increased several times over. These are only a few of the important works in which he was involved. It is reported that at a number of crucial times for the finances of the church, it was his character, reputation, and ability that enabled the church to secure money to continue its work. Never once did he fail.

In 1897 he was called to assume an added responsibility in acting as counselor to the late President Joseph Smith. He continued in this position while doing his other work, until 1902.

Among his many abilities, he was a fluent and powerful speaker, fully in command of any audience he ever addressed. His manner in the pulpit was always dignified and commanding of attention and respect; in speech and gesture he pursued an exemplary way, his reverence for his office and the place causing him to restrain rigidly the tendency to humor that brightened his conversation. Few idle words ever fell from his lips, and no mean ones. But in the passages of words with his opponents, he kept to the larger issues, holding to his determined way with a power that was not to be frustrated nor turned aside. It is said that he defended the church, during this busiest time of this life, in fifteen major debates, the most famous of which was the series of discussions in which he opposed Clark Braden. The debate, published, became a text in the defense of the church.

To every human relationship he brought a genuine human kindness, born of fraternal respect and a love of mankind. To the solution of every problem he brought the resources of his scholarship and the strength of a keen, analytical mind sharpened by the experiences of his busy life. To his home life he brought affection, gentleness, trust, and simple sincerity; to his business affairs he brought high honor, character, and unimpeachable integrity; to the dispensation of charity he brought pity and sympathy, and guarded care; to his church work he brought dignity, reverence, and abid-

## MISCELLANEOUS

### Appointment of Branch President

On account of change in missionary appointment of Elder Daniel B. Sorden, he has resigned as president of the Burlington (Iowa) Branch, the same effective at once. The First Presidency, therefore, appoint Elder F. T. Mussell to act as president of the Burlington Branch, subject to the approval of the branch.

THE FIRST PRESIDENCY,  
By Frederick M. Smith.

### Notice of Appointment of District President

The resignation of Brother Eli Bronson as president of the Portland District has been presented to and accepted by the Presidency, and to fill the vacancy Brother S. A. Dobson, of Tillamook, is appointed subject to action of next conference of the Portland District.

THE FIRST PRESIDENCY,  
By Frederick M. Smith.

### Appointment of District President

Elder Daniel B. Sorden having resigned as president of the Nauvoo District because of change in his missionary appointment, the First Presidency hereby appoint Elder F. T. Mussell to act as president of that district, subject to the approval of the district conference.

THE FIRST PRESIDENCY,  
By Frederick M. Smith.

### Pastoral

*To the Saints of the Spring River and Southern Missouri Districts; Greeting:* The Centennial General Conference having appointed me to labor as patriarch in this new field, I desire to make that appointment of the most possible benefit to the church by doing all that is practicable for the membership residing in these districts. In order that the service may be of the highest practicable order, it is necessary that the provisions of the law governing that service be observed. Some provisions of the law are as follows: The patriarch is "To visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require." From this it is apparent that officers of branches and districts should be alert to the needs of their membership as to the services of the patriarch and extend invitation to visit as such needs may appear, and as wisdom may direct. It is also understood from this statement in the law that the patriarch may, as the Spirit of God may determine, visit in the absence of such invitation, and such visits should not be looked upon as being presumptuous, and he should receive the same cooperation as he would expect where invitation had been extended. He is "to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessings." It is supposed that he will offer counsel and advice only when it is sought for, unless led by the Spirit otherwise. The Saints should feel it is their privilege to seek counsel and advice, and feel free to do so, as they have need, with full assurance that their affairs will be held in the strictest confidence, and that they

ing faith; and in all the labors of his life he was an admirable, upright man.

Besides his widow, Mrs. Catherine B. Kelley, he is survived by three daughters, Mrs. Laura Green of Independence, Mrs. Jeannette Craig of the home, Mrs. Ruth Lichtenwalter of Philadelphia, and by five sons: W. B. Kelley, of Independence; E. L. Kelley, jr., of Hardin, Montana; Richard C. Kelley, of Philadelphia; J. S. Kelley, of Independence, and D. E. Kelley, of Kansas City.

L. L.

will not in any degree be jeopardizing their personal interests in so doing. The conferring of spiritual blessings is at the request of those desiring it, and is to be conducted in harmony with the mind of the Spirit of God as it may be manifested to the patriarch and to the one asking for ministration. It is a sacred ordinance and should be treated as a divine privilege and entered upon with a sincere desire to do the will of God as such will may be made apparent. It is not primarily fortune telling or pointing out the future work of the individual, but rather the sealing of a covenant to serve God. It is not contingent upon the payment of a fee, or even the making of an offering; but it is the practice commonly in vogue that those receiving blessings make an offering such as their willingness, ability, and desire may determine, such offerings being accounted for to the Bishop as any other funds coming into the hands of the ministry are reported monthly. "He is to labor in connection with the branch and district officers." He can not function in preaching, teaching, expounding, exhorting, and performing the duties of revivalist, to the fullest extent without holding public services. It would be very unseemly for him to make appointments for such services without the cooperation of the officers in charge. All his work in the branches should be by cooperation with the officers, thus lending support and strength to the efforts. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him. . . . He is not to be put in charge of either branch or district." These provisions of the law are found in section 125 of the *Doctrine and Covenants*, and it would be well if all the Saints might be familiar with paragraphs three, four, five, and six, which give in detail the principal duties and function of the patriarch, or evangelist, so that there might be mutual understanding of the work of the patriarch and the privileges of the Saints as affected by his ministry. Sister Gunsolley will accompany me as stenographer, and will also render service in the work of the women, young people, and children, being qualified in the line of music, story-telling, and junior church. We will be in the field after the first week in June, and would appreciate hearing from district and branch presidents with reference to work in their districts or branches. We also solicit correspondence from individual Saints who may be disposed to write us. Address 1309 Maywood, Independence, Missouri.

—J. A. Gunsolley.

**Conference Notices**

Spring River district conference will convene at Joplin, Missouri, May 23, 24, and 25. The regular order of business will be followed, and election of officers. Institute work will be a feature of the conference, Brothers W. H. Eliason and James Evans in charge. Credits will be given for class work. Send reports to my address.—Mrs. Maymie Dooley Chambers, secretary, 826 South Willis, Independence, Missouri; Independence 2087.

The annual conference of Central Nebraska District will be held at Meadow Grove, Nebraska, Sunday, May 25. Services commence at 10 o'clock, conference sessions following. It is advisable that representatives from every branch in the district be in attendance, as we will arrange the entire program for the coming year. Good attendance is necessary that we may better understand the needs of the district and also that we may better support a progressive program.—R. Melvin Russell, district president.

New York District will meet in conference with Buffalo Branch May 30, 31, and June 1. First session will convene Friday evening 7.30 (daylight saving). Class work will be held and credits given. Elder J. E. Vanderwood and one of the missionaries in charge are expected. Melchisedec priesthood, please send in reports. First session on Saturday will be at 10 a. m., and the afternoon session will open at 1.30 with a priesthood meeting. Business session at 2.30 p. m.

(Continued on next page.)

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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**BUNTING'S NEW STORE**

**Opens Saturday, May 17th**

*Ernest Brown*

**Manager of Bunting's New Store**

Mr. Brown has been connected with Bunting's eighteen years. He is a stockholder and for a number of years has been manager of the house furnishing department in Kansas City. Mr. Brown lives at 128 East Southside Boulevard, and has been a resident of Independence all his life. Mr. and Mrs. Brown and family are members of the Walnut Park L. D. S. Church.

Mr. Brown and his organization hope to have the pleasure of seeing each of their many friends on opening day, Saturday, May 17.

**Coffee                      Balloons**

**Gifts Galore**

These will be some of the features on opening day. We invite you all to come, for it will be an event long to be remembered.

Golden Wedding Coffee for all, toys, balloons, etc., for the children; and for the men, well, we have some genuine surprises in store.

In all, 42,000 useful souvenirs will be presented to our visitors on our opening day.

Each department of the store will be full of surprises.

*Don't forget the date—Saturday, May 17.*

*Come, bring your family, your neighbors, and all your friends*

**BUNTING**  
**HARDWARE COMPANY**  
**SOUTH SIDE OF THE SQUARE**

(all time daylight saving). The church is located at Midway and Hutchinson Avenues.—Elder P. L. Weegar, district president; Anna M. Lloyd, secretary, 92 Elmer Avenue, Buffalo, New York.

#### Correction of Address

In the notice of the choice of Edwin Bennett as bishop's agent for Minnesota District, *Saints' Herald* for April 30, page 493, Mr. Bennett's address should have read 2311 Tenth Avenue, North, Minneapolis, Minnesota.—*The Presiding Bishopric*, by A. Carmichael.

#### For Sale

Complete small bakery equipment, in good shape. Sacrifice at \$1,300.

P. O. Box 204  
Independence, Missouri

**W**OULD you replace the insurance policy covering your property, at expiration with another policy in a leading Company at the rate you are now paying if such action would be of financial benefit to the church?

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## Farms for Sale

No. 60. One-hundred-and-one-acre farm, 35 cultivated, 20 acres bottom land, one acre strawberries; other fruit. Three-room box house, small barn, well in yard. Three miles to state highway. Egg, poultry, and cream market. Thirteen miles to Ava. Price \$1,500. Terms \$450 cash; balance easy.

No. 62. Eighty-five-acre farm, 75 cultivated, 6 acres large apple trees (winter apples). Three-room box house, small barn, spring in field, well in yard. On county highway, rural mail and milk route, 3-4 mile to state highway, 6 miles to Ava. Price \$1,850. Terms \$650 cash; balance easy.

No. 81. Forty acres, partly improved; 15 acres cleared, balance timber; lots of grass; spring water, 3½ miles from Ava, 2½ miles from Saints' church; good place for cows, chickens, and hogs. Price \$750. Terms, \$100 down, then \$12.30 per month.

JOSEPH WARD  
Ava, Missouri

## Barley for Mild Drink (D. C. 86: 3)

Parched, Ground, or Whole Grain

	1st-3d Zone	3d-6th Zone
5-lb. lots .....	\$ .93	\$1.20
10-lb. lots .....	1.68	2.20
25-lb. lots .....	3.81	5.00
Lamoni	D. C. WHITE & SON	Iowa

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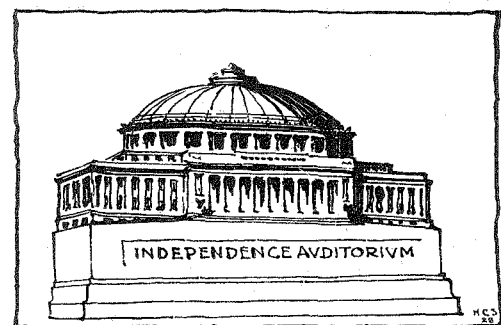
FLORENCE CONSTANCE  
Cameron, Missouri

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### Long Distance Moving by Truck

Closed vans, and goods covered by insurance. Fireproof storage.

B. C. LOAR TRANSFER & STORAGE CO.  
Phone Indep. 97                      Independence, Missouri



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## AUDITORIUM BOOK ENDS

Electroplated Bronze. \$2.25 per pair, postpaid. Profit on all sales goes to Auditorium Fund.

Make remittances payable to  
BISHOP ALBERT CARMICHAEL

Address orders to  
Auditorium, Independence, Missouri



# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 77

Independence, Missouri, May 21, 1930

Number 21

## Church Bonds

In another column will be found an advertisement by the Presiding Bishopric concerning the bonds which the church has issued and some of which have been sold. The Bishop is urging the Saints to purchase these bonds, and giving some reasons why they should do so. I feel that the Bishopric can not too strongly urge this, and I sincerely hope that many of the Saints will buy the bonds. In fact, I fain would see every member of the church the possessor of one or more of the church bonds. They constitute a very safe investment, one of the best that can be made, and it is to be earnestly hoped that all members will begin now, if they have not previously done so, to start a movement for thrift by making investments which will provide a reserve fund for a "rainy day," or for financial independence. Thrift means giving up present pleasure for future security, a curtailment of wants nearer to the level of needs for the sake of having later the means of providing just wants or even needs when a reserve may prevent distress or furnish the comforts so desirable as the recurring years bring age.

There are many Saints today who through speculation in stocks are short various amounts of money who may well wish they had bought church bonds with the money they "risked" on some speculative stocks sold them by "high powered" salesmen.

We have been admonished to avoid speculation, and recent happenings have demonstrated the wisdom of such advice. And, it would be well with us if we should profit by our experiences and avoid further mistakes.

For one to have one or more church bonds will center his interest upon the financial success of the church, and it will also give the owner some degree of pleasure to know that the church has the use of the money to carry on necessary activities, while the demands of thrift are being met in a financially sound way.

To advise that all members buy church bonds to the extent of their ability, is in my opinion to give good advice.

I have looked forward to the time when through the sale of church bonds to our people the floating

indebtedness of the church could be liquidated and eventually the financial obligations of the church largely if not entirely be confined to the church members. This as a step towards complete freedom from debt. Why not make a better start in this direction now?

F. M. S.

## Sacrifice Week

### *Another Opportunity*

In these columns we have previously expressed our appreciation of sacrifice as a factor in religious progress and development. To be told that it is a day of sacrifice is an indication that God intended that his people should grow through the benefits of sacrifice.

To be willing to give or to devote to higher purposes that which we have saved or deflected from more common things is to give expression to some of the idealism that is within our consciousness. To thus devote our means or time to the higher things is to bring into our lives that which will lift us up and expand our spiritual forces. A willingness to sacrifice for a cause, an ideal, a purpose, is fundamental to loyalty and worship. For that which we love and adore we are ever willing to spend and be spent.

To sacrifice for a cause, an ideal, works towards good in a two-fold way. It lifts us up by giving legitimate and refined outlet to innate feelings of attachment and it at the same time increases our love for and devotion to that for which the sacrifice was made.

In calling upon the church members to make sacrifice for the cause we all love, we feel that there is being given opportunity for spiritual refinement. In fixing another sacrifice week for the church we are but setting a specified time in which special efforts shall be made to enhance the spiritual factors which have been mentioned.

In setting the week of June 22 to 29 for sacrifice week, a two-fold purpose is in view, that of fixing a definite time for the exercise of devotional sacrifice, knowing how easy it is to procrastinate unless a time is set, and that of calling attention to

the needs of the church and to a special object towards which sacrifice may be directed.

Our last General Conference was outstanding and to say it was the "best ever" is but to express a patent fact. Faith was stimulated and built up, and clear-cut direction was given to our tasks. The "appointing powers" showed their faith in God, the church, and the future, by increasing the number of appointees even though the signs of the times pointed to financial depression. About thirty-six men were added to the list. This increases the amount necessary for family allowances each month by a large figure, as well as other general expenses of the church likely to be incurred, and gives a very definite thing upon which the minds of the Saints may be fixed in meeting the issues and demands of sacrifice week. To give oneself unreservedly to the service of the ministry of this church means to be actuated by the spirit of sacrifice and devotion. These new additions to the working force of the general ministry together with those who for years have been giving their best to the cause, present a challenge to the members. That challenge is caught up in the statement, "The church must meet its obligations!"

The delegates and ex officios of the conference approved the move to increase the list of appointees, and also the budget appropriations; and hence the conference itself has presented the challenge to the members.

I have faith in the people of this church and the God they worship. The growing tasks of the church would bring to me despair had I not such faith. But remembering the many past evidences of their devotion and willingness to spend and be spent for the cause, I face the future with my hopes quickened. Sacrifice week will come to us as another opportunity to measure our devotion in material substance. Let us remember the great tasks of the church, the devotions and sacrifices of the past, and enter sacrifice week with a full determination that the church shall not face a deficit at the end of our fiscal year.

F. M. S.

### Reunion Season Nears

In the column headed "Official" there comes to *Herald* readers the reunion calendar for 1930. It is offered by the First Presidency, not entirely finished, in order that the officers of organized districts or sections where these meetings are proposed may have opportunity to consider and report to the Presidency any material difficulty detected.

Reunion season continues for about seventy days, and is planned to care for the wants of the church

in furnishing spiritual opportunity, educational opportunity, and a place where social contacts may be made by Saints which bid fair to advance them in the gospel life. Saints generally respond to the suggestion of spending a few days together in study of gospel and contributory subjects. They plan as far ahead as is permitted by the announcement of the dates of the various meetings, and it is not unusual for a family of Saints to visit two or more meetings during the season.

The system of reunions has proved to be profitable to the church membership and consequently to the general organization, and as the plan of furnishing study, recreation, sociability under the direction of the officers goes forward to maturity, its virtues are clearly seen.

May the 1930 season prove an auspicious one, opening the second century with a clearly defined consecration of saintly endeavor to advance the interests of the church and to comfort God's people.

R. J. L.

### Mr. Morrow for Repeal

Dwight W. Morrow, former ambassador to Mexico, is a candidate for Republican nomination as United States Senator from New Jersey on a personal platform of repeal of the Eighteenth Amendment. Mr. Morrow has been commended and rightly so for stating clearly his position on prohibition. He has not been quite so widely commended for his judgment.

As we understand it, Mr. Morrow's plan is to repeal the amendment, referring back to the individual States the power of determining the status of the liquor traffic within each, the Federal Government "to give protection and assistance, to those States that desire complete prohibition, against invasion from the States that do not." He suggests that experimentation in forty-eight laboratories is preferable to experimentation in one.

The people of the United States experimented for years, not only in the forty-eight state laboratories, but in the thousands of villages, towns, and cities by means of "local option." National prohibition is the most recent and most inclusive experiment. Its enactment was no more an indication of the failure of state prohibition than was state prohibition of the complete failure of "local option." But there were certain phases of control still outside of the first two experiments, which are encompassed by national prohibition. The Federal Government was specifically empowered in regular constitutional manner by the States to take up these matters. A consideration of the powers of our "sovereign States" must not overlook their powers to act as a

"federation of States," with the Federal Government as their instrument.

The repeal of the Eighteenth Amendment would quite naturally be an admission of its failure. New Jersey may make this admission by electing Mr. Morrow to the Senate. The people of the Nation of forty-eight States, forty-six of which ratified that amendment, may not be willing to accept such a verdict.

L. E. F.

### "All Are Called"

If the *Herald* News Department is typical of the church field of activity, we now have actual proof that every one, from the oldest to the youngest, the greatest to the least, people in all professions are needed and can work together.

Among the more than two hundred correspondents to this department are found members of all professions, in addition to students, housewives, and the ministry. All are gladly giving their services. The last two years have seen grow up in the church the universal tendency among older members to follow the example of a high church official, who because he is always busy, finds himself frequently saying: "Let the younger men do it." The number of young correspondents has increased, and the young people have responded well. The *Herald* is proud of and grateful to all who are exerting themselves to be of journalistic assistance.

The range of age among the correspondents awakened considerable interest among the editors last week when the name of a new correspondent was sent in. Teddy Beck, son of Elder and Sister T. A. Beck, of Independence, has been appointed correspondent for the junior department of the Stone Church Sunday school at the Campus. His first letter appeared in the *Herald* for May 14. Teddy is eleven years old and next year will go into the seventh grade in the Independence Junior High School. He is conscientious and earnest in his work, a helper who is very willing to learn. He is the youngest *Herald* correspondent in the world. His extreme youthfulness caused wonderment in the editorial office as to just where the other end of the age range fell. And so far as the records reveal, we think the honor of being the oldest correspondent to the *Herald* goes to Brother Frederick Hansen, of Persia, Iowa, who is eighty-five. For a number of years Brother Hansen has served the official church paper with consistent faithfulness, and his work is much appreciated.

*Herald* News correspondents believe the latter-day admonition: "All are called according to the gifts of God unto them; and to the intent that all

may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

L. B. M.

### J. H. N. Jones Speaks of America

For many months visitors from foreign shores have come to America and to Independence to attend the Centennial Conference and to visit the land where the church was born. It has been an experience of far-reaching effect in the lives of some of them, who are now returning to their homes. There are others who remain for more or less protracted stay, as long-time visitors or students, and others who have concluded to become residents and finally citizens of the United States, the great republic.

Evangelist J. H. N. Jones and Sister Jones, of Australia, were among the earliest arrivals, having come in October, 1929. These good people made a visit to Eastern States and Canada, and to many points in the Middle West during their stay of seven or eight months. For this reason and because Brother Jones is a close observer and a fearless writer, the letter received from him and here quoted, is interesting to American Saints. It was dated at San Francisco, California, May 14:

Our ship has the *Blue Peter* flying, and we, that is, Sisters Kennedy, Jones, and myself, are sailing today through the Golden Gate at 2 p. m. for our homeland, Australia.

Thus ends a most delightful visit to this most wonderful country and still more wonderful people. We have spent a most enjoyable and educational time in your midst and have gathered impressions which we shall carry in fond memory as long as sentient life lasts.

We desire to extend to the President of the church, Frederick M. Smith, the executive officers, and all the Saints and friends who have made such a thrilling experience possible, our most sincere and heartfelt thanks for their many practical expressions of kindness, without which such an experience would not be possible.

Many wonderful friendships have been made among the Saints and friends of Saints in this country whom we shall never forget. On behalf of the party I wish to say good-bye. Keep a little spot in memory green in remembrance of your brothers on the other beautiful land on the south side of the line—Australia.

Brother Jones and many of his brothers and sisters breathe a refined spirit of brotherhood and sainthood. Americans are glad they have made the visit, and are thankful to have come in contact with them.

R. J. L.

Renew your *Herald* subscription today. The publishing house does not wish to discontinue sending it, but there is a limit to its possibilities. Your remittance will help do some other gospel task.

## Church Bonds

**T**HE desirability of church bonds has gained church-wide recognition because 5% plus safety meets two vital requirements of the investor. The consideration which prompts people in the selection of their investments are:

Safety of principal.

A good interest return.

Prompt and unfailing payment of principal and interest.

In these days when stocks and bonds of various kinds are uncertain and questionable, and when the future in many lines of business seems to be doubtful, it is a good time to invest your savings in church bonds, which are backed by the integrity of a hundred thousand people in addition to meeting the above requirements.

From every point of view they are a good investment, safe for you and a help to your church. No one who ever invested a dollar with the church ever lost a penny. Are you willing to invest your money where you have intrusted your hope of eternal salvation?

Church bonds are offered in denominations of \$25, \$50, \$100, \$200, and \$1,000. Any denomination of these bonds may be bought on payments, if desired. Send orders for bonds to the Presiding Bishopric, The Auditorium, Independence, Missouri. Additional information furnished on request.

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

# OFFICIAL

## Officials and Missionaries

In other columns of this issue of the *Herald* will be found a complete list of general officials and missionaries as sustained and appointed by the late General Conference with some corrections and changes made by the post-conference council of First Presidency, Quorum of Twelve, and Presiding Bishopric.

In making up the list of general church officers we have departed from the usual custom in showing some of these officers, and for fear readers may misunderstand we wish to state that these changes appear to be necessary in order to best serve the interests of the church in the matter of the securing of clergy permits and other transportation courtesies.

Respectfully,  
I. A. SMITH, *Secretary*.

## The Reunions for 1930

Here is the list of reunions for 1930. So far as possible, the place at which the reunion is to be held and the date are given. Vacancies occur in the list when these items are as yet uncertain. District presidents, chairmen of reunion committees, or others officially responsible in the respective districts should examine the list carefully and report at once any errors or discrepancies.

### THE FIRST PRESIDENCY.

- North Dakota, Minot, June 20-29.
- Spokane, Twin Lakes, Washington, June 20-29.
- Northern Wisconsin-Minnesota, Chetek, Wisconsin, June 27-July 6.
- Owen Sound, Port Elgin, Ontario, June 27-July 6.
- Eastern Montana, Andes, Montana, July 4-13.
- Southwestern Texas, Bandera, July 4-13.
- Central Texas, Hearne, July 11-20.
- Southern California, Laguna Beach, July 11-13.
- Southern Saskatchewan—July 11-13.
- New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.
- Spring River, Columbus, Kansas, July 17-27.
- Northern California, Irvington, July 18-27.
- Northern Saskatchewan—July 18-21.
- Southern Michigan and Northern Indiana, Indian Lake, Michigan, July 25-August 3.
- Kentucky-Tennessee, Puryear, Tennessee, July 18-27.
- Des Moines—July 18-28.
- Alabama—July 19-27.
- Mobile, Mobile, Alabama, July 25-August 3.
- Alberta, Dilberry Lake, July 24-27.
- Portland, Portland, Oregon, July 25-August 3.
- North Platte, North Platte, Nebraska, July 26-August 3.
- Southern New England, Onset, Massachusetts, July 26-August 10.
- Toronto, Lowbanks, Ontario, July 26-August 10.
- Florida—August 1-10.
- Chatham, Erie Beach, Ontario, August 1-10.
- Seattle-British Columbia—August 1-10.
- Nauvoo, Nauvoo, Illinois, August 1-10.

- Central Michigan, Bay City, August 2-11.
- Lamoni, Lamoni, Iowa, August 1-10.
- Western Montana, Race Track, August 8-17.
- Western Iowa, Woodbine, August 8-17.
- Northern Michigan, Park of the Pines, August 15-24.
- Eastern and Western Maine, Brooksville, August 15-25.
- Kirtland, Kirtland, Ohio, August 15-24.
- Far West, Stewartville, Missouri, August 15-25.
- Northeastern Illinois and Southern Wisconsin, Belvidere, Illinois, August 14-24.
- Idaho, Hagerman, Idaho, August 15-24.
- Eastern Colorado, Colorado Springs, August 14-24.
- Southeastern Illinois, Brush Creek, August 22-31.
- Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

## A Week of Special Sacrifice, June 22-29

We believe that no one statement in the revelations of our Lord to us is emphasized more forcefully than that which says, "Zion shall be redeemed by sacrifice."

Nothing in this life is of any great or permanent value unless it is paid for with the things that go to make up life. Sacrifice is as old as the world. It is the power back of all progress. Without it, selfishness, the arch enemy of humankind, would reign supreme. The redemption of the world was conceived in sacrifice, was born in sacrifice, and must be of necessity nurtured in sacrifice. Sacrifice was the force that moved the Eternal God and his Son to save the world. The Psalmist had caught its fire when he exclaimed, "I will freely sacrifice unto thee." (Psalms 54: 6.)

The Latter Day Prophet has told us that "this is a day of sacrifice"; and that we might not mistake the time, he has said, "Now it is called today, (until the coming of the Son of man)." We may expect then to be asked continually to sacrifice until the Son of man comes.

The reason is obvious. We are building a kingdom of righteousness to which the Master will come. Nothing can go into that structure but the best, and the best is the life of God's chosen Saints. If we expect eternal life as our harvest, then we must sow the seed of life eternal, for every seed comes from its own kind. Our final objective is a big thing, the biggest thing in the world. To realize it we must *think* big things, *talk* big things and *do* big things. Doing this we may fully expect to *realize* big things.

### *Sacrifice, How to Offer*

"Thou shalt offer a sacrifice unto the Lord, thy God, in righteousness, even that of a broken heart and contrite spirit," is the divine instruction to us in these latter days. Sacrifice we must, but it must be done "in righteousness," in harmony with the law of the Master, which is the gospel, for therein is the righteousness of God revealed.

The law must be kept not only in letter, but also in spirit. "A broken heart" is a subdued heart, a humble attitude. Our spirits must be "contrite," or penitent, "deeply sorrowful for sin because it is displeasing to God." For such there can be but one final outcome—God's promise is that those of us who do this will receive his greatest gift to man—eternal life.

The things most dear to us are the things for which we have to suffer; for which we must pay the fullest price in life's forces. This is so in our individual lives; it is true also in the life of our church. There can not be a more exalted sacrifice than that of an individual for such a group as this church.

Such sacrifice means that the individual is willing to give the best he has for the good of his fellow men. It is in this spirit that the thirty-five new men who were placed on the conference list this year have pledged their best to do missionary work among the people in the districts where they have been assigned. It is in this spirit that the veterans in our missionary force have toiled for years giving all they had to the people to whom they have brought their message.

Such a sacrifice embodies all that is noble and good; it creates a sublime example for our following.

A definite time for the members of the church to make a concerted sacrifice of their time, talent, and means has been named. During the period June 22 to 29 the Saints everywhere are asked to make careful analysis to determine what especial sacrifice they can make at this time.

The Saints are everywhere called to join unitedly in doing the things we have been commanded to do by our great Leader. All should give this sacred task their fullest cooperation.

THE PRESIDING BISHOPRIC,

By *A. Carmichael.*

## Department of Religious Education

### *The Adult Division*

The onward march of the church has constantly involved a readjustment of the machinery of administration. The history of the Sunday school movement clearly demonstrates this fact. The gradual development of the Department of Recreation and Expression also indicates this constant process of adjusting the machinery of administration to new demands. And the complete story of the beginning and growth of the women's work in the church as it has passed through the successive stages of the first few "women's" circles into the Daughters of Zion, and gradually changing into the Women's

Auxiliary and then into the Department of Women. Each change or modification of the machinery has grown out of new demands experienced by a progressive and growing church. We are confident that our great army of consecrated church workers will loyally and cooperatively adjust themselves to this onward movement. The three departments have by the action of General Conference been merged into an expanded whole; one consolidated Department of Religious Education. It is an expansion of function for all of the three departments that have been merged.

### *The General Organization*

The new plan provides for three divisions in the Department of Religious Education. In this message we are definitely interested in the Adult Division. For into this division are merged many of the activities previously accomplished under the auspices of the Department of Women, the Sunday School, and the Adult Activities of the Department of Recreation and Expression. The same activities will be encouraged and stimulated as under the old system of machinery. But, the new unified machinery of organization will unite the activities into their rightful place as an integral part of the whole congregational or church endeavor. The change means the promotion of the different departments into the larger field of a unified and coordinated church program of Religious Education.

### *The Local Adult Division*

In harmony with the onward movement of the church as expressed by the recent General Conference and the new plan of organization of the various departments into a united whole, the local departments will gradually and cooperatively adjust themselves to the expanded program. The officers of the three local departments of Sunday School, of Recreation and Expression, and of Women, will sympathetically talk the matter over with the pastor and gradually complete the merger into a unified program of effort. Difficulties will undoubtedly arise, that may need careful and cautious adjusting. We advise that the local officers become well acquainted with the details of adjustment necessary in the new plan, before action involving the merger takes place. Be sure that all sympathetically understand what the movement means and then cooperatively go ahead.

### *The Local Adult Division and the Department of Women*

Under the new plan, the Sunday School and the Recreation and Expression Department are merged with the Department of Women into the Adult Di-

vision of the Church School. This does not mean a lessening or narrowing of activities, but rather an expansion of opportunity and function for all groups. The local work will go on much as it has in the past. To facilitate the development of the unified machinery and program of activities, we advise that the local Department of Women affiliate with the Adult Division of the church school. This should be done in consultation with the pastor and all other officers involved. In the meantime, we advise that the local department carry on, with the advice of the pastor constantly being sought. There is no need for hasty action. Be sure that each step of the process of affiliation is well understood. The General Department stands ready to give advice and assistance wherever possible.

#### *How Will the Women Work?*

Under the new plan there exists as much opportunity for work adapted to the interests of women as under the old plan. The difference is merely a matter of machinery rather than of function and of activities. We advise that the various local quilting groups, the social workers' groups, the special study classes that meet during the week whether in the homes or in the church, continue as before. And all of those other expressions of activity, such as work groups who are planning and working for the beautifying or completion of their church homes, and other worthy projects, should keep on working. In no manner will the new plan curtail these activities when they have the sanction of the pastor and other involved officers and groups. Of course, each group of workers must consider their own specific work and contribution in terms of its relationship with the whole congregational program. Always must we keep in mind that life is of more value than machinery. Our church machinery must serve the life of our people.

In completing the merger we believe that in many instances it will be found advisable for the present leader of the Department of Women to be made the leader of the Adult Division of the local church school. She could then bring those special activities of the women into the church school as projects of the Adult Division. In other locals it will be advisable for the Adult Division superintendent to place some consecrated sister as leader of the local women's activities, who will stimulate and carry on all such worthy projects as previously mentioned. This sister would be an officer of the Adult Division of the church school, and the activities of the women would become an integral part of the program of the church school. May I again state that the only change in the women's work is that under

the new plan it becomes an activity of the Adult Division of the church school rather than the function of a separate and distinct department. The whole plan harmonizes with the fundamental law of the church and the unity of its task.

There are many specific projects and activities that the women of the Adult Division may organize to accomplish. Many of these have previously been stressed under the capable leadership of Sister Blanche Edwards Mesley. Brother Woodstock in his previous article mentioned them. I will be merely reiterating what these leaders have said and emphasized. Yet, it may be well to repeat. Here are some of the activities:

#### *Sunday Activities:*

The regular Sunday activities have always been the concern of the women of the church. In addition to the regular Sunday morning class work and individual participation in the congregational services, there are many other valuable activities, some of which we have here listed.

#### *Week-day Study Groups:*

These classes may study a variety of courses such as: Child Welfare, Dietetics, Family Budgeting, Landscape Gardening, Home Beautifying, Training for Leadership, Health Processes, Church History, and many other desirable courses.

#### *Week-day Work Groups:*

These groups may have, if desired, the old-type quilting and sewing circles. These groups may sew for the needy, or for the Sanitarium in harmony with the program of the Patroness Society. They may unite with other groups in worthy community projects, in the establishment of baby clinics, parent-teacher associations, etc. Groups for beautifying the church property may be organized. There is no end to the possibility of these group formations, all working in harmony with the general church program and as projects of the church school.

#### *Social Affairs:*

These worthy and valuable functions may be organized by groups of ladies working in harmony with the superintendent of the Adult Division, and the pastor. We too often do not know each other because we do not meet each other in a social way.

These are merely suggested ways in which our grand army of consecrated women workers will find opportunities for religious expression. I am anxious to point out one other way in which many of our consecrated women have expressed their sincere religious zeal. Thousands have worked as Sunday-

school teachers. They have given consecrated and able service. Thousands will continue to respond to this tremendous challenge. The church schools of the future will need a great army of noble men and women who will train themselves for the devoted task. There is before each one a wonderful opportunity to participate and rejoice in the onward march of this church.

Write the Department of Religious Education, The Auditorium, Independence, for advice about your problems. We stand ready to help. Our motto is sympathetic and cooperative service.

For THE DEPARTMENT OF RELIGIOUS

EDUCATION,

By John Blackmore, Supervisor of Adult Division.

## Officers and Ministers 1930-1932

### Appointments

The following is a complete list of appointments for the biennial period ending April 6, 1932, as approved by General Conference, with some additional appointments and changes authorized by the post-conference council of First Presidency, Quorum of Twelve, and Presiding Bishopric:

#### First Presidency

Frederick M. Smith, President.  
Elbert A. Smith, Associate President.  
Floyd M. McDowell, Associate President.

#### Quorum of Twelve

##### General Missionary Supervisors

J. A. Gillen in charge of Arkansas, Louisiana, Texas, Mississippi, Alabama, North Carolina, South Carolina, Virginia, Kentucky, Tennessee, and Florida.

J. F. Curtis and M. A. McConley in charge of California, Oregon, Washington, Nevada, Utah, Idaho, Montana, Arizona, British Columbia, Alberta, Saskatchewan, Manitoba, and Wyoming.

P. M. Hanson in charge of European Mission.

C. F. Ellis in charge of Ohio, West Virginia, Western Pennsylvania, Southern Indiana, Chatham and London Districts in Ontario.

R. S. Budd in charge of Eastern Mission, Toronto and Owen Sound Districts in Ontario.

E. J. Gleazer in charge of Colorado, Oklahoma, Kansas, and Nebraska.

F. H. Edwards and J. F. Garver in charge of Missouri, Iowa, Illinois, Minnesota, North Dakota, and South Dakota.

D. T. Williams in charge of Wisconsin, Michigan, and Northern Indiana.

*Presiding Bishopric:* A. Carmichael, Presiding Bishop. M. H. Siegfried, Associate Presiding Bishop. J. A. Becker, Associate Presiding Bishop.

*Presiding Patriarch:* Frederick A. Smith.

*Directors of Religious Education:* C. B. Woodstock, John Blackmore, and E. E. Closson.

*Church Historian:* S. A. Burgess.

*Assistant Church Historian:* A. B. Phillips.

*General Church Librarian:* Blanche R. Farrar.

*Director of Publicity:* John A. Gardner.

*Church Statistician:* Carroll L. Olson.

*Church Architect:* Henry C. Smith.

*General Church Auditor:* Amos E. Allen.

*Director of Social Service:* M. A. Etzenhouser.

*Director of Music:* A. N. Hoxie.

*Director Radio Programs:* Evan Fry.

*General Church Physician:* A. W. Teel.

*Assistant General Church Physician:* Charles F. Grabske.

*General Church Secretary:* I. A. Smith.

### Missionaries and Ministers

Allen, Amos, Holden Stake. L. and Bp.  
Anderson, P. T., Denmark. M.  
Andrews, Alma, Spokane District. M.  
Aririma, A. Natua, Society Islands Mission. M.  
Bailey, J. W. A., Central Texas. M.  
Baldwin, Richard, Portland, Spokane, and Seattle and British Columbia Districts. Pat.  
Ballard, S. W., Society Islands Mission. M.  
Baker, A. M., Arkansas and Louisiana. M.  
Barmore, A. C., Eastern Michigan, Port Huron objective. L. and M.  
Bath, William, Central Oklahoma. M.  
Berve, Amos, Southern Wisconsin. L.  
Bevan, F. C., Nauvoo District. M.  
Bishop, J. E., Kirtland District. L.  
Booker, N. L., Western Colorado. M.  
Boos, A. E., Detroit District. M.  
Bowerman, E. L., Northern Saskatchewan. M.  
Bronson, Eli, Southern California, Los Angeles objective. L. and M.  
Brown, B. E., Saint Louis District. L.  
Burnett, Milo, Far West Stake. Bp.  
Burt, G. E., Southeastern Mission, Mobile objective. M.  
Burt, E. N., Western Michigan. M.  
Carr, T. M., Pittsburgh District. L.  
Case, Hubert, Detroit District, Detroit objective. M.  
Chase, A. M., Nauvoo District, Fort Madison and Montrose objectives. L.  
Christy, Ward L., Northern Saskatchewan. M.  
Clark, T. L., Detroit District, Flint objective. L. and M.  
Cooper, J. L., Kirtland District, Kirtland objective. L.  
Corbett, A. J., Southern New South Wales, Australia. L. and M.  
Cornish, J. C., Victoria, Australia. M.  
Crownover, E. E., Des Moines District. M.  
Curtis, E. A., Temporarily released.  
D'Arcy, O. L., Southern Nebraska. M.  
Darnell, E. P., Northern California, Sacramento objective. M.  
Davey, R. E., Northeastern Illinois. M.  
Davies, C. A., South Australia. M.  
Davies, E. H., West Australia. M.  
Davies, Fred, British Isles. M.  
Davis, E. A., Florida. M.  
Davis, E. R., Rock Island District. L.  
Davis, Glenn, Alabama District. M.  
Davis, J. W., Holden Stake. M.  
Dayton, H. A., Owen Sound District. M.  
Doty, B. H., Toronto District. M.  
Dowker, D. E., Southern New England, Boston objective. L.  
Dutton, J. O., Southern Indiana. M.  
Eastwood, G. W., Independence, Missouri. Bp.  
Edstrom, C. A., Saint Louis District, Saint Louis objective. L.  
Edwards, J. C., Eastern Maine. M.  
Eliason, E. E., Alberta District. M.  
Eliason, W. H., Holden Stake. L.  
Elliott, T. J., New York and Philadelphia District, Brooklyn objective. L.  
Farthing, R. J., Society Islands Mission.  
Farrow, Percy E., Kirtland District. L. and M.  
Flegg, W. I., London, Ontario. M.  
Fry, Charles, Des Moines and Nauvoo Districts. Bp.  
Fry, M. K., Western Iowa. M.

(Continued on page 573.)



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Clean-up Time

By Myron A. McConley

#### *Spring House Cleaning*

In most homes house cleaning is at least an annual affair, though in some homes it comes much oftener. It seems that "house moss" just accumulates. Dust permeates the very fabric of the window curtains and draperies. The woodwork and walls get a smoky, sooty surface from the furnace and the gas range. The light fixtures take on a somber hue. The window glass becomes semi-opaque. And finally it is time for a general house cleaning, from cellar to garret.

In the olden days this involved beating the carpets. Who of us men-folks can not recall those "good old times"? But now, with our vacuum cleaners, electric washing machines, etc., the occasion is less strenuous, and let us hope more efficient.

I want you to know I am in favor of house cleaning. (Most men-folks are, though sometimes their equanimity is upset in the process.) For surely cleanliness is next to godliness. Zion can not become a reality among a people whose homes are unclean. If Zion is to be the light of the world, her homes must be exemplary in their cleanliness and order.

I trust the day will come when our people shall have mounted that plane of living where every home in the church is a place where cleanliness and order reign and the laws of sanitation and health are understood and observed.

#### *The Yards, Too*

Civic pride should prompt us to desire to have beautiful home surroundings. Nothing contributes to the beauty of a neighborhood more than clean, orderly yards, with well-kept lawns, ornamental shrubbery, stately shade trees, and well-selected flower beds.

Most cities and towns have an annual clean-up day, when all the stray tin cans and other rubbish are corralled and carted off to the city dump. In our larger cities this sort of cleanliness is almost compulsory. But in the smaller towns and cities it is largely a matter of individual taste.

Every Latter Day Saint home should be one where the love of God is reflected in an honest effort to beautify the surroundings and make them

in keeping with the ideals of the gospel of Christ. Lamoni and Independence and every other Latter Day Saint community should be leaders in this direction.

Let us give more consideration to our home surroundings. A home owner seems naturally to take more interest in this than those who are renting. But even as renters, we can do much to create more beautiful surroundings. To those living in places where the ground is available, let me suggest that flowers are inexpensive. Their cultivation not only makes the neighborhood more attractive, but it reacts in beautifying the souls of those who care for them. On Sundays they can be used to decorate your church, making it more homelike and attractive. And they can then find their way through orderly distribution into the homes of the sick and the shut-ins.

Room for much development lies in this field.

#### *More Important Work Follows*

When we get the interior of our house with all its furnishings spick and span—rugs vacuumed, curtains laundered, walls, woodwork, and light fixtures cleaned, winter blankets laundered and packed in moth balls, windows washed, etc., we have done a commendable piece of work.

This is a stimulus to clean up the yard. In fact, the very air of spring seems to invite it. And when it is done we feel better.

But with these tasks finished, is our work complete? I think not. The task is just begun. For, having created clean and attractive exterior surroundings, the road is now open for cleaning up "our inner selves." For there are times when our souls, like the homes we live in, need a genuine overhauling and cleansing.

The atmosphere of selfishness and greed and lust, and the mad rush after pleasure and material things, is bound to affect us, and to a degree we become contaminated. Some need it more than others, but we can all profit by a good spiritual vacuuming.

We need to pause, and withdraw from worldly activities long enough to meditate and survey and evaluate our actual condition. The following questions are suggested as pertinent:

Just where do we stand on the great moral questions of the day?

Are our habits such as are conducive to godliness?

Are our attitudes correct and Christlike?

Are our thoughts clean and wholesome?

Is our reading matter educational and such as will provide a reservoir of useful knowledge?

Is our leisure time wisely used?

Are our means of recreation selected with care?

Is our church attendance what it ought to be?

Do we actually take part as we should when we do attend church?

Are we really industrious?

Are we thrifty?

Are we doing our share to bear the financial burden of the church?

Are we giving God and the church the best we have?

Are we really making spiritual growth?

To answer these questions honestly, and frankly face the situation, resolved to make such adjustments as the needs may require, will do us all good.

#### *A Great Work Ahead*

The work yet lying before this church unaccomplished is very important. It challenges the best we have. To engage therein should be considered not only a duty, but a privilege. No greater honor can come to mankind than to be "colaborers together with God."

The Zionie goal will not be achieved in a day. Many difficult problems must be solved. Trying obstacles will arise, but to be overcome. Faith and courage and perseverance, and above all much genuine work will be needed to build Zion.

We believe as a result of the Centennial Conference that thousands of our people have returned to their homes with their faith renewed, their vision enlarged, their zeal rekindled, and a determination to reconsecrate and rededicate their lives to God's service.

#### *Success Is Assured*

We are fully persuaded that God will finish that which he has begun. Right will eventually overcome wrong, truth will triumph, justice and equity will prevail.

But who will be those who shall enjoy this wonderful condition?

We make bold to predict that only those will stand and remain faithful who are closely in touch with God. Without God's power to save, permeating our individual lives, we can not succeed. With his help and under his guidance, we can not fail.

#### *Maintaining Contact with God*

Without earnest prayer, contact with God is not maintained. The necessity for prayer and the power that comes therefrom can not be overemphasized.

Secret prayer, where you can honestly canvass the situation between yourself and God, cleanses the spirit and clears the vision and balances the judgment. It steels the courage to the point of honest

confession for wrongs committed and makes possible an adjustment.

Family prayer, where the family altar is maintained, meets a human need for which there is no substitute. In entering the second century of our history, it becomes the bounden duty of every Latter Day Saint to set his house in order.

When these two important steps have been negotiated, I recommend the next logical step as "community prayer." Attend and help to develop and encourage the weekly prayer meeting in your branch. Take your part as opportunity may permit or necessity require. It will cleanse your soul in that it will put you in touch with the Spirit of the living God.

#### *The Plan Is Guaranteed*

When contact with God is maintained through prayer and right living, life takes on a different tone. The sun shines brighter, the grass looks greener, the flowers are more beautiful, the birds sing more sweetly, and you partake of that "more abundant life" which Christ came to give.

Then the other meetings in your branch will have an added attraction. The Sunday school will be interesting, the Department of Recreation and Expression will claim your attention, the sermons will seem to have livened up and be inspiring, the church music will sound better, and even the old church building itself will mean more to you.

Yes, fellow laborers, clean-up time is here. May we be able to qualify so that we may be worthy the name we bear—Saints in very deed.

## Joseph Smith, the Lord's Servant.—Number 2

*By Hyrum O. Smith*

#### *God's Estimate of the Man*

But let us see what God's estimate of the man is. Joseph Smith's mission and work were so important that, as early as the days of Joseph of Egypt, if the Inspired Version of the *Bible* is to be credited, he was spoken of in the following language:

A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of thy loins. Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren; and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him. And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; and he shall be called

Moses. And by this name he shall know that he is of thy house.—*Genesis 50: 26-29.*

All classes of Latter Day Saints recognize that Joseph Smith is the one mentioned in this prophecy, and he is known as "The Choice Seer" by all. It may be urged that this was only another attempt to exalt himself, but almost the same language is found in the *Book of Mormon*. Will those who now claim that he was a weakling, departing from the faith he himself was made an instrument in the hands of God in establishing, say that he falsified the record of the prophecy as found in the *Book of Mormon*, as they claim that he was false to his own revelations, changing them to suit his convenience? The *Book of Mormon* statement is a little more brief than that which is found in what we have already quoted, but this book corroborates the other in the essential facts. Joseph Smith was to be a choice seer; he was to be like unto Moses; he was to be great in the sight of God. And I can certainly commend the declaration of Paul when he says: "Let God be true, but every man a liar."

The writer has had exceptional opportunities to examine into the evidence connecting Joseph Smith with the nefarious practices of which he is accused, and finds nothing that can be called conclusive evidence of his participation. Furthermore, in standing in defense of his character, and his claims to be a prophet of God, I have had exceptional liberty, and the Spirit of God has borne testimony to his calling in an unmistakable manner. I am, therefore, prepared to say that I thoroughly believe that he continued to be true to his calling as a prophet of God, and that when leaving Nauvoo on that fateful day, knowing full well that he was going to his death, he told the truth when he said:

I am going like a lamb to the slaughter; but I am calm as the summer's morning; I have a conscience void of offense, toward God, and toward all men—I shall die innocent, and it shall yet be said of me, He was murdered in cold blood.

Certainly those who traduce the character of Joseph Smith can not be the ones who were appointed to be his successors; for his successors were to honor him, teaching the revelations that he gave to the world as the word of God, and carrying on the work that he began to a successful conclusion.

#### *The Son of the Prophet*

The moment we begin to contemplate the claims of the son of the prophet the scene changes. His is not a destructive, but a constructive campaign. He does not build his claim to the right of succession on the downfall of another, and that other a "choice seer." He does not try to drag in the dust the name of God's chosen instrument in restoring the gospel to earth. He remembered the prediction

made to his father many years before, where it is declared: "For thus saith the Lord God, Him have I inspired to move the cause of Zion in mighty power for good." (Doctrine and Covenants 19: 2.) He was not ready to join hands with the enemies of this latter-day work, but began, just as his father had predicted that he would, to plead the cause of injured innocence, and declared his intention so to live and so to teach that the stigma attaching to the name *Latter Day Saint* should be removed; and he lived to see the glorious results of his labors. Honored and respected by his neighbors and fellow laborers inside and outside the church, he has gone to his reward.

In 1868 he summarizes that which I have already presented in regard to the blessing of leadership pronounced upon his head by his father.

In Liberty Jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head, by lips tainted by dungeon damps, and by the Spirit confirmed by attesting witnesses.

This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

The blessing that marked Moses as the deliverer from Egyptian bondage, was not that which Jethro pronounced upon his head.

Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage.—*Saints' Herald*, vol. 14, p. 105.

#### *A Period of Preparation*

Naturally one so young as was the Prophet's son at the time of the reception of this blessing, could not or would not fully understand its meaning and its importance. But as the years went by, it would be constantly recurring to his mind, and there would be hours of serious thought as to its meaning. The event was too indelibly impressed upon his mind to be forgotten, and God would not let him forget it. God's servant, his accredited prophet, had said that he was to be his successor in the prophetic office in his church. Under the blaze of inspiration this prophet had declared that his posterity would plead the cause of injured innocence, and his word had gone forth and must be fulfilled. He had spoken in the name of the Lord, and being a true prophet it must follow and come to pass. Thus began the period of preparation. Let us study that period as given in the language of the one who had thus been called. It is interesting to note the period when he began a serious consideration of what his life's work would be. In the following, written by his own hand, he places the beginning in 1853. He was born in 1832, so he would be in his twenty-first year,

just arriving at his majority, an appropriate time to begin to consider his life's work. Let us listen to the story as he tells us, keeping in mind the year, 1853.

It was during this summer and fall that I had the first serious impressions concerning my connection with the work of my father. That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake Church, and could not then give my sanction to things there; my prejudices were against them. In the summer and fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and awoke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him? While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, court-houses, courts, and assemblies of men all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle, and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view. I remarked to him standing by me, "This must be the country of a happy people!" To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw, or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length pre-

pared to answer when the opportunity for the choice should be given.—*History of the Church, vol. 3, pp. 254, 255.*

### *Young Joseph's Claims Recognized by Many*

If the young prophet had been inclined to forget his prophetic appointment, forces outside of himself were at work to bring this appointment constantly to his mind. There is no question, there can not be any question, but what the idea generally prevailed that "Young Joseph," as he was familiarly called, was the one to take his father's place at the head of the church. By reading subsequent history it develops that this young lad, but twelve years of age, had his backers for the presidency as early as August 8, 1844, although those who had control of the printing establishments of the church carefully kept all reference to it out of the record. The evidence of the fact is found in a letter written by James Blakeslee, a then prominent member of the church, as well as of the priesthood, and dated August 16, just eight days after the meeting at Nauvoo in which the rights of different persons to the presidency were discussed. In this letter the following is found:

But alas, what a change one year has made. Even the space of about one year, or a little more, has successfully introduced into the Church of Jesus Christ of Latter Day Saints, a sufficient amount of false doctrine, to deceive and lead away nearly all the church at Nauvoo, while the Prophet and Patriarch of the Church have been barbarously murdered by the hand of a gang of demons in human shape. Thus you see, sir, that the church is left without an earthly head, unless the promise of the Lord shall be fulfilled, which saith, that if he removed Joseph, he would appoint another in his stead. But as this has not yet been done, what is the church to do? Now, sir, if I have been correctly informed, some of the members of the church at Nauvoo, want Stephen Markham for their head, and others Sidney Rigdon, and others President Marks, and others little Joseph, and others B. Young, and some others P. P. Pratt, and if they all have their choice, we shall soon have a multiplicity of Churches of Latter Day Saints.—*True Succession in Church Presidency, p. 180.*

We are not, however, obliged to depend upon private letters for evidence to show that Young Joseph's claims to the presidency of the church were early advocated, for notwithstanding the evident censorship that was exercised to keep evidence of this fact from the people, there was a letter published from the pen of one James Kay, written from Saint Louis, Missouri, and dated November 22, 1845, which contains the evidence that there was a movement on foot to give Young Joseph his rights. An extract from this letter reads as follows:

Doubtless you will have heard of William Smith's apostasy. He is endeavoring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the Twelve as an unauthorized, tyrannical, abominable, blood-thirsty set of scoundrels. I suppose you have his pamphlet. I did think to send one the day he landed here, but felt in-

clined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He contends the church is disorganized, having no head; that the Twelve are not, nor never were, ordained to be head of the church; that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of the church, etc. G. J. Adams is William's right hand man, and comes out as little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the *Book of Doctrine and Covenants*, *Book of Mormon*, and *New Testament*. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon Throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party.—*Millennial Star*, vol. 7, p. 134.

### Waiting for the Young Man

The careful and unprejudiced reader of history will be confronted with the undeniable fact that very few of those who aspired to be leaders of the church at the death of Joseph Smith, claimed that right unqualifiedly, but asked the church to recognize them as "guardians." They were impressed with the fact that Joseph Smith's posterity had the legal right to the presidency, but recognized that there was an interim between the death of the Prophet and the time when his oldest son would be of age to take the burden and responsibility of presiding over the church. Hence we find Sidney Rigdon asking only to be recognized as the guardian of the church. Even the Twelve, at first, asked to be recognized in the natural and lawful rights as chief in authority in the absence of the president, the law making it their duty to regulate the affairs of the church in all the world. After the church had sustained them in this right, they gradually claimed more and more until they aspired to the presidency.

One of the witnesses in the late Temple Lot Suit, John H. Carter, of near Provo City, Utah, testified that he was present on the occasion when Joseph Smith pointed to his son, Young Joseph, and said, "There is the successor," "There is your leader," also testified that:

It was the understanding of the people generally, of the church as far as I know; all understood it from that day on that when the boy Joseph came of age he would take the lead in the church and be its head. There were a great many people who believed that, and moreover, President Young preached it himself for sometime after he came into the valley. That was the belief of hundreds and thousands, was the belief then, and is the belief now.

I have always believed that ever since I heard Joseph say the words I have stated, ever since I saw his father point him out; and I believe it today just as strongly as I ever did, and it was under that belief that I have followed President Young west with the branch of the church now known as the Salt Lake branch. That was the teaching and the ideas held out by the officers and elders, including Brigham Young and other prominent elders of the church, who

afterwards came west and located here at Salt Lake City; and it was the teaching in Utah Territory for several years after the death of Joseph Smith. Here in Salt Lake City they publicly taught and held out the idea to the members of the church that Joseph Smith the son of Joseph Smith, jr., would eventually be the president of the church.—*Plaintiff's Abstract*, pp. 180, 181.

The attitude of Brigham Young as shown by the testimony of Mr. Carter, was the universal attitude of others who claimed to be leaders. They seemed to cater to the opinion that they found prevailing among the membership, and held out to those to whom they appealed for a following that when Young Joseph was of age the reins of government would be turned over to him. Notwithstanding the fact that James J. Strang claimed to have a letter of appointment from Joseph Smith, directing him to assume the leadership of the church, yet in a conference of his faction held at Voree, Wisconsin, April, 1849, the following resolution was unanimously adopted:

That we give our prayers daily for Joseph, the son of Joseph, that he may be raised up of God to fill the station to which he has been called by prophecy.—*Gospel Herald*, vol. 4, p. 16.

Lyman Wight claims that Joseph Smith made special provision for the welfare of the church to cover the interim between his death and the coming to proper age of his son. He says a council of fifty composed of men from the leading quorums of the church was organized, and upon them was placed the solemn duty of directing the affairs of the church during this period. Speaking of what, in his estimation, should have been the procedure, he says:

The fifties assembled should have called on all the authorities of the church down to the lay members from all the face of the earth, as much as was convenient, and after having taken sweet counsel together, in prayer and supplication before God, acknowledged our sins and transgressions which had caused our head to be taken from our midst; and then have called on young Joseph, and held him up before the congregation of Israel to take his father's place in the flesh.—*Church History*, vol. 2, p. 791.

So strong was this doctrine of lineal priesthood impressed upon the minds of those who had embraced this movement, that constant pressure was brought to bear upon Emma Smith, the Prophet's wife, by those who would be leaders, one faction going so far as to promise her all manner of riches and honors if she would remove with her family to Utah, and threatening her with all manner of evil if she refused. But Emma Smith could not be bribed or coerced into doing what she knew was evil, and she remained faithful to ideals and doctrines taught by her martyred husband, and trusted God to work out the destinies of those to whom the priesthood rightfully belonged.

(To be continued.)

## The Church in Germany

A sermon by C. F. Greene, April 19, 1930,  
at the Centennial Conference. Reported by  
Mrs. A. Morgan,

*My dear brothers and sisters:* Although I do not speak so plain as you speak, and speak all the time in the German language and it will be hard to express myself, yet I believe the Almighty God to whom we have prayed will help me to speak your language.

Before I came in this church I was a Utah elder. I lived a long time in Salt Lake City. Converted into the church in Germany, on account of two tracts that were written; one against this church from the Utah Church, and the other one from this church against that church. Both were given into my hands. I was going through Salt Lake to Germany. I read those two tracts when I found time and discovered that the tract I got from this church was correct. I saw that that tract which was made by the Utah Church got around the Scriptures. They explained the Scriptures out of the writer's own mind, and this church left the Scriptures as they were, and explained scripture as it was. That makes me open mine eyes.

I got on my knees and prayed to the Lord and cried, "Here I have two churches! Which is your church, O Lord?" A new life was given me; a new mind. I went home, read the tracts again, and that time it was so clear that I could distinguish it as readily as I tell you from me.

The next Sunday I stood before the Utah people. I had to preach, and I told them, "I have for you this morning a new message. I don't know what you do this morning with me. I will preach the gospel right, as it is in these three books that the Lord has given us."

I got about half of that people on my side. The others were against me.

I wrote to Joseph Smith just as soon as I was converted. It was in the time he lived, 1912; I wrote him about a mission. I told him, "I am converted myself and I want a man to baptize me." F. M. Smith wrote to me that we have a missionary in Berlin. He would send him to me. He came, and in two days he baptized me. When I got a few branches ready I see a great war that would come over Germany and over the nation. I told to mine people, "I go to America; you got a hot time, and I like to go." Nine months after I left Germany and came here to this place, Independence, the war broke out—and I was saved. Just as soon as the war was over, the church sent me back again to Germany. And I preached the gospel and I have

preached the gospel to this church there. We have about ten branches in Germany.

In Germany they are much different than you are. And when we send members over from Germany, you must, as Americans, try to hold them in the church. Take these German people as they are, not as you want them, and you hold them. In these circumstances I must work in Germany, too. I have learned your spirit in America. I was a long time here. I have worked in various ways to get the people—to draw them into the kingdom of God. I am a man who has faith in God who made heaven and earth. I believe in Jesus Christ. I went to Graceland College to learn this language in a short time.

I would like to give a little bit of scripture before my time is gone. You know, you have heard this time from the missionary about the mission, and I would like to stop a little bit and go into the scripture, too. We have one place in the Prophet Isaiah, I believe it is the 53d chapter. There is a wonderful thing there. I think it is the first verse: "Who hath believed our report; and to whom is the arm of the Lord revealed?" You know that this prophet lived six hundred years before Christ was born. He said that when Jesus would come on this earth, they would not accept him. He saw in spirit that they killed him. He saw that the apostles would be killed. He saw that the branches would die in the wilderness, and he cried, Who will believe the report that we give them? I want this morning to give you my testimony that you are the people that believe this report in these days.

Let me speak just a little bit from the Prophet Isaiah about Joseph Smith in the time that we live. I want just to read a little bit in Isaiah, chapter 28, and the 9th verse. There is the answer given: "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" The answer from heaven is, "Them that are weaned from the milk, and drawn from the breasts." The German people ask me, "Can you explain out of the *Bible* that this church has to come?" The Lord tells us that in the last days a boy that is not long weaned from the breast of the mother—that the Lord will give him the knowledge of this doctrine in the last day. And I believe, and I believe you believe, too, that this Joseph Smith was that man. He was weaned from the breast of the mother thirteen years, and when he was fifteen, the Lord spoke to him. He did not know about the *Bible*. He did not know the mind of the Lord. But he was taught, and from this teaching it comes to us, and we go out to preach the gospel to all the nations. And I would be proud of that, that we are the people to proclaim the gospel

of Jesus Christ in its clearness. And we go out to do what we can, so far as the Lord will help us.

I think I will have to read this now. I want to get some other place. We find that in the *Doctrine and Covenants*, chapter 9, verse 3: "Thou shalt preach the fullness of mine gospel, which I have sent forth in these last days. The covenant which I have sent forth to recover my people, which are of the house of Israel." We see here in this place that the Lord has in mind in the last days a people that comes out of the house of Israel, to be workers.

Since I came to Independence, I have heard many things. Many have tried to convert me in the other way. The Lord has told in the *Doctrine and Covenants*, "As I have made a covenant with Abraham, so make I a covenant with you (Joseph Smith). In thee and in thy seed shall the earth be blessed." Now, I don't care who may come to me. The first thing I ask of him is "Are you the boy from Joseph Smith?" "No." "Get behind me." The other comes and says: "Here, you have sinned; the Lord has cast you away. Come to me; we are all right." "Are you the boy from Joseph Smith and his boy's son?" "No." "Please get behind me. You are of the Devil."

Let me, if you please, read here for you a testimony. I need not to preach the gospel. You hear it all the time. I give you just a few testimonies of the Scriptures that you know. I can not explain this so very clear, but if you understood German I could make it very clear. We would have a fine time, and we would have an understanding how the German people get the gospel as it is written.

The Lord told me, When you stand before the people and present the *Bible*, the *Book of Mormon*, and the *Doctrine and Covenants*, there is no people to put you down. I believe it. I feel glad to testify from these three books, and I will not be ashamed. But let me just read a few words. We find them in Isaiah 59: 20, 21:

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

He means here Joseph Smith, and you read the whole chapter and you find it out. I understand in the *Bible* that Joseph Smith—his son is his child, and the *Bible* says, "and his child's child." So Frederick M. Smith is his child's child. When you are not that seed you can do nothing with me.

May the Lord help us that we as a people may stay together. Have one mind; have one heart. You know that the Lord said, When you are not

one you are not mine, and it is necessary that we believe that what God has said and revealed in these last days is true; he will bless us, and it shall not be a long time the temple will be built. The church in heaven will be connected with us on this earth, and you shall see the Redeemer with your own eyes, that he still lives in heaven and comes to you; and this is the right place.

We Germans believe that this place is holy, made of God, and Joseph Smith and his father have blessed this place where we are come. I believe it for myself, and when I get off the ship at New York and touch my foot on American soil I pray to the Lord, Make me worthy to walk here in this land that thou hast given thy people in these last days.

May the Lord bless us.

## The Church in Holland

*A sermon by Frank Veenstra, of Independence, Missouri, missionary to Holland, delivered at Centennial Conference, April 19, 1930. Reported by Mrs. A. Morgan.*

It is asked of me to speak about the church in Holland. We know God is not a respecter of persons, because, when Jesus was on this earth with his disciples, he said to them, "Go ye, and teach all nations." I am glad that I am born in this dispensation of time; that the glorious gospel of the Son of Man is born again on earth, or reestablished on earth. I am very proud of it.

The first missionary sent to Holland, according to the *Instructor*, from Gomer Griffiths, was in 1869; but we have no statement of what he has done. I believe he did not accomplish much under such circumstances as he found. So that was the first missionary. In the year 1920, in January, President F. M. Smith and T. W. Williams came to Holland to visit the city of Rotterdam. We then had one member in Holland, a man by the name of Graven. He was a member of the Utah Church. I was converted to the Reorganized Church, and I came in contact with Brother Graven; Brother R. L. Fulk baptized him in Utah. So F. M. Smith and T. W. Williams came to Brother Graven, and these men had the opportunity to baptize two of the boys of Brother Graven. We had three members in Skedam. Later on, a little stream came across in the year 1922 out of the great river of truth. They came with the steamer, the *Reindam*. In the year 1923 we landed, on the second day of January. That same month we did hold our first sacrament service in Skedam with five in number. But let me tell you, my friends, my brethren and sisters, the Lord was with us. He

spoke to us and said, The work in Holland will prosper! The work shall go on!

That same year I and Brother Postma were sent to Holland. You may say we were almost the first missionaries who went to Holland. That year we baptized seventeen members out of the Utah Church and two out of the Dutch Reformed Church. In the year 1924 Brother Curtis and Brother Hanson came to Rotterdam and organized a branch. They ordained some brothers as elders.

In the year 1925 Sister Veenstra and I went together. That year we baptized several others. God had said the work should prosper in Holland, and God, my dear friends, is a true maker of his word. I assure you, as true as I am standing before you this morning, he has promised us again and again. That same year a Brother and Sister Egan were there as missionaries. They helped along.

I can not help but tell you of the great goodness of the almighty God, what he has done for us, for the church in Holland. We are blessed in many ways. Jesus said they should lay hands on the sick, and they should recover. We had a dear sister in Rotterdam. She was in the hospital-sanitarium; she was awfully sick; she laid at the door of death. No help. Doctors could not help her any more. She was sent home. No cure for the dear one. Our dear sister must have died. She received the gospel of the Son of Man, and she had faith in God, and so we had. This dear sister was administered to, and she was healed. She was healed! She is a woman who can do her daily task again. Oh, don't you know, she appreciates it, too? She is a worker for God. I sometimes think, Do we appreciate enough the great and marvelous work we are engaged in? Are we sincere enough? I hope we are. A few evenings ago Brother Baldwin spoke on that line.

We had another dear sister there. She had to go through an operation. Brother Baldwin came to me from England. He arrived at Rotterdam, and that sister came to me and said, "Brother Veenstra, I have to be operated on." I said, "You have to?" "Yes," she said, "I have been to the doctor today, and he says there is no other cure for me than to be operated on." Well, this dear one had faith in the Almighty God, friends. We administered to her. Two days after that she went to the doctor to be examined again, and the doctor said, "What has happened? There is nothing wrong with you any more." Oh, my friends, haven't we got something to be proud of? Oh, I wish that we all would more and more appreciate the great work that we are engaged in.

Let me say here, we have been a long time renting halls and places in which to gather. We have not the opportunity you folks have here. On Wednes-

day evening we had our little prayer service in the hall.

There was a sister who had five cancers in her mouth: Sister Garth. It is your sister and my sister in the bonds of the gospel of Jesus Christ. At that time she was not a member of the church, my friends; but she asked us, "Can I be administered to?" I believe God is the same yesterday, today, and forever. If he ever did heal the sick and send his representatives out, he can do it today. Oh, my friends, I can tell you and testify to God that next morning this dear sister was healed. She had been to all doctors she could get in this great city of Rotterdam. Well, well! Haven't we got something to be proud of? Something to live for, my friends?

At that time we had rented a hall, and we had to pay two dollars every service we held; and we held, generally, three services. That was \$6 rental in one day. This lady—her husband told us—do you know what he said? He said we ought to have our own hall, our own service, our own music, etc. This man bought us new chairs, and he bought us something to go on, and we was released from this big burden. Does not the Lord work wonderfully for his children?

I am going to tell you one instance more, and then I have to quit, because I do not want to rob my brother of the time. He has been years in Germany. You were here a little bit ago. One of our speakers here on the stand mentioned he did not like to talk too long along that line. But I am impressed to speak along this line, on account of the goodness that God has manifested to the church in Holland. We had one little bit of a tot. She was maybe two or three years of age. Her name was Kommertje ver Haagen. Well, that little tot was born almost paralyzed and was grown up that way. She did not know that she had feet just like mine, but they were hanging on her body, my friends. Today, through the administration of God and his servants, this little one walks just as good as one of us. Glory to God for his great kindness in the work where we are engaged. Praise God from whom all blessings flow!

We have in Rotterdam now a branch of about one hundred and fifty members. Maybe a few more. I will not say exactly, but we have a branch now in Rotterdam of about one hundred and fifty. This branch is organized; we have an elder, and other officers; it is pretty well organized. I said to Brother Hanson once, "I am impressed to go to Friesland," which is about one hundred and twenty miles from Rotterdam. So I was working in Friesland last summer—Sister Veenstra and I. I says, "Sister Veenstra, do you know what we have to do now?" She said, "No." She knows I don't care where we



go, I am not afraid to say so. I said, "I want to hold open-air services." "What do I have to do?" she said. She is proud; my wife, you know. I said, "You are going to sing with me." "On the streets?" she says. I said, "Yes." "Oh, I feel almost ashamed of standing on the street and singing, and people standing in front." "Well, it won't be very long." We were singing the songs of Zion. They did not know what we were singing. Once one of my brethren said to me, "Frank, you are all off." "That does not matter," I said; "they don't know anything about it, anyway." So Sister Veenstra and I stood there and sang and sang, and we had at last a congregation of three to four hundred around us. At that time we baptized two over there, I believe it was. This summer I had the opportunity to baptize eighteen, with the help of God. So Brother Hanson said to me, "You find a man who is qualified, who can lead this little mission." So you see we had about twenty in Friesland.

The work in Holland is prospering. The work in Holland is just like the Lord has promised us. The work should go on, and his word should be preached in all nations, and I am glad Holland is one of the nations, too.

In 1929 last year, the last sacrament service we held at Rotterdam; when the service was through we had a house full. A young man came to the stand, and he said, "Brother Veenstra, I am out of work. For two weeks now because my kidneys are so bad, the doctor has forbidden me to work, and I haven't the strength to work either." A young boy he was, intending to get married almost any time, and this sickness came on him. So he came for administration, and I could see his beautiful girl standing next to him. I went along there to administer to this my dear brother. All I could say to him was he should be healed and get well. Ah, two days after this, my friends, he came. He said, "Brother Veenstra, glory to God! I feel well!" Oh, haven't we got something to be proud of? My friends, let me tell you, we are the richest people on earth. Maybe not in moneys, but we are the richest people on earth, let me tell you, in the way of God's work. I believe I shall quit, because I will take too much time.

Join with us in sweet accord,  
To sing the praises of the Lord;  
Praise unto his holy name,  
Every heart his love proclaim.  
Sing the needs of every nation;  
Show the way unto salvation.  
Give to all this invitation  
Join the children of the Lord.

My friends, this is the last remarks I make. If you can do anything for this work, please help us. Send us help in Holland, that the church may prosper over there. I thank you.

## Preparation for Church Membership

By Cyril E. Wight

### Lesson III

#### STRUCTURE OF THE CHURCH

##### I. Introductory.

a. In our search for the church of God, we should keep in mind that there must be present that structure which will permit the performance of the functions mentioned in the previous lesson. It is the tendency of the modern religious world to minimize the importance of structure. Little emphasis is placed upon a specific type of organization. On the other hand, the church that emphasizes the necessity of a certain organization may fall into the error of thinking in terms of the machinery of organization only. We are safe when we recognize that function comes first and that organization is of importance only as it permits of the performance of function.

##### II. Need of Organization.

a. The need for organization is best illustrated by the flower. The value of the flower is measured by men in terms of its functions. Its real value to man is spiritual. This value may be summed up in two words: *Beauty* and *fragrance*. In other words, the flower functions only as it pleases the senses of man with its beauty or its fragrance. But it is dependent upon its structure for the giving of these spiritual values. Destroy the organism of the flower and you destroy its function as well. Therefore, we may argue that the functions of importance in the church are dependent upon the proper structure of the church.

##### III. Bodily Structure and Function.

a. We are indebted to the Apostle Paul for a splendid analysis of the relative value of structure and function. In the first Corinthian letter, twelfth chapter, he uses the human body as an illustration. Note verse 17: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

b. He places the emphasis upon the function by suggesting that it would be impossible of performance without the necessary structure.

c. In the human body there is a distinct structure for the performance of each of the five senses. When one of these parts is lacking, the body is crippled.

##### IV. Church Structure and Function.

a. In the previous lesson we suggested three functions as necessary for a church that is alive and

## OF GENERAL INTEREST

### "Christian" Business

Considerable significance lies in the statement made the other day before the Birmingham Pastors Union by W. D. Moore, president of the American Cast Iron Pipe Company. Mr. Moore said: "When the bankers found we were going to put the Christian religion into our business, they drew away from us, so that we had to finance our own business."

If the religion that has come from the hills of Judea to become dominant in the Western World teaches anything, it teaches honesty, fair dealing, scrupulous regard for others, unselfishness, mercy. These qualities are surely not so inconsistent with modern business practices that the open adoption of them as guiding principles of a corporation should result in the withdrawal of the banking support almost essential to commercial success in our present economic system. It would seem, moreover, that a business avowedly conducted on so high a moral and ethical plane should be accorded more generous dealing than one dominated by lower motives.

Without inquiring into the reasons behind this

in accord with scriptural emphasis. These are as follows:

1. Revelation.
2. Spreading the gospel.
3. Building men for God.

b. Let us now examine to see whether our own church is in a position to function. Note verse 28 of the above chapter: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc.

c. Now note how each of the officers set in the church is placed there for the performance of a specific function:

1. Revelation—Prophets.
2. Spreading the gospel—Apostles.
3. Building men for God—Teachers.

d. The setting aside of any of the God-ordained structure of the church makes impossible the performance of some God-ordained function.

#### V. *When Has the Church Completed Its Service?*

a. Read and study the entire 4th chapter of the Ephesian letter. Note particularly verses 11 and 12.

b. The full structure of the church can not be diminished until "we all come in the unity of the faith."

c. The church, in the words of latter-day revelation, is for the purpose of bringing "unity, sanctification, and glory."

action of bankers, the thought arises that their course might have been determined by past failures of "Christian" businesses. Too often efforts to conduct a business according to one's conception of the ideals of the Galilean have been dominated by an irrational hope that the Lord will take care of his own, and that no business run as he would run it will ever be allowed to fail.

But the Lord, it may be said without sacrilege, has too much to do to concern himself with such matters as keeping down overhead expenses, watching the profit and loss sheets, studying markets, and taking care that sound business principles are followed. Divinity does not concern itself with the mistakes made by a subordinate, chosen because he was devout in the mid-week prayer meetings. The fervor and blind faith of some so-called religious business men have injured the efforts to nail at the business masthead the flag of earnest service.

It is pleasing to note, however, that the American Cast Iron Pipe Company seems to have prospered under "Christian rule" and that now the bankers are very willing to accommodate the company. Apparently, the executives and employees of the company have, according to Mr. Moore, hit upon a method by which religious ideals can be openly and emphatically combined with conservative business practices.—*Birmingham Age-Herald, January 9, 1930.*

### Scripture in New Tongues

Two North American languages were added in 1929 to the long list of over eight hundred tongues into which the *Bible* or its parts have been translated, according to a statement by the American Bible Society. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska from a translation made by Moravian missionaries aided by a group of natives. The four gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the *Bible* has been made available for this tribe, and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.—*Record of Christian Work.*

The basis of all true friendship is one's being on good terms with oneself. Only when a person is a friend to himself is he capable of being a friend to another.—*Sarah Elizabeth Roberts.*

# NEWS AND LETTERS

## Graceland Chats

### Short-Story Contest

Every year at Graceland the students of the four literary societies participate in a short-story contest. This occurs about the middle of the school year, but the winners in the contest are not announced until sometime in May.

This year, eleven exceptionally fine stories were accepted from those submitted to the judges. Five of these stories had been written by members of the Pleiades Society, four by Niketes, and two by Kapforeans.

The Record of May 6 announced the winners and published the winning story which had been written by Gladys McKim, a member of the Pleiades Society. Second place was taken by a Nikete, Virginia Webbe; Elmer Dobbins and Elsie Andes, both Pleiades, tied for third place.

The points awarded the societies are as follows: Pleiades 30 points, Niketes 12 points, Kapforean, 12 points.

EVA WALLACE.

### Monday's Special Chapel

A special chapel, especially on Monday, is always enjoyed. It means that those terrible long class periods on Monday morning are cut ten minutes, and ten minutes is a lot—at times. Mrs. Whitney, of the Tuberculosis Association of the State of Iowa, gave a most interesting lecture. She started her talk by relating an experience, and everyone listened attentively, because it was so interestingly told. After that everyone listened to see if she would give them a little advice that would be helpful. Indeed, helpful advice was given. Mrs. Whitney complimented President Briggs on his healthful-looking group of students. She told us that it used to take two sheep at least a year to make clothing for one young lady, but now two industrious silk worms could do the work in two days. Hers was not a critical talk but a helpful one. She left a bit of advice for the resisting of diseases, and her theory seemed to be that an ounce of prevention is worth a ton of cure. She had to tell us that we must sit straight and walk straight, because she had promised never to make a speech without including that, and the advice did not come amiss. If you see any Graceland student looking as though he had a star on his chest that he does not want to let fall, you will know that he heard Mrs. Whitney's lecture and has taken seriously the advice to give his lungs plenty of room to expand.

FLORENCE ZIEGENHORN.

### Graceland's Men are Out for Track Meet

Bang! What's that noise? Oh, don't you know what that is? That's Coach Gilbert practicing the track men on starting. Were you at the Palmer-Graceland track meet last week? Wasn't that some one hundred yard dash? It surely was good to see Frank Parson beat that fast man from Palmer. And didn't it look great to see Stan Barrows going over the bar at eleven feet six inches? Palmer had a good track team, but Graceland's was too good for them. The boys did not have such good luck at Chillicothe the latter part of the week, due to injuries to two of our best runners, but they showed the Chillicothe Ducks that Graceland could still put out a good track team. We lost most of our track men last year, but Coach Gilbert always seems to get a track team from some place. The track season is at its height now. The boys go to a triangular meet at Penn this week-end. We are looking for them to "bring home the bacon."

HARL KELLEY.

### Patroness Carnival

Toot! Toot! Bang! Pop! Laughter, yelling, squealing, and almost every kind of noise imaginable blended together

in the gay time at the Patroness Carnival last Thursday night at the Coliseum. Everybody was there, from the baby in the buggy to the old gray-haired men, and all were having an equally good time seeing everything from a swimming match to the most mystic of gypsy fortune tellers. Confetti was flying right and left, and those who did not have a mouth full of it were busily engaged in consuming waffles, sausage, ice cream, candy bars, and other delicious edibles.

The college students especially appreciate the work of the Patroness women, for were it not for them we would not have many of the nice things we now have in the reception room of the new dormitory.

HAZEL VANDERWOOD.

### Hiawatha's Wedding Feast

In preparation for the final climax of a successful year, the Oratorio Society is diligently preparing a secular concert, Coleridge Taylor's cantata, "*Hiawatha's wedding feast*," based on Longfellow's poem. The beautiful music for the work appeals to every singer, and the performance promises to be an outstanding event of commencement week.

Coleridge Taylor was an English Negro who has won his greatest fame as a composer with this cantata. The crowning glory of the work is a tenor solo, "*Onaway, awake beloved*," which will be sung by Arthur Oakman. The following theme forms a setting around which the music is written:

"You shall hear how Pan-Peck-Keewis,  
How the handsome Yenadizze,  
Danced at Hiawatha's wedding;  
How the gentle Chibiabos,  
He the sweetest of musicians,  
Sang his songs of love and longing;  
How Iagoo, the great boaster,  
He the marvelous story-teller  
Told his tales of strange adventure,  
That the feast might be more joyous,  
That the time might pass more gayly,  
And the guests be more contented."

## Centennial Conference in the Society Islands

By R. J. Farthing

The 1930 annual conference of the Society Islands Mission, held at Papeete, Tahiti, April 6 to 14, was a thrilling, uplifting, and record-breaking affair, a time of immense crowds, tremendous enthusiasm, and heart-felt though restrained rejoicing in mind and spirit. Including the preliminary meetings held evenings from March 31 to April 5, the total attendance by actual count at the evening services amounted to 38,228. Only twice was attendance below the two thousand mark, and it increased rapidly to the closing evening when 5,660 people came to hear the debate between our Paia a Metuaaro and Taurarii, a representative of the French Protestant Church.

Our mission conference pavilion seats only five hundred, and five hundred more temporary seats were placed outside at right and left of the building (which has no walls and consists of posts, roof, and a platform). Thousands stood around the building for three hours at a time evening after evening without tiring, so intense was the interest. Some evenings they stood in the rain. Almost the whole population of Papeete was in attendance, there being many carloads from all the districts of Tahiti even to Tautira, seventy miles away. In addition to these there were, of course, our own people from the various branches in the Tuamotuan Archipelago.

The success of the conference is remarkable in the face of the unusual difficulties and disappointments the various branches experienced in coming (or not coming) to con-

ference. Amanu and Hao Branches had to come about the first of March to be sure of a boat for Papeete and are still here (April 28) waiting for a boat to return them. Niau Branch also came two weeks early and started for home on a vessel named *Ramona* on Saturday (April 26), but trouble with propellor rod compelled them to return in the night. This means a delay of a few more days while the boat goes into dry dock for repairs.

This has been an unusually rainy and stormy April. April weather here is usually fine. The Tubuai delegates started on March 30, their boat was delayed fourteen days by storm and headwinds; when they arrived here conference had closed. One boatload of Tikehau Saints got away to conference, but the second was held up by strong north winds that for ten days prevented the boat's coming out the channel, which faces directly north.

The Kaukura, Apataki, Arutua, and Manihi Branches had arranged with the vessel *Moana* to bring them to conference, but day after day passed, and the vessel never showed up again. They were intensely disappointed.

The conference was officially opened with a sacramental service on Sunday, April 6. Seven elders were in charge. Seven priests distributed the emblems. Seven teachers counted the number of those who partook. And seven deacons received the oblation. The first ordinance administered in the second hundred years of our church's history was the blessing of an infant in this service.

The business sessions commenced Monday at ten o'clock in the morning, Elder R. J. Farthing being chosen to preside over the conference, assisted by Elder S. W. Ballard. The chief business transacted was: Enlargement of conference pavilion ordered; levy of 25 francs per member assessed to assist children's home at Heberona; three petitions to civil authorities indorsed: One to the Governor-General asking for prohibition of sale of alcoholic beverages to natives; one to the Administrator of Tuamotus, asking for prohibition of transportation to and traffic in liquors in the islands inhabited by our people; and the third to the Mayor of Papeete, asking for the outlawing of licensed prostitution.

Ordinations approved were: three elders, two priests, three teachers, and eight deacons; also new president and counselors for the teachers' quorum as also for the second deacons' quorum. The delegates chosen for the next General Conference were: C. F. Ellis, F. M. Smith, R. J. Farthing, Aririma a Natua, A. H. Christensen, F. B. Almond, H. W. Savage, J. H. Yager, R. B. Brown, Celia Farthing, Paia a Metuaaro, J. C. May.

The Sunday school examinations, which were in the form of a contest between the various schools, resulted as follows: First place, Niau with other competing schools in the following order: Rairoa, Taronā, Makatea, Amanu, Tikehau, Manihi, Takapoto, Hao.

The Religio examinations resulted as follows: Taronā first, with Makatea a close second and the others: Tikehau, Rairoa, Manihi, Amanu, Hao, Niau.

The next mission conference will be held at Taronā, Papeete, starting April 6, 1931.

## Conference Brings Greater Vision

May 12.—The most wonderful conference of the church which marked the centennial year is just closed. While attending the conference and since, I have had a greater vision of the church than ever before, and I desire to push on with greater activity. The wonderful Auditorium filled service after service with earnest, determined, loving, thinking people; the sacramental service, April 6; the powerful and pointed address of our President at the opening session of the conference; the different classes of instruction, teaching us how to live; the oratorio; the pageant; the earnest look of the missionaries; the report of increase of baptisms; the increase of the church financially; the step toward steward-

ship; all tend toward the advancement of Zion. Upon all these we may look back and count the hardships and sacrifices made by those who pushed this work on—the Presidency, the Twelve, the missionaries, and all those who have worked so earnestly that we might have the blessing today.

In our local work in Saint Joseph, Guilford, Fortesque, and other points throughout Far West Stake, we see an increased desire to push ahead. I have also been made to realize and appreciate the work done by the local priesthood who preside over branches and groups, and those who assist, who are on the job to feed the Saints, who go day and night to administer, who sympathize with those in need both spiritually and financially, who toil ten to twelve hours every day to support their families and help support the local groups. Were it not for these the work of our missionaries would be in vain, for upon these men rests the burden of feeding the flock and keeping them in the fold. Theirs is *sacrifice* that we have overlooked; but bread cast upon the water, though tossed by many billows and dashed against many rocks, will return.

We should feel encouraged to do our part, fill our niche, and brighten the corner where we are. There is so much to do we have no time to waste over nonessentials. Give of your prayers, your talents, your brawn, your finances, and help push the great work along to the redemption of Zion. If each one does this, when the next conference rolls around we shall have made such wonderful advancement that we can see Zion come over the crest of the hill.

J. L. BEAR.

## Little Visits in Zion

I am glad to report that my companion and I are still active in the cause in which we have engaged for over three score years. Today finds us more deeply imbedded in the blessed faith than ever before because of the added testimony that comes each day.

February 22 we visited the splendid little church mission at Sugar Creek, Missouri, where we felt well in telling the small band of Saints and friends the gospel truths. Brother Slusher maintains the good work there. Elder H. V. Minton has helped them greatly by a recent series of meetings.

March 16 we were invited to Gudgell Park Branch, where we found an active, expanding congregation of workers for the Master. They are doing their share in bringing about conditions which will lead to the redemption of Zion.

In March we also visited one of the missions in Kansas City, where we were given pleasant reception. There we tried to encourage the members in the work they are undertaking.

By invitation of Elder Harold Hattey, the young leader of the flock at Blue Springs, Missouri, we went with him in his car to the neat hall where the Saints of that town worship. My companion, who accompanies me when possible, and I were heartily received by the gathering, and we rejoiced together in the gospel work as we spoke to them of God's marvelous work.

In our visits here and there in Zion and her surrounding stakes, we find a splendid spirit of peace and unity. It is perhaps more strongly noticeable now than ever before.

In our long and intimate association in and with the church, we never passed through a more harmonious and more important conference than the centennial gathering. We met many dear friends from all quarters, especially from the Pacific Coast, where we spent twenty years in service to the church. We were gladdened by the added assurance that the good work moves on apace on the Pacific coast under the care and leadership of general and local workers. This is to us evidence that the work reestablished in latter days is moving on universally. As we sit on our front porch at night, we see lights in our good Bishop's office in the Auditorium which tell us that special work is

being done in that department, also in the office where the work of religious education has its headquarters, and we are encouraged.

The afternoon service of prayer at the Stone Church on the first Sunday of the month was wisely occupied by those present. All had their faith in the gospel reconfirmed. There is room for others both at the eight o'clock service and the afternoon meeting, and all members and friends are invited to come and partake. Here is experienced the spirit of peace and good will toward all.

J. M. TERRY.

INDEPENDENCE, MISSOURI.

## Centennial Conference of Midland District, England

The 1930 conference of Midland District, British Isles, Mission, April 19, 20, and 21, was held at Sutton-in-Ashfield.

In spite of several disappointments and much bad weather, the conference was greatly enjoyed by those present. Many innovations in the matter of conference organization were successfully introduced. W. H. Greenwood of the quorum of the seventy was associated with the district presidency in charge.

Visiting Saints began to arrive at the Saints' hall during Saturday afternoon. Refreshments were at once supplied them by the catering committee of the Sutton Branch. By 6.30 o'clock a good crowd had assembled to enjoy the first session, in which members of the Recreation and Expression Department, under E. R. Chappell, of Leicester, gave an outline of Church History. This was in the form of a dialog, and all enjoyed the unusual service.

The business session followed and was noteworthy for the good spirit that prevailed. Considerable business was transacted in good fellowship and harmony. After the opening exercises, a few words of welcome were given by the district president, Joseph Holmes.

The election of district officers for the coming year resulted as follows: Elder Joseph Holmes was unanimously sustained as district president, with High Priest J. Schofield as his counselor. Sister F. Emily Norton, of Leicester, was appointed secretary. This young sister is studying stenography and secretarial work, and should prove an efficient officer. A. H. Trenam, who previously held the position, was released at his own request, and a vote of thanks was accorded to him for his past services. E. R. Chappell, of Leicester, was given the supervision of the Sunday School Department. This brother is interested in young people, and with his previous experience in this position should do good work. He was also appointed district publicity agent, subject to the approval of headquarters. Sister Annie Holmes, of Langwith, was sustained as superintendent of the Women's Department and will also have charge of the Recreation and Expression Department. She made a special appeal for the cooperation of branch presidents and their officers.

G. W. Rallings, of Sutton-in-Ashfield, was unanimously sustained treasurer, a post he has held with success for many years. He was also sustained as head of the health department.

A communication from Sheffield Branch was considered. This had reference to the alteration of district area so that Sheffield might be included in the Midland District instead of the Northern District, as at present. No action was taken upon this, pending further advice from Apostle Paul M. Hanson.

A recommendation from the district presidency that Brother E. R. Chappell be ordained a member of the Melchisedec priesthood was accepted by the conference, the church authorities having given their approval.

Branch reports showed that we are holding our own against many adverse conditions. The spiritual condition of the branches would appear to be very good, but there is not

quite the numerical increase for which we have been hoping.

The Sunday services began with a prayer session. Very few attended this session, but those who did enjoyed a goodly amount of the Spirit of the Master. It was during this service that the ordination of Elder Chappell took place, W. H. Greenwood, J. Schofield, and Joseph Holmes officiating.

Brother Greenwood was the preacher at the next session. He took the place of Brother A. T. Trapp, who was indisposed.

Brother J. A. Judd, superintendent of the British Isles Sunday School, was also unable to be present as advertised, and his place was taken by Brother Chappell. He gave an interesting talk on religious education, speaking of Grace-land College and of the bitter disappointment of having no college in England. A fine and educational meeting ended in singing hymn Number 144 in *Centennial Hymns*, and the closing prayer was by the district president.

The Fellowship Service followed at three o'clock, and the meeting was notable for the beautiful testimonies of some of the sisters.

At the evening session Brother W. H. Greenwood spoke very convincingly on "*What is the Restoration?*"

For the Sunday sessions a large public hall was rented by the district authorities. About one hundred meals were served to visitors in a very tasteful and satisfactory manner. In this respect, as in several others, the conference was much better than any other previously held in this locality. The Sutton-in-Ashfield Saints threw their homes open to visitors and spared no effort to make them comfortable and happy. Nothing was charged for sleeping accommodation. Many visitors stayed until Monday, when outstanding business was disposed of in the morning, followed by a real "laugh and grow fat" session in charge of Sister Annie Holmes of the Recreation and Expression Department.

District President Joseph Holmes is an active president. He has a right to feel proud of the progress we are making, and our next conference should see much good result from present labors. Thus ended a real centennial celebration, and all who were present went away happy and strengthened and with a greater desire to do much for the church in the future.

## Spokane Branch and District

Spokane Branch and District celebrated the centennial anniversary of the church April 6 at Spokane with a goodly number present from various parts of the district. The sacramental service at eleven o'clock was well attended, and the Spirit was present to a marked degree.

The bountiful basket lunch at noon was enjoyed by all.

A special centennial program at two o'clock was given by members from all over the district. There were songs, speeches, reminiscences, beautiful and beneficial.

Now that our delegates to General Conference are home again fired with new vision and zeal, we are receiving much help and encouragement. We hope with the help of the new missionaries to accomplish many things.

Easter was celebrated with a sunrise prayer meeting at six o'clock and a Sunday school program at ten o'clock. The children in the primary department were presented chocolate Easter eggs and cookie bunnies by their teachers.

A surprise party was given for Elder George Leach, "Grandpa," as he is known by all, on his eighty-second birthday. His long and faithful service is much appreciated by the Saints of the district.

A son was born to Mrs. Catherine Porter April 19. He will be called Francis Clark after his father, a young priest who was electrocuted in an accident last summer.

The sacramental service May 4 was very beneficial. Prayers and testimonies of the Saints showed the spirit of re-consecration and determination to move forward in the work of the new century.

## Flint, Michigan

From *Flint Tidings*

The Saints are rejoicing that Pastor Thomas L. Clarke has been returned to Flint for another eighteen months' period of service. He returns from the Centennial Conference imbued with many new ideas and methods which we hope to see put into operation to improve our services and make our local organization more efficient.

May 11 will be observed by all Christian denominations as Mother's Day. Preparation is being made to observe the day in our churches with a dramatic presentation in the morning and an appropriate sermon in the evening.

The morning of May 18 there will be conducted at the Newall Street Church a service for the blessing of babies. Much attention is being given to make this service beautiful and impressive. Parents having babies or small children to receive the ordinance of blessing are notifying the pastor.

Historical programs and plays are presented at both churches the last Sunday evening of each month. Those who wish to be assured of a good seat are forming the habit of coming early, as the churches are always taxed to capacity for these events.

The group birthday party for those born in the month of May will be given Monday evening, May 19.

Sunday morning, May 25, a service in memory of the members and friends of the church who have passed to their reward during the past year will be held at the Newall Street Church. Following are the names of those for whom the service will be held: Gerald Woodin, age 19 years; died October 27, 1929. Mrs. Elizabeth A. Pohly, age 70; died April 5, 1930. Sheldon H. Graves, age 73; died February 27, 1930. Mrs. Phebe Nephew, age 70; died February 2, 1930. John McNeal, age 70; died December 31, 1929. Joel Degeer, age 75; died October 29, 1929. Henry Waters, age 82; died August 29, 1929. Mrs. Anna Fisher, age 64; died July 30, 1929. Robert N. Jubenville, age 1 year; died March 20, 1930. Erskine Farris, age 35; died February 22, 1930. Raymond W. Barker, age 2 months; died August 28, 1929. Alvin E. Gunsell, age 34; died October 20, 1929. William L. Fell, age 17; died October 31, 1929.

Sister Elizabeth Hartnell Pohley passed away at her home in Juniata, April 5. She was born in England, July 6, 1860. Leaves her husband, four daughters, two sons, several grandchildren, nieces, and nephews. The funeral services were held April 8 from the Juniata Baptist Church, Elder W. E. All-dread, of Flint, in charge, assisted by Saul Pittsley: Sister Pohley has been a member of the church for fifty-eight years, and she died firm in the faith. The beautiful floral offerings at her funeral bespoke the esteem of her many friends. We extend to the bereaved family deep sympathy.

Sister Burns is not feeling as well as usual. Sister Blaine and Brother Farrand are back at church after illness. Sister Maud Loeffler's mother, Sister Grant, is failing rapidly. Lametta Surbrook recovered sufficiently to attend the conference at Independence. Brother and Sister Cataline and Sister Blaine, who were hurt in auto accidents, are well on the way to recovery.

March 28 a reception for new members was given. Everyone enjoyed the program and association. The Department of Recreation and Expression sponsored the program, and the young people are to be congratulated on the fine response and the talent displayed.

Flint was well represented at the Centennial Conference: Myrtle Holden, Brother and Sister O. A. Woodin, Elder T. L. Clark, Elder and Sister A. H. DuRose, Brother and Sister L. V. McNamara, Zola McNamara, George Njeim, William Tuttle, Henry Hartzler, Dorothy Notter, Julia Stewart, Lametta Surbrook, Loretta Surbrook, Clyde Walters, Sister Charles Robertson, Archie Patton, Ethel Harris, Elder and Sister Fred Harder, May Anspaugh, Andrew Walters, Anna O'Brien, Bertha Miller, Clara Jacobson, Elder C. M. Clifford,

Donna Manning, Lottie Hodges. Brother William Tuttle did not return to Flint after the conference. He intends to remain in Independence.

Athel and Vera Packer have a daughter, Vera Jean, born March 23.

## Members Find Welcome in Bloomsburg Branch

(From a letter to the First Presidency)

Being temporarily located at Harrisburg, Pennsylvania, where my husband is working, we at once began to think of attendance at services of the church in branches in this State. It was a rather long drive to Philadelphia to church, we concluded, and knowing that there was a branch up at Bloomsburg, we decided to go up there to find the Saints.

The road all the way is a picturesque highway running along the Susquehanna River. The drive was lovely, and after eighty miles of beautiful scenery, we drove into a pretty little mountain town having wide clean streets and a general appearance of peace. We drove up a main street, stopped to inquire where the church was located, and were directed down another wide main street. With no difficulty at all we found a white church, clean and fresh looking, standing on a corner, surrounded by a nice yard and hedge fence. It looked very different from the churches I have found in other places, being very clean and well kept.

We were a few minutes late but slipped into a back seat until the service was over. The entire congregation came to welcome us, and being urged, we stayed for dinner with Brother and Sister Cunningham. Sister Cunningham is a sister of Sister Gomer T. Griffiths. They also had as dinner guests Patriarch and Sister Angus. We had a fine visit, a real old-fashioned Latter Day Saint welcome and visit.

Since that first Sunday we have driven up there every Sunday until this week. Saturday Brother Cunningham brought his wife and Brother and Sister Angus down to spend the week-end with us here. We had a fine visit. Just listening to Brother Angus talk makes one feel much better. We felt deeply honored to have him in our home.

In all the branches I have visited in years I have never before found the unity and sweet spirit that radiates from the branch at Bloomsburg. They are fine people, and I know that just knowing and being with this kind of Saints will help me.

I have taken some pictures of Bloomsburg which I will send to the *Herald* later on. MINNETTA ISAACS.

## Oelwein, Iowa

Oelwein Branch started the new century's program of baptisms in Rock Island District when Brother George McFarlane, pastor of the branch, baptized two little girls on Mother's Day. At least we believe this to be the first baptismal service in the district since April 6. Oelwein made a very good record during the closing year of the first century in the baptism of thirteen. We would like to see this branch as well as the other branches in the district do as well this year, or even better than last year.

The writer came to Oelwein Saturday, May 10, to begin a series of week-end meetings throughout the district. I delivered illustrated lectures Saturday and Sunday nights, on "*Bible evidence in support of the Book of Mormon.*" During the day on Sunday I conducted three classes in the interest of the new plan, and the problems of our church program of religious education. The average attendance at the five meetings was about twenty-eight, a fairly good average for a branch the size of Oelwein. We trust the effort may have been of benefit to the work here, as we go on to Waterloo and other points to conduct a similar effort.

E. R. DAVIS.

## Pleasant Valley Branch

Lucasville, Ohio

The Bible Class is progressing under the able management of Brother E. E. Williams. This class meets on Saturday evening at 7.45.

There is also progress in the Sunday school.

The prayer and praise service April 27 was well attended. Brothers Mark Crabtree and Brother Luther Crabtree occupied, and a fine spirit was felt. In the evening Brother E. E. Williams talked to a congregation of fair size.

May 4 was a wonderful day, one to be long remembered by Pleasant Valley members. With McDermott Saints we jointly enjoyed the sacramental service in this branch. One hundred were present at the Sunday school. At 10.45 the communion hour opened, there being a full corps of priesthood from both branches. Elder Wiggett, of McDermott, was in charge. Elder Richard Shope asked the blessing on the bread and wine, Priest E. E. Williams, of Pleasant Valley Branch, passed the bread, and Priest O. A. Rexroad, of McDermott, the wine.

After the service, Elder Walter Culp and Brother Rexroad took the sacrament to our aged Sister Joann Crabtree and her daughter, Ida. Then Brother Culp was called to the home of Sister Roy Culp in Pike County, to administer to her. E. E. Williams accompanied him.

A joint priesthood meeting was held at McDermott at 2.30, which proved to be exceptionally fine. After this hour a number of the priesthood motored to Portsmouth to take the sacrament to an aged member, Sister Sopha Crabtree, who is in poor health. Elders Shope and Wiggett administered to her. From there they went to the Portsmouth General Hospital to visit Brother Charley Culp, who was in an automobile accident two weeks ago. They took the sacrament to him and administered to him. He is suffering with a broken right arm, and his right leg is crushed below the knee. However, he is getting along nicely.

Mark Crabtree will preach for McDermott Saints, and Walter Culp will speak in his home branch pulpit, Pleasant Valley.

## Burlington, Iowa

The ministerial association of Burlington held its meetings twice each month in the Y. M. C. A. Building, but because of remodeling and making the building larger, they met at the different churches during the winter months. The meetings were called at 10.45 in the morning, and after the business session they had luncheon served by the ladies' aid societies at 12.15. They met at the Saints' church December 5, 1929. Inquiries and comments on the building and the budget plan were many, and all questions were gladly answered by Pastor D. B. Sorden. Praises and compliments of the association were not a few. This gave the ministers of various denominations opportunity to visit each other's churches and get better acquainted with the faith of others.

On Decision Day two new members were baptized. The church was beautifully decorated for the occasion. The front was enhanced with large potted ferns, a beautiful basket of white lilies, snapdragons, and carnations together with four large vases of red carnations. The drawing aside of the curtain revealing the minister and his candidate was very impressive. One week later another sister was baptized. The names of the new members are Mrs. Francis Dixson, Mrs. Susie Duke, and Mrs. Mildred Duke.

Sunday morning, March 23, Marilyn Cummings and Jack Leo Duke were blessed. That day closed a two-week series of meetings held by R. D. Weaver, of Independence, Missouri. His sermons were very instructive, and his way of presenting the gospel was so clear it was effective.

Sister Effie Taylor had the misfortune to fall down two cellar steps and break her ankle. This compelled her to take

a rest, which was not at all opportune, as Sister Effie's mother, Mary Jane Willey, has been confined to her bed with a broken back for the last seven years. Sister Effie is a skilled nurse, but she was greatly handicapped in taking care of her mother by her own injury.

Sister Zulia Clawson, of Farmington, Iowa, was coming to Burlington to have a tooth treated. She got as far as Mount Pleasant and had to be taken to the hospital, because it caused her extremely severe pain and much swelling.

Brother and Sister D. J. Williams visited the Burlington Saints on their way back to Canada. Brother Williams assisted with the sacramental service on Sunday morning, which was a fine, spiritual hour. It was a reminder of the many fine meetings we enjoyed under his direction during the eight and one half years Brother Williams labored in Burlington.

The program committee is busy arranging the different parts in the pamphlet called *The Language of the Flowers*, a book written by one of our former members, Sister Madge Craig Siegfried. This will be given Children's Day, June 15. On that day Charles Roland Hunger and Roland Orland Callaway will be blessed.

## Des Moines, Iowa

717 East Twelfth Street

The three weeks' series of meetings held from March 2 to 23 were outstanding in many respects. The speaker, Elder R. E. Davey, presented the gospel in a clear and convincing manner. His general theme for the series was "Successfully undergirding individual and social life." Interest and attendance were good. Many nonmembers were present.

Pastor Hartshorn called upon various classes and groups to sponsor a night providing decorations, special music, and presentation of the speaker. The C. W. A. W. Class was adjudged most successful and was asked to sponsor a second night as a special honor. This feature added much to the success of the meetings. Seven were baptized during the series. Brother R. E. Davey officiated.

March 23 was observed as Branch Veterans' Day. The eleven o'clock service opened with all members of the branch on the rostrum. C. B. Hartshorn was in charge assisted by E. O. Clark and V. L. Deskin. Hymn, "Guide us, O thou great Jehovah," was sung, and the invocation was by Brother Clark. Sister Sackrider sang a solo "The old rugged cross." A poem, "The bridge builder," was read by Sister Charters. Brother Hartshorn then introduced the speakers, first Sister Cook, one of the oldest members of the branch. Her subject was "Early struggle for existence." Her talk was impressive, and we could feel that God had indeed recognized her services, the gentle Spirit resting over the congregation as she related the early experiences of the branch. Next came "Carrying on at the Des Moines Street Chapel," by Fred Chandler; "Recollections of Lyon Street Church and memories of former Twelfth Street Church," by Catherine Waller; "Des Moines pastors as I knew them," E. O. Clark; "Missionary efforts of the past," Florence White; "An outstanding meeting of the branch," J. M. Brown; "Outstanding personalities of branch history," Carrie E. Maitland; "A tribute to our veterans," V. L. Deskin. A duet, "The Saints shall wear robes as the lilies," was sung by Sisters Sackrider and Elizabeth Robinson.

At the evening program, pictures of persons and groups of the Des Moines Branch were shown on the screen.

Doris Nelson and Helen Castings have been received into membership in the Tenth Legion.

One of our faithful members, Sister Lula A. Carr, passed away April 9. She leaves her husband, George A. Carr, and two children, Clarice, eleven years old, and Dewayne, six years of age, to mourn her departure. Funeral services were held at Lamoni April 11.

A large number from this branch attended the conference

and report a wonderful experience. Brother David Dowker and family made a short stop here on their way home from conference.

Elder M. E. Cook spent several days in Des Moines with relatives and occupied the pulpit at the morning hour April 27. His subject was "God in the present tense." After the 6.30 class period Brother C. B. Hartshorn and Brother F. T. Mussell gave short, interesting talks on the conference. At the eight o'clock hour an excellent drama, "The boy who discovered Easter," was presented, Sister Bertha Deskin director.

Under conference appointment Brother and Sister C. B. Hartshorn remain with us. The branch extends a hearty welcome to them for the next period of work. During the past two years Brother and Sister Hartshorn have given unreservedly of their time and talent for the advancement of the work in our city. Through their humble and efficient service they have endeared themselves to all.

The May sacramental service with Brothers Clyde McDonald and Charles Chapman in charge, was a spiritual meeting. A number of the priesthood were in attendance, and it was truly inspiring to hear one after another testify of his love for the work and express his willingness to more fully consecrate himself to the service of God.

### Davidson, Oklahoma

May 4.—The opening day of the Centennial Conference will be one long remembered in this branch. At the eleven o'clock hour the Lord's supper was served to a large congregation. The members had assembled in a mood for worship, and the Holy Spirit was present in much power.

Davidson Saints rejoiced over the news of the General Conference. Eight members of the branch attended and returned bubbling over with zeal, new ideals, and a greater determination to help push the gospel work onward to its goal. Those who remained read the *Daily Herald*, and to some extent sensed the spirit of the conference. News of what was taking place caused tears of joy to flow from their eyes as the Spirit manifested its power and gave assurance here just as it did to the Saints assembled in Independence.

We were made sad, however, over the misfortune of our young Sunday school superintendent, Brother Troy Parker, who after attending the first few days of conference became very ill with rheumatism. He was unable to give further attendance. From that time he has been in Excelsior Springs, near Independence, taking treatment. The last report informed us that he was improving.

Elder Z. Z. Renfroe, of Oklahoma City, gave an interesting talk to the group of Saints and friends on Wednesday preceding the conference. For a subject he took the important events of the conference.

Ida Skinner, young daughter of Brother J. F. Skinner, became the bride of Dick Feeley in a simple but impressive ceremony at the church April 11. Elder B. F. Renfroe, uncle of the bride, read the marriage ceremony. Sister Feeley holds high ideals of Christian endeavor and is a most acceptable worker in the service of the Lord. While Brother Feeley has been in the faith only two years, he holds the office of teacher and makes use of every opportunity to lift high the standards of the church. Appreciation of this worthy young couple was shown the evening of May 2 when fifty-nine friends and relatives presented them some beautiful gifts at a miscellaneous shower at the home of Sister Grady Hood. Sister Troy Parker sang "I love you truly," violin accompaniment being played by Valeria Parker. The gifts were presented by Sister Roy Skinner. Refreshments were served, and all departed after extending congratulations to Brother and Sister Feeley.

### Saint Thomas, Ontario

The program for Mother's Day was in charge of Brother J. Skelding and Sisters Lillie Burger and P. Ford. The church was decorated with flowers, plants, and birds to commemorate the day. Solos were contributed by Sister Lenore Rock, Sister P. Ford, Sister E. Ford, and Brother Charles Duncan. Sisters Jessie and Ethel offered a duet. Instrumental numbers were given by Sister Dorothy Pantling, Sister Grace Duncan, and Brother Miles Rock. Readings were by Sister A. Mann and Sister W. Stephens. Bishop Dent, of London, was the speaker for the morning and evening services. An important feature of the program was a paper by Sister Stephens calling attention to the significance of Mother's Day and mother.

### Eagle City, Oklahoma

A pretty wedding was solemnized in the church here April 27, Sunday. Miss Jessie Olmstead and Raymond Dyke were the happy couple. The ceremony was performed by Elder Lemuel Dyke, of Minco, Oklahoma, before ninety-eight guests, including relatives and friends from other places. The bride is a teacher in our school and has many friends in Eagle City. The bridegroom is the son of Branch President Lester E. Dyke and wife, and has grown up in the church and Sunday school, being active in all departments of the work. He was ordained a deacon and teaches a young people's class in Sunday school. He is a graduate of the Eagle City High School and Enid Business College, and expects to teach next winter. The young couple expect to attend Northwestern Teachers' College, at Alva, during the summer.

The baccalaureate sermon for our school was preached here May 11, and so we will observe Mother's Day, May 18.

### San Francisco, California

*Eighteenth and Danvers Streets*

May 8.—A number of our members are missing from our midst. They have not yet returned from General Conference, and as a consequence we have a number of empty seats during services.

April 6 Elder Emery Parks was the morning speaker, and E. B. Hinton preached in the evening. The following Sunday morning Elder Hinton preached, and in the evening Deacon Cecil R. Smith.

Prayer meeting April 16 found seventeen present, fourteen of whom took part in prayer and testimony.

The third Sunday of the month Elder George S. Lincoln was the morning speaker, and in the evening Priest Frank Stede occupied. Easter drew numbers to our services.

Elder E. B. Hinton baptized a candidate, Mr. Long, April 17. He was confirmed by Brothers Lincoln and Hinton. One child was blessed by the same elders. In the evening the branch had the pleasure of hearing Apostle M. A. McConley, who was a very welcome speaker.

Fifty-three were present at the sacramental service May 4. This was a good and profitable service, many taking part. The gifts of the gospel were manifested to the encouragement of all.

Pastor John A. Saxe has been away for more than a month, but is now at home again.

Sunday school, Religio, and Department of Women are doing well. The young people give some fine entertainments in the assembly hall, and these activities help to keep them enthusiastic and interested.



## Independence

### Stone Church

Bishop Albert Carmichael was the speaker at the morning service. His text might be expressed in the phrase which he emphasized, ". . . and yet we find excuse." He showed how the law of tithes and offerings is an eternal principle for supporting the church, and how it was observed by the faithful from the earliest of *Bible* times to the present. The additional light which has come to this church places upon us a greater responsibility for compliance with the law. ". . . and yet we find excuse." Bishop Carmichael made an appeal for *all* to become stewards over their own property, that Zion might flourish and the church move forward to the accomplishment of the tasks God has set for us to do.

The Stone Church Choir sang two anthems, "*Sing to the Lord*" by Haydn, and "*Far from my heavenly home,*" by Rathbun. George Anway directed, and sang the solo for the second anthem; Paul N. Craig played piano accompaniment. Sister Brocaw played an organ number, "*Nocturne,*" for the offertory. Elder D. O. Cato was in charge of the service, and was assisted by Patriarch H. O. Smith.

Special attention was given to the beatitude, "Blessed are the meek: for they shall inherit the earth," by the intermediate church on Sunday morning. The speaker, Brother Vance Eastwood, took for his text Luke 14:11: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Appropriately chosen hymns enhanced the impressiveness of the service. "*Happiness*" is the department's theme for the month of May. Next Sunday morning Pastor John F. Sheehy will address the boys and girls.

A musical program of high merit prefaced the evening's sermon at the Stone Church. Brother Colin Ferrett, of Australia, sang two excellent solos, "*Open the gates of the temple,*" and "*A new commandment*" from "*Olivet to Calvary.*" The Stone Church Choir, directed by Paul N. Craig and specially requested to sing by the speaker, chose as its contribution "*The Comforter,*" by Custance, Lilly Belle Allen and George Anway singing the duet. Robert and George Miller opened the service with a beautiful organ-piano prelude.

That a re-experiencing of the spirit and fire of the Pentecost of nineteen hundred years ago is necessary in the church today is the opinion of Elder John F. Sheehy, the speaker. Before Jesus ascended into heaven, he commanded his disciples to wait at Jerusalem for the promise of the Father, the Comforter, which was to teach them all things and to assist them in executing the commission: "Go ye into all the world, and preach the gospel to every creature." To demonstrate to the world today a perfect brotherhood, we must be imbued with and directed by the Spirit of the Master, a living, vitalizing power in our lives. We must know the will of God and have the strength to do it. We must have the love of the Christ. We must be awake to our opportunity.

### Among the People in Zion

The Independence Institute of Arts and Sciences announces the date of its commencement exercises to be May 29, Thursday evening, in the assembly room of the Institute Building. At that time President Frederick M. Smith will make the commencement address to a class of eleven members. The 1930 high school graduating class is almost double the size of the 1929 class, and includes on its roll five students who are not members of the church.

The enrollment of the school is large, Brother M. A. Etzenhouser, the principal, reports, and the mortality rate in attendance has been less than in former years. Throughout the winter intensive effort was given to the creating of effective school organization. Each class has functioned as an organized unit, and attention has been given to the social as well as educational phases of school life. The faculty of

eleven members has given generously of its time and talent throughout the thirty-six weeks of the school year, and deserves the commendation and gratitude of the church.

For four years the Independence Institute of Arts and Sciences has been accredited by the State of Missouri. It has found for itself a place in the activities of the people of Independence and is filling an actual need. This year the efficient registrar is Sister Nellie Blackmore.

Many friends of Independence mourn with the Saints of Lamoni and elsewhere the passing of Doctor Bertha Ann Greer. Sister Greer, who was seventy-four years of age, was brought to the Sanitarium from Lamoni, Iowa, May 8, suffering with a broken hip. There she died early the morning of May 15. Up to the time of her accident, Doctor Greer was a practicing physician and had been for many years in and around Lamoni, her home. Her husband, who died a number of years ago, was also a doctor. Sister Greer is survived by two sisters: Mrs. Evaline Burgess, and Mrs. Sybilla Zenor, both of Lamoni; and one brother, Frank X. Allen, of Del Rio, Texas. The body was taken to Lamoni for the funeral service and burial.

"An hour with books," was enjoyed by more than fifty people at the Emma Hale Library, corner of River Boulevard and Lexington Street, the evening of May 13. Apostle F. Henry Edwards spoke on "*Books,*" and there was a review of Edna Ferber's lately published volume, *Cimarron*, by Leonard Lea.

Miss Blanche Farrar, librarian, announces that the Emma Hale Library, in an endeavor to extend its service to the people of Independence who can not come during the day, will be open, until further announcement, each Tuesday and Thursday evening until nine o'clock.

The reading room of the library has a selection of the better magazines. Recent works of reference, and a number of recent books of fiction, biography, and history are now accessible, and the public is invited to take advantage of the reading and circulation privileges.

The Sunday school at the Campus was well attended. The usual song, "*O, gentle Savior,*" was sung for opening, and Brother Will Bollinger, pastor, offered prayer. After singing "*Because he loves me so,*" the children had class work.

The theme for the worship service of the juniors was "*Honoring God.*" A piano prelude by Brother Moore was followed by the song, "*I would be true,*" by the children and prayer by Brother R. R. Redfield, a teacher in this department. After the song, "*Savior, like a shepherd,*" the offering was taken up by four boys while Brother Moore played on the piano "*How gentle God's command,*" and when the boys had finished, Brother Bollinger gave thanks for the offering. He then read a scripture lesson from *Doctrine and Covenants* 86:3, "*The Word of Wisdom.*" Doctor Grabske was the speaker and talked on "*Keeping fit.*" He says the best medicine for a boy or girl is much milk and water. The closing song was "*Praise God from whom all blessings flow,*" and the benediction was by Brother Bollinger.

### Enoch Hill

Members of this congregation gave a farewell party Thursday evening at the church in honor of Elder Carl F. Greene and Sister Greene, who left Friday night for Germany, which will be Brother Greene's mission field for the next ten years. One hundred and fifty guests were present, among them Elder and Sister Frank Veenstra, who also left Friday evening for Holland, and some German friends of Elder and Sister Greene. Varied selections in Dutch by a trio composed of Elder and Sister Veenstra and Pete Driyzer, and two musical numbers by the German group were most entertaining. Ice cream and cake were served and wishes were extended for a pleasant voyage and success in their work. The two missionary families left Enoch Hill bearing with them memory books signed by all the guests of the evening.

"Education" was the theme of the church school, and

Brothers O. W. Sarratt and C. E. Beal spoke in the opening exercises on various stages of educational development. The sermon of the morning was by a member of the local priesthood, Brother Charles Warren.

In the evening a splendid discourse was delivered by Apostle C. F. Ellis.

The opening play night of the season Friday evening, was enjoyed by more than sixty young people and children. Many plans are under way to add to the general good time of this evening.

#### Spring Branch

Spring Branch Saints were very glad to have Pastor Cleveland and family back again on Sunday after a time of quarantine with scarlet fever. They have been missed during the past few weeks.

Sunday school was well attended, there being perfect attendance of officers and teachers. A special class for all who plan to be baptized Children's Day was started Sunday, Brother Fish the teacher.

The eleven o'clock service was in charge of the pastor. After the prayer, a response was sung by the junior choir. They also sang a beautiful anthem. The speaker of the hour was one whom we love to hear, Bishop B. J. Scott. For a text he chose Matthew 16: 25.

Friday night was play night at Spring Branch. A large number met at the church at eight o'clock where a good program was given. The program was in charge of Leonard Roberts. After the program, games were played under the direction of Brothers Tankard and Farrow.

Brother and Sister Hampton, on Lexington Road, are the happy parents of a new daughter, born last week.

We are glad to have new members move into our branch. Brother Austin and family are here from South Dakota, and Brother Andes and family from Second Branch. Always new members are welcome, for there is work for all.

Brother Arthur Peer is very ill at the Sanitarium. The branch is praying for his speedy recovery.

Sister Stewart also is in great need of the Saints. She is in the Sanitarium following an automobile accident.

Elder R. J. Lambert was the speaker at eight o'clock Sunday evening.

## Holden Stake

#### Atherton

The Saints of Atherton appreciated the stake conference which was held here March 14, 15, and 16, and we wish to thank all who so diligently worked on the new church in order that it was made sufficiently ready to care for the conference crowd.

J. E. Martin occupied the morning hour March 23. He said that he had spent several days working on our church and that he felt the Spirit in working that he has felt here in worship.

Elder Charles Koehler gave an interesting sermon at the eleven o'clock hour March 30. He used to illustrate his thought the flowers, principally gladiola. We know he is a lover of vegetation as is proved in the interest he has taken in our Harvest Home Festival held each year in Independence.

Elder Frank Minton occupied in the evening, and the members were glad to note his success as a missionary after spending his first year in the field.

Many Saints at Atherton attended the General Conference of the Church in Independence and took advantage of class work. A number of the young people participated in the pageant, and our girls made some articles for the display. Brother Wilkinson sang in the oratorio.

Saints from many States visited Atherton, making inquiry about stewardship and looking over the lands. One day they came in a body, making a line of fifty-nine cars, and stopped

at "The little brick church in the vale." There were about three hundred. Brother J. A. Koehler gave them a talk, and they sang a song composed by Pastor Amos E. Allen, "Our Zion marches on."

#### Marshall

Ralph, the oldest son of W. P. Mitchell, died at Fitzgibbons Hospital, Marshall, early Sunday morning, April 13. He never regained consciousness after a collision with another motorcycle which occurred about nine o'clock Saturday night. He was twenty-three years old, married, and had a little son two years of age. He joined the church in 1916.

Brother H. V. Minton preached the funeral sermon. The men's quartet sang.

Elder R. S. Salyards presided at the sacramental meeting the first Sunday in May, and preached a wonderful sermon at night. There was a good and appreciative audience. He spoke again Monday night.

#### Blue Springs

Horse Shoe Lake was the scene of an impressive baptismal service May 30 when our branch gained four members, Arvine Spaulding, Lloyd Glenn, and Mr. and Mrs. Ernest Deviney, all young people.

A liberal number of Blue Springs Saints attended General Conference and were inspired and stimulated to move forward.

The communion service May 4 was another spiritual feast, the spirit of prophecy being present. Elder Ellis Rathbun was the evening speaker, using John 15: 1-15 as a basis for a splendid discourse on "Our need of Christ."

Brother Joseph Banks died at his home in Grain Valley May 3. The funeral service was conducted Sunday, May 4 by Elder R. D. Weaver.

## Lamoni Stake

#### Lamoni

#### Mother's Day Service

An organ prelude opened the morning service at the Brick Church. After the announcements and offertory the service continued in the following order: Voluntary hymn, "Music when soft voices die," A Cappella Chorus; reading of Rauscherbusch's "Prayer for mothers"; Hymn of Motherhood, congregation; invocation, W. E. Prall; anthem, *Appear thou, Light Divine*, choir; solo, "O little mother o' mine," Mark Anway; quartet, "Faith of our mothers," Athenian Male Quartet; Poems of Mother's Day, Alice Chapelow; sermon, "Mothers in Israel," Roy A. Cheville; hymn, "Prayer for mothers," congregation; benediction, W. E. Prall.

A large and appreciative audience filled the main floor of the church and the balcony was well occupied. Baskets of iris and tulips gave gayety of color to the rostrum.

#### A Service of Home

At the evening service of Mother's Day the theme was "Home." The congregation sang an opening hymn of worship. A poem by Edgar Guest was read to give the theme of the service, and the congregation continued with the old hymn, "Home, sweet home." With lusty volume and sensibility of the true spirit of the hymn, the voices filled the church building. Roy Cheville, who presided over the service, offered the invocation. Mrs. Marcella Clark of Grace-land sang as a solo an arrangement of the chapter the theme of which is "Love never faileth."

Mrs. M. A. Etzenhouser, who was guest at Lamoni for the day, was the speaker. Her talk was prefaced by an old familiar hymn, sung by an octet from the A Cappella Chorus and dedicated to her—"Take time to be holy." Her

discourse, "Houses or homes" breathed practical advice and domestic idealism. She began by referring to the inspiring visit she had made only recently to her childhood home and closed with a verse from Guest's poem, "It takes a heap o' living."

#### The Mother-Daughter Banquet

Two hundred and thirty-one mothers and daughters attended the annual banquet at the Coliseum dining room, Monday, May 12. A brilliancy of festooning, light shades, flowers, and table decorations greeted the guests as they marched to the tables.

Mrs. M. E. Mortimore acted as toastmistress and Anne Morgan as song leader. Mrs. Evaline Burgess, loved by Lamoni folk, gave the toast to the daughters and Gretchen Kelley responded. The principal speaker was Mrs. M. A. Etzenhouser, who had come for the occasion. In her spirited way she spoke on "Creators of men."

The banquet is promoted by the church school as one of its educational projects. It was directed by Mrs. W. E. Prall, who with a corps of workers decorated the building and served the delicious three-course dinner.

#### Commencement Exercises

Both members of the Lamoni pastorate have had speaking appointments at commencement exercises near Lamoni. W. E. Prall delivered the baccalaureate sermon at Davis City Sunday evening, May 11, and was scheduled for Hite-man a week later. Roy Cheville delivered three commencement addresses, at Hatfield, Missouri, Pleasanton, and Davis City.

#### Church School Enlarges

For several weeks plans have been in progress for adding "Elvin Cottage" to the housing quarters of the church school. The building needed much repair, and volunteer labor was summoned to the rescue. Older men reshingled it. The "Second Milers," the organized class of young people, took over one room to be refitted for their headquarters and have done wonders in transforming it. Junior boys and girls responded in the work of cleaning and moving. The scouts will be assigned one room for their headquarters, and they will take up the project of equipping it. The primary department is being moved to this cottage, and the high school will take the quarters vacated by them. The work of the church school is certainly forward looking.

#### Change in System of Branch Finance

At a special business meeting of the branch, the recommendation was presented by the presidency with the concurrence of the bishopric, that the branch finances be placed in charge of the stake bishopric. This will make possible the crediting of all contributions with greater ease. The recommendation was adopted after considerable discussion by way of inquiry about its purpose and methods. On last Sunday morning a collection was instituted with the double envelope system.

## Killmaster, Michigan

May 12.—The Saints in this little group are trying to keep the gospel banner afloat. Pastor M. J. McGuire has gone to his mission field. He gave this congregation a good sermon Sunday evening, April 27, and told us of the Centennial Conference and some changes that have been made. These we thought were very good.

The Sunday school started once more May 4. As leader here now we have Elder Richard Stewart.

There is a fine group of young people in Killmaster, and we are striving to interest them in the work of the Master and to keep before them the pattern of his life.

The Women's Department is endeavoring to re-commence its work. It is hard for all to attend, because the members are widely scattered throughout this community.

Mother's Day was rightly observed, and Brother Stewart gave a good talk. About thirty-five attended the service.

We ask an interest in the prayers of the Saints in behalf of this group, that we may press onward and upward until Zion is redeemed.

EDITH SLATER.

## Ludington, Michigan

106 South Rath Avenue

March 7 the young people's division of the branch, under the leadership of Elder J. L. Randall, together with the adults motored into the country to the farm home of Mr. Charles Genson, where a social evening was enjoyed.

Two days later Elder John Randall occupied the pulpit, giving a good discourse on "Which church would I join?" Mr. and Mrs. Roy Haner sang two duets entitled "The old rugged cross," and "Ashamed of Jesus." Mr. Haner accompanied on his guitar.

Sister Lottie Shelley, of the District Department of Women, attended the midweek prayer service.

Sister Eva Nicosia, of Muskegon, attended services Friday evening and Sunday.

Apostle D. T. Williams met with the Saints March 28, giving an illustrated lecture on Church History at the Kozy Theater. Good attendance greeted him.

March 16 visitors were present from Muskegon and Fountain.

Brother George Rogers passed from this life March 20. He had been a member of the church for seventeen years. Elder E. N. Burt came from Traverse City to preach the funeral sermon, which was held in the Sugar Grove Schoolhouse. Elder Burt preached here in the evening, his topic being "They that hunger and thirst after righteousness shall be filled." He also talked on the "Words of Wisdom."

April 20 in the evening an Easter service was given by the children's division of the church school.

## Wells, Michigan

Northern Michigan District

May 13.—Mother's Day we had the pleasure of a visit from Apostle D. T. Williams. Officers had received word of his coming and were at the train to meet him. He arrived in Escanaba about nine o'clock in the morning. From Escanaba they motored across to Gladstone to the church, where they found the Sunday school session about over. Then followed the program for Mother's Day. Brother Williams gave the address to the mothers, making complete a fine program.

At 2.30 in the afternoon Brother Williams gave a lecture on "The coming forth of the Book of Mormon." The pictures flashed upon the screen clearly explained the history associated with the *Book of Mormon*, and the lecture was masterfully given. We were made glad that we are among the number who are convinced of the divinity of the *Book of Mormon*.

In the evening the subject of the history of the church was continued. Numbers of nonmembers attended this meeting, and we believe much good was done. Monday morning Brother Williams left for Milwaukee, Wisconsin.

Today we expect the district missionaries, Brothers McGuire and J. J. Ledsworth, to begin a series of meetings, their first here. We have heard of their work but have not yet met them. We welcome them with the hope that they will feel themselves at home with us and their work be very profitable to the church.

This is a wonderful field for missionary work. We have only three branches in upper Michigan from sixty-nine to two hundred miles from here. Our branch has the largest

membership. We are informed that not one of the three locals holds regular meetings and that all are greatly in need of encouragement. This encouragement should first be given to the priesthood, for if these workers are busy and hopeful the others will partake of their spirit. We have served them from this point a number of times and would like to help more. A number of times officers from here have responded to their calls for administration, preaching, and funerals. At times we have felt that we should spend more of our time with them, but this seems possible only to the neglect of the flock at home. Workers here are hoping the time will soon come when we shall see these places revived and very active and other branches organized in this territory. Brothers Cornish and B. S. Lambkin were the workers who years ago introduced the gospel into this region.

## Duluth, Minnesota

May 11.—Activities were much the same during April as in other months. Those who had the privilege of attending the Centennial Conference returned to report one of the finest conferences and most instructive and uplifting assemblies of their experience. These members were Pastor A. C. Bundy, Elder Samuel Case, Brother and Sister Robert C. Zuelsdorf and daughter Marjorie Ann, of Duluth; Sisters Susanna Sloan and Susie Craven, of Two Harbors; and Brother and Sister William Dennis and daughter, of Ashland, Wisconsin. All these are members of our branch.

During the absence of the pastor, Elder P. G. Schnuckle, Brothers J. C. Walters and W. C. Stauty occupied the pulpit.

The junior class of the Sunday school, Sister Julia Case teacher, gave a program and lunch the evening of March 28. As a result the sum of five dollars and seventy-five cents was turned in as Christmas offering.

Elder Morse Cooley, of Winedot, Michigan, brought his wife to Duluth for burial. Elder A. C. Bundy, of Duluth, officiated at the funeral. Interment was in Forest Hill Cemetery.

The Sunday school gave a fine program Easter Sunday. The committee in charge was composed of Sisters Eva Tourville, Sybil Bundy, Julia Case, Esther Edlund, and Mrs. Charles Jackson. Brother J. E. Walters delivered the sermon at the eleven o'clock hour.

Brother Robert Zuelsdorf occupied the morning hour of April 27, Pastor A. C. Bundy being behind the sacred desk in the evening. They gave a report of the work of the conference, expressing the hope that the results of the vast gathering may be seen in the fruits of saintly lives, lives lived to the glory of God and the uplift of our fellow men.

Pastor Bundy was in charge of the sacramental service May 4. Brother J. P. Fetting, of Sandusky, Michigan, teacher of Cash Branch, assisted. Brother J. E. Walters, of Carlton, Minnesota, passed the emblems. Pastor Bundy was the evening speaker.

Elder Samuel Case was the speaker Mother's Day, using as a lesson John 19:25-27. Doctor Nolan with his wife, Sister Louise Nolan, of Minneapolis, Minnesota, was in attendance at the morning service. Pastor A. C. Bundy was the evening speaker, assisted by J. E. Walters. As a scriptural basis for his theme, he also chose John 19. A fine tribute was paid to motherhood by both speakers.

The church building is now being finished on the inside. Soon it will be complete with a coat of white paint on the outside and a new entrance. We are looking forward to a greater effort in the evangelizing of this city and in the bringing of the honest in heart to the kingdom of our Lord. We desire to make ourselves into Zion-building material. We hope to go forward in the new century, profiting by the mistakes we have made in days that are gone. We look to the future with an intense desire to walk in the footsteps of the Master.

## Blenheim, Ontario

A beautiful scene greeted all the second Sunday in May, the house of the Lord being decorated with God's own handiwork. There was an abundance of May flowers gathered from the near-by woods, fern foliage, and gorgeous blossoms from the fruit trees, cut and gathered so as not to injure the trees. The air was fragrant with blossoms and musical with the hum of voices cheery with greeting. The atmosphere was inspiring to the entertainers and was reflected in recitation and song.

The program was splendid. The primary class recited "Mother's lap." A solo was sung by little Gertrude Jones, accompanied by her sister, Mrs. R. Woods, of Windsor. W. Hartford gave "Somebody's mother." "The sinner and the song," a quartet number was sung by Sister W. E. Hewitt, A. R. Hewitt, Sister S. E. Hewitt, and W. C. Hewitt. Mabel Hartford sang a pleasing solo, and a paper, "The value of mother," was read by Sister R. Jones. This paper awoke many to a realization of the real value and the unselfishness of mother in the home.

The sermonet was by Elder A. R. Hewitt. Sister S. E. Hewitt and Brother A. R. Hewitt sang a duet selection, and a paper was presented by Sister W. Hartford.

Sister Careless, ninety-one years of age, was the oldest mother present. She is the gracious mother of Sister R. Jones. There were three generations of the Hewitts represented.

Visitors were present from Detroit, Windsor, Chatham, and Rondeau. And they too shared the prevailing feeling of friendship and love. The gathering was like a big family reunion.

Sister A. R. Hewitt aptly told what she saw and heard at Independence while at conference, especially dwelling on International Night. In imagination we were carried into the Auditorium and saw the international program as an index to universal brotherhood. This program went far in promoting a broader understanding and deeper love among the Saints of other lands. It has helped them to sense the need of working together to establish Zion in latter days, a place where national boundaries and racial restrictions will be unknown. We are thankful for the consecrated men and women who carried the gospel to their homelands. Sister Hewitt told us that fourteen nations were represented in costume. We think Ireland needs no better representative than Brother E. J. Gleazer, and after laughing at his expense we sobered up to hear our wooden-shoed brothers and sisters led by Elder Frank Veenstra, and saw again the flags fluttering. In her talk, Sister Hewitt did each nation justice.

From Fort Sumner, New Mexico, comes word that Elder G. H. Wixom has just closed a five-night series of meetings which was enjoyed by all. Nonmembers were heard to remark that they had heard more gospel in one of Brother Wixom's sermons than they had in any one sermon in their lives. Attendance was good most of the time. On Sunday afternoon all the members partook of the sacrament, renewing their covenant with the Master. Brother Wixom was on his way home to California from the Centennial Conference.

Two errors were unwittingly allowed to creep into the transcription of the Oshoto, Wyoming, news letter, printed on pages 510 and 511, *Saints' Herald* for May 7, 1930. In the account of the sacramental service (paragraph one), the last sentence should read: "A spiritually uplifting sacramental and prayer hour was enjoyed, our young men being spoken to by the Spirit and admonished to keep clean habits, those free from tobacco and strong drink." The name T. V. Cole (paragraph three) should be F. V. Cole.

## Officers and Ministers 1930-1932

(Continued from page 552.)

- Fulk, R. L., Southeastern Illinois. L. and M.  
 Greene, U. W., Independence, Missouri. Pat.  
 Gillard, Geoffrey, New South Wales, Australia. M.  
 Greene, C. F., Germany. M.  
 Greenwood, W. H., British Isles. Pat.  
 Gresty, J. T., referred to Presidency, Presiding Bishopric, and Presiding Patriarch.  
 Griffiths, G. T., Michigan. Pat.  
 Grice, John R., Southern Ohio. M.  
 Grice, William, Northwestern Ohio. L. and M.  
 Gunsolley, G., Northwestern Iowa. L.  
 Gunsolley, J. A., Southern Missouri and Spring River Districts. Pat.  
 Haden, W. E., Southern Missouri. L. and M.  
 Halb, Jacob G., Southern Ohio. M.  
 Harpe, C. E., Eastern Michigan. M.  
 Hartshorn, C. B., Des Moines District, Des Moines objective. L.  
 Hawn, O. J., Southern Michigan and Northern Indiana. M.  
 Haworth, W. J., Australasia.  
 Higdon, A. T., Rock Island District. M.  
 Hinton, H. E., Northern California. M.  
 Holloway, L. G., Western Iowa. M.  
 Hougas, Ward L., Far West Stake. L.  
 Houghton, Leonard, Manitoba District, Winnipeg objective. M.  
 Hull, E. B., Eastern Colorado. L.  
 Hunker, E. Y., Western Iowa. M.  
 Hunt, C. J., Wisconsin. Bp.  
 Jensen, Blair, Northeastern Nebraska, Omaha objective. L.  
 Jenkins, George, Clinton District. M.  
 Jones, J. H. N., Victoria and New South Wales Districts, Australia. Pat.  
 Jones, R. E., Far West Stake. M.  
 Koehler, J. A., Holden Stake. Bp.  
 Kress, C. A., Northeastern Nebraska. M.  
 Lancaster, J. E., Detroit District, Detroit objective. L.  
 Ledsworth, J. J., Northern Michigan. M.  
 Lenox, E. J., Southern Nebraska District. L.  
 Levitt, G. P., Northern California District. L. and M.  
 Lewis, George, Australasia. Bp.  
 Lewis, G. G., Independence, Missouri. L.  
 Loving, A. E., Tasmania. M.  
 Loving, A. L., Des Moines District. M.  
 Livingstone, H. L., New York and Philadelphia District, Philadelphia objective. L.  
 Lundeen, Vernon, Minnesota District, Minneapolis objective. M.  
 Martin, A. C., Spokane District. M.  
 Martin, J. F., Toronto District. Pat.  
 Martin, Marshall, Referred to Presidency and Presiding Bishopric.  
 May, J. Charles, Clinton and Spring River Districts. M.  
 McDonald, Frank, Spring River District. L.  
 McDowell, O. A., Central Oklahoma, Tulsa objective. L.  
 McDowell, W. A., Far West Stake. Pat.  
 McGuire, M. J., Northern Michigan District. M.  
 Macrae, R. L., Hawaiian Mission. M.  
 Macrae, W. S., Holden Stake. L.  
 Mesley, George, Kansas City Stake. L.  
 Mifflin, S. E., Far West Stake. M.  
 Minton, Frank, Wheeling and West Virginia Districts. M.  
 Minton, H. V., Central Illinois. L. and M.  
 Mussell, F. T., Nauvoo District, Burlington objective. L.  
 Negeim, George, referred to Presidency and Twelve.  
 Newton, Thomas, Kentucky and Tennessee. L. and M.  
 Okerlind, O. W., Idaho. M.  
 Oakman, D. A., Central Michigan District. M.  
 Osler, William, Southern Michigan and Northern Indiana. L.  
 Patterson, William, Southern New England. L.  
 Peisker, E. A. H., New Zealand. M.  
 Peterson, J. W., Central Michigan. L. and M.  
 Plumb, H. E., Southeastern Illinois. M.  
 Prall, Wilber, Independence, Missouri. L.  
 Pycock, James, Southern Michigan and Northern Indiana, Grand Rapids objective. M.  
 Pyle, A., Holland. M.  
 Quick, Lee, Spring River District. M.  
 Rathbun, Ellis B., Holden Stake. M.  
 Renfroe, Z. Z., Central Oklahoma, Oklahoma City objective. M.  
 Rich, C. H., Utah, Salt Lake City objective. L.  
 Richards, G. T., Kansas City Stake. M.  
 Robertson, E. F., Western Maine. L.  
 Robinson, A. V., Northern New South Wales. M.  
 Robley, G. W., New York and Philadelphia District. Pat.  
 Ruch, V. D., Norway. M.  
 Russell, Melvin, Central Nebraska. M. and L.  
 Rushton, J. W., Northern California, Oakland objective. L.  
 Salisbury, O., Far West Stake. L.  
 Salyards, R. S., Holden Stake. M.  
 Sandidge, J. L., Southern Saskatchewan. M.  
 Savage, H. W., Portland District. M.  
 Schmid, C. E., Northeastern Illinois, Chicago objective. M.  
 Sevy, H. H., Kansas City Stake. M.  
 Shakespeare, W. E., Northern Wisconsin. M.  
 Sheehy, John F., Independence, Missouri. L.  
 Shepherd, F., Northeastern Illinois. M.  
 Sheppard, Virgil E., Southeastern Illinois. M.  
 Silvers, A. C., Wheeling and West Virginia Districts. M.  
 Skinner, C. A., Kansas City Stake. Bp.  
 Smallwood, C. G., Eastern Oklahoma. M.  
 Smith, C. J., Minnesota and North Dakota Districts. M.  
 Smith, G. A., Eastern Colorado, Denver objective. L.  
 Smith, S. S., Arizona. M.  
 Smith, W. A., Northeastern Kansas. M.  
 Smolney, J., Germany. M.  
 Sorden, D. B., Portland District, Portland objective. L.  
 Stabel, J., Poland. M.  
 Stoff, A. E., Southwestern Kansas, Wichita objective. L.  
 St. John, S. G., Owen Sound District. M.  
 Stone, A. E., Kirtland District. Pat.  
 Swenson, Granville, Chatham District, Windsor objective. M.  
 Taruiarii (Horahitu) a Tauhiti, Society Islands Mission. M.  
 Thomas, J. A., Lamoni Stake. L.  
 Thorburn, G. W., Western Montana. Pat.  
 Twombly, Samuel, Oklahoma. Pat.  
 Vanderwood, J. E., New York District. M.  
 Veenstra, Frank, Holland. M.  
 Vaughan, W. J., Southern New South Wales. M.  
 Velt, H. I., Seattle and British Columbia District. L. and M.  
 Weaver, R. D., Southern California. M.  
 White, Ammon, Western Oklahoma. Pat.  
 Wells, G. R., Holden Stake. L.  
 Whalley, P. S., Midland District, England, Birmingham objective. L.  
 Whitehead, A. C., Southern Wisconsin. M.  
 Whiting, Birch, Clinton District. L.  
 Whiting, Ray, Southwestern Iowa, Council Bluffs objective. L.  
 Wildermuth, J. F., Northeastern Illinois. L.  
 Wildermuth, L. O., Eastern Montana. M.  
 Wilkinson, Fred, Rock Island District, Tri-cities objective. M.  
 Effective September 1, 1930.  
 Williams, D. J., Chatham District till September 1, Independence thereafter.  
 Williams, T. S., Lamoni Stake. L.  
 Wilson, Newman, Eastern Maine. L. and M.

(Continued on next page.)

# MISCELLANEOUS

## Appointment of District President

Elder E. Eliason having resigned as president of the Western Montana District, the First Presidency hereby appoint Elder Nathaniel Coleman to act as president of said district, subject to the approval of the district conference.

THE FIRST PRESIDENCY,

By F. M. S.

## Appointment of Bishop

Brother C. C. Hoague, jr., bishop's agent of the Southern Wisconsin District, and Brother Horace Scafe, bishop's agent of the Northern Wisconsin District, both having presented their resignations to take effect May 15, 1930, Bishop C. J. Hunt has been appointed as bishop of both the Southern and Northern Wisconsin Districts.

We take this opportunity of publicly expressing our appreciation to Brothers Hoague and Scafe for the faithful services rendered by them while acting as bishop's agents.

Because of Brother Hunt's experience and the effectiveness of his past work we feel confident he will be able to successfully handle the duties thus placed upon him, and we bespeak for him the support and confidence of the membership of these two districts.

Bishop Hunt will communicate directly with the solicitors of both districts, advising them where they may address him in forwarding their reports, including the May report.

THE PRESIDING BISHOPRIC,

By M. H. Siegfried.

Approved by the First Presidency. By F. M. McDowell.

## Two-day Meeting

There will be a two-day meeting for Southern Ohio District at Ironton, May 31 and June 1. The first service will be at 7.30 p. m., Saturday, May 31, and we urge a goodly number to arrange to be present, thereby showing the branch that we are interested in it and in the district. A good welcome awaits all who attend.—A. E. Anderton, district president.

## Conference Notices

Saint Louis district conference will meet with Lansdowne Branch, East Saint Louis, Illinois, Saturday and Sunday, May 24 and 25. Business session Saturday, May 24, at 6 p. m. Sunday services will include Sunday school, preaching, prayer services, priesthood and Women's Department meetings. Apostle F. H. Edwards and District Missionary B. E. Brown will be here. Come and enjoy the conference. Please send your reports to the secretary.—C. J. Remington, district secretary, 1423 Cecilia Avenue, Webster Groves, Missouri.

Florida district conference will convene with the Coldwater Branch, near Milton, Florida, on Saturday, May 24 and 25. The business session will be held on Saturday at 10 o'clock a. m. A large attendance is urged at the session.—A. D. McCall, president Florida District, Bagdad, Florida.

New York district conference will convene in Buffalo, New York, May 30 and 31, and June 1. First session will be held Friday evening, 7 o'clock, and continue through Fri-

Winegar, H. E., Eastern Colorado. M.  
Wight, C. E., Kansas City Stake. L.  
Woodward, W. S., Far West Stake. M.  
Wixom, G. H., Southwestern Texas. M.  
Yager, J. H., Society Islands Mission. M.  
Yarrington, A. J., referred to Presidency and Presiding Bishopric. I. A. SMITH, Secretary.  
INDEPENDENCE, MISSOURI, May 15, 1930.

day and Saturday. We hope to have Apostle R. S. Budd or C. F. Ellis with us. Classes of instruction in religious education and music. Credits will be given towards a teacher's certificate. Excellent programs are being arranged with debate, and Bible declamatory contest. Reports are in order, early. Musicians are urged to bring instruments with them for orchestra. Our new missionary, Elder J. E. Vanderwood, will conduct class work in religious education. The class work in music will be supervised by Miss Catharine Lambert and Maurine and Doris Weegar. Each branch is asked to contribute special numbers for Saturday evening program. The fifth episode in church history will be presented Sunday evening. Neighboring branches are invited to meet with us.—P. L. Weegar, New York District President.

Southern Michigan and Northern Indiana district conference will be held June 7 and 8 at Clear Lake, Indiana. The opening session will be at 10 a. m. Written reports are expected from all district officers. Apostle D. T. Williams and the district missionary force are expected to be present. Come to Clear Lake and help make a record attendance.—William Osler, district president; Myrtle Perry, district secretary.

SMITH.—Lela F. Baggerly, fifth child of V. D. and Henrietta Baggerly, was born near Mount Pleasant, Indiana, November 16, 1879. She was baptized by M. R. Scott, jr., May 19, 1901. Her husband, Dwight Smith, passed away three years ago. Mrs. Smith died March 31, 1930. Left to mourn are her mother, three brothers, and two sisters. Interment was at Newcastle, Indiana.

PETERSON.—Anette Jensen was born in Engholm, Sweden, June 17, 1867, where she was baptized and confirmed a member of the Lutheran Church. She came to America in 1886, settling at Saint Edward, Nebraska. January 14, 1889, she was united in marriage to Peter J. Peterson. To them eight children were born, two being called away early in life, a girl, Clara, at the age of two and one half years, and a boy, Peter, in infancy. Mrs. Peterson died at the University Hospital in Omaha, April 9, 1930. Left to mourn are her husband, four sons, two daughters, six grandchildren, her aged mother, and four brothers. In 1922 she joined the Reorganized Church of Jesus Christ of Latter Day Saints of which she was a faithful member. The funeral was held at the Baptist Church at Chambers, April 13, by Elder Charles M. Soderstein. Interment was in Chambers Cemetery.

BOLT.—Amy Izatt was born July 27, 1880, at Birkner, Illinois. She married Martin Bolt in 1898, and to them were born two children, William, of O'Fallen, Illinois, who survives his mother; and Martha, who passed away in 1906, being five years of age. Her husband preceded her to the land of eternal day June 23, 1925. Since his death Sister Bolt had engaged in social welfare work in Chicago, Illinois. Besides being a member of the church into which she was baptized when a child, our sister was a member of the Eastern Star. All her life she was a faithful church member, and with her husband was influential in building up the church in Springfield, Illinois, where for many years they made their home. She passed away Tuesday evening, April 22, after an illness which began about one year ago, leaving many relatives and friends to mourn her departure. The funeral was conducted in Saint Louis, Missouri, by John W. Rushton. Interment was in Ladd, Illinois.

ROWLETTE.—Maud Keller, daughter of William and Mattie Keller, was born January 17, 1892, near Maitland, Missouri, where she spent her girlhood. She married Walter Rowlette, of Mound City, Missouri, February 15, 1911. January 31, 1913, she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints and was a consistent and faithful member until her death. She was a devoted wife and loving mother. Passed away at the Methodist Hospital in Saint Joseph, Missouri, April 20, 1930. Left to mourn her departure are her husband, one daughter, Mrs. John F. Redmon, of Craig, Missouri; five sons: Harold R., Orville E., Alma J., Melvin W., and Ivan R., all of the home; also a granddaughter, Wilda A. Redmon. Two daughters, Viola Maud and Margery Neva, died in infancy. Besides her immediate family she leaves a sister, Mrs. Isaac Watson, of Oregon, Missouri; and two brothers, Stephen H., and William Hobart, of Maitland, Missouri. Her parents and one brother, Charles E., preceded her to the great beyond.

EWING.—Milo Byran Ewing was born April 15, 1851, near Cortland, DeKalb County, Illinois, one of a family of twelve children, eight boys and four girls. All his early life was spent near Cortland. September 26, 1873, he married Laura Ann Champlin, of Cortland, and they moved to California where they lived a year. Returning to Illinois, they located on a farm between Cortland and Maple Park. During his life Mr. Ewing resided in various other places; he lived three years in Elgin, Illinois, fourteen years in Harrison County, Missouri, and ten years at Lamoni. Most of the past twenty-five years have been spent near Plano, Illinois. Four children were born to him, two preceding him in death, one daughter, Elzie Ammett, who died in infancy, and one son, Floyd, killed by lightning at the age of eighteen. Most of his life Mr. Ewing farmed, and in the past few years he specialized in bees. May 21,

1882, he united with the church and remained a faithful member until his death. As a man of upright character and an official in the church, his influence for the better things of life was felt by many. He died suddenly after an illness of a few hours at his home in Plano April 16, 1930. Surviving are his wife; two children, Joseph Hiram Ewing and Mrs. Mary Ella Blanchard, of Plano; two grandchildren, one brother, one sister, and a host of other relatives and friends. The funeral was conducted by Elder J. M. Blakely at the Saints' church. Interment was in Plano Cemetery.

**GUNION.**—Ray Gunion was born in Mayfield, Kentucky, August 25, 1905; and died in Kansas City, Kansas, April 20, 1930. He united with the Reorganized Church of Jesus Christ of Latter Day Saints at the age of eight years. Left to mourn are his father and mother of the home address, 1528 South Fortieth Street, Kansas City, Kansas; one sister, Mrs. Evie Campbell, Independence, Missouri; two aunts who were present at the funeral: Mrs. Nola Cress, East Chicago, Indiana; and Mrs. Sophia Day, of Independence; and many other relatives and friends. The funeral was held at Argentine, (Kansas) Church April 22, 1930, by Elders A. White and R. E. Brown. Interment was in Argentine Cemetery.

**BYERS.**—Emma Viola Rogers was born July 6, 1863, on a farm south of Pawpaw, Illinois, and died February 17, 1930, at Altadena, California. January 26, 1881, she married William Byers, and to them were born four children, one son dying in infancy. Another son, Howard, and a daughter, Lou N., died during the flu epidemic in 1918. October 15, 1918, she united with the Reorganized Church of Jesus Christ of Latter Day Saints of which she was a faithful member. Her husband and one daughter, Mrs. Grace Hadfield, of Altadena, California; two brothers and two sisters survive. Mrs. Byers was a lovable woman and leaves a host of sorrowing friends and relatives. Most of her life was spent in and near Sandwich, Illinois, where she was taken for burial. The funeral was held at the Burkhart Funeral Parlors, Elder J. M. Blakely, of Plano, officiating. Interment was in Oak Ridge Cemetery near Sandwich.

**TURPEN.**—William Brison Turpen, son of Francis Marion and Mary Ellen (Stone) Turpen, was born near Pleasanton, Decatur County, Iowa, December 12, 1860. He grew to manhood and spent most of his life in Decatur County. Married Isabel Keown February 5, 1882, and to them seven children were born. Two died in infancy; one daughter, Mrs. Joseph Anderson, passed on in June, 1909; and one son, Francis Marion, died in October, 1923. The remaining children are Mrs. John Hall, Mount Ayr, Iowa; Mrs. A. A. McWilliams, Pleasanton; and M. E. Turpen, Amherst, Colorado. These mourn the passing of a loved one, together with his wife, two sisters: Mrs. George Hawk, near Davis City; and Mrs. Bud Davis, of Pleasanton; twelve grandchildren, five great-grandchildren, and other relatives. Mr. Turpen and his wife united with the church in 1883 and have since been members in good standing. He died strong in the faith April 15, 1930.

**WILLIAMS.**—Stella Barker, daughter of Mr. and Mrs. Richard Barker, was born at Lucas, Iowa, January 14, 1892; and passed from this life April 24, 1930, at the Independence Sanitarium after a brief illness. August 29, 1908, she united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized at Hiteman, Iowa, by W. E. Williams and confirmed by George Hull and Edward Rowley. Christmas Day in the year 1912 she was united in marriage to Thomas S. Williams. She was an ardent worker in the church, laboring with her companion in the mission fields for a number of years. She leaves her husband, Thomas S. Williams; one son, Blaine, of the home at Rock Island, Illinois; her parents, Mr. and Mrs. Barker, Hiteman, Iowa; one sister, Mrs. Joseph Wilson, Taylorville, Illinois; three brothers: Floyd Barker, Nauvoo, Illinois; Elmer Barker, Hiteman, Iowa; and James Barker, East Moline, Illinois; and a number of other relatives and friends. Elder John F. Sheehy preached the funeral sermon. Interment was in Mound Grove Cemetery, Independence, Missouri.

**LOOSEMORE.**—Henry L. Loosemore was born in Clist Saint Lawrence, Devonshire, England, April 14, 1861. He married Maria Tucker February 4, 1886, at Exeter, England, and moved to the United States in 1889, having been baptized into the church just previously as the fruit of the ministry of William Newton. Arriving in this country, the family settled in Kansas City, Kansas. One year later he commenced work for the Union Pacific Railroad Company, with which he continued until he retired in January, 1926. His services during these thirty-six years won for him the high esteem and appreciation of his officers and associates in the service. During the four years of his illness he received many tokens of kindness and sympathy. He passed away quietly April 28, his entrance into the realm of eternal day being a happy release to him after the long vigil of sickness. These mourn besides his widow: Bessie Armstrong, of Fairland Heights, who was born in England; Reginald Henry, of Independence, born in Kansas City, Kansas. Three children, two sons and one daughter, preceded the father to the better land. One brother and two sisters in England also survive him. In the church of which he was a faithful member he was honored with ministerial responsibility. In March, 1903, he was ordained a priest and officiated in the Armstrong Church. In 1912 he was ordained to the office of elder in Grandview Church, Kansas City, Kansas.

## For June

# The Department Journal

Offers Three Features of First Importance

1. PLANS AND SUGGESTIONS FOR THE REUNIONS.
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## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta E. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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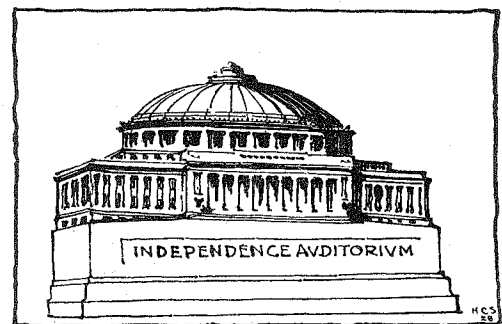
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# THE SAINTS' FRIEND

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Volume 77

Independence, Missouri, May 28, 1930

Number 22

## A General Epistle to the Saints

*To the Saints; Greeting:* Two great projects, above all others, engage the attention of the church at this time: our missionary program, and the gathering.

To evangelize the world, to bring men to a knowledge of the gospel, and to persuade them to comply with the conditions of the plan of redemption, was the early object of the church. It is still our primary function, our unceasing duty, and our great aim.

To build, as a result of this successful program of evangelization, a new type of community, a new and ideal social order, Zion, was from the very first our most important hope. That hope is still strong within us, an object more precious than all others.

Upon the accomplishment of these two objects—warning the world, the gathering to Zion—depends our success in all other enterprises; personal security, salvation, the right atmosphere for our homes and children. Every worthy object is made more sure of attainment if only we can first accomplish our primary aims.

When it was declared, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," a great task was set for the church, a task which lays a heavy burden upon us as a people, while on each member it imposes the responsibility of participating in the work of raising before the people of the earth an ensign which shall be to them a testimony, a witness. In a few words is thus set out the necessity for us and our work to be missionary in spirit and character. That there shall be no cessation of missionary zeal and work is also indicated by the expression that the completion of the task shall usher in "the end." "And then shall the end come." We, therefore, may well be admonished that the Great Ruler calls us to a great work and we must ever "be about the Master's business."

The greatness of the task is matched by the idealism of its purpose, and though we may be overwhelmed when we contemplate the stretch of years over which this work must extend, we are lifted up to renewed hope when we recall that the purpose

of the great endeavor is to save. The Supreme Being has willed that man should be saved; the salvation of mankind is our objective.

But God has also willed that man must save himself, and to do so man must have the means of salvation placed in his hands. This means is the gospel. "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." The task is thus glorified by the knowledge that it is one of placing in the hands of each man the means of escape from the bondage imposed by sin and disobedience.

To this great missionary task of the church we must address ourselves with fervency, fidelity, and divine devotion. It may well be said that the great responsibility we have mentioned attaches to every Christian; it is a task we share with others; but upon us it has been specifically imposed by what to us is divine instruction and direct mandate.

To preach the gospel as a witness, however, does not complete our task. There is an additional responsibility of preparing a place from out of which the beauty of perfection and the glory of God shall shine. Zion must become a reality. What an attractive goal this necessity fixes! But what a burden of responsibility it also imposes. Over the years of the past has spread the work of preparation. Slow though the progress may have seemed, we find ourselves now in the very midst of the hastening time.

To gather together the people of the church is no less a divinely imposed task than is that of preaching the gospel as a witness. Preaching the gospel until it has become a spiritual dynamic in the lives of men is but the preparation for Zion. Out of the nations shall be gathered the elements to comprise Zion from which the effulgent glory of God shall radiate. Without the idea of "gathering to Zion," this church would be as a vessel on the sea blown about by variable winds. But our port is fixed, and so we can lay our course.

It is easy to say, "Let us go up to Zion!" But again the greatness of the task is indicated by divine instruction, and guidance has been vouchsafed

us by the admonition for preparation: "Let all things be prepared before you."

The work of the gathering is upon us, and every day reveals in clearer light the greatness of the task imposed. "Let us gather home to Zion," is a song which stirs to the depths the hearts of Latter Day Saints, for it sings of the ideals and of the fixed goal of the people.

Thus our great work is twofold, to preach salvation, and to work out a practical demonstration of that which we preach. To this great dual task we must address ourselves. Upon every member falls a portion of the responsibility. Not all can carry the responsibility of priesthood, not all can preach (by word), not all can teach (by precept), yet all can work.

To accomplish the twofold task imposed requires money and means. To send emissaries to the peoples of earth, to buy land on which Zion shall stand, to build the houses and towers of the Zion city or cities, even to gild the towers that shall glitter in the sunlight of God's favor and the illumination of nature, will require money.

And this brings to each member of the church a great opportunity to share in the task. According to his capacity or ability each one can help. A man's capacity to earn may become a criterion of his capacity to contribute to the progress of the cause.

Our work can not be fully accomplished without money and temporal support. Here, too, divinity has pointed the way, and has given the instruction: "If thou lovest me, . . . thou wilt consecrate of thy properties." To build Zion, to eliminate poverty, to redeem the land of Zion, to bring about the perfection of Zion, while we carry on the work of spreading the gospel as a witness challenges our best.

To preach, to build, to give our substance and talents is the challenge of our great task! Shall we respond and be about our Master's business?

To the work, ye Saints of God!

THE FIRST PRESIDENCY,

By FREDERICK M. SMITH.

THE QUORUM OF TWELVE,

By JAMES A. GILLEN.

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

INDEPENDENCE, MISSOURI, May 20, 1930.

*Note:* This epistle is to be read from the pulpit of every Latter Day Saint church on Sunday, June 1, wherever possible at the morning service. It is the responsibility of the presiding officer and of the one in charge of that particular service to see that it is well read and given prominence and consideration.

## Would Our Church Win the Blue Ribbon?

In the *Christian Century* for May 7, 1930, there appears an editorial under the title of "*Religion and the World's Fair.*" The plea of the editor is that religions be represented at the fair, not in competitive fashion or in a display by each of what they have inherited as traditions or as the idealisms of their founders, but that a fresh inquiry be made into the human conditions which religion ought to produce, into the human job which religion is here to do, into what good it has been to humanity. The following queries and comments of the editor are so stimulating and thought provoking that we quote at some length:

Let the religious leaders of the world bring to Chicago in 1933 not the religious systems they have inherited, but the exhibition of the human goods which their religions have produced. A tree is known by its fruits.

Which of our religions is functioning satisfactorily in respect of these human objectives which we agree our religions ought to help mankind to attain?

What religion is producing the best human society and the best human beings?

Can a religion claim credit for the admirable features of our social order and not accept blame for its vices?

When the churches do this, their claims of virtue will surely be submerged in their common consciousness of misdirection, sloth, self-centeredness, love of power, satisfaction over palliative measures of relief where conditions call for daring social reconstruction, and a hundred other sins of which religions have been historically and institutionally guilty.

The paramount disclosure of such a study will be that no religion has any right on the basis of its achievements to thank God that it is not like other religions; rather will it smite upon its breasts and say, God be merciful to me, a sinner!

Modern intelligence is impatient with the proud talk of superiority of one religious system over another. What men are interested in is that kind of religions which consciously orient themselves in relation to the task which modern intelligence begins dimly to see as the essential business of religion in our human world.

Instead of offering a platform on which the religions of the world may proudly display themselves with all their uncriticized presuppositions of virtue and spiritual idealism, the great fair should offer a platform on which the highest representatives of these religions may help one another to discover what kind of a world it is the business of religion to create, and then to inquire how far each religion has carried its own social order toward that goal.

The management would do well to provide, in addition to the platform, the plain, old-fashioned Methodist mourner's bench where the leaders of all faiths, convicted of sin, could find forgiveness and a new life.

Let us suppose that such a display of religious achievements were granted a place at the Chicago fair in 1933. Let us suppose our church were asked to there show its product in terms of a type of human beings and a quality of social order. Would our product be of a quality commensurate with the claims that we have made as a church? Dare we longer make such claims before the world unless we bend every effort to produce that sort of product?

Should not our church by virtue of its claims

rank high in such a test? Would we win the blue ribbon, or would we need most of all the plain, old-fashioned mourner's bench which the editor suggests?  
F. M. McD.

## Your Herald Subscription

### *Has Your Herald Stopped Coming?*

The management of the Herald Publishing House has been compelled to strike several hundred names from the list of *Herald* subscribers. These subscribers have not been hastily denied the privilege of receiving the official organ of the church, but every endeavor has been made to secure their renewal subscriptions. If there should be one now stricken from the list, there is no doubt but what he can again be placed thereon under an understanding as to when payment of the subscription price shall be made.

### *All Are Participating Stockholders*

Each and every member of the church is a stockholder in the Herald Publishing House and is therefore interested in the literary and financial success of the publications.

The *Saints' Herald* is the leading and most important journal published by the church. Its circulation had passed the nine thousand mark, and fond hope was cherished that it would reach the ten thousand mark before the close of the year 1930. But the fact that the subscription price is less than the cost of production, and that the publishers can not longer furnish it without the money being placed in their hands, has compelled the adoption of a new policy, and several hundred subscribers are this week stricken from the list.

You members of the church are participating in the profit or the loss incurred in publishing the official organ. If ten thousand paid-up subscribers can be obtained from among you at the present price, \$2 for the year, I believe the publication would show a small but safe profit. Less than that number of subscribers means that a loss must be sustained at the present price, or the price must be advanced.

### *Which Shall It Be?*

Not a Latter Day Saint wishes to see his publishing house lose a cent, a dime, a quarter, or a dollar on each subscription. All wish it to be a financial success. Not one would like to see the price advanced, for that action would mean that numbers of Saints of limited means would feel the pressure and some would be compelled to cancel their subscriptions. But we must choose between these unsatisfactory alternatives or go among the people

and secure new subscriptions and renewals until we shall have increased the list twenty or twenty-five per cent, for the publishing house can not longer carry the burden.

The increased list of paid-up subscribers is the only satisfactory solution. Will you help secure it? If you do, new life will be infused into the church membership. Information and good spirit will be spread among the people. The financially crippled publishing house which you own will become a greater power and a stronger influence for good. *Make this day a wise choice.*

After July 1 all *Herald* subscriptions not properly agreed upon otherwise by written understanding between the publishing house and the subscriber, will be discontinued after thirty days from date of expiration. Please examine your label and act the part of Saints who are live and wise.

R. J. L.

## "None Other Name"

*"For there is none other name under heaven given among men, whereby we must be saved."*

It is an old, old custom for tradesmen, manufacturers, and all people who have either wares or ideas to sell, to seek indorsements of prominent and famous people. Under monarchical governments it is the high ambition and the prized honor to be the purveyor, vintner, draper, or what not, to His Majesty the King. In the United States, not having any royalty, our tradesmen pursue the large body of our transient aristocracy: pugilists, golf champions, actors, movie stars, and any members of the *nouveau riche* whose lavish spending makes them publicly prominent.

The matter has gone farther. Many authors of systems of ethics, or social philosophies, and of fads of various sorts have attempted to support their theories by making them appear to be consonant with the teachings of Christ. Some of them have even gone so far as to push the name of Christ into the background and bring other names to the front.

Thus we have had the personality of Jesus represented to us successively in various roles, and many a clumsy disguise has obscured his teaching. He has been interpreted as a super-salesmen, as a Socialist, as a sympathizer with the capitalist, as a trade unionist, and as many other things. All these have one characteristic in common: none of them are true.

Jesus is the great figure of our religion. He is the focal point of our thoughts, and his teachings are the basis of whatever creeds we possess. He takes precedence of all others who have inhabited flesh; there are none to stand before him. Let his inter-

preters take care that they speak plain and true, according to the simple power and divinity of his word.

The restored gospel was brought to us through the agency of a latter-day prophet. But it is the gospel of Christ, not of the prophet. The prophet is worthy of honor, and his name shall be remembered, in all probability, wherever the gospel is preached, and wherever men obey. But he spoke as a representative of Christ.

Our work will be successful in so far as we are able to interpret correctly the teachings of Jesus and apply them to our modern problems. If we make mistakes and go astray, our fault is likely to be in failing somewhere to see clearly the strict requirements of our duty.

Jesus had a rich and complex, though a balanced, personality. He was an ascetic and taught self-denial, but he was very different from the founders of the monastic orders. He taught the social responsibility of property owners, but he was not a communist in our understanding of the term. He lived an intensely real life, but he was not a materialist; he was a great mystic, but he did not lose himself in daydreaming, or in abstraction. He used all means, but he avoided all extremes. His teachings permeated his life; his life illustrated his teachings.

His teachings are broad. They leave room for every truly good thing. But no single thing, however good, can touch his teachings without being changed, stamped with the unmistakable and ineradicable marks of his genius and transcendent personality. It becomes for ever changed and different in some essential characteristic.

The philosophy of Jesus has a word to say with reference to every human problem. As the political groups of the earth grow great, they find that other philosophies, though long successful, now meet failure; the shouting of war lords, the rattling of sabers, the machinations of secret diplomatists—all these have reached the limit of their effectiveness, and they may possibly pass with the superstition and darkness of the ages in which they were developed. The speeches of world statesmen lately ring with an old and familiar type of thought. Is it to be that our dizzying rapidity of change, our whirling course of progress is to bring us back to something at once the most radical and the most conservative thing in the world? Is the philosophy of Jesus, neglected as too beautiful and impractical for nineteen hundred years, to turn out to be the only practical and effective solution of problems that have broken down all the fine products of human shrewdness and intelligence?

The supreme importance of the Christian message

accounts for the numerous prunings, expansions, subversions, distortions, and misinterpretations from which it has suffered. Probably it will continue so to suffer. It is part of our business not to be a party to any of these faults.

Perhaps this is a good time to remember the statement of Paul in his first letter to the Corinthians:

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

L. L.

## Historical Program for June

*For Local Branches*

*Subject: The Early Church in Missouri*

This month's program commemorates the establishment of the church in Missouri. The movement westward from Kirtland began with the sending of missionaries to western Missouri and eastern Kansas to preach to the Indians, or Lamanites as they were called by the Saints. Revelations to the church had proclaimed that the land of Zion lay still farther west than Kirtland, and finally Independence, Missouri, was designated as the center place for "The Gathering." The Colesville Branch was the first group to move in, having migrated from Colesville, New York, to Thompson, Ohio, near Kirtland, and thence to Missouri, locating some twelve miles west of Independence. Here we see a recognition of the principle, "Seek learning even by study, and also by faith," in the erection of a building that seems to have been used both as a church and a schoolhouse. It was the first schoolhouse within the present limits of Kansas City.

### *Suggested Program*

Song: "Glorious things are sung of Zion," *Hymnal*, 110.

Prayer.

Reading: Description of the land of Zion. *Church History*, vol. 1, line 4, page 205, to line 4, page 209, inclusive.

Music.

Short talk: "Early revelations and instructions to the people in Zion." *Church History*, vol. 1, chapter 10, and especially sections 57, 58, 59, 63 in *Doctrine and Covenants*, for source material.

Play: "The foundations of Zion," number six of "Conversations," by Elbert A. Smith; published in June number of *Vision*.

Song: "O happy is the man who hears," *Hymnal*, 107.

Short talk: "The Gathering"; looking forward.

Song: "Triumphant Zion lift thy head," *Hymnal*, 123.

Prayer: Dedicating those present to the cause of furthering Zion.

# OFFICIAL

## What You Can Do During Sacrifice Week

June 22 to 29, 1930

A week of special sacrifice has been called by the administrative officers of the church for June 22 to 29. A church-wide movement of this nature, we believe, reflects the desire of the majority for sacrifice week to become an annual event.

There is a spiritual background to the idea of sacrifice. Participation in it will center your interest in the welfare and progress of the church. It will bring you a personal development you can gain in no other way. You will have the satisfaction of knowing that your sacrificial offering has directly and materially aided the church to advance its program.

During this week you should try, by sacrifice if necessary, to pay your tithing and make a free-will offering for the work of the church.

God does not want your money for the mere purpose of getting it. The church does not desire your money only that it may be spent, but it is pleasing to God and the church to see that development of character in the Saints which is expressed by the willingness to sacrifice that his cause may prosper.

This year the sacrifice week is an appropriate sequence to the Centennial Conference and a time to ask every Saint to unite in this church-wide endeavor. We invite you to help the church reach its immediate goals—missionary enterprise and the gathering to Zion.

THE PRESIDING BISHOPRIC,  
By A. CARMICHAEL.

## The Young People's Department

Any program of religious education would be sorely lacking which failed to take into consideration the interests, needs, and possibilities of the young people. Especially is this true of our church, with its call to demonstrate a vital religion which shall save the world. We shall need the vision, the vigor, and the intense consecration of which youth is capable in the process of carrying out the purposes of the latter-day message.

We would not disparage the worthy contribution of those whom we consider aged, nor the stalwart courage and the splendid service now being rendered by the middle-aged. But before the young of the church the future holds wonderful possibilities. The promise of the ages, the endowment so long

foretold, may be realized in large measure in the years before us by those who are willing to pay the price in preparation, in consecration, and in earnest, efficient endeavor. Such are the possibilities confronting the youth of our day; such the challenge to the young manhood and womanhood of the church as they face the opening century.

### *Youth Is Dynamic*

It may be given to old men to dream dreams, to cherish the values of the past. It is given to youth to see visions, to be adventurous, to make discovery of new values in life. Both are needed if real progress is to be assured.

Somnolent age is in danger of stagnation without the challenge of thinking, reasoning youth. Adventurous youth too often runs amuck if its adventure is not tempered with the wise guidance of experience and made meaningful through appreciation of the heritage of the ages. Youth with its vision and vigor must ever be encouraged to press onward toward the goal of higher achievement. The secret of success is found in mutual comradeship in which age and youth together make consistent progress in the great Christian adventure of righteous living. So may come Zion, a city of industry, of righteousness and truth, a demonstration of God's good will.

### *The New Plan*

One of the compelling conditions which has made necessary the most careful consideration of a new program of religious education has been the demand of our young people for an adequate program of study, work, and play which will help them to meet successfully the issues of our rapidly moving age. Traditional ideas are challenged, antiquated methods are in the discard. Only the truth and right shall be able to survive. A slow-moving, haphazard, piecemeal program does not suffice for our day.

All of this is not to be remedied at once by a mere change in plan. But to attempt to organize a carefully planned, well-balanced program of all-the-week activities, in which every legitimate need of life is met, will certainly go a long way in the right direction.

### *A Single Department*

For a number of years three parallel agencies have sought to provide for youth. Too much the idea has been to provide an adult-made program for young people. The intention has been good, but perhaps overzealously carried out. Teachers in Sunday school, leaders in recreation, and workers in the Women's Department have each tried to provide for certain activities, but seldom has the complete range of need been adequately supplied. The old three-department-plan was not without its merits

and its faithful leaders, and it has brought us to the present. It is not proposed to discard the activities, nor to abandon at once the present department organization, except as the way may be clear for a more definitely unified plan to go into operation.

The details of the plan for a single department of Religious Education have been discussed in former issues of the *Saints' Herald* and in the *Department Journal*. We may present the salient features of the Young People's Division, where the former three departments have been merged.

#### *The Young People's Division*

Under the direction of a leader who has the personality and the sympathetic understanding of youth, provision should be made for well-balanced, all-the-week programs for each age group from 12 to about 24 years. The number of groups will depend upon the size of the whole department. Usually there should be three, at least, probably following the Sunday School Department ages: 12 to 15; 15 to 18, and 18 to 24.

Each age group should be in charge of a teacher-leader; perhaps the teacher of the Sunday morning class. The more contacts the teacher-leader has during the week with the members of the class, the richer and more varied their mutual experiences, the greater the possibility of successful, helpful leadership.

The supervisor of the division, in council with the teacher-leaders, and in sympathetic touch with the young people themselves, plans a program of study, work, and play suited to the good of each age group, in harmony with the larger program of the branch, and in keeping with the purposes and objectives of the church.

#### *Study Classes in Groups*

In connection with the regular church services of sermon, prayer meeting, sacrament, etc., provision should be made for regular study occasions. Chief of these is the Sunday morning or Sunday school hour. Selection should be made of quarterly or other class work which promises to meet most nearly the recognized need and interest of the group. The regular *Gospel Series Quarterlies* are recommended.

For other occasions, Sunday evening classes and week-night classes, other needed, interesting, or entertaining studies may be taken up. Such occasions may be the former Religio or Recreation and Expression meetings. The whole field of interesting and helpful class work is here available. Young people's classes of various kinds, radio, camera, drama, music, choral, and the like are possible.

#### *Recreation*

In small branches groups may not be large enough for a narrow range of ages. But every effort should be made to arrange occasions where social good times may be had under able leadership, with helpful companionship and in a wholesome environment. Our new book of recreation, *The Game Book*, by E. E. Closson, furnishes a vast fund of well-selected games. Probably each age group should manage to meet for recreation at least once a week, at a convenient time and place, under the sympathetic direction or sponsoring of teacher-leaders, but with large opportunity for self-direction under guidance on the part of the young people. Growth and development come only through such activity.

#### *Expression*

Similar provision must be made for creative activities in which individuals and groups may participate in creative projects. Religious education as well as other forms of educational growth takes place only as ideals and ideas are given concrete expression in the actual conduct of life. Music, instrumental and vocal; dramatization; story-telling; welfare projects; home, church, and community beautifying and equipment; and projects in connection with the financial or evangelistic program of the church, all afford abundant work projects which challenge the finest talent and the fullest consecration of the youth.

#### *Girls' Organizations*

As in the past, the Oriole and Temple Builder programs provide unlimited opportunity for organized work and play for girls' groups. In *Our Girls* book there has been gathered by Mrs. Woodstock a rich fund of information and carefully worked-out direction for individual and group activities among the girls. These are planned as an extension of most inviting things for girls to know and do, supplementing and often giving vital meaning to the regular teaching of the church. The teacher of the girls' Sunday morning class, or an associate teacher, if otherwise qualified to lead in social, recreational, and experimental lines, is the most logical group leader. Hence the happy term, *teacher-leader*.

Because the above age groups are within the Young People's Division, the several girls' activities come under the direction of the local supervisor of the young people. Especially if this supervisor be a man, it seems advisable for some capable woman to be assigned the task of sponsoring the Oriole and Temple Builder movements. But in no case should these movements grow up independently of the larger interests of the branch and the church school of which they are a part.

### Boy Scouts

The Boy Scout program is being adapted to the needs of our church group of boys of scout age.

The standard church scout troop will be found well adapted to our need for a high type of activity program for our boys. Often the teacher of a class of boys may also be the scout leader. If not, he should be in close sympathy with the boys in their scout work. Again, we are anxious to see the boys' program an integral part of the provisions of the church school for activities which meet the all-the-week needs of our growing young people.

### A Balanced Program

Thus it would seem there may be planned a program for the young people of the branch which shall include participation in the regular services of the branch, a share in its financial obligation, social and recreational experiences, study, worship, and work, all in proper balance and each emphasized with due regard to the success of the total program of the church.

Elder E. E. Closson, for the past several years superintendent of the Department of Recreation and Expression, has been assigned the larger task of directing the entire Young People's Division of the new Department of Religious Education. Inquiries addressed to him at The Auditorium, Independence, Missouri, after June 5, will be given his prompt and careful attention.

CHARLES B. WOODSTOCK,  
Associate Director.

### Cicero and Demosthenes

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.

When Cicero spoke the people said, "How well Cicero speaks." But when Demosthenes spoke the people said, "Let's go against Philip."

Cicero was an eloquent orator, although interested in the welfare of the people and not altogether in self, yet he impressed *himself* upon the people instead of impressing his subject. But Demosthenes, unlike Cicero, impressed upon the people his subject and not himself.

In other words, Cicero was one of those teachers remembered for the good impressions he made, while Demosthenes was one of those teachers remembered for having power to arouse the people to action.

When Cicero was slain by his enemies, Rome lost a friend. One that was loved and highly esteemed

by all who knew him. Though he sleeps and has been sleeping throughout the ages, yet Cicero lives in the hearts of the people, and his character walks the earth for ever.

When Demosthenes suffered death by his own hand, Greece lost one of the most powerful orators of its day. One who achieved by persevering to do those things he set out to achieve. He, too, sleeps, but as long as time shall last, his works shall never be dimmed in the eyes of humanity.

Let us, like Cicero, cultivate a pleasing personality, and live our lives in such a way that our influence shall be known and felt for good.

And on the other hand, like Demosthenes, having wisdom to stir the people to action and to conduct ourselves wisely before this world.—C. H. B.

### THE HERALD BOOKSHELF

"Now that General Conference is over," says J. F., while arranging some of our new titles on the Bookshelf, "people will be thinking about applying some of the things they learned to their home branches. And," he adds emphatically, "they will need the new books."

Certainly, they will need the new books. One of the very first will be *The Game Book*, by E. E. Closson, who has been long connected with the Recreation and Expression Department of the church, and who will continue his work with the new Department of Religious Education.

The book will be very much appreciated by everyone who has anything to do with the social affairs of young people. The young people will need it as an aid in planning their parties, picnics, and general good times.

Written by an expert in this work, it contains the best possible material, at the same time conforming to the church ideals for its young members.

There should be several copies in every branch or local congregation. The book is a boon to reunion workers, and all who like outdoor recreation.

*The Game Book*, by E. E. Closson. The Herald Publishing House, Independence, Missouri. Price, \$2.00.

### Reunions for 1930

The *Herald* for May 21 contained the first list of reunions submitted by the Presidency. Two errors have been detected. Southern California dates should be July 11 to 20. The place of meeting for Central Michigan will be Beaverton. Please take notice of these corrections.

# Church Bonds

**T**HE desirability of church bonds has gained church-wide recognition because 5% plus safety meets two vital requirements of the investor. The consideration which prompts people in the selection of their investments are:

Safety of principal.

A good interest return.

Prompt and unfailing payment of principal and interest.

In these days when stocks and bonds of various kinds are uncertain and questionable, and when the future in many lines of business seems to be doubtful, it is a good time to invest your savings in church bonds, which are backed by the integrity of a hundred thousand people in addition to meeting the above requirements.

From every point of view they are a good investment, safe for you and a help to your church. No one who ever invested a dollar with the church ever lost a penny. Are you willing to invest your money where you have intrusted your hope of eternal salvation?

Church bonds are offered in denominations of \$25, \$50, \$100, \$200, and \$1,000. Any denomination of these bonds may be bought on payments, if desired. Send orders for bonds to the Presiding Bishopric, The Auditorium, Independence, Missouri. Additional information furnished on request.

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Prospects and Responsibilities of the Second Century

*A sermon by Frederick A. Smith, at the Stone Church, 3 p. m., April 13, 1930. Reported by W. McDonald.*

A little retrospection may possibly help us in looking into the future. I am going to read one or two lessons today before I start in on my talk:

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.—*Acts 17: 24.*

I want also to call attention to the thought expressed in the 10th chapter of the Acts:

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.

Turning now to Isaiah I note another statement, and herein will be found the text. In the 29th chapter, 26th verse in the Inspired Version (it is in the 14th and 15th verses of the King James Version), you will find this language:

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of the prudent shall be hid.

The text is found in the statement, "I will proceed to do a marvelous work and a wonder among this people."

#### *A Fulfilling of Scriptural Declaration*

It is true when we go back to the particular statement as found in Isaiah we have gone way back into the old fields, long before the days of Christ himself, and in a careful following of the historical sketches that have been given us we find no place where this particular declaration found its fulfillment until we reach that period of history in which this church begins to make its manifestation. During the days of Christ and before it there were prophets, apostles, and those who worshiped God;

but at no place, at any time, was the fulfillment found touching the records that we are pleased to term the *Book of Mormon*, and as we look upon that we discover the outstanding features of it are of such a nature as to emphasize the fact that it had not received its fulfillment until that day, a little over one hundred years ago.

To those of us who have been permitted to see this, the hundredth anniversary of the organization of the church, to participate in the peculiar rites that have come to us in the celebration of that event, a little retrospection possibly will help us and bring us closer to God and more firmly established in our hope. For when I look at it, I find there are some things that touch us very peculiarly along this line.

Go back one hundred years, and we might start earlier than that, for we discover there are some things leading up to it, and we see the necessity of our recognizing the prophetic statements in connection with it. I would ask you to think for a few moments of some of the statements that have been made that have their fulfillment in history as we move along over that period.

#### *Apostasy and Darkness Come*

It is a peculiar and significant thing that after the days of Christ, when the apostasy had set in until they wandered clear away from God, darkness enshrouded the earth, and no manifestation of God was to be found, there came a period of time in which they tell us in our historical research the Reformation started. This reformation period carried us down from fifteen hundred into the early eighteen hundreds, a little over three hundred years. And right in connection with that we read when at the end of that three hundred years of reformation there was not the first single thing to indicate that God had anything to do with it. When you go back and read carefully you discover that every man that stepped out on the rostrum emphasized the fact that he did not believe in revelation from God at that time, and since the days of John on the Isle of Patmos all the prophets had fallen asleep and God had not spoken to humanity. They emphasized it by making the declaration that it was not necessary; and because they did not have it they concluded that they could get along very nicely without it.

#### *Light of Restoration Breaks*

That condition grew and continued until about 1830. But before that period came our history starts, for the real history of this church starts a little while before 1830. The things that led up to it and that brought about the organization and the

perfection of it are the things that I want to refer to now, to refresh our minds, to increase our faith, and to recognize the fulfillment of the prophecies of God. In them we discover many things that emphasize the thought that darkness would come; and after darkness would come the light; and that light is the thing in which we have rejoiced. In doing so I shall just sketch a little bit of history for you, that you may look at it and think it over.

Over in the wilds of New York, in the western borders, there was a family living which was in moderate circumstances in life—pioneers in opening a new country, without the chances and privileges of education that are found further east. Into their community came a revival service; a union meeting of some three churches. In the course of this revival this family became interested in religion, and as they expressed it at that time, "got religion." Among the number of the family was a boy, young in years, without the opportunities of schooling that others around had; nevertheless, intelligent and independent enough to think and to act largely for himself. In his own language, he tells us that about the only thing he found in which these churches agreed was that they should take the Scriptures as their counsel and abide by them. In studying them, he found something that startled him, and he went to the woods to put it to the test.

#### *First Vision of the Restoration*

When I make the statement he went to the woods, there is no mistake about it, for the country at that time was covered with timber, and only where they had cleared that timber off were there open places, and there were many places that had never been touched. Strange as it may seem, to this very day the little piece of timber or grove in which he went and made his first supplication still stands virgin forest. It has never been touched to any extent with the axes of mankind. So, when he went out there he tells that he looked all around him to be real sure that nobody was seeing him.

Here he was, a boy, not old enough yet to fully sense the importance of manhood and the independence that ought to be his, yet too big to offer the little prayer his mother had taught him; and he did not yet feel able to make a prayer satisfactory to himself which could be heard in public. Then he says he kneeled down and began to pray. I want to notice just what happens here. I am going to use his own language to give it to you:

I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon

God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, (not to an imaginary ruin, but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in my being,) just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it has never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them.

#### *The Creeds Were Wrong*

I must pause for a moment and call your attention to a thought that is here. Here is one of the beginnings of this work. One of the first commandments that came to this young man; and let me say, it became one of the distinctive features that has emphasized this work for a hundred years, and it carries with it one of the distinctive features that must emphasize this work for the next hundred years, is "*Join none of them, for they are all wrong.*" Get the thought at once and you see one of the basic principles upon which we stand. You see one of the emphatic differences that present themselves to us. We can not get away from it, if we become sectarian and leave the footpaths of the past and change the ordinances and things of that description, we will have done precisely what they did in the days of the apostasy after Christ. Look at it clearly and see that revelation from God is the essential feature of difference upon which we stand. The fact that God revealed that these sects were wrong and had wandered into the darkness away from the fold of God becomes one of the essential reasons for the organization of this church.

A little later this young man, for he had like other young men I suppose become careless and thoughtless, for he informs us in a further statement that I quoted for you, that God informed him that the time had come when the church of God was to arise, come out of the wilderness, and if he would be humble and faithful he should be an instrument in the hands of God in assisting to bring this work about. He tells us that he became like other boys, a little careless and thoughtless, and evidently got into some of the habits and customs of the day, and then one night after he had gone to bed, feeling that he needed to call upon God and repent of anything he

may have done that might be evil, he prayed, poured out his soul to God, and suddenly, as he describes it to us, a wonderful manifestation appeared, and as I call your attention to this manifestation you have one other distinctive feature:

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people.

#### *Prepared for Fulfillment of the Scripture*

Here is a prophetic declaration; here is a description of this messenger. He proceeds to tell us that that messenger unfolded to him the Scriptures, pointed out to him the fulfillment that should come to pass soon, outlined to him the manner in which the work could be done, and as he did so he said "the light gathered about him and disappeared." Four times that angel appeared, four times up to the next day at noon he had made known to him this same thing, and then the boy goes further, to make the declaration that every year, once a year, he met that angel, and the angel revealed instructions from God as to the work that was to be done and how it was to be done.

This leads up to the organization of the church. We discover that God did not only reveal to us that he was God, that he was going to accomplish this work, but he revealed how it should be done, a thing that had not been found in all the three hundred years of the Reformation.

I now stop and look for a few moments at a statement made at the close of this interview, a prophetic declaration that the name of this man, this boy, obscure in the backwoods of a new country—his name should be had for good and evil in all the world, by every kindred, tongue, and nation, and emphasize to you the fact that this hundred years has demonstrated the truthfulness of that proclamation. Wherever we have gone in all the na-

tions of the world we have met with that peculiar opposition and abuse, and that boy's name has been handed out for good by his friends, and evil by his enemies. How could he know that such a thing as that would be? And you answer it would be impossible for him to know. He would never have dreamed of such wide notoriety as that; that he should be known all over the world. You think a few moments. How many boys would? And under these contrasts we discover one of the fulfillments that marked the hundred years and emphasizes the truthfulness of the great work in which we are engaged.

#### *Book of Mormon Given*

Now I want to notice just one or two other things as we move along, and in doing so call your attention briefly to the thought in connection with it. In following this thought up there comes to us the next manifestation, the deliverance of the plates of what we are pleased to term the *Book of Mormon*. This same messenger brought these plates, gave them to him, and then comes a period of peculiar history, of trial, of worries, of anxiety, of care, and even of weakness of humanity and loss that finally brings him back into touch with God and presents the divine manifestation again.

We reach then the period of our organization. This man, with the scribe who had assisted him in the writing of this book, go out to pray and inquire of God about some of the peculiar things which were found therein. And in the still forest of that country, in the bright sunshine of a May day, they describe to us one of the most wonderful scenes, in which the angel of God came to them again, whose brightness and sheen were brighter than the midday sun of May.

The description they give of this angel is a very fine one, and they proceed to tell us what he did. He now laid his hands upon them and ordained them and sent them out to accomplish their work. This was in 1829. In 1830 the accomplishment had been so far progressed that they proceeded to do what they had been commanded, and organized a church.

With this organization there came a wonderful carrying out of the fulfillments of the declarations that had been made, a startling manifestation of wisdom, of light, and understanding, that exceeded anything that had yet come to us along lines of this kind. And because of this there comes to us the consciousness of the peculiar statement and its fulfillment, of a marvelous and wonderful work. It was marvelous. You think for a moment of the conditions in that day, when the people for centuries had not heard a word from God; when no avenue had been opened and no manifestation of God had

been known, and their traditions had carried them out as they thought that every possibility of communion with God had been closed and no longer would he speak to humanity. With these things in their hearts, conscious of them, being pushed in spite of themselves, there comes the realization that God had spoken to this boy. Obscure? Yes. Uneducated, so far as the higher learning was concerned? Yes; but my friends, intelligent just the same.

And then we have a little statement here I am going to call your attention to found in *Doctrine and Covenants 1: 4*:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.—*Doctrine and Covenants 1: 4.*

#### *Fulfillment Brought by Weak Ones*

That the declaration from the prophets might be fulfilled, and that the weak things of the earth, possibly one of the most marvelous features that attended our work, and has been manifest in it all along through, has been most peculiar in the fact that it has been through the weak things of the world, it has been brought about by the power of God, for God said in our text, "I will proceed to do a marvelous work and a wonder among this people." God was to have a hand in that, and he has continued to move, and I look upon it today after all these years as a marvelous work and a wonder. When that boy came he was told the creeds of the churches were wrong, and I ask myself, What has this work done? What are some of the peculiar evidences of its successfulness in the world? I am going to point out one or two to you.

#### *Changes in the Creeds*

On the 9th page of the first volume of the *History of the Church* you will discover the statement made that the creeds were wrong; an abomination in the sight of God. We are only a hundred years from that statement. Let me ask you, my friends, where are their creeds? "The wisdom of their wise men shall perish; the understanding of their prudent men shall be hid." The creeds were the wisdom of the wise men that had gathered together

and formulated them that they might have some definite understanding of God. The understanding of the prudent men along these lines had been hid.

I point you today to the history of the world, the religious world. Take any denomination today that existed at that time and go carefully and read the creeds that they had then and have today. Make inquiry, What has become of them? for you will not find them the same. There is not one single one but what has been changed. Not one. I make the statement further that the traditions that bound them then and hindered and hampered them possibly in their conception of God and his great work, has been broadened and widened until today there is a vastly different idea of God than there was then. While skepticism has been brought in and it has become stronger with the people, yet I emphasize the fact that one of the great things of this work that has been brought about by the weak things of man has been to break down the mighty and strong of the learned of the world, and force, if you please, by reason of spiritual education and influences that have been brought to bear, a change of views that presents to us a marvelous condition.

I emphasize another fact. In spite of the fact this church has been torn and rent by reason of disturbances within and destructions among the people, and the killing of the Prophet and his brother, and divided asunder, yet God has made the declaration it should stand and never be torn down nor given to another people until Christ come. That must stand and will stand, just as sure as we are here. It matters not how men may differ and what peculiar differences there may be, what divisions there may come, this very statement tells me that the organization of God shall continue until he comes, and the church shall never be given to another. He has kept that word before us, he has emphasized it, and it must find fulfillment. God has said that he would move in his own way to accomplish his purposes, and he would move as he saw fit and turn and overturn until it accomplished the purposes whereunto he had sent it. And I have faith and confidence today that in spite of internal differences that may have existed, in spite of things that may have come, emphasis must be laid upon the fact that it must continue and will continue, and that God's word is true, and he will turn and overturn until it has accomplished its purpose.

#### *Hastening Must Come*

I have no doubt along this line, not a single hesitancy in the world, for as sure as God lives it must do that. He stands over it, and his hand will guide and direct and his hand must manifest itself in the work of God that shall be done. Not man and

man's influence, but the great power of God shall be made manifest, and the accomplishment of the purposes shall continue, and we must see it in the march of events, according to the prophecies, and make strides along these lines greater possibly than we have made in the past. The work must move more rapidly, and the changes may come more quickly than we have contemplated, but just the same they will come, and the work will be done, and it will be one of astonishing effects.

I can look further into the future, though it comes to us with just a few thoughts along another line, for other prophets taught under similar circumstances to the one like this. I go back to Isaiah, and he unfolds to us a picture of his first vision, in which he saw God sitting upon the throne. He gives us a splendid picture of it. And why should the world stand back? Why should they reject the thought that it might be possible to see God, for I discover in his revelations to us he has unfolded the declaration that no man could see God except by the power of the Holy Spirit and the revelation of the priesthood that he had given. There is the exception, there is the line upon which he has moved, and that is how he has made himself manifest.

I ask you to turn again and read Ezekiel and Jeremiah especially. He gives you a very clear and distinct view of what he saw along that line. I bring you to Amos and he says:

I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

I could take you from one to the other, all the way along. And then comes a peculiar one found in the statement made in Zechariah, chapter 2, in which two angels are talking to each other, and one says, "Go out and speak to this young man and tell him that Jerusalem should be inhabited as towns without walls." It had laid waste and desolate for centuries. Think of a prophecy coming to the young man that such a thing should occur! When I look back over history, I find he tells of this circumstance, and how the promise was made it should be inhabited.

#### *War of the Rebellion Foretold*

There are many I could mention. I am going to ask you to think of still one more, for we have been given the right to judge these men by their works, to judge them by their prophetic statements. This man, this prophet of God, made a declaration concerning the Great Rebellion that came into our country, making the prediction several years before it came to pass, and then is fulfilled precisely what he has stated.

So far as the Holy Land is concerned, we have but to go back and discover the statement made that after the Spirit of God was poured out from on high that land should be fruitful again, and be inhabited again, and we discover about twenty-five or thirty years from the time this revelation came to him that thing was fulfilled.

#### *Zion Must Be Established*

Is it not a marvelous work? When we go back and study the records and look over the past we find a chain of evidence, a marvelous chain of circumstances that have been wrought, have been fulfilled. Prophetic declarations have been absolutely fulfilled; things in their nature that no human power could have brought about. Is it not wonderful? He said it would be a marvelous work and a wonder. The world despised it, the world hated it, the world sought to destroy, but still that marvelous work goes on and the testimony of Almighty God is made, and still there comes to us the evidences of its growth, its development; and it must eventually accomplish the purposes whereunto God has sent it and bring about the redemption of his people and the establishment of Zion.

And as we enter upon the second century of our experiences it must be with brighter hopes and greater zeal, with more faith in God, with a stronger determination upon our part to fulfill the commands of God, and recognize the evidences that have come in the past, of the prophetic declarations that have been fulfilled and give to God the credit; and make manifest our determination to accomplish his work; that we may stand before the world as a witness, a living testimony, that the church shall shine as the children of God and make manifest the power of God is one of the things that there can be no escape from, for if we will succeed, that is what must come, and I say without hesitation on my part, friends, that it will come.

The time is not far distant when there will be manifest such manifestations of God as we have not seen, and there shall come such wonderful workings of the things God has said as shall enable us to move with greater rapidity and stronger forces than we have yet done. I look forward in confidence and faith and enter the new century with the assurance that God is true, that his work is true, and that it will accomplish the purposes whereunto he has sent it, and man can not stay the power of God nor can they do what God has said in their own strength or might.

#### *We Must Make Personal Preparation*

Hence we must grow closer to God than we have; we must get more humble and prayerful in our at-

titude before him; we must make our attitude toward the world and our fellows around us of such a kindly nature, of such brotherly affection and such manifestation of the Spirit of Christ himself as shall bear witness that we are indeed the children of God.

With that confidence and that assurance and that recognition of the great work of God that has gone on in the century past in spite of the weakness of man, in spite of the failures of man, we can enter the new century with courage and confidence and satisfaction that it shall accomplish all God has said, and that we shall rejoice with God and with the Saints when they are redeemed.

May God bless us to that end. May his power be made manifest as never before, until all mankind shall know and recognize the marvelous work and the wonder that God is doing among mankind.

### Joseph Smith, the Lord's Servant.—Number 3

By Hyrum O. Smith

#### *Forces Leading Up to the Final Decision*

By all students of this latter-day work, it will be at once recognized that the situation of the son was that of the father in the beginning of this latter-day movement. The father was confronted with a divided Christianity. Numerous sects had been formed out of what at one time was a united church. True, this united church was a remote fact in history, but it was a united church when first organized by Christ and his apostles. When confronted by this condition of affairs, and being deeply concerned as to his own soul's salvation, he took God at his word as found in James 1: 5:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Up to this time it had not occurred to him that all the warring sects were wrong, and what was his astonishment when the answer to his prayer came, clearly and unmistakably, all of these sects are wrong, and he must join none of them, but that God had in contemplation the restoration of the primitive gospel in its fullness, and that he was the instrument through which this restoration was to be accomplished. And, without going into detail, we simply record that this restoration *was* accomplished through this man's instrumentality, and remained a coherent organization for fourteen years, or up to the time of the death of its organizer.

But, as it was in the days of old, disintegrating forces were at work, and when the son came upon the stage of action, he found that which his father had been instrumental in establishing shot through

with disturbing influences, and the same *lo here* and *lo there* engaged his attention. Let us hear his account of what occurred that influenced his decision. In this account will be found that which will emphasize the fact that not only the Saints, but many outsiders, recognized the right of the sons of Joseph Smith to occupy in their father's place. It will be noted, however, that in the answer that the son received from his inquiry as to where his life's labor should lie, he was not told that all the warring factions were wrong, but was distinctly told which one of these factions was acceptable to God. His narrative is as follows:

In the fall of this year (1856) three events transpired that had much to do with deciding my course religiously and aiding me to answer the question, what part in my father's work, if any, I was to take. For a number of years I had been more or less intimate with the family of Christopher E. Yates, a friend to the Saints, who at the time of the disturbances in Hancock County, for his outspoken denunciations of mob violence and mob law, had suffered the loss of a fine barn, a lot of grain, hay, and a number of horses by fire, set by incendiaries out of revenge as it is supposed, and who had removed with other citizens into Nauvoo and bought property there. With one of his sons, Putnam, circumstances had made me well acquainted. He had crossed the plains a number of times, had been in Salt Lake City and other parts of Utah, and in California. He and I had frequently discussed Mormonism; that is, some parts of it, and he had persistently insisted that I could do a great and excellent work by going to Utah, and as he put it, "taking the lead away from Brigham; breaking up that system of things there" or to "fall in with the style of things there, become a leader, get rich, marry three or four wives and enjoy yourself." Though not a religious man himself, he thought it might be a duty that I owed the people of Utah. He further thought, that from his experience in Utah, and the expressions he had heard among the people there, that I would be received with open arms and could succeed.

To this I replied as best I could, until the question, Why not go to Utah? There are the men who were with my father, or a great many of them. There, a large part of the family; there, also, seem to be the only ones making profession of belief in Mormonism who appear to be doing anything. Does not duty demand that I go there and clear my name and honor of the charge of ingratitude to my father's character? Is not polygamy, against which you object, a correct tenet? Is not your objection one of prejudice only? These and a thousand others of similar import were suggested, and added their weight to the difficulty of the situation. In the height of it, the words suggested to one who had gone before me came to me with force; "If any lack wisdom, let him ask of God." Why not I? Was I not in a position to need wisdom? And was I not destitute of sufficient to enable me to properly decide? I had for three or four years been investigating spiritual phenomena; had read some of the productions of Andrew J. Davis; had also read a little of Doctor Emanuel Swedenborg's philosophy; but I found no good in spiritualism; the phenomena were physical and gross; no response from the departed spirits of any of the family, though severally appealed to in turn ever came; and the manifestations though strange and material were altogether inadequate for the deductions spiritists drew from them. I did not give credence to the philosophy. My human intelligence was at fault, I could not decide. I believed that He who had enabled my father to decide which of all should receive his attention, could, if he would, enable me to decide whether I should, or should not, have anything to

do with Mormonism; and if so, what. I proceeded upon this conclusion.

A year or two before this we had raised an excellent crop of wheat, upon a piece of land lying in the south of our meadow, and this man Yates had assisted in doing some of the work. While engaged in it we had some conversation about Utah. After this I did not see him for some months. One day, while pondering these questions, (and here, unlike some, I can not certainly state whether morn or even, only that the sun was shining,) I suddenly found myself sowing this piece of land to wheat. My brother and this Mr. Yates I saw harrowing the wheat after my sowing. In passing over the land I met Mr. Yates as he drove to and fro, and our conversation was upon this Utah subject; and the same arguments and statements were repeated by him. To these I was urging again my reluctance to move, and the question was again presented, Why not go to Utah? I paused, rested the bag of grain that I was carrying across my shoulder, upon my knee, and turned to answer him. I heard a slight noise like the rush of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward and saw descending towards me a sort of cloud, funnel shaped, with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly, and settling upon and over me enveloped me completely, so that I stood within its radiance.

As the cloud rested upon the ground at my feet, the words "Because the light in which you stand is greater than theirs," sounded in my ears clearly and distinctly. Slowly the cloud passed away and the vision closed. A few days after this occurred I met this man Putnam Yates, and held a conversation with him in which he again urged upon me the idea of going to Utah; and my answer was in exact accordance with what I had seen. The other question, "Is polygamy of God?" was as distinctly and definitely answered to me, as was the one referred to above; and the answer was, "No," and I was directed that I was to have nothing to do with it, but was to oppose it.—*Church History, vol. 3, pp. 256-259.*

### A People Preparing

When the church broke up in Nauvoo, some of the leading men thereof refused to be carried away with the false doctrines that were taught by some of the would-be leaders. Nominally they allowed themselves to affiliate with some of the factions that sprang up at the death of the prophet, but just long enough to examine their claims and find them wanting. One of these men was Zenos H. Gurley, a man of honor and unquestioned veracity. Narrating some of the events that occurred during this trying period he writes:

During this time several strange things came to my knowledge that fully satisfied me that unless good and evil, bitter and sweet could proceed from the same fountain, neither J. J. Strang, B. Young, William Smith, nor any that had claimed to be prophets, since Joseph's death, were the servants of God. The inquiry arose in my mind, "What shall we do? Here are a few honest saints who have obeyed the gospel, and are looking to me for instruction. What can I say? What can I teach them?" Thus I meditated for months. God, and God only, knows what the anguish of my mind was. I resolved that I would preach the word; and, thank God, preaching brought me out right.

It was after preaching on Sunday evening, in the fall of 1851, while sitting in my chair at Brother Wildermuth's house, my mind was drawn to Isaiah 2: 2, 3. At that moment the great work of the last days, as it is spoken of by the prophet in that chapter, seemed to pass before me in

all its majesty and glory. It appeared that I could see all nations in motion, coming to the mountain of the Lord's house in the top of the mountains. At this time Strang's Beaver Island operation appeared before me. It looked mean and contemptible beyond description. A voice,—the Spirit of God—the Holy Ghost, then said to me, "Can this (alluding to Strang's work) ever effect this great work?" I answered, "No, Lord." I felt ashamed to think I had ever thought so. The voice then said, "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work." I said, "Yea, Lord."

As I left the house my mind was dwelling upon what had just transpired. Although the Spirit had told me that God would raise up a prophet to complete his work, it did not enter my mind at that time that I would realize the work in its present form. My whole desires were that those dear souls around me might enjoy the gifts and blessings of the gospel as the Saints did in Joseph's time, and be saved from the meshes of iniquity which thousands had run into. A few weeks afterward, while reading a paragraph in the *Book of Covenants*, which says, "If thine eye be single, thy whole body shall be full of light," the Spirit said unto me again, "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work." I answered, "I will do it, God being my helper." From that time I began to look about in earnest for a starting point. I examined the book carefully and saw at once that the teachings of the day were contrary to the law, and resolved that although I had but one talent, yet in the name of Israel's God I would go forward and leave the result with him.—*Church History, vol. 3, pp. 204-206.*

It will doubtless be noted that there was simultaneous preparation going on during the years 1851 to 1860. A people was being prepared for the advent of a leader, and the leader being prepared for the people. It was, too, without any collusion. Each was being prepared without any knowledge of the other's movement. In 1851 the word of the Lord to these seekers for light was: "Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work." Two years later when this young prophet-to-be had reached his majority, he was asked, as described in a vision already quoted, "Which would you prefer, life, success and renown among the busy scenes that you first saw, or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result." God had promised the people that he would raise up a prophet to complete his work, and this was the first step in fulfilling his promise.

Almost immediately, after receiving the assurance that God would raise up a prophet to lead them, there came to this struggling band of truth seekers the information that the one to come forth was of the seed of their martyred prophet. This they knew was in harmony with the law that had been given for their guidance. The first revelation to this ef-

fect was received through Jason W. Briggs, when the Lord declared that he would, "in his own due time call upon the seed of Joseph Smith to come forth, and set in order the quorums; in a word, to fill his father's place." This revelation was committed to writing and sent to the various groups of people who had begun to separate themselves from all claiming to be prophets. These different groups indorsed the revelation as from God, because the Spirit of God bore witness to its truthfulness. One of the incidents leading to this indorsement is very graphically told in a narrative written by this man from whom I have just quoted, Zenos H. Gurley, *Church History*, vol. 3, pp. 207, 208.

About ten or fifteen days after I had heard of this revelation, while sitting by my evening fire, my boys came running into my room, declaring with great earnestness that their little sister was up to Brother Newkirk's, speaking and singing in tongues. For a moment I was overpowered with joy. I exclaimed, "Is it possible that God has remembered my family?" Immediately I went up, and when I was in one or two steps of the house, I paused. I listened, and O the thrill of joy that went through my soul! I knew that it was of God. My child, my dear child was born of the Holy Spirit. I opened the door and went in. It appeared to me that the entire room was filled with the Holy Spirit. Shortly after I requested them all to join with me in asking the Lord to tell us who the successor of Joseph Smith was. I felt anxious to know that I might bear a faithful testimony. We spent a few moments in prayer, when the Holy Spirit declared, "The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage, saith the Lord your God."

These people were commanded to organize, continue their preaching, gathering all who desired the truth, and await the due time of the Lord, when the prophet would be sent to them. This they did, and the Lord continued to direct them by his Spirit. Their attitude towards the *Book of Doctrine and Covenants* was early expressed in a resolution adopted in June, 1852, reading as follows:

Resolved that the whole law of the Church of Jesus Christ is contained in the *Bible*, *Book of Mormon*, and *Book of Doctrine and Covenants*.

They thus put themselves on record as honoring the revelations given to the church through the martyred prophet. This is a significant fact in the contemplation of the subject of true succession to the presidency of the church, for the reason that I wish to emphasize the statement made in the revelation providing for the appointment of the successor wherein it is clearly stated that that successor shall "be ordained to teach those revelations which you have received, and shall receive through him whom I have appointed."

The actual organization of this movement began in June, 1852, and for several years it continued to grow and prosper, gathering from every section those who had repudiated the claims of other leaders, until finally they were, they thought, in a posi-

tion to call upon the one whom they had been told would be the future leader of the church. Up to this time the young prophet had not decided where his life's labor should lie. He had simply been told that he should not go to Utah, but had not been directed to any one of the factions. We will now let him tell his own story. Up to this time he had been solicited constantly by the various factions to cast in his lot with them. With the possible exception of that organization known as the Reorganization, all had sought his allegiance to their cause. The Reorganization, however, had bided its time, having the assurance that the Lord would in his own due time send the prophet to them, and he had made known to them, as we have seen, who that prophet was to be. I will now quote from the narrative written by this man around whom the various factions endeavored to rally.

The question of my going to Utah in order to fill the destiny appointed me was now disposed of, and I was prepared for two events that occurred subsequently to what is here related.

A week after my marriage my wife went with me to the farm and here we began our married life. We had hardly been settled more than a month when I was visited by George A. Smith and Erastus Snow. They came to visit and chat with me, and to discharge a commission intrusted to them by Mr. Fred Piercy, the artist to whom I had sat for a crayon sketch for his work "Route to Salt Lake," referred to elsewhere; he had sent me a copy of that work by them. I made them welcome as my means permitted, set before them something to eat, and did my best to answer their inquiries and entertain them. Elder George A. Smith said but little, leaving the burden of conversation to Elder Snow. I was at this visit asked if I did not intend to come to Utah to see them there, the question being supplemented by the statement that they were looking for me to come; that I had many friends there, who had been friends to my father; that they thought I ought to be with them, and felt a great desire to see me among them.

To this I replied that I might some day visit them when a railway was completed that I could go and come without let or hindrance.

"But," said Elder Snow, "we want you to come and stay." In reply to this I stated that "I could not do that in the sense conveyed, so long as such things were taught and practiced there as I had reason to believe were taught and practiced."

"You refer to plurality," said Elder Snow; and I answered him, "Yes, I refer to the doctrine of polygamy as it is called in the States."

"Why you believe in the *Book of Mormon*, do you not?" inquired Elder Smith.

I replied to him, "I believe in the book; but do not believe the construction that you Utah people put upon it."

Other conversation took place of a general character, mainly between Elder Snow and myself, until they left, the interview lasting some two and a half or three hours.

Not more than three or four weeks elapsed after the visit of Elders Snow and Smith when I was visited by Elders Samuel H. Gurley and Edmund C. Briggs, sent as delegates from the Reorganized Church at Zarahemla, Wisconsin, with a commission to deliver what they believed to be the word of the Lord to me:—

"THE CHURCH IN ZARAHEMLA, WISCONSIN, TO  
JOSEPH SMITH

"Our faith is not unknown to you, neither our hope in the gathering of the pure in heart enthralled in darkness, to-



gether with the means, to the accomplishment of the same; viz., that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise masterbuilder—to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right, and heaven-appointed duty, you can not be unmindful or indifferent. The God of Abram, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion—to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time has come. For, through fasting and prayer, hath the answer from God come; unto us, saying, Communicate with my servant Joseph Smith, son of the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter Day Saints. And the Holy Spirit is thy prompter. The apostles, elders, and Saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as president of the church and of the priesthood. In our publications—sent to you—we have shown the right of successorship to rest in the literal descendant of the chosen seed, to whom the promise was made, and also the manner of ordination thereto. We can not forbear reminding you that the commandments, as well as the promises given to Joseph, your father, were given to him, and to his seed. And in the name of our Master, even Jesus Christ, as moved upon by the Holy Ghost, we say, Arise in the strength of the Lord and realize those promises by executing those commandments. And we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God and to the faith once delivered to the saints.

"Holding fast that which is good and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.

"J. W. BRIGGS,

*"Representative President of the Church, and the President in Zarahemla.*

"Zarahemla, November 18, 1856."

The reception that these brethren met with was not a flattering one. Elder Gurley stated their mission, and presented the document containing the message to me. I heard what he had to say; I read the message that they brought, but could not accept it as they had hoped. It was not to me the word of the Lord. Elder Briggs vehemently urged the matter upon me; and announced the culmination of the message in tones of thunder, and almost dictatorially directed me to accept the message, and do as directed therein; or reject it at my peril.

I met this vehemence indignantly, and almost turned these messengers out of doors. But, through the calmer, humbler efforts of Elder Gurley and the interposition of my wife, the storm abated; I invited them to stay over night, and that when the morning came, I would accompany them to town and would then give them a final answer. In the morning I went with them to Nauvoo, introduced them to my mother

and stepfather, went with them into a room, where quietly and peaceably Elder Gurley and I talked the situation over. I gave them my answer which was this: What they came to bring might be the word of the Lord: I could not say that it was not. I had, however, no testimony that it was. That I was prepared to do what God required of me, if he would make it known to me what it was; that I believed that he could reveal himself if he would; that I believe that my father was called of God to do a work; and that I was satisfied that that work was true, whether I ever had anything to do with it or not; that I did not then know whether I should ever be called to take any part in that work; but that if I were, I was ready, and that it would have to be made clear to me, in person, as well as to others, what that work was; that I could not move upon the evidence given to others only. That they might be assured that I should not go to Salt Lake to affiliate with them there. And finally, that if it should be made clear to me that it was my duty to cast the fortunes of my life and my labor with the work and the people that they were representing, I should without hesitation do it, but that I could not then do so. Upon this understanding we parted, Elder Gurley returning to report the result of their mission; Elder Briggs declining to accompany him home, for reasons known to himself; and I to my farmer's work. Elder Briggs stopped in the city and neighborhood for nearly a year, worked for me a part of the time, and returned at his leisure.—*Church History vol. 3, pp. 259-263.*

Here was an anomalous situation. Here was an important position, with no candidate to fill the vacancy. Men capable in every respect to lead a people hungering for a leader kept self in the background, and begged this man to take his father's place, because they knew it was his right by lineage. And this man, whose right by lineage it was, refused to move except as God directed him to move. From a human standpoint the situation is inconceivable. All other factions that arose at the death of Joseph Smith were headed by men drunk for power and emoluments, and hesitated not at all to assume the position of leadership, notwithstanding the law of the church governing in such matters. But here was a man and men who cared more for God's law than they did for personal advancement. They knew that it had been decreed that he who was to succeed in the prophetic office was to be ordained to teach the law contained in the revelations given through the one whom he was to succeed, and that which was true of the leader must be true of the people whom he was to lead on to final victory. Hence they were careful to keep within the law, not only so far as the doctrine of Christ pertaining to the salvation of men in ordinances and precepts, but they must be true to all the laws of the church, including the law of lineage. It is certain that these men were not anxious for place or power, but the interests of the cause of truth were their greatest consideration.

(To be continued.)

Knowledge is of two kinds: we know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

## The Testing Age

By Poul S. Nielsen

That we are now living in the testing age is a fact that no one who is in the least observant can deny. In our daily lives, a farmer can not read any of his papers without running across some item or other wherein he is urged to test one thing or another. His cows must be tested for tuberculosis; his milk must be tested for butter fat; and if he sells it in the city, without doubt he will have it tested occasionally for purity also. The grain he sows in the ground he must be sure has a good germinating power, to insure its growth. In the schools, our children must take one test after another from the time they start as little tots until the day they quit school. In industry the cry is continually, Test; test!

No building is put up unless all the material that goes into it is tested for strength and durability. All the great roads now being built all over the United States are being tested—first the roadbuilding material, and next the finished road.

### All Must Be Tested

The cry is everywhere, that we must be tested and tried, and whosoever can not stand the test must get out and give room for some one who can. This is not alone in our lives as workers in the world, but perhaps more so in the affairs of our church. True enough, the church is not going to pass anyone by who is trying to meet the test, but the time is drawing near when only those who are willing to do their very best shall be able to stand; or in other words, receive as great a blessing as they possibly can. In Malachi 3:2 it says: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

A refiner of gold and silver will put his metals in a strong fire and thus burn out all the impurities in his metal. Of course, in this way he can tell whether or not there was any impure thing added to the metal. A fuller will put his soap on the cloth he is going to cleanse, and will thus remove whatsoever impurities might be on the cloth with which he is working.

He who is the Ruler over all of us is going to put us, as it were, in a refiner's fire, there to be purified and to remove all our imperfections, so that when we meet him face to face we shall be like the gold and silver that went through the fiery furnace: as pure as it is possible to be. The question is, How shall we be able to meet this test?

## Meeting the Test

The only way for us to meet it is to prepare to give our very best in service for our church and the ideals it is championing; for if we do this we are working for almighty God, and need have no fear for the coming of Jesus Christ. Our lives might contain many things that are needed to be burned out. "If thy hand offend thee, cut it off" (Mark 9, 40), is without doubt not to be taken literally; but more likely means that if something or other stands between us and our heavenly Father it is better for us to cut it out altogether than to go on in our own foolish ways and thereby lose our salvation. For what gain would it be to us if we had all the riches of the whole world and could not save our own souls? No one can save his brother. All we can do is help him to see the way that leads to life everlasting; and surely all Latter Day Saints ought to be willing to help anyone to find the true light of Christ. There are two principal ways that we can warn our fellow man; first, by telling him of our church; second, by giving him the printed word about our church. In order to do the first, it is necessary to send out men to preach the gospel; and in order to do the second, it must be printed and then sent out to whosoever wants it.

### The Test of the Missionary

To do both things it is very essential for the church to have some funds to pay those who leave their homes and families to bring the glad tidings to the world, and they must have tracts and books to use and give away, and sell at a reasonable price. A true missionary's worth can not be estimated in dollars and cents. He might baptize only a few, but who knows but perhaps one of those whom he has brought into the fold may prove to be the means of bringing many more into the church.

None of us ought to be ashamed to speak a good word for our church or what it stands for, and those who are holding office surely least of all. Yet it seems that some men are halfway afraid to own up that they are officers. Such things ought not be. If a society is worth loving enough to be baptized into it, surely it is worth while living up to its code. If we will only fight for what we love, life will be a whole lot easier, and so will death. If we are sure we are right, then is the time to stick to it, fight, and give our life if need be. It is nice enough to sit in an easy chair and read in church history of the hardships the pioneer Saints had to go through; or to read of our missionaries in foreign lands, far from home and loved ones. But do you think that if the time should come to you to go through what the founders of our faith did, that you could stand? Or would you take the easy way out of it and quit

then and there? Or if the church should need you some other place beside where you now are, do you think you could stand the test? Or would you be like the refuse that the refiner throws out after he has saved the precious metal?

This is the preparing, or testing age, and let us all do our best to be as near pure as we can, so when the great Master comes we can be the gold and not the dross.

## Preparation for Church Membership

By Cyril E. Wight

### Lesson IV

#### PHILOSOPHY OF THE CHURCH

##### I. Introductory.

In this lesson, we shall consider Continuous Revelation as the starting point for the philosophy of the church. In presenting this subject to those contemplating membership, it should be kept in mind that revelation is of value only in so far as there is contributed something that will add to the religious life of the group. The mere *fact* of having revelation as a fundamental belief does not prove the divinity of our work. The real test is in the quality of the revealment which is accomplished through this process.

##### II. Revelation—Old and New.

- a. The present age brought to us a crystallized revelation from the past. This revelation brought the following contributions to the religious life of humanity.
  1. Belief in one God.
    - a. "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me."—*Deuteronomy* 5: 6, 7.
  2. Belief in immortality.
    - a. "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after these skin worms destroy this body, yet in my flesh shall I see God."—*Job* 19: 25, 26.
  3. Belief in spiritual rather than physical worship.
    - a. "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings."—*Hosea* 6: 6.
- b. Unfortunately for the continued spiritual direction of the race, there came a time when men

were no longer able to correctly interpret the message of God. The light had gone out.

1. "For the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes. The prophets and your rulers, the seers hath he covered."—*Isaiah* 29: 10.
- c. Growing out of this condition, there developed a traditional attitude toward revelation, resulting in the belief prevalent at the opening of the nineteenth century that the canon of scripture was forever closed.
- d. The answer of those instrumental in the development of the latter-day cause was a challenge to this belief. This challenge may be classified as:
  1. A restatement of belief which had been lost in the traditional outgrowth of the centuries.
  2. A statement of new revelation, resting of course, upon the basic elements of truth presented in former revelation. (It is apparent that the believer in present-day revelation is committed to the idea of new and growing appreciation of the things of God, or else he must think of God merely as one who utters vain repetition. It is inconsistent to believe in continuous revelation and yet limit God to the thought forms and the idea molds of the past. This brings us at once to a consideration of present-day revelation.)

##### III. Contributions of Present-day Revelation.

- a. The value of present-day revelation shall be finally judged on the basis of the worthwhileness of the new ideas in molding a better type of Christian citizenship. On this basis it will be well to study the following leading contributions. Space does not permit a complete quoting of the passages referred to.
  1. Emphasis upon the development of man's thinking processes. "The glory of God is intelligence."—*Doctrine and Covenants* 90: 6.
  2. Statement of the law of indestructibility of matter, now recognized as scientifically correct. "The elements are eternal."—*Doctrine and Covenants* 90: 5.
  3. Law governing physical well being.—*Doctrine and Covenants*, section 86.
  4. Law of the conservation of energy.—*Doctrine and Covenants* 85: 2.
  5. Law of stewardship.

## OF GENERAL INTEREST

### The Unity We Already Have

In the quest for outward unity among the churches, it is easy to forget how deep an inner unity is already ours. It is easy, too, to overlook the fact that it is this underlying spiritual oneness which alone can give vital meaning to any united organization.

Most important of all, with all our different labels and special points of view, we all share the one priceless possession, that alone gives meaning to any of our organizations—the personality of Jesus Christ. No denomination claims, or can claim, any monopoly of Him.

What a common treasure we have also in the heritage of our devotional literature. It was Charles Wesley who wrote, "Jesus, lover of my soul," but Lutherans equally sing it; it was Martin Luther who wrote, "A mighty fortress is our God," but Methodists freely use this great historic hymn. A Presbyterian wrote, "O love that wilt not let me go," but who would describe it as simply a Presbyterian hymn? A Congregationalist wrote, "O Master, let me walk with thee," a Quaker, "Dear Lord and Father of mankind"—but both belong to the whole body of Christ's people. And when Walter Rauschenbusch, out of a fresh discovery of Christ, pours out his soul in "Prayers of the social awakening," or Joseph Fort Newton gives us the exquisite petitions of "The altar stairs," who would put them down as merely Baptist or Episcopal productions? When we reach the inmost aspirations of our hearts, we find no barriers between us.

In the field of Christian scholarship, no fences hem in whatever new insights anyone may gain. So similar are the deeper phases of our Christian experience that, when Bishop McConnell defends theism against the attacks of Harry Elmer Barnes, he speaks for no single group but for the whole Christian fellowship. When Canon Streeter writes "Reality," he reinforces the faith, not of Anglicans alone, but of countless men and women of every name.

And no denomination has an exclusive monopoly of Christian character. Indeed, it is an amazing thing that, if you mention the names of some of the great souls who have stirred the imagination of Christians all over the whole world, millions who clearly see in them the spirit of Christ could not guess to what denomination they belong. Grenfell, living as a doctor among fisher folk of Labrador who never knew before what a physician was; Kagawa, pouring out his life in the worst slums of Kobe and Osaka; Schweitzer, after winning world

renown as a scholar, giving himself in the jungles to the Africans—who knows their respective denominations? And who cares?—for they all belong to the one family of the true servants of Christ.

And, at the deepest level of all, we all, whatever our church affiliations, have one common purpose, for the sake of which, in the last analysis, each denomination exists—the purpose of making Jesus Christ the Lord of all the life of all the world. In comparison with that, all the things that divide us are peripheral and secondary. And set over against that purpose, confronting all denominations alike, we see today portentous common foes—a new materialism in much of our philosophy, a new sensualism in literature and on the stage, a new secularism that assumes everything can be arranged without a thought of God, educational systems that are built up without the recognition of the Christian motive, industrial and international and interracial relations that try to get along without the Christian principle of love.

With such spiritual treasures as we have in common, who would isolate himself in any way from his fellow Christians? Who would not rejoice to work with them in every common task on the basis of the rich and indisputable unity that we already have?—*Federal Council Bulletin, May, 1930.*

### Our English Brother

[*The Manchester (England) Herald* dated April 26, 1930, contains a biographical sketch of Elder G. W. Leggott which is interesting. *The Herald* appears to be characteristically conservative, and is not given to overdoing any personal sketch. For this reason there is added comfort in the splendid article of their "Who's Who" column.

*The Saints' Herald* congratulates our English brother and church officer on his success, and the English church on their good fortune in possessing such an exemplary leader.—EDITORS.]

#### *The Life Story of G. W. Leggott*

The life of Mr. George William Leggott, of "Brownlow House," North Road, Clayton, head of the firm of Messrs. G. W. Leggott and Son, Clayton Lane, Clayton, reads more like fiction than fact. It is indeed a case where truth is stranger than fiction. A native of Yorkshire, Mr. Leggott is the son of the late Mr. and Mrs. J. Leggott, humble Yorkshire folk who were farmers at Hemingborough. Mr. Leggott worked on the farm for a time, but yearning for bigger things, he decided to pay a visit to Manchester forty-nine years ago, to see his uncle. That visit proved the turning point in his life. Mr. Leggott's

uncle at that time, held an important position with Messrs. Hardman and Holden, chemical manufacturers, Miles Platting, and he obtained a situation for his nephew. Tar distillation formed the principal subject of Mr. Leggott's studies, and so adept did he become at the task, that in a very short time he was put in charge of a tar distilling plant at the firm's Blackburn branch. Later, he took up a position with Messrs. F. C. Calvert and Co., Bradford, by which firm he was employed for twenty years.

This hardy son of Yorkshire was nothing if not ambitious, and longing to be independent, he decided to go into business on his own account as a general dealer and carrier. He took a small shed in Upper Dover Street, Bradford, and commenced with a small pony and an even smaller cart, which he used to drive himself. His early jobs included carting food and supplies from Manchester to the Clayton Vale Hospital. Gradually, the transport side claimed Mr. Leggott's increased attention. His first big contract was carting bricks for the erection of Bradford Baths. Then followed other contracts, including carting the debris from the Bradford Gasworks to the tip. By this time, he was compelled to increase his transport facilities, so he took the land on which his premises are built in Clayton Lane, and soon became the owner of a score of horses.

New and bigger contracts made Mr. Leggott turn his attention to mechanical road transport, horses being totally unfit for the heavy loads and long distances for which he was now called upon to contract, and he bought a steam wagon with which he experimented for a time. So satisfactory were the results that Mr. Leggott had the foresight to order several wagons of a similar type from Messrs. Mann, of Leeds, and he had the honor of being one of the first in the country to see the vast possibilities of road transport. Mr. Leggott's enterprise was reflected in the vast growth of his business interests, and now his firm possesses a fleet of over forty steam and petrol driven lorries and trailers, which are running daily to all parts of the kingdom.

Mr. Leggott's latest contracts include the removal of the whole of the excavated material from the site of the new Town Hall and Library extensions in Manchester, and supplying the material for the new road and bridge from the end of Princess Road to the Wythenshawe housing estate. Latterly, he has specialized in the supply of building materials of all descriptions.

There are few, if any, better known figures in the world of transport. Mr. Leggott is a trustee of the Horse and Motor Association, a member of the Commercial Motor Users' Association, and a director of the Lancashire Chamber of Transport. As an authority on road traffic matters, his services and ex-

perience are utilized to the full in the joint committee, appointed to remedy the congested traffic conditions of Manchester, of which he is a co-opted member. He is also a member of the Lancashire and Yorkshire area of the Roads and Bridges Committee, for which he has rendered valuable service.

Like so many other business men, Mr. Leggott has found a help and an inspiration in religious work. Though it may not be generally known, he is a fully licensed minister and is the spiritual head of the Gospel Hall, James Street, Bradford, the local branch of the Reorganized Church of Latter Day Saints. Mr. Leggott was one of the founders of this religious institution locally and has seen it grow enormously during the past thirty-five years. The first meetings were held in a small dwelling house, and under Mr. Leggott's leadership, the branch has developed into the present handsome building in James Street, a well-appointed structure with accommodation for 500 people. Branches have sprung from the Bradford Church in such widely divergent spots as Australia, New Zealand, Columbia, and Canada. Mr. Leggott is held in high regard in his church, and is one of the presidents of the Northern District. He is a preacher of unusual power and eloquence and he has addressed congregations at local churches and Sunday schools of all denominations.

In social work, Clayton branches of many societies have found a generous supporter in Mr. Leggott. He is a member of the Clayton Lifeboat Guild, and the Clayton Conservative Club. As president of the Clayton Ratepayers' Association, he has been the means of hastening the provision of improved facilities of every description in the district. With the help of a splendid body of officials, Mr. Leggott leads the association from strength to strength. It was owing to the Association's efforts that a Maternity and Child Welfare Center was provided in Clayton. The diminution of the smoke nuisance and many other matters respecting the health and comfort of the people have been brought about by the association during Mr. Leggott's presidency. On two occasions, Mr. Leggott contested Bradford Ward at the City Council elections, but was unsuccessful.

Of late, ill health has prevented Mr. Leggott taking his usual prominent part in the affairs of the district, but he is as keen as ever he was on doing what he can to further the interests of Clayton and its people, and renders much valuable service in an unostentatious way.

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Where law ends, tyranny begins.—*William Pitt, Earl of Chatham.*

# NEWS AND LETTERS

## The Church Program

After having heard a clear-cut and concise explanation of the church program and what the leaders are trying to get us to vision and help carry out in broader fields and greener pastures, the scales, as it were, fell from my eyes and the darkness vanished from my mind. For this I owe Brother Whiting my heartfelt gratitude.

To me heretofore the program appeared to be full of innovations to the true gospel of Christ as I had been taught it. But now as I see it we are working for the ideals our Master had, but we have widened the scope of our human activity.

I had sought different ones for an explanation of the present program, but none had been able to bring the soul-satisfying light that Brother Whiting conveyed to me upon his return from the Centennial Conference. Then, too, the fact that men and women, good, intelligent members, were leaving the church, members upon whom I had looked as pillars in the faith, disturbed me more than I can tell. Why was this? What was the matter? I had to know. I set to work reading everything I could on every side of the question.

I soon discovered that the different factions, though teaching many plain and precious truths, were not in full harmony with the teachings of the church books. Some of them had cut the head off the bride, and all she had for a head was a crown. What a strange creature the bride would be! Though she was the bride of a great prince with a beautiful crown decorated with twelve shining stars, she had no head on which to wear her ornament. Her hands also were cut off, and other portions of her being.

I sought the Lord many times in earnest supplication. I prayed for light, but nothing came. I am convinced now that it was God's purpose to make me properly sympathetic and understanding of my brothers and sisters in the same state of mind. I was not willingly blind, and indeed I suffered immeasurably. My own experience has taught me that there is not a stone that we should leave unturned to help those who are puzzled and uncertain come to a proper understanding of the conditions which exist. We should never answer them indifferently, or with cold look and treatment, but we should take them to the Lord in prayer and extend to them loving-kindness, which is a mighty weapon in the hands of those who work against the Adversary of the soul.

This morning I was meditating on the beautiful bride, the Lamb's wife to be, in her full form and beauty, with her perfect head, the Prophet and his two counselors, a perfect representative of the Godhead here on earth. What if prophets are spoken of? Haven't we had three at the head of his church in this age of the world? And what if the scriptures do speak of apostles first? They are a crown for her head, most beautiful and essential to any royal kingdom. Then the bride was given two beautiful arms, far-reaching in their power; the seventies. On those perfect arms were placed soft, delicate hands, the high priests after the order of the Son of God. These hands are strong as iron bands and take hold of the hearts and minds of those who seek for truth, and draw them into the body of the bride, that they may strengthen, sustain, and support her in every way. In return she will lift them to higher planes of righteousness, and they will become members of the royal family and joint heirs of the wealth of the glorious kingdom. In the bosom of this lovely bride God placed evangelists, patriarchs, and the remaining officers of the Melchisedec priesthood. Was she yet perfect? No, indeed. Strong limbs were necessary to support and hold her up before the world, and perfect feet

to carry her forward and upward. These were given her in the form of Aaronic priesthood.

Is she perfect now? No; not until life enters that body, life controlled by the mighty forces of the Godhead given to the directing forces of the head of the bride, or the church on earth. For, say the Scriptures, surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets. Now is she perfect?

No; not quite. She must be clothed from head to foot with pure white robes of righteousness and shod with the sandals of eternal truth, to help her over the rugged roads of life beset with many pitfalls. These are cunningly covered over and made beautiful to entice the feet and divert the mind of the unwary from the straight and narrow way. These pitfalls are set by the Adversary and his agencies.

The crown also must be a righteous crown, not one picked up at the will of men and placed on any head, but one given through the directing forces of the Godhead to the directing forces of his church—the perfect bride.

ROSE FRANCIS.

RICH HILL, MISSOURI.

## Portland, Oregon

*East Seventy-sixth and Irving Streets*

Elder Eli Bronson preached his farewell sermon Sunday evening, March 23, using as a text, "Give heed to the things you have heard lest for some reason they might slip." A large crowd was present, and though they regretted parting with Brother Bronson and his family after pleasant association with them for a period covering five years, they wished them success and happiness in their new field of labor.

A farewell party had been given them the previous week in the lower auditorium of the church. A large number of Saints gathered and forgetting for a time the occasion of the meeting, spent a pleasant time with songs and games. Delicious refreshments were served at a late hour.

Brother and Sister Bronson left March 24 for General Conference. Upon their return, Brother Bronson went immediately to his new mission in Los Angeles.

On Easter Sunday, Portland Saints witnessed a pretty wedding when Sister Ethel Larson and Brother Paul Hardy were united in marriage. Brother Harley Morris officiated in the ceremony. The young couple will make their home in Portland, and they have the sincere wishes of their many friends for a life of service and happiness. Both are faithful workers in the branch.

Brother and Sister De Spain left for Los Angeles, California, April 27. They will visit their children and other relatives there during the summer. We wish them a pleasant vacation and safe return.

Sister Ada Winters and son, Harold, remained in Independence for a visit with home folks after they had enjoyed the conference. Sister William Smith is enjoying a vacation visiting her daughter and husband, Brother and Sister H. L. Livingston, of Philadelphia. Sister Lively, Sister Edith Quick, and daughter, Lora, are home again after spending the winter in Independence, Missouri.

Brother and Sister Dan B. Sorden and daughter, Marilyn, have arrived in our midst and are busy with the duties of a pastor and family. We want to welcome this family to our city and church circle, and we anticipate many hours of pleasant association with them. An informal reception was given in the church auditorium immediately following a special business meeting the evening of May 6. This was planned in order that the Saints might have an early opportunity to meet Brother Sorden and his family.

Sacramental service was held the morning of May 4, the local priesthood presiding.

Tuesday, May 13, an officers' and teachers' meeting was held. Brother Sorden consented to teach a class each Sun-

day evening at seven o'clock for six weeks. He will teach on the subject "Religious education," using the outlines of President F. M. McDowell.

Saturday evening, May 17, a party given by the young people was enjoyed at the home of Sister Ethel Bronson, about twenty-five being present.

We are indeed happy to report the splendid condition of the branch. The priesthood are working in their capacity, each one having special families upon his visiting list for each week. Attendance in church school has reached and passed the one hundred goal. The midweek prayer service is well attended, and last week a one hundred per cent participation meeting was reported.

The sermon the morning of May 18 was by Elder D. B. Sorden, and the evening hour was assigned to Brother William Belcher of the State Boy Scouts. Brother Belcher spent the hour showing his moving pictures taken of different camps in his work, also the pictures he took while at conference and on the way home. Both meetings of the day were largely attended and much enjoyed.

## Omaha, Nebraska

*Central Branch, Thirty-sixth and Burt Streets*

The Centennial Conference will ever live anew in the hearts and minds of those who were permitted to attend. Those who remained at home could not but catch the spirit of the times. Fired with the challenge of the new century, we all press forward.

We remember the earnest and persistent efforts of Sister Audentia Anderson in training those of the Council Bluffs, South Omaha, and Omaha Branches, who participated in the oratorio. Omaha is proud to claim as hers, Sister Nell Kelley, who was the soprano soloist in the Oratorio on Monday evening.

During the time Pastor J. L. Cooper was at conference, Elder David Lewis was in charge of branch affairs. On April 12 he was called to preach the funeral sermon of Sister Mary Black. This sister was over eighty years old, and during the last few months of her life suffered with an incurable malady.

By Easter most of the conference attendants had returned. The church was decorated with greens and Easter lilies, and at the Sunday school hour we were entertained with recitations, musical numbers, and Brother Lewis brought the lesson of Lazarus who was raised from the dead. Hope and vision for the coming days and the year ahead can be ours if we can but catch the hope of immortality that is portrayed in the resurrection of Jesus, said Brother Cooper in his Easter sermon.

April 27 the adopted child of Brother and Sister Edward Larsen was blessed by Elders C. T. Self and David Lewis. This date marked the arrival of Brother Blair Jensen in Omaha Branch. He is our new pastor. Brother Jensen was the speaker at the morning and evening services, and brought two splendid messages, "Strengthening our arm for the coming century," and "Speak unto the children of Israel that they go forward."

A short business meeting, with a reception following in honor of the new General Conference appointee, Brother Blair Jensen, occurred Wednesday evening, April 30. Apostle F. Henry Edwards was in charge of the business session, and we enjoyed his pleasant, "Thank you," given to each one taking part in the general routine of business. Pastor Cooper's resignation, which contained words of comfort and blessing was accepted, and also, the recommendation of the Joint Council and First Presidency, that we accept as pastor and Branch president, Brother Blair Jensen. At the reception which followed, the Women's Department served ice cream and cake. Other guests of the evening were:

Sister F. Henry Edwards and small son, Sister Doris Oakman, of London, England, who motored up with the Edwards's, and Brother C. A. Cress, the new missionary to Northeastern Nebraska District.

The evening of May 1 we were very fortunate to have Apostle P. M. Hanson give his illustrated lecture on his recent trip to Mexico and Central America.

The sacramental service May 4 was well attended. The meeting was in charge of Elders J. L. Cooper, R. W. Scott, J. W. Rushton, and Blair Jensen. Apostle Paul M. Hanson voiced the prayer of the morning for the congregation. A beautiful anthem by the choir made a pleasing setting for the sermon that evening by Elder John W. Rushton. Peace, the ultimate essential of which is harmony within ourselves, was the dominant thought of the evening. Apostle J. F. Garver was a guest at this service.

Bright and early the morning of May 6 Brother Cooper left for his new field in Kirtland, Ohio. Sister Cooper and John Francis will remain in Omaha until school is out in June. After having this worthy family with us for four years, it is with no small degree of sadness that we see them leave for other fields. Nevertheless our best wishes go with them in their work, and we shall strive to put into practice many of the instructions and suggestions they have given us.

Mother's Day was observed by the Sunday school with a fitting program. Two well-prepared talks were given by Sisters Grace Thiehoff and Verda Bryant, and a beautiful solo by Sister Nell Kelley climaxed the program as the service merged into the morning worship hour. At this time, Brother R. W. Scott and Sister Lois Francis sang pleasing Mother's Day solos. Pastor Jensen, in his sermon of the morning, enlightened us with the thought that the kingdom of heaven will be established on this earth when love, such as our mothers have for us, shall motivate our actions toward our fellow men, Elder C. T. Self was the evening speaker.

Sister Blair Jensen and small daughter, Carol, who have been visiting Brother Jensen's parents in Iowa since conference, were in Omaha the week-end of May 10.

## Long Beach, California

May 16.—A thorough redecorating of the church in Long Beach started the new year. The walls were given a new coat of paint, and the floor was covered with a new carpet, giving it a very cheerful appearance.

Shortly after the first of the year, we enjoyed a series of Sunday night sermons by Brother John F. Martin who preached to a large congregation which included many strangers. Some of these are interested, and we expect to see them enter the church soon. Brother Martin's sermons are always inspiring. The members of Southern California District are going to miss Brother and Sister Martin, for they are loved by old and young.

Elder Horahitu, of the South Sea Islands, stopped in Long Beach on his way to General Conference and presented a good sermon which was interpreted by Elder Yager, missionary to the islands. They sang a song in the native tongue assisted by Sister Yager.

The young people, as well as some of the older members, went in a body to Brea, California, and visited Sister Marietta Walker on her ninety sixth birthday. They sang several hymns among them "The old, old path." She enjoyed the visit and seemed to be feeling fine, but she passed away April 12, and news of her death was sent to the General Conference and throughout the church. From Brea, the young people went to Balboa Newport and visited Sister Butterfield who has been sick for some time. They concluded their trip with songs and prayer on the beach.

Easter morning found Long Beach Saints gathered for a sunrise service on the beautiful Pala Verdes hills, high above

the clouds, and although the morning was foggy and chilly and heavy with clouds all around and below, the sun as it arose shone full upon the worshipers. Those who were there will never forget the beauty of it and the wonderful spirit present.

Long Beach Branch is growing. New members are being rapidly added, and soon we must look for larger quarters. Among the recent baptisms was that of Sister Beth Leibold. She has been an active worker in and friend of the church for the past three years.

The local was happy to welcome home those who attended General Conference. They brought many glad tidings of good things they had heard and seen in the center place.

The departments of Long Beach Branch are not to be overlooked. The Recreation and Expression hour which is conducted on Friday night is proving very successful under the direction of our young brother, Leo Pendarvis. The programs are well worth commenting upon, and the whole branch is to be commended on the way it responds when called upon to help on the program. We have an active group of young people in the Sunday school as well as the Religio.

Last Wednesday evening we were pleasantly surprised to have present friends from Australia on their way home from General Conference. Instead of the regular order of prayer meeting, a good sermon was given by one of their number.

## Salt Lake City, Utah

336 South Fourth, East

May 20.—All the Saints of Salt Lake City who attended the General Conference are enthusiastic in their praise of its benefits. It is hard, indeed, to choose what impressed them most. Several of the delegates gave their impressions to the Saints, and it seems to be the consensus of opinion that the desire of the visitors to study our problems, and their ambition to work and pray that our long-deferred hopes may soon be realized, must bring results.

The Mother's Day program was very good and well attended. Young and old participated to make it a success, and the carnations and other flowers gladdened our hearts. A correspondent in one of the local papers suggested that there is altogether too much sadness on Mother's Day, and I think the point is well taken. Surely our mothers who have passed to their reward would wish us to be happy and have joyous memories of them and our association with them.

The young women of the Temple Builders chapter arranged a fine banquet for their mothers for Friday night, May 9. They report a wonderful time. There were appropriate speeches and songs during the banquet followed by a nice program. The writer can testify to the good chicken supper as he was remembered with a full plate including ice cream and cakes.

Today, I had the pleasure of baptizing Brother Frank Nogle, but this pleasure is tempered with sadness; Brother Nogle with his excellent family is leaving our midst tomorrow and starting for Missouri. His wife and daughters and a granddaughter were baptized from another church less than a year ago. By their zeal and helpfulness they have endeared themselves to us, and it seems they have become almost indispensable to our work here. Brother Nogle and family came to Salt Lake City many years ago as members of another church, but were sorely disappointed at conditions here. They feel now that they have at last received what they thought they were receiving then, back in Michigan, and they are very happy. While we deeply regret their going from us, we know it is best, as their opportunities will be much greater to learn to be useful. We heartily recommend them to the Saints wherever they may locate. Brother Nogle has sold his small farm and will look

for a satisfactory home in Zion. Last night a farewell party was tendered them, and they were wished Godspeed.

Among the many visitors we have enjoyed since conference was Elder Carl Greene from Germany. He has relatives and friends in this city as he was once a missionary for the Utah Church. He gave us a week of sermons and, we think, did a great amount of good.

Tomorrow night we have the pleasure of having Elder R. D. Weaver with us. We are to have meetings with him two evenings before he leaves for his mission field in California. These visits from the missionaries and others are much appreciated, and we hope for many more.

We are hopeful for a successful year of church work, and with the enthusiastic workers here to help surely we will realize our hopes.

CALVIN H. RICH.

## Graceland Chats

*Memorial Service for Bishop Kelley*

For the second time since conference, a pause was made in the rush of school life of Graceland in memory of one who had passed to his reward. On Monday afternoon, May 12, the students, faculty, and friends from Lamoni gathered in the chapel to pay tribute to the memory of Bishop E. L. Kelley, who had long been a true and loyal supporter of the college.

Miss Vivian Castings played while the A Cappella Choir filed to their seats. The chorus then sang "*Lead kindly Light.*" Following the music, Elder R. A. Cheville read two memorial poems. The chorus sang "*Father, when in love to Thee,*" and Elder Wilber Prall addressed the audience. In simple language he traced through Bishop Kelley's life and pointed out the many ways in which he had been of service to the church and to Graceland College. It was only through Brother Kelley's untiring efforts and his refusal to close the school that the doors of the school remained open. After the conference had voted to discontinue the institution, Bishop Kelley on his own personal note raised money to keep it going. The church owes thanks to him for this act as today the fruits of this school are shown throughout the church.

Following the words by Brother Prall, the chorus sang "*Blest be the tie.*" While the piano played softly, Roy Cheville offered a prayer of appreciation in memoriam of Bishop Kelley, and the chorus responded. Many of the students there dedicated themselves to the task of continuing the work of the future from the place where the hands of Bishop Kelley had laid it down.

JAMES B. MOSES.

*Mrs. Etzenhouser Speaks at Graceland*

Mrs. Etzenhouser came to a Graceland body that knew and admired her. Theirs had been the privilege of hearing her course of lectures on "*Preparation for marriage and parenthood*" at the Centennial Conference, and they were quick to avail themselves of the added opportunity to hear what further she might have to say.

Nor were they disappointed. She came, she spoke, and Graceland listened. The topic she chose to speak on was "*Petting.*" Her direct, unoffending manner of approach was conducive to a favorable reception. As usual, Mrs. Etzenhouser's humor and fund of interesting anecdotes livened the atmosphere. Chief among the stories she tells is the thick gravy story. Her advice is to feed a man what he wants, when he wants it, and the way he wants it. Warm should be her place in the hearts of men.

When she approached the heart of her topic, she talked earnestly and feelingly, admonishing against promiscuous petting. She spoke of the Graceland romances and imparted the cheering information that out of all the Graceland marriages only two or three have ended in divorce.

So high is the regard Graceland feels for Mrs. Etzenhouser



that whenever she returns to talk to us again, we will be eager and anxious to greet her and listen to what she has to say.

FRANCES L. HARTSHORN.

#### Engineers' Trip

Thursday afternoon found thirteen Graceland Engineers and their sponsor, Doctor Roy H. Mortimore, headed towards Ames, on their annual engineers' trip. Camp was made about twenty miles outside of Ames the first evening. The new appointee, Delmar Goode, showed his ability by satisfying the unusually good appetites. Before turning in, all the fearless took a good swim in the near-by stream. That was nearly a sleepless night, as all were awake, either tending the fire or forecasting cloudbursts. The next day was spent in the general inspection of the beautiful campus and its buildings of Iowa State College of Agriculture and Mechanical Arts. Those of special interest to all engineers were the machine shop, the iron foundry, and the chemical and engineering laboratories. The homeward journey was made Saturday morning in the rain.

There is no doubt but that all who took the trip felt well repaid, not only because of the outing, but also because of the value of the practical knowledge received.

JOHN C. BARBER.

#### Annual Gym Show

The annual girls' gym show Friday evening, May 9, was, like its predecessors, tremendously successful.

The show started with a splendid bit of marching, the girls keeping perfect time with the music. The zigzags and star formation made beautiful effects on the floor. This was followed by a remarkable exhibition of what the girls can do with Indian clubs. It was a clever bit of work and, judging by the applause it received, was well appreciated. Again the girls exhibited their versatility, this time with wands, a flashing spectacle of old gold and blue. Next came the tumblers and flipflops, headstands, cart wheels, and as a climax, three difficult pyramids.

After an intermission, the scene of activity changed from the gym floor to the stage. Three scenes, beautiful in setting and graceful in execution, were received with enthusiasm. The first scene was laid in Old Seville with its bright Spanish coloring and soft music. The second was descriptive of a snowfall, the white costumes and falling snowflakes making a beautiful setting in the subdued lights. The closing scene was a lively musical comedy number.

Mrs. Gilbert, better known as "Frankie," has labored long and earnestly through the winter, training the girls in their various acts for the show. Appreciation of her work was in a measure expressed by the presentation of a huge bouquet of roses.

SYBIL LLOYD.

#### The College Declamatory Contest

A heavy downpour of rain could not squelch the enthusiasm that was shown by Lamonians and Gracelanders at the college declamatory contest Saturday night at the Brick Church. It was an unusually interesting contest, with the participants well balanced as to performance and selection.

The contest was divided into three sections—oratorical, dramatic, and humorous. The winners were as follows: Oratorical section, (1) Max White with "What think ye of Christ?" (2) Frank Parsons with "The blundering giant," (3) Raymond Troyer with "The keys to success;" dramatic section, (1) Ross Cole with "The bishop's candlesticks," (2) Mildred Topham with "Jean Val Jean," (3) Lila Emmerson with "Laddie"; humorous section, (1) Iona Goodwin with "At the theatre," (2) Harold Wall with "Tommy Stearns scrubs up," (3) Alice Parsons with "One o'clock in the A. M."

First over all was won by Ross Cole, with his strong dramatic reading "The bishop's candlesticks." His characterization was outstanding. This gave the Niketes Literary Society the declamatory contest banner.

Between divisions of the contest, musical numbers were given by Vivian Castings, Lois Garver, and Arthur Oakman. MARGARET WILLIAMS.

#### South Woods Prayer Meeting

Last Wednesday evening the usual prayer meeting time found a long procession of college students headed for the South Woods. There seemed to be something quite different from the atmosphere of regular outings to the woods.

When all were seated around the glowing coals of a camp fire, "Uncle Roy" told them that when the experiment of a South Woods prayer meeting was first announced a few years ago, some expected something quite different from the reverent atmosphere of chapel meetings; but now it is looked upon as one of the most inspiring services of the year.

After singing a few familiar hymns, Uncle Roy announced the theme of the evening—"Moments of consequence." He reminded the worshipers that at the first meeting this year all were looking forward to the happenings of the year. Now, deep in retrospection, all were thinking some of the really meaningful moments of the almost past school year—a conversation with a friend, an inspirational meeting, some inspirational moments alone in our room or out in the surroundings of nature—those experiences which really mean the most in the year's work at college.

That the theme struck a responsive chord was evident by the number who spoke. After two hours it was necessary to close the meeting, and as they departed all realized that this meeting would be a real "Moment of Consequence" to them.

VERNA SCHAAR.

#### Final Campus Day

Campus doings are in the air; the final and finishing events of the school year are at hand. The calendar tells us that for our thirty-fourth annual commencement the following events are featured:

##### Tuesday, May 27

Graduate recital, piano, Dorothy Gunsolley, College Chapel at 8 p. m.

##### Thursday, May 29

Voice recital, college chapel at 8 p. m.

##### Saturday, May 31

Final Athenian, college chapel, at 8 p. m.

##### Sunday, June 1

Baccalaureate sermon by President F. M. McDowell, Brick Church, at 8 p. m.

##### Tuesday, June 3

Commencement Play, "So this is London," Coliseum at 8 p. m.

##### Wednesday, June 4

Commencement concert, at the Brick Church, 8 p. m.

##### Thursday, June 5

Class day exercises on campus at 2 p. m.

Commencement banquet, Coliseum 6 p. m.

##### Friday, June 6

Honors chapel, Zimmermann Hall at 9.30 a. m.

Campus Lunch, 12, noon.

Dedication of Walker Hall by President F. M. Smith at 2 p. m.

Commencement exercises, at Brick Church, 8 p. m.

On class day the graduates are the guests and entertainers. They leave their will, history, and traditions to the oncoming sophomores. The Graceland queen is crowned, and the program is presented before her. The queen and prince of coronation are chosen from the graduating class and are attended by those from other classes. Those chosen this year are Anne Morgan, Seymour, Iowa, queen, and Marion Langton, Lawton, North Dakota, "G" prince, with Dorothy Springer, Perry, Iowa, and Richard Anderson, Lamoni, principal attendants. From the freshman class were chosen Daisy Black, Stewartville, Missouri, Vivian Castings, Des Moines, Frank Parsons, Max, Nebraska, and Charles Young,

Woodbine, Iowa. From the juniors were selected Verna Schaar, Lake Orion, Michigan, and Delmar Goode, Independence, Missouri. From the special students were elected Carolyn Miller, Long Beach, California, and Donald Chesworth, Fall River, Massachusetts.

Friday, June 6, is a momentous day and is scheduled to the full. Honors Chapel is to be held at Zimmermann Hall at 9:30 in the morning. A campus lunch will be served at twelve. We always expect lots of sandwiches, juicy, savory baked beans, colorful salad, and cooling ice cream. It is a combination that has never been equaled. At 2.30 the girls' dormitory will be formally dedicated as Walker Hall by F. M. Smith, and commencement exercises are to be held at the Brick Church in the evening.

To the average freshman the merrymakings which mark the close of the year have only a vague meaning, but to the sophomores they go deeper than that. Whether we are entirely conscious of it or not, these festivities are only a brave attempt to hide the sadness of parting behind a mask of smiles.

GLADYS MCKIM.

#### *Lambda Delta Sigma Elects*

At the last regular meeting of the Alpha Chapter of the Lambda Delta Sigma Society, officers for the year 1930-31 were elected. They are the following: Charlotte Condit, president; Morris Mortimore, vice president; and Anna Lynn Van Skyke, secretary-treasurer. The greater part of the evening was spent in listening to a report given by a committee for investigating possibilities for a Graceland Alumni Association. The committee was headed by Mr. Bergman, and those giving reports were Miss Tess Morgan, Anna Lynn Van Skyke, Harriet Jordan, and Iris Butts.

Next week the new members of the Lambda Delta Sigma will be named. This election is based upon a point system of scholarship and attainment in extra-curricular activities.

HARRIET JORDAN.

#### *Reception at Walker Hall*

Saturday afternoon I stood in our lovely reception room watching the ladies of the Patroness Society and the Booster Club as they entered and were received by the dean, Miss Morgan, Mrs. C. F. Smith, instigator of the mother-daughter movement, and the house officers; Ferne Roberson, Anne Morgan, Alice Chappelow, Helen Stover, and Alice Parsons. The girls looked lovely in their dainty afternoon frocks as they went to and from the tea table where tea, macaroons, date bars, nuts, and mints were served. During the afternoon Fae Aelick sang, accompanied at the piano by Delta Friend. Dorothy Elliott gave a group of readings in her usual pleasing manner. Later we were entertained with a piano solo by Vivian Castings and a humorous reading by Iona Goodwin.

After the ladies had all left, groups of girls collected around the room discussing the advantages we were deriving from our new dormitory, and every girl seemed to realize how much the women of Lamoni have contributed to our happiness this year.

OLIVE WINEGAR.

#### *Tennis Team*

The Graceland tennis team has had a very successful season, winning four out of six matches. The only team which defeated them was Iowa Wesleyan, conference champions of Iowa. The colleges which Graceland defeated were, Simpson twice, 6-0, 5-1; Penn, 3-1, and Missouri Wesleyan, 5-0. Iowa Wesleyan beat Graceland twice with scores of 2-1, 2-1. There still remain two more matches, one with Albia Junior College and a return match with Missouri Wesleyan, which will make eight meets in all for this season. This is a full schedule, considering that there was only six weeks' time for all these meets.

This is the seventh year of varsity tennis at Graceland, and the interest in this sport is increasing each year. With the

competition of other colleges, tennis along with the other competitive sports is holding its place.

The varsity team is composed of five men: Bud Fisher, Boston, Massachusetts; Brand Banker, Lamoni, Iowa; LeRoy Dick, Traverse City, Michigan; Richard Wildermuth, Plano, Illinois; and Myron Fisher, Boston, Massachusetts.

## Independence

### *Stone Church*

Sunday morning at the Stone Church was celebrated as baccalaureate service for the Independence Institute of Arts and Sciences. George Anway contributed his interpretation of *"The voice in the wilderness"*; the choir sang a beautiful hymn, unaccompanied; and Colin Ferrett sang *"How lovely are thy dwellings."*

The baccalaureate address was delivered by President Floyd M. McDowell, who found his subject in the text, "But desire earnestly the best gifts." He emphasized the place of desire and its power in the lives of individuals and peoples, of businesses and institutions, and made its importance basic. Illustrations were made of the quality of literature found in the news stands and book stores; of the pictures and dramas presented in the playhouses; of the amusements and entertainments of society—results of desire they are. He dramatically asked, What could six thousand Latter Day Saints located in Independence do if they desired and demanded only the very best it is possible for them to conceive? That demand would be met as every other united public demand is, and the influence would be incalculable.

The graduating class consisted of eleven young men and women who had finished the high school course prescribed by the State of Missouri at the Institute of Arts and Sciences, and furnished a striking illustration of what can be accomplished by those who miss the opportunity to study in the regular public schools but who are willing to sacrifice amusement and pleasure because they earnestly desire the best there is to be had.

Pastor John F. Sheehy, in keeping with the season, gave to the intermediates at their eleven o'clock service a commencement talk on the beatitude: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This he associated with the theme of the month, *"Happiness."*

At the close of the sermonet a cantata was given by five junior members from the Campus: Don Lewis, Evelyn Burgess, Leroy Huggett, Alice Elaine Hoisington, and Florence Burgess. Sister Alice Mae Burgess directed, and Sister Bertha Burgess was at the piano.

Large attendance marked this meeting, which was the last of the eleven o'clock intermediate services until September.

Stone Church Saints spent Sunday evening with Miss Helen May Martin, of Kansas, listening to her message of music. Although deaf and blind, Miss Martin is an accomplished pianist, and, assisted by her mother, Mrs. Helen Martin, she has presented programs in the larger churches of Chicago, Cincinnati, and Dallas, also in colleges, high schools, grade schools, and clubs.

As her first number, Miss Martin played C Minor Prelude by Chopin, a performance outstanding for its brilliance and appeal. Compositions by MacDowell followed, and then the musician gave her favorite number, *"The moonlight sonata,"* by Beethoven, the first movement. She plays only classical music, and her concerts have been highly praised by musical critics in numbers of large cities. Of her, Ignaz Paderewski said: "You are the most wonderful girl in the world; your teacher has accomplished a marvelous wonder."

The program Sunday evening was under the auspices of the Independence Music Club and was open for the public. Demonstrations of teaching the deaf and the blind were

given by the pianist and her mother. A silver collection was taken by members of the Music Club.

Miss Martin and her mother were introduced by Sister Israel A. Smith, president of the Music Club. And at the close of the hour Patriarch J. T. Gresty was called forward and presented to the guest musician. He warmly praised the performance of Miss Martin.

Assisting in the evening's program were Margaret Gard, contralto soloist and Robert Miller, organist.

#### *Among the People in Zion*

The evening of May 22 William Chrisman High School, of Independence, presented diplomas of graduation to a class of one hundred and seventy-one seniors. Commencement exercises were held in the Memorial Building, the address being by Judge Merrill E. Otis of the Federal Court in Kansas City. The baccalaureate sermon was given Sunday afternoon, May 18, by Doctor Raphael Miller, pastor of the Independence Boulevard Church, Kansas City.

Last year's senior class was composed of one hundred and forty-one members.

The following are young Latter Day Saints who graduated from William Chrisman as members of the class of 1930: Fern Andes, John Barrett, Joe Benson, Doris Blake, Acil Blodgett, LaRena Bullard, Rachel Bullard, Merton Cadwell, David Cole, Edna Cox, Gladys Cox, Carwin Criley, Verva Crull, Kenneth Curtis, Olive Curtis, Robert DeTray, Hale Dexter, Phyllis Dobson, Merrill Etzenhouser, Muriel Farrell, Emlyn Fender, Herbert Ferrie, Milton Gold, Louise Griffin, Charles Hall, Helen Hall, Harry Hartman, Inez Hartman, Bettie Hefflon, Wanda Holman, George Hulmes, Ruth Kerlin, Sara King, Doris Long, June Marie Lukens, Richard Maloney, Richard May, Ina McCord, Dayton McPherson, Nora Moore, Maurine Nace, Mary Nigh, Merle Quick, Howard Reese, Vaughny Reese, Frank Sadler, Howard Sheehy, Pauline Sheldon, Wanda Skinner, Alma James Smith, Elizabeth Smith, Kathleen Snead, Vida Stonger, Wayne Tucker, Edmund White, and Douglas Wright.

Election of officers in the White Masque Players was held Monday night of last week at the Wahdemna Choral Club rooms. The results are: Louise Jennings, president; Dorothy Carmichael, vice president; Pearl Gardner, secretary; Beatrice McNamara, treasurer; Leonard Lea, literary critic; Marcine Smith, membership chairman; and Gladys Newton Six, dramatic director. Refreshments were served by the committee consisting of Rosamond Smith, chairman, Allegra Luff, Hortense Dempsey, Kathryn Haberlein, Reginald Smith, and Stanley Withee. More than sixty members of the club are assisting in the production of the Passion Play by the Freiburg Players in Kansas City. Plans are under way for the annual White Masque party, which will probably occur in June.

Doctor and Sister Joseph Luff celebrated their fifty-seventh wedding anniversary at their home Saturday, May 24, with a family gathering and visits from many friends. They were married May 24, 1873, at Toronto, Canada, and have made Independence their home since 1879. Brother Luff has enjoyed a career of considerable attraction and variety. For a number of years he was a member of the Quorum of Twelve and church physician, and in addition to this he has written books, composed hymns, and built houses. The couple are widely known throughout the church and count for themselves many friends. They are the parents of three daughters and two sons all of whom live in Independence: Sister W. J. Bullard, Sister S. J. Preston, Sister E. B. Dooley, J. J. Luff, and Alma C. Luff.

Miss Lillian Farrell, daughter of Elder and Sister Ralph W. Farrell, of Independence, became the bride of Orville Martin, son of Brother and Sister W. F. Martin, also of Independence, May 9, 1930, Judge George F. Roach, of Kansas City, officiating. The ceremony occurred in Kansas City. The bride at the time of her marriage was in her second year of the Independence Sanitarium School of Nursing, and the bride-

groom is an active member of the Wahdemna Choral Club. Both are graduates of the William Chrisman High School.

Warren E. Peak, jr., the only son of Warren E. Peak, sr., and Sister Mary S. Peak, passed away May 23, 1930, at Kansas City, Missouri, and the funeral services were held at the Stone Church Sunday afternoon. The sermon was by Patriarch F. A. Smith, and interment was in Mound Grove Cemetery. The deceased was baptized a member of the church when he was eight years old, his father officiating. He attended William Chrisman High School for three years and graduated from Lamoni, Iowa. Took electrical engineering at the State Manual Training College in Pittsburg, Kansas, and Junior College in Kansas City. At the time of his death he was a Western Union telegraph operator in Kansas City. He received his air pilot's license last October and expected soon to take up flying. His death followed an operation at Saint Joseph's Hospital, in Kansas City. Surviving are his wife, Mrs. Connie Peak, one son, father, mother, two sisters, and other relatives and friends.

#### *Second Church*

Members of Second Independence Branch were privileged to hear two of the church's apostles Sunday, May 18. At the eleven o'clock service Apostle J. F. Curtis spoke. Brother Curtis is quite a favorite at Second Branch, and attendance and interest were good. In the evening Apostle Paul M. Hanson was the speaker. His sermon, like that of Brother Curtis, was appreciated. The early morning prayer meeting and the junior service were normally attended.

May 25, a beautiful day, brought many Saints to God's house to worship. The church school service from 9.30 until twelve o'clock was one of spiritual devotion. Soft music before the opening of Sunday school created a worshipful atmosphere which remained through the class period and the service which followed. There was no confusion as the juniors and older primaries filled the main room, and the service changed from class study to church worship.

The church school plan has only recently been introduced into Second Branch. Its principal advantage is in that it preserves the spirit of worship which might be lost to some extent by a definite break between the two services. Brother G. G. Lewis was announced as the evening speaker.

One of Brother A. K. Dillee's "talks" followed, a pastoral sermon deeply appreciated by the congregation. The text of his sermon, "*Let us give flowers before the funeral,*" was "Be ye kind, one to another." The value of an expression of appreciation and the encouragement it always brings was given emphasis. The following poem which he read was written by a member of the congregation:

When we find a friend in trouble,  
Caught in life's dark stream—  
We can all his faith redouble,  
Bring back each bright dream.  
Words of praise and courage spoken  
Help to heal a heart that's broken,  
Yet we oft withhold this token  
Of our real esteem;  
And we pass him by in haste  
Lest a moment's time we waste.

Let us break this voiceless fetter;  
Speak their praises now,  
Time and place could not be better;  
Let us make a vow  
That we'll bring the flowers to them  
While they still are here to view them,  
For their good deeds now.  
Scorn excuses, scorn delay,  
Speak that kind word now, today!

#### *Walnut Park*

Sunday, May 18, the speakers at Walnut Park were Elder W. W. Scott in the morning and Bishop B. J. Scott in the

evening. On May 25 the morning speaker was Elder C. K. Green and the evening speaker Elder C. Ed. Miller, who gave an illustrated lecture on the Society Islands.

A young people's jamboree for members of the young people's division of the church school was held Saturday afternoon and evening at the farm of Brother and Sister Samuel C. Smith. The afternoon was enjoyably spent in games and recreation, so that when the six o'clock hour arrived all were ready for the picnic dinner. This dinner was well prepared, and the hungry young people did justice to everything that was set before them. A bonfire closed the activities of the day, and all went home feeling that they had indeed had an enjoyable time.

On Sunday afternoon occurred the regular monthly priesthood meeting in the church. Bishop Eastwood and his counselor, T. A. Beck, were the special speakers of the afternoon, giving an outline of the work that is before the priesthood in matters of finance for the current year. An interesting discussion followed which resulted in the edification of all those present. The priesthood of Walnut Park appreciate the counsel and help of our local bishops.

The Walnut Park congregation was saddened by the death of Sister Mary Jenkins, who died on Thursday, May 22, and whose funeral was held at the church on Saturday afternoon. Elder C. K. Green preached the funeral sermon.

## Holden Stake

### Holden

Brother F. A. McWethy was injured quite seriously last week by a freight train which struck his car. He was taken to the Independence Sanitarium, where an X ray showed a broken arm. There were also internal injuries. Brother McWethy has been counselor to the president of the stake since its organization. He has done faithful service both at Holden and in the stake. We are glad to report that he is recovering.

Sunday, May 4, sacramental service was well attended, and a good spirit prevailed. The stake high council and stake bishopric who were in Holden for conference with the stake presidency attended. At noon they with their wives and families had lunch together in the cottage annex.

Sister Bernice Hampton has been elected to teach in a rural school near here. She was also offered a place in the Holden school after she had been chosen for the rural school.

Sunday, May 11, a short Mother's Day Program was given preceding the annual business meeting. Members of the stake presidency were chosen pastors. The new organization for religious education was approved, and the present corps of officers was sustained, subject to such changes as the new system requires. At the resignation of Brother Robert Dillon as superintendent of the Sunday school, C. F. Scarcliff was chosen temporary superintendent. Because she is moving to Atherton, Sister Gladys Beebe resigned as superintendent of the primary department, and Sister Roy Kleckler was elected. Sister Floy McWethy was chosen head of the department of music; Sister Myrtle Carr, church pianist; and Sister Anna Hazelbeck, auditor.

Sister Arline Shimel has been elected to teach in one of the intermediate grades of the Grandview, Missouri, public schools.

Brother George Hiles and family, from Texas, have been visiting in the home of Sister Hiles's brother, F. A. McWethy, since General Conference.

Brother Perry Hiles, of Independence, was with us Sunday. It seems good to see former workers back again.

Brother George Beebe and family moved recently to Atherton to one of the stewardship farms. Their daughter, Gladys, will teach in a rural school there next year. We wish them all success.

No church services were held Sunday night or Wednesday

night because of the baccalaureate sermon and commencement exercises. We are proud of our five boys and girls who were graduated. They are: Mary Beebe, John Beebe, Myrtle Carr, Arlyne Lovell, and Richard Macrae. Besides doing good school work, these five have been outstanding in music, athletics, and literary work.

The following have recently moved to the Holden group: W. K. Gard, H. O. Petre, Jess Ogelive, and Brother Spillman.

## Kansas City Stake

### Central Church

The stake conference the business meeting of which occurred Friday, May 16, at 7.45 in the evening, with devotional services all day Sunday, May 18, has ushered in a new epoch of activity for the stake. Virtually a new order of departmental work has been provided for, together with a newly pledged corps of officials to minister and care for the work. The action of the late General Conference placing all work known heretofore as Sunday school, Religio, Women's Department, boys' department, girls' department, and kindred activities under one head, the Department of Religious Education, was adopted by the stake and is to be adopted by the local churches as speedily as conditions will permit. However, the latter are counseled to proceed cautiously in making the change.

The business meeting was in charge of the stake presidency, Elders Cyril E. Wight, Seth S. Sandy, and Charles D. Jellings. The opening prayer was by Brother Jellings. Minutes of the former meeting were read by the secretary, Sister Maude Gunsolley, and approved. The financial report of Bishop C. A. Skinner from November 1, 1928, showed total receipts of \$23,557.17, and disbursements amounting to \$22,984.34, leaving a balance on hand of \$572.83. The recorder, Sister Maude Gunsolley, reported present membership of 2,653, with no baptisms. The report of Elder W. S. Brown, reporter and historian, was read, also reports from Evan Fry of the music department; Sister Blanche Greene, girls' department; Elder W. O. Hands, boys' department (five troops); O. B. K.'s having an enrollment of 661. A report from the Kansas Religious Day Schools showed a membership of 12,500 which included 210 at Malvern Hill, 73 at Grandview, and 14 at Argentine, a total of 297. Ministerial reports were read from Ammon White, the elders' quorum, and stake missionaries.

Elder H. A. Higgins, pastor of Quindaro Church, was elected a member of the stake high council. L. C. Connelly was recommended to the office of elder, and provision was made for his ordination. Action was taken to discontinue the Stark Acres Church. The resignation of Seth S. Sandy as counselor to the stake president was accepted, and his call as counselor to Bishop C. A. Skinner was accepted. The call of Elder George Mesley as counselor to the stake president was approved and the ordination provided for. Brother Mesley was also elected director of religious education.

Action was taken to sustain the stake presidency, Cyril E. Wight, Charles D. Jellings, and George Mesley, also the stake bishopric: C. A. Skinner, F. S. Anderson, and S. S. Sandy; the High Council composed of ten men: Harvey Sandy, J. O. Worden, C. A. Selbe, R. L. Bishop, R. E. Browne, J. A. Harrington, L. W. Hayes, J. H. Paxton, E. N. Palmer, and H. A. Higgins; and the stake missionaries: H. H. Sevy, and G. T. Richards. Sister Blanche Greene was elected supervisor of girls; W. O. Hands, supervisor of boys; Evan A. Fry, head of music department; Maude Gunsolley, secretary and recorder; W. S. Brown, reporter and historian. The new work of these officers commences July 1. A rising vote of thanks for past services was given to Elders Ammon White and H. A. Koehler, Sister C. C. Babb, Robert Crayne, Sister Fern Lloyd, and S. S. Sandy.

A happy arrangement was effected contracting with

KMBC, the Midland Broadcast Central Company, the broadcasting of a program from Central Church from ten to eleven o'clock each Sunday night for two months.

Conference Sunday, May 18, opened with Sunday school at ten o'clock and proceeded to a sermon at eleven o'clock and dinner at one. The elders' quorum met at 1.30, and an installation service began at 2.30. Committee and departmental meetings were scheduled to meet from four to five o'clock; then luncheon was served. The evening was filled with activity, preaching service at 7.45 and radio sermon at ten o'clock. Musical features for the entire day were exceptionally good.

At eleven o'clock Apostle Paul M. Hanson was the speaker. His theme, "I give you to be the light of the world," was based on Matthew 5.

The installation service at 2.30 in the afternoon was one of unusual merit and attraction. Members from every branch in the stake were present; and visitors from Independence and other surrounding towns. The following program was presented:

Prelude, "A cloister scene" .....	A. T. Mason
Call to Worship .....	President F. M. Smith
Obligato, "Rock of Ages" .....	Violin
Scripture Reading .....	Apostle M. A. McConley
"God is marshaling his army" .....	179 Hymnal
Invocation .....	Apostle Paul M. Hanson
The Installation Service .....	President Smith
Presentation of Stake Presidency	
Setting apart of Stake President and Counselors .....	
.....	Apostle McConley, Apostle Hanson
Response .....	C. E. Wight
Presentation of Stake Bishopric	
Setting apart of Bishop's Counselors .....	
.....	Apostle Hanson, Apostle McConley
Response .....	C. A. Skinner
Obligato, "Faith of our fathers" .....	Violin
Presentation of Stake Missionaries .....	Apostle Hanson
Presentation of Stake High Council	
Ordination of Counselor .....	
.....	Apostle McConley, Apostle Hanson
Presentation of Stake Pastors	
Charge to Stake Officers .....	(Officers Standing)
"I would be true" .....	Stake Officers
Challenge to the People .....	(People Standing)
Obligato, "Blest be the tie that binds" .....	Organ
Prayer .....	President Smith
(Congregation resume seats)	
The Pledge of the General Church .....	President Smith
"Be with me, Lord" .....	172 Hymnal
Benediction .....	Apostle Hanson
Postlude, "Allegro con Moto" .....	Sheppard
Organist, Irene Wolfe; Violinist, Otis Swart	

At 7.45 a hymn opened the service, and prayer was by Bishop C. A. Skinner. An offering to care for the KMBC hook-up with Central Church was then taken. The stake choir sang a chorus from the oratorio, *The Course of Time*, composed by J. T. Gresty. Soloists were Elizabeth Hitchcock and Clayton Wolfe. Frank White was violinist, Hazel Scott, organist, and Mildred Connelly, pianist.

The sermon was by Apostle M. A. McConley, who read Doctrine and Covenants 11:3. The theme was "Keep my commandments." All commandments were given by the Lord, asserted the speaker, at a time and place when they were essential. The statement of John Burroughs, "I came here to find myself," was applied to the coming of the church to this locality to build up the work of God, for this is where we found ourselves. The benediction was by C. A. Skinner.

From ten to eleven o'clock Stake President C. E. Wight gave his first effort over KMBC from Central Church, laying a foundation for a two-month series. On May 24 he delivered his second radio sermon from the church, his theme being "The philosophy of Jesus in the modern world."

Argentine Church

May 24 was Boy Scout Day at Argentine Church. Seven boys at this time joined Troop Number 26. Mr. Clifford L. Tozier, assistant scout executive of Kaw Council of Boy Scouts, made the address at the investiture.

Gladstone Church

Midweek prayer meetings are improving in attendance since the close of General Conference. The members of this branch are applying themselves to the task of growing in numbers and accomplishments. Those who formerly were infrequent in attendance are becoming more active.

The communion service May 4 was marked by a good degree of the Holy Spirit. The pastor presided, assisted by eight of the ministry. In the evening the sermon was by Bishop C. A. Skinner.

A Mother's Day program was well rendered. Gladstone extends thanks for the outside help so generously given and is proud of the local talent exhibited. Sisters L. C. Connelly and E. B. Johnstone, and Brothers Bob Parsons and Bob Davis gave some splendid readings concerning mother. Brother Cross, of Independence, contributed several violin solos. Brother E. B. Johnstone was the evening speaker, Brother Charles G. Lewis in charge. The young people's choir gave a special number.

The ministry are visiting the membership under the direction of Brother Connelly. They look forward to having the stake missionaries hold a series of meetings in this branch.

Bennington Church

Mother's Day services were well attended. A pageant was given by some of the mothers, and one scene was presented by three young men. Sister Emma Helm gave the readings. A duet was sung by Marguerite and Mary Agin, "Mother's Bible." "Mother" was the subject of the impressive sermon of Bishop B. J. Scott, and in the evening the sermon by Bishop Skinner was well received.

Grandview Church

Since the close of conference, members have been privileged to have speakers from a wide area. Among them were Elders H. W. Savage, George E. Harrington, O. W. Okerlind, C. F. Greene, and G. T. Richards.

Elders H. H. Sevy and G. T. Richards, newly appointed stake missionaries, are now laboring in this district. Brother Richards is preaching a series of Sunday night sermons.

The Gleaners Sunday School Class is quite active at present. A birthday surprise party was given Sister La Verne Oberlag May 13. May 9 seventy-five class members and friends were entertained with a dinner and social good time. The proceeds from the supper and grab bags, amounting to more than eight dollars, will be used to purchase kitchen equipment for the church.

May 16 a miscellaneous shower was given in honor of Sister Mildred Swearingen, who will be married to Brother Fred Brose June 19.

The Department of Women held its semiannual bazaar and chicken supper Thursday, May 22, in the church basement. They netted between fifty and sixty dollars.

Woodbine, Iowa

A number from Woodbine Branch were in attendance at the General Conference and came back with an increase of zeal for carrying on.

Owing to the General Conference, our Easter program was given April 27 rather than April 20. The joint choirs of Woodbine and Logan rendered an Easter Cantata under the direction of H. L. Peyton, Sister Gunsolley at the piano. This was deeply enjoyed.

On Mother's Day we had a program in honor of Mothers,

# MISCELLANEOUS

## Conference Notices

Southern Wisconsin district conference will convene with Soldiers Grove Branch at the church, three miles south of Soldiers Grove, Wisconsin, June 21 and 22. There will be preaching Friday evening at 8 o'clock; prayer service Saturday morning at 9.30. Sunday afternoon the Soldiers Grove Church will be dedicated. We expect one of the First Presidency to be with us at the conference. Those coming by train or bus should notify Philip Davenport, jr., Soldiers Grove, Wisconsin, Rural Free Delivery 2.—*Amos Berve, district president.*

Southern Missouri district conference will be held at Thayer, Missouri, Saturday and Sunday, June 28 and 29, and at this time we are expecting one or more of the leading officers of the church to be present. An excellent conference is anticipated, and members are working to the end that much good may be accomplished by the gathering. We hope to have a good entertainment Friday evening, June 27. The order of meetings will be as follows: Saturday: 10.30 a. m., prayer meeting; 2.30 p. m., business meeting; 7.30 p. m., song service followed by preaching; Sunday: 8.30 a. m., prayer meeting; 9.45, Sunday school; 11, preaching; 2.30 p. m., problem or round table meeting; 7.30, song service followed by preaching. Annual election of district officers will be a feature of the conference. Will the priesthood and officers of the district have their reports in on time? Send them to the undersigned at Thayer, Missouri.

On June 15 we plan to begin a tent meeting at Thayer. This will partake of the nature of a home-coming. All Saints who ever lived there are invited to come and help make the tent meeting and conference successful.—*W. E. Haden, district president.*

## Nauvoo Summer Camp of Boys and Girls

In the historic city of the Saints, at Nauvoo, Illinois, June 30 to July 12, will meet the third annual boys and girls camp.

The camp is organized and conducted under the direction of the General Department of Religious Education of the church as an activity of the Young People's Division, Elder E. E. Closson, director, and Mrs. C. B. Woodstock, associate director.

Two weeks of ideal camping experience is provided in the beautiful and inspiring surroundings of Nauvoo, full of historic meaning. Each day is fully occupied with programs especially planned for helpful, stimulating, educational experiences under trained leaders. Hiking, scouting, swimming, seacraft, handcraft, nature study, church history, dramatization, pageantry, worship, camp fire, organized and free play, fill the days from sunrise to taps.

This season, new bunk cabins are to be built by the boys,

an address by Chester Butterworth, numbers by a male quartet, a solo, and a duet. As the mothers marched before the congregation, a rose was pinned on each one.

Brother George Young occupied in the evening of Mother's Day, delivering a good sermon. On the same evening, Brother Howard Reynolds talked to the Saints at Dunlap.

Brother Frank Fry was home to spend Sunday with his father and family. He is working in Council Bluffs.

There is a good attendance at services now, and we hope to see better all the time.

Three young women members of Woodbine Branch, will graduate from Woodbine High School May 23.

We are planning to have junior church in the basement next Sunday in charge of Howard Reynolds. After the study hour in the evening, we will be dismissed to attend the baccalaureate service at the Methodist Church.

and other improvements are contemplated to increase the facilities of the camp.

## Four Camps in One

Under skilled leadership, four camps are being organized, each as a separate unit, yet all combined in one larger group, to reduce expenses and to insure efficiency. The boys will be lodged in the bunk houses, the girls will live in the Nauvoo House.

## Older Boys and Older Girls

The limit will be fifty boys and fifty girls ranging in age from about fifteen to twenty years. Those who have had one or more seasons at Nauvoo are urged to return this year.

## Junior Boys and Junior Girls

The limit in these groups will be twenty-five each, ranging in age from eleven to fifteen years. Special adult leaders are provided for each group.

## Register Early

Write at once to the Camp Director, The Department of Religious Education, The Auditorium, Independence, Missouri, for an illustrated folder and an enrollment blank.

## Our Departed Ones

**MILLER.**—John J. Miller was born at Mount Hamill, Iowa, October 20, 1846. He married Margaret Henry November 12, 1871, in Lee County, Iowa. To them were born four children: Mary Susanna, Charles L., Lawrence Robert, and John Butler. Two of these preceded the father in death, and his wife died April 11, 1908. The surviving are two sons: Charles L. Miller, Page Center, Iowa; and John Butler Miller, Clarinda, Iowa. Mr. Miller was a member of the church for more than a quarter of a century. He died at the home of his son Charles at Page Center the morning of April 6, 1930, his demise being very sudden. He had attended church in Shenandoah, Iowa, only a week previous.

**LAFFERTY.**—Edwin Freeman Lafferty was born December 20, 1853, at Kalamazoo, Michigan. When about twenty-two years of age he moved to Wisconsin, where he met and married Leuretta Buckmaster October 27, 1877. To them were born nine children, seven of whom survive: John Lewis, Laura Bell, Charles Henry, George Albert, Edwin Franklin, Archie Leroy, and Clyde Raymond. His wife preceded him in death January 23, 1926. He was baptized into the church January 10, 1898. He was known by all to be an honest, kind-hearted man, always preferring others to himself. He was taken ill April 3, 1930, and died at the home of his daughter April 10, 1930. The funeral was held at Chetek in the Saints' church, the sermon being preached by S. E. Livingston.

**MAYNARD.**—Emily Elizabeth Caldwell was born August 21, 1858, in Ionia County, Michigan. She was united in marriage to Charles Maynard, January 28, 1877. To them four children were born: Mrs. Mercia Ferry, near Niles, Michigan; Mrs. Lura Slarrow and Glen Maynard, Berrien Springs, Michigan; and Henry Maynard, Eau Claire, Michigan. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints August 30, 1914, by Elder Thomas Hartnell, at Elm Flats, Michigan. Died March 8, 1930, at Berrien Springs. The funeral was held at Berrien Springs in the United Brethren Church, Elder C. E. Freeman, of Mishawaka, Indiana, officiating. The deceased leaves her husband, four children, seven grandchildren, one great-grandchild, and many friends.

**ADAMS.**—Susan E. Adams was born September 13, 1847, at Eugene, Indiana. In 1863 she was married to John Adams, and they moved to Martinsville, Missouri, in 1866, residing there until December 15, 1878. They then moved to Davis City, Iowa, which was her home until death. To them were born six children, three of whom preceded her in death: Dell, at two years of age; Maggie at eighteen; and William at forty-five. Those left are: Mrs. Rose Trowbridge, Epsie, Montana; M. H. and B. V. Adams, of Davis City. Soon after moving to Davis City, Mrs. Adams purchased a photography shop and was engaged in business about twenty-five years. She joined the church in 1895 and was a faithful member until death. The funeral services were conducted at Davis City by Elder T. J. Bell.

**KELLER.**—Albert Christian Keller was born November 30, 1894, at Eustis, Nebraska; was drowned April 19, 1930, near his home at Eustis. His whole life was spent in that community. He was a well-known and respected man. September 11, 1918, he married Elsie Minne Mueck, of Lexington, Nebraska. He was baptized March 22, 1927, by W. E. Shakespeare and was a great help in the church work at Eustis until he was called away by his untimely death. He was a man of sterling qualities, one loved by all who knew him. Left mourning are his wife, the following brothers and sisters: Paul, of Great Bend, Kansas; Fred, Eustis, Nebraska; Theodore, New Raymer, Colorado; George, Elwood, Nebraska; Henrietta, Eustis; Julia, Lincoln, Nebraska; Mrs. Edna Faunce, Julesburg, Colorado; and Mrs. Eva Hedrick, Atchison, Kansas. Funeral sermon was by W. E. Shakespeare. Interment was in the Eustis Cemetery April 21, 1930.

### Broadcast Schedule, Program News

K M B C Midland Broadcast Central  
 16th Floor, Aladdin Hotel  
 Kansas City, Missouri  
 Frequency 950 Kilocycles

Until further notice, the following programs will be broadcast from the L. D. S. Studio in Independence, Missouri, or presented with the good will of the church:

#### Sunday Schedule

- 7.30 to 8.00 a. m. Bible Study Hour, U. W. Greene.
- 10.00 to 10.30 a. m. Community Church; speakers as announced.
- 2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.
- 5.00 to 5.30 p. m. L. D. S. Radio Vesper Service; U. W. Greene.
- 10.00 to 11.00 p. m. L. D. S. Studio Service; speakers as announced.

### Reunion Calendar

- North Dakota, Minot, June 20-29.
- Spokane, Twin Lakes, Washington, June 20-29.
- Northern Wisconsin-Minnesota, Chetek, Wisconsin, June 27-July 6.
- Owen Sound, Port Elgin, Ontario, June 27-July 6.
- Eastern Montana, Andes, Montana, July 4-13.
- Southwestern Texas, Bandera, July 4-13.
- Central Texas, Hearne, July 11-20.
- Southern California, Laguna Beach, July 11-20.
- Southern Saskatchewan—July 11-13.
- New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.
- Spring River, Columbus, Kansas, July 17-27.
- Northern California, Irvington, July 18-27.
- Northern Saskatchewan—July 18-21.
- Southern Michigan and Northern Indiana, Indian Lake, Michigan, July 25-August 3.
- Kentucky-Tennessee, Puryear, Tennessee, July 18-27.
- Des Moines—July 18-28.
- Alabama—July 19-27.
- Mobile, Mobile, Alabama, July 25-August 3.
- Alberta, Dilberry Lake, July 24-27.
- Portland, Portland, Oregon, July 25-August 3.
- Northeast Nebraska, Decatur, July 25-August 3.
- North Platte, North Platte, Nebraska, July 26-August 3.
- Southern New England, Onset, Massachusetts, July 26-August 10.
- Toronto, Lowbanks, Ontario, July 26-August 10.
- Florida—August 1-10.
- Chatham, Erie Beach, Ontario, August 1-10.
- Seattle-British Columbia—August 1-10.
- Nauvoo, Nauvoo, Illinois, August 1-10.
- Central Michigan, Beaverton, August 2-11.
- Lamoni, Lamoni, Iowa, August 1-10.
- Western Montana, Race Track, August 8-17.
- Western Iowa, Woodbine, August 8-17.
- Northern Michigan, Park of the Pines, August 15-24.
- Eastern and Western Maine, Brooksville, August 15-25.
- Kirtland, Kirtland, Ohio, August 15-24.
- Far West, Stewartville, Missouri, August 15-25.
- Northeastern Illinois and Southern Wisconsin, Belvidere, Illinois, August 14-24.
- Idaho, Hagerman, Idaho, August 15-24.
- Eastern Colorado, Colorado Springs, August 14-24.
- Southeastern Illinois, Brush Creek, August 22-31.
- Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.



**Bunting's**  
 Home Owned  
 Institution  
 Ernest Brown  
 Manager of  
 Bunting's  
 New Store

Mr. Brown is a stock holder and has been connected with Bunting's most of his life.

He has lived in Independence all his life. Mr. and Mrs. Brown and family are members of the Walnut Park L. D. S. Church.

#### We Hope You Like It

Bunting's New Store is the latest in hardware merchandising. It is not only beautiful and laid out for your convenience but it is complete, everything for the home and for every member of the family. Toys, Sporting Goods, Kitchen Furnishings, Paints, Hardware, Builders' Hardware and Contractors' Supplies.

#### You Are Cordially Invited

To inspect our new store and see the many new and novel lines carried. I hope to have the pleasure of meeting each of you—when you drop in. It is your store and we hope that you will be just as proud of it as we are.

ERNEST BROWN, *Manager.*

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 SOUTH SIDE OF THE SQUARE

### Notice

Any Saints wanting to locate in Holden Stake can purchase good farm lands near Knobnoster at low prices on easy terms. Good branch at Knobnoster. If interested write  
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A daily time schedule, suggestions for plans, discussion of an entirely new series of study course outlines used at General Conference, besides all the regular helps and program material which can be adapted to use for the reunion. Make your reunion a time of study and spiritual benefit.

Order now, before copies of the June issue are exhausted. \$1 per year in the United States.

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## Farms for Sale

No. 60. One-hundred-and-one-acre farm, 35 cultivated, 20 acres bottom land, one acre strawberries; other fruit. Three-room box house, small barn, well in yard. Three miles to state highway. Egg, poultry, and cream market. Thirteen miles to Ava. Price \$1,500. Terms \$450 cash; balance easy.

No. 62. Eighty-five-acre farm, 75 cultivated, 6 acres large apple trees (winter apples). Three-room box house, small barn, spring in field, well in yard. On county highway, rural mail and milk route, 3-4 mile to state highway, 6 miles to Ava. Price \$1,850. Terms \$650 cash; balance easy.

No. 81. Forty acres, partly improved; 15 acres cleared, balance timber; lots of grass; spring water, 3½ miles from Ava, 2½ miles from Saints' church; good place for cows, chickens, and hogs. Price \$750. Terms, \$100 down, then \$12.30 per month.

JOSEPH WARD  
Ava, Missouri

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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, June 4, 1930

Number 23

## Independence and the New Hospital

As the result of a series of conferences covering a period of several weeks, the Independence Chamber of Commerce is sponsoring a campaign to raise \$125,000 for the building of a new hospital plant for the Independence Sanitarium. Outside of the Liberty Loan drive during the World War, this is probably the largest financial campaign ever organized in Independence for a local project.

The Chamber of Commerce has called to its assistance a group of men well qualified to organize and promote a campaign of this nature. All churches, clubs, industries, and associations in and near Independence are being represented on the various committees and sub-committees which are being formed to complete the organization.

This city-wide campaign has developed some very interesting information, which to a large extent is unknown by even the friends of the Sanitarium. In its twenty-one years of service it has ministered to over 18,000 patients, sixty-five per cent of whom were nonmembers of the church and live in Independence and vicinity. Investigation of the capacity of the Sanitarium has brought to light its overcrowded condition, which has existed in the last few years due to the fact that people generally are giving more attention to matters of health. They are seeking the services of the medical profession and the hospitals for the health service which they require.

Whatever amount is raised by the citizens of Independence will be matched dollar for dollar by the church, as provided for by resolution at the Centennial Conference.

Plans are being matured so that work may be begun at the earliest possible time.

One feature of the campaign is of special interest to the church at large. That is, the much better understanding between Independence business men and citizens, and the officers and members of the church which is building and underwriting the new hospital. This is desirable to all, making as it does for the correct solution of this and succeeding community problems.

R. J. L.

## The Ideal Home

It is necessary, in the confusion of life, to remind ourselves frequently of our ideals. The endless round of small duties and distractions that require minute attention tend to glue our eyes to the ground, so that we forget to look up, occasionally, to the heights of the ideals to which we aspire.

The ideal society which we hope to build—Zion—depends upon the quality of our homes; depends upon the things we learn and think and do there. Without fine homes, no Zion is possible. Without fine homes, nothing of real human value is possible on a large social scale. Isolated, poverty-stricken, and disorderly homes, on rare occasions, have produced geniuses and beautiful characters. But these are almost accidental cases, and it takes good home life to produce a high type of citizen and church member in large numbers.

By a good home, we do not mean necessarily a wealthy home. Some wealthy homes provide the very worst environment for children, while modest and even poor homes can be rich in the things that develop integrity and Christian character. The development of a good home requires intelligent study, work, religious ideals, moral standards, and the type of devotion and self-sacrifice which can come only from strong love.

The essentials of a good home consist of more than possessions and property. The purchase of good books will aid, but can not produce a family of readers. The possession of the Three Books will encourage, but not insure, the right spiritual conditions in the family.

To see a community where the homes are well kept, where the children are happy in their development and growth, where mothers and fathers join in contributing to an intelligent and spiritualized home life is one of the finest experiences that can come in this life. All the arts, sciences, and industries are subordinate in value to this one institution—the ideal home. This is our Zion ideal. It is the goal of our endeavor. Unless we can improve homes we can accomplish nothing. If we can improve our homes steadily and progressively, then we can accomplish everything.

L. L.

## Tenth Legion Progresses

Not much has been said in these columns of late about the Tenth Legion, a movement among the young people of the church in which "Every member is a tithe-payer, a missionary, and a church worker." But the Legion has been growing, slowly but it seems surely, and has been making its contribution to the general church.

For the first three months of 1930 the contribution of the eighty-eight members of the Legion to the general church was in tithes, \$809.25; and in offerings, \$113.96. This is in keeping with their good record of last year, and is an evidence of their continuing loyalty to the church and to the goals which they have set for themselves as members of the church.

At the present time the membership of the Tenth Legion includes young people living in twenty-eight districts and stakes of the church, including Canada and the British Isles, and in addition a few members in unorganized territory. The movement is getting a representative support, but is in need of additional recruits to its ranks.

Again, let it be emphasized, that the Tenth Legion's aims are the aims of the church itself. It is an organization established for the purpose of mobilizing the young people of the church who are anxious to do their part in carrying forward the work of the Restoration. Its standards require that each member shall be a loyal, contributing worker, an active representative of the church.

To the young people of the church everywhere, the members of the Tenth Legion send greetings—and say, "Join us in this endeavor of devotion to the cause which we all love and to which we have pledged our allegiance."

L. E. F.

## Kansas City Saints Looking Forward

The Central Church of Kansas City, Missouri, is an active organization, presided over by competent and conservative men. At their first Sunday meeting in May, their regular four-page program sheet carried on its first page the following meritorious address:

### *Our Opportunity*

The "Beyond" of 1930 is here. The Smiths, the Cowderys, and the Whitmers were the pioneers of the first century. *WE* are the pioneers of this second century. As it was in the beginning of the last century so is it now—the world still hungers for the peace and truth of the gospel message restored. Never before has the church, and especially its members in Kansas City, had a better opportunity to declare and live the message of that gospel.

The centennial presentation of such magnificent and stirring programs as the oratorio, the pageant, the international program, and the oratorical contest; the splendid publicity

given by the Kansas City papers to the message of President Smith and the conference business sessions; and the city-wide enjoyment of our radio programs; all are combining to draw attention to and create an interest in the distinctive message that is ours to proclaim to this city.

We shall never have a greater opportunity to witness for the gospel. Let us tell its story to our friends. Let us live it as we never before have lived it. Let us consider and supply the local and general financial needs. Let us be humble, prayerful, forgiving, and sincere. Let us be *Saints*. In so doing we shall reap the fruits of our opportunity, and sow good seed that others, too, may reap.

## Statistician Reports to First Presidency

Carroll L. Olson, director of the Department of Statistics, has made his report to the First Presidency of the church under date of June 2. The church records now contain the names of 107,551 persons, showing a net gain of only 43 names for the month.

Brother Olson philosophizes quite correctly, I believe, on the cause for the rather indifferent showing of accessions by baptism. The Centennial Conference, probably just a little more than the regular General Conference, entailed a number of changes and readjustments, together with the fact that the opening of the season is seeding time and not harvest time, and these facts have a bearing.

Officers in branches and missions, and all having to do with baptisms should carefully carry out the suggestions contained in the report, for the sake of efficiency. Haphazard and dilatory action has caused much trouble in past years. Care such as is suggested has always given good results.

R. J. L.

### *The May Report*

During the month of May the following numbers of the various types of reports were received by this office, resulting in the indicated changes in the total net enrollment of the church:

Net Enrollment of the church as of May 1, 1930 .....	107,508
Transfers .....	513
Blessings .....	138
Marriages .....	92
Ordinations .....	12
Divorces .....	4
Branch Disorganized .....	1
May baptisms .....	143
Gains from unknown .....	26
Gains by correction .....	8
Total gain .....	177
Deaths .....	97
Expulsions .....	27
Loss by correction .....	10
Total loss .....	134
Net gain during the month .....	43
Net enrollment of the church as of June 1, 1930 .....	107,551

While the month of May was rather inactive in the line of baptisms, this can be explained by the fact that immediately following a General Conference there is always a slump while the missionaries are getting back to their fields and getting adjusted to their new locations where changes have been made.

However, the month of June should show a considerable

increase in membership, in harmony with the regular seasonal fluctuations. Preliminary reports which have come to us indicate that a large number of baptisms will be performed on Children's Day, which this year has been set as June 15. If the work of the local priesthood and the church school has been well organized in each of the branches, a considerable number should definitely align themselves with the church through the covenant of baptism on that day.

A rough estimate based on available statistics indicates that there are between fifteen hundred and two thousand young people in Latter Day Saint homes between the ages of eight and sixteen who have not yet joined the church. These young people should be encouraged to take the necessary steps to become affiliated in the work of the church.

In the matter of reporting baptisms, we are asking that special care be taken to see that the reports are made out and sent to this office as soon as possible after the ceremony. The one who performs the baptism is responsible for seeing that the items are reported. However, if a large number of persons are to be baptized and several different persons take part in the baptizing, it may be more convenient for the one in charge of the baptismal service (presumably the pastor) to appoint some one for the special duty of seeing that the correct items of birth, baptism, confirmation, etc., are entered on the report blanks.

We suggest that wherever possible the following items be obtained before the beginning of the service: the full name, the correct date and place of birth, the complete mailing address, and the genealogical items called for on the reverse side of the blank.

Report blanks may be obtained by writing directly to our office. Complete directions for filling out the forms are sent with them.

Be sure to see that the baptismal reports are filled out and mailed in as soon as possible in order that the new converts may receive their baptismal certificates without delay. These are mailed directly from this office, and are based on information given on the report blanks. Therefore, be careful to see that the items are reported accurately and promptly.

### Deprived of Reading the "Herald"

There are Saints who can not raise the money to pay a subscription to the *Saints' Herald* or *Zion's Ensign*, and some if not all of them need these journals in their homes. The Herald Publishing House is compelled to discontinue the periodical at the close of the subscription period, and those who are unable to raise the money or to make definite arrangements to pay later are thus deprived of their church reading matter.

The church can ill afford to let any who can not pay but who need and will use one of these journals be compelled to go without it. The Presiding Bishop, therefore, offers to subscribe for such Saints as find themselves in need of one of these and who can not pay for it. The Bishop asks that such Saints get an indorsement to their request that the paper be sent for a year or shorter term, as may be necessary, from the bishop's agent, the branch president, or in case this is impossible, an indorsement from an active elder of the church.

Such requests and indorsements should be for-

## OFFICIAL

### Individual Responsibility toward Sacrifice Week

It is our everyday problem to do a certain piece of work; to go to some particular place; to set a definite time to see people. With the same exactitude the Nation elects its President, levies its taxes, and observes its fixed ceremonies. In other words, our individual and national life is made up of a series of goals, intermediate objectives which we reach or do not accomplish according to the degree of determination with which we attempt the performance of these tasks.

All Saints are asked to observe sacrifice week, June 22 to 29. But how shall it be observed? For sacrifice week to mean the most to the individual and to the church, definite ways to sacrifice, and consistent, self-imposed attitudes toward these methods should be adopted. It is not enough to say that sacrifice is a good and wholesome experience; nor is it sufficient to pray that the church may be blessed through sacrifice week. But it is vitally important that each Saint carefully choose one or more ways in which to sacrifice and then prayerfully and consistently observe these self-imposed requirements.

Only by actual participation in definite self-denials, prompted by a sincere desire to help spread the gospel and supported by fervent prayer will the making of our offering revitalize our spiritual forces. Folders containing suggestions outlining definite ways to sacrifice are being sent to each branch pastor for distribution to the members.

The measure of the response to sacrifice week is the only limit that will be placed on our expanding missionary program. There are many new men on the missionary list this year. They have made their

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warded to the Presiding Bishopric, Auditorium Building, Independence, Missouri.

The financial arm of the church is in this manner fulfilling a part of the law which is found for its guidance in *Doctrine and Covenants* 82:2 and 83:23. This is looking after the poor and providing one of their necessities. No Saint should be deterred from making any real need manifest to his brother. Should you know of one who is in these circumstances and who hesitates because of a sense of embarrassment or false shame, it is your privilege as a brother or sister in Christ to lend aid. No hungering Saint should be denied the *Herald* or the *Ensign*.

R. J. L.

choice. In good faith they have intrusted the support of their families to the Saints whose tithes and offerings contribute to their support.

Put yourself in the place of the young missionary who has taken his first conference appointment this year and leaves his home and family for the first time; or of the veteran missionary who once more accepts the church's pledge to care for his loved ones. Will you do your share, so that the church can give the support which the missionary has the right to expect? Will you choose a definite plan through which to make your sacrifice offering, and will you definitely determine to carry it out?

THE PRESIDING BISHOPRIC,

*By A. Carmichael.*

### Religious Education at the Reunion

The reunion affords an excellent opportunity for religious education. It is the one time in the year when a vacation is taken from ordinary duties and the Saints and their friends gather for a week or more to live in an ideal community to engage in worship, study, work, and play. The most successful reunions are those in which there is a happy balance of activities resulting in a healthy, intelligent growth in Christian citizenship.

The desired growth is accomplished by a nice distribution of emphasis upon each of the several phases represented in well-formed, sturdy character. This can not come in a restricted daily program which stresses one or two phases of life quite to the omission or disparagement of other and perhaps equally necessary phases. For instance, a daily program providing for two or three daily prayer meetings which all are expected to attend would surfeit the people in that kind of service and crowd out other types of service. The same would be true of too many preaching services or class hours, or too much playtime.

To secure a fine balance of all activities which meets the need of a growing, thinking, dynamic people who are to provide the brain, sinews, and faith of Zion's redemption is no minor task. It challenges the vision and the administrative skill of our leaders. Based primarily upon the present interests and the sensed needs of a people, the program must stimulate and develop latent interests, search out and train hidden talents, discover and bring to function unknown abilities in those who participate in its activities.

For all of this, it is highly important that those in charge shall studiously and earnestly approach their task. It is comparatively easy to provide a traditional type of reunion with a regular routine of

preaching and prayer services. But to make departures, to vary the program, to meet the needs of all ages, to consider interests, needs, and capacities, and suit the program to each as a real educational and building endeavor is no easy task.

And yet this is a most outstanding opportunity to apply in a practical way the best understood principles of religious education. Why may not the religious education of the reunion be organized as a community on the basis of the new program? In a branch it is expected that a director of religious education shall plan his program and organize his workers with the sympathetic cooperation of the pastor. In many places he will be an assistant or associate with the pastor. The class work, social, recreational, and project features are all planned as integral parts of the total branch program which provides in a balanced way for all the needs of all the people.

To accomplish this the new program provides for at least three age groups, separated only for convenience in conducting activities suited to their needs and capacities, but definitely united in certain mass gatherings. There are distinct advantages in having the children by themselves for a story hour, for class work, for junior worship, and for children's games. It is also desirable for young people to be in a group by themselves for class work, for special early prayer meetings, and for dramatization and other projects. Likewise the older people have specific interests and needs which should be provided for, but which do not interest or meet the need of children and young folks.

Undoubtedly, however, there is equally distinct advantage in providing certain branch and reunion activities in which all participate. There is great good to come from a mingling of old and young in some preaching services, in some prayer services, especially in the sacrament service, and in general entertainment or play. But when all are supposed to participate, careful provision should be made by those in charge to recognize their presence, to appeal to their interests, and in some measure to meet their need.

It would seem that the reunion may very profitably be organized on this basis. Indeed, in many places this has been done already in a very practical way. The action of the last General Conference approving the new plan will enable reunion committees to move with more certainty in the matter where it has not been tried. The experiment should prove helpfully educational.

It would be necessary for some one closely associated with the reunion committee to be designated as the director or superintendent of religious educa-

tion for the reunion. Age group supervisors should be chosen and put in charge of the children's, young people's, and adults' programs, they to sponsor, supervise, and harmonize all the special activities as a vital part of the daily reunion program. It would be understood, of course, that the general conduct of the reunion should remain, as formerly, in the hands of the reunion presidency.

### *Training Classes*

At every reunion some effort is made to secure class work helpful in training local leaders in the religious educational work of the church. Class work may be provided in general informational courses or in the more specific methods of teaching and leadership. Choice should be made by those in charge depending upon the need of the district and upon the availability of able teachers of specific subjects. Usually the subjects should change from year to year, care being taken to provide a logical succession over a period of years.

### *Classes Approved for Credit*

To help in standardizing class work and to stimulate prompt and regular attendance at training courses, the general department has developed a plan for the approval of class work when regular institute conditions are met. A careful statement has been prepared including all conditions of the certification plan and of institute approval which will be sent upon request. Credit conditions are not extremely exacting, and reunion committees and district superintendents of religious education are urged to ask for the approval of their class work for credit, that it may be so advertised and their people receive the full benefit of certification. It is evidently impossible to enter credit on our records for class work where the regular conditions for credit have not been met. CHARLES B. WOODSTOCK,

*Associate Director.*

## **War on War**

*By William Nisbett*

Let war begin on war, 'tis long past time,  
To raise the banner of world peace on high,  
That ensign's long been trampled in the grime,  
But raise it now, uplift it to the sky.

Let gold accrued for war be used to speed  
The coming of a universal peace;  
For war has had its day and failed indeed,  
So let us fight that all bloodshed may cease.

Let men who agitate for war be shamed;  
May they be rendered powerless to control.  
And may their vengeful natures all be tamed.  
God grant us this, and make the wide world  
whole.

## **Zion's Highway**

I am walking on a highway  
That leads to a promised land;  
And there's One who's walking with me,  
Who takes me by the hand,  
And he helps me on the way,  
Although the way be long;  
And the comfort of his presence,  
Makes my heart break forth in song.

I am trav'ling on a highway,  
A highway true and straight,  
It was made and trod by Jesus,  
In his love for us, so great.  
He invited you and me,  
To travel at his side,  
And he promised us his Spirit,  
If we in his word abide.

So I'm trusting in his promise,  
As I walk the narrow way,  
And the path is growing brighter,  
As I near the perfect day.  
And my Father says his Son  
Shall come to earth again,  
And he'll gather in his Zion,  
His elect with him to reign.

Oh! come, my friends, with me;  
We'll walk the narrow way,  
And we'll always dwell with Jesus,  
In that eternal day  
When the Father, too, shall come,  
To earth, to dwell with men.  
We shall share his wondrous glory,  
We shall live with him again.

*—By an Unknown Contributor.*

## **Our Future Zion**

*By Nellie Martin Cleland*

Glorious things are sung of Zion,  
Of a people long ago,  
How they followed their great leader  
And by faith their works did show.  
But we now are looking forward  
To a Zion in our day,  
Step by step we follow onward  
As our leader points the way.

Oh, the Zion of the future,  
Built by Saints of latter days  
Shall be builded by an army  
Walking in the narrow way:  
Those who keep themselves unspotted  
From the mammon of this day,  
Holding high their Master's banner  
By good works in full array.

Zion, then, a city builded  
Like a hill so high and bright,  
All the nation's looking forward,  
Pressing toward her glorious light.  
Then her banners, strong and mighty,  
Shall unfurl to every land;  
Waving love, and peace, and safety,  
By a consecrated band.

Zion, shining there in beauty  
As God's law she doth obey;  
Righteousness shall be her watchword,  
Christ her light through all the day.  
Then a people pure and holy—  
By their works it hath been done,  
Shouting loud with joy and gladness,  
"Come, our Savior; we are one."

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Men Must Save Themselves

A sermon of Apostle Edmund J. Gleazer, delivered at the Stone Church, December 29, 1929. Reported by Mrs. A. Morgan.



EDMUND J. GLEAZER

I hope you will not consider I am presumptuous in saying so, but you may consider the sermon this evening as introductory to the succeeding missionary campaign. I would like to have you accept it in that sense, and with that thought in mind I have selected the following subject: "*Save yourselves from this untoward generation.*"

Most of you will recognize, of course, that that text or subject is suggested by the language of Peter, in the second chapter of the Acts of the Apostles. In order that you might have the setting, I am going to read several verses, commencing with verse 37:

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

"Save yourselves from this untoward generation."  
I want to associate with that the following texts:

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: . . .

The earth also is defiled unto the inhabitants thereof; because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.

My second text is no doubt recognized as from the 18th chapter of Revelation, 4th verse, and the last was from Isaiah 24: 5.

I would like to do three things this evening. First, I want to emphasize that we must *save ourselves*. Second; we must be *saved together*. Third; we must do it *now*. I am going to try to limit my discussion to these three points: We must save ourselves; we must be saved together; we must do it now. If you can not remember anything else I have said, just remember these things. We must save ourselves; we must be saved together; and, we must do it now.

I will spend a little time with the first. We must save ourselves. I like the answer of Peter to that great question propounded to him by men and women who were honest and who thought they were the children of God. They discovered they were in an unsaved state. Peter's message carried conviction to their souls. They were pricked in their hearts, and in answer to their great question, What must we do? we have the language of my text. I want to place special emphasis now on the first part: *Save yourselves*.

If I were before any other congregation than one composed largely of Latter Day Saints, I would be compelled to spend considerable time explaining just what we mean by this, but being Latter Day Saints, you understand that even though I am placing emphasis on saving ourselves, I am not ignoring the mission work of Jesus Christ. But we have learned, thank God, from this latter-day evangel, that all that God has done, all that the Father has done, and all that Christ has done, will be in vain unless we take advantage of the provisions which they made possible. Of course there would be no salvation without Christ, or without the gospel; but in order for mankind to be saved, they must apply the gospel, and only to the extent that man does apply it can Christ become his personal Savior. That is what I mean when I say again, *Save yourselves*.

There are too many people in this world who are willing, and they seem perfectly willing, for God the Father, and God the Son, and their minister to concern themselves with the question of salvation, but they themselves are not concerned. We have heard quoted by our brothers many times, the story of a certain individual who said he paid his preacher to look after his salvation, as he paid his lawyer to look after his legal affairs.

There may be too many of us depending upon our preacher, our pastor, our parents, or some one else, to look after our salvation. The first and chief consideration in the life of every man, or woman, should be his or her own personal salvation. We

should be thinking constantly concerning our personal salvation.

We must save ourselves. Note how the following text also emphasizes that one truth, "Come out of her, my people, that ye be not partakers of her sins; that ye receive not of her plagues." If God's people were to escape the plagues of Babylon, they were to come out of her. Their salvation depended on their coming out. I want you to notice that. God did his part. God told them what was going to happen and invited them to come out of her, that they be not partakers of her sins; that they receive not of her plagues; and *whether or not the people of God escape, depends upon their coming out of ungodly conditions.*

Again, "The earth is defiled unto the inhabitants thereof." Who defiled it? The inhabitants thereof. If the earth was defiled by the inhabitants, the earth can be regenerated only by those who have defiled it; I mean, by the inhabitants.

Independence, Missouri, so far as its moral standard is concerned, or its moral standing, let me say, is no better than those of us who reside here. We make it what it is. The inhabitants defiled the earth. A defiled earth is not a safe place in which to live. To remove that defilement, the inhabitants must be changed or converted. I am not going to attempt to tell you how they defiled it—I rather anticipate the brothers will do that during the series of meetings—except to call your attention to what is already quoted in my text: "they have transgressed the laws, changed the ordinances, and broken the everlasting covenant." If that were true in Isaiah's day, it is equally true of the people of our day, to the extent that any man or nation, I care not where that man may be, or that nation may be, or when they have lived, any man or nation which transgresses the laws of God, changes his ordinances, or breaks the everlasting covenant, defiles the earth by virtue of his own defilement. To the extent that any person transgresses the law of God, to that extent he defiles himself as a child of God.

Again you see that man must save himself from these conditions. I have several quotations from the *Book of Doctrine and Covenants*. I want to bring them to you, and then go back just a moment and make a certain connection. In the 11th section of the book, we find the word of the Lord is given to Joseph Knight:

A great and marvelous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word. Behold, the field is white already to harvest; therefore, whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for

his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you.

I want you to notice, my dear friends, that the salvation of Joseph Knight depended upon Joseph Knight. And it was dependent upon Joseph Knight thrusting in his sickle and reaping. Do you notice that? Let me read it again:

The field is white already to harvest; therefore, whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

The salvation of your soul can be secured by thrusting in your sickle and reaping while the day lasts. You must do something. It is not a question for God alone, and I have been convinced for a long time that salvation can come only as a result of our participation individually in the great work of Christ. Note this:

Now as you have asked, behold I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion.

Joseph Knight wanted to know what to do. He was concerned about his salvation, as you and I are concerned, and I am satisfied that the language addressed to him by God applies equally to us. Might I not admonish you to thrust in your sickle, and reap while the day lasts, that you may treasure up for your soul salvation in the kingdom of God? May I exhort you as a servant for Jesus Christ, that you, too, keep the commandments of God? Keep the commandments of God and seek to bring forth and establish the cause of Zion.

If each one of you should approach me and say, "Brother Gleazer, what must I do?" I couldn't answer you otherwise. Keep God's commandments, and seek to bring forth and establish the cause of Zion. Let nothing hinder you in that work, for your own salvation depends upon your participation in that work.

Again, I like this text very much indeed. In the 77th section of the *Book of Covenants*, a portion of the 1st paragraph, let us note:

If you will that I give unto you a place in the celestial world, you must prepare yourselves by *doing* the things which we have commanded you and required of you.

It is thoughts like that which make me proud of this organization. It is so reasonable. It is so sensible. No one is going to pray you into heaven. You are not able to buy your way into heaven. Social standing or prestige is not going to take you in. No. If you will that I give unto you a place in the celestial world—if you would that God would give unto you a place in the celestial world, you must prepare yourselves by doing the things which he

has commanded you and required of you. That is the only way. It is the will of God that each of us should have celestial glory, but whether or not we shall have that place in the celestial world depends upon our keeping the commandments and doing that which he has required of us. If you will that I give unto you a place in the celestial world, you must prepare yourselves by doing—note that—by doing; prepare by doing the things which I have commanded you and required of you. In other words, you or I can not have celestial glory unless we prepare, and we prepare by *doing* the things which God has commanded and required of us.

I wish to associate with that text one from the 85th section of the *Book of Covenants*, 5th paragraph. Here the Lord is speaking of the various glories hereafter. The first sermon I ever heard in the Church of Latter Day Saints I heard in the city of Philadelphia, and on that occasion Brother Greene was the speaker, and his sermon was on the various glories of the hereafter. You can imagine the results. I want to tell you that I went away from that church that night thinking—*thinking*. That sermon turned me in the direction of Latter Day Saintism.

The Lord is discussing these various glories, in the 85th section of the *Book of Covenants*; but what I wish to bring to your particular attention is the following:

For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory.

It is God's will that we should abide the celestial glory, but we can not unless we abide the celestial law. It rests with us, with the individuals again. If you can not abide the celestial law, you can not abide a celestial glory. It is yours if you can abide it. It is yours if you can meet the conditions. That is exactly what Jesus had in mind when he was approached by the mother of James and John, who requested that these, her two sons, should hold positions of honor in the kingdom of God, one on the right and the other on the left hand of Jesus. But Jesus gave her to understand it was not his privilege to give to them such a gift, but if they were able to drink of the cup he drank of—in other words, if they could abide the condition, if they could fill the place—it was theirs to occupy. You have the opportunity, my brother, my sister, if you can abide the condition. Isn't that a sensible plan of salvation? I think so.

Remember, the emphasis again is placed on *you*. One more quotation. In the 38th section of the *Book of Doctrine and Covenants* you will find language near and dear to the heart of Bishop Carmichael, and this is the language:

... that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause, I give unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do.

Our good Bishop utilizes that text in opening his discourses on stewardship. Another one is the 42d section of *Doctrine and Covenants*.

I wish to place special emphasis on the text, "If you would escape the power of the enemy." God is speaking to the members of his church and saying to them, If ye would escape, then you must go to the Ohio, and I will give you my law. In other words, whether or not they escaped rested with them. If you would escape, go to the Ohio and I will give you my law; I will tell you what to do, and there you shall be guided with power from on high, and so on. Again, it rested with the individual. When we do what God commands, then is God bound.

I want to go back and say again, We must save ourselves. I thought I would bring to you another text this evening, and I went back yesterday and examined it very closely in its setting, and it runs something like this: "Flesh and blood can not inherit the kingdom of heaven." Of course, that is the statement of Paul, discussing the resurrection of the dead; and while we know it refers to the physical body, yet I want to say this, and I am satisfied we have abundant scripture to sustain it, that salvation is not inherited. You must earn it. You must grow into it. You can become saved. No father, much as he may love his son, can bestow upon him salvation. No mother, much as she loves her daughter, can bestow upon that daughter salvation. It is not inherited. We must grow unto it. We must become saved. We must work out our salvation in fear and trembling. Even Christ could not save the people in his day. Think of it, if you will! The greatest person who ever graced this earth, one who is more universally respected, one who is more universally loved, one who is more universally admired than any person who has ever graced this earth—Christ—could not save the people in his day.

I can just refer to two texts in that connection: the statement in the 1st chapter of John, 11th and 12th verses. Let me read it to you, so you will get it just as it reads: "He came unto his own and his own received him not, but as many as received him, to them gave he power to become the sons of God." He did not make them sons of God, much as he would have desired to. He could not make them sons of God. He came unto his own, but his own received him not, but to as many as received him, to them gave he the power to become the sons of God.



Do you know what that power is, my brother? Paul tells you what it is when he gives us to understand that he is "not ashamed of the gospel of Christ, for it is the power of God unto salvation to them that believe." Jesus gave them the power to become saved. He gave them power to become his sons, and he demonstrated that power in its saving qualities in his own individual life, but he could not save them. We must save ourselves.

And again—and this is very beautiful—in the 13th chapter of Luke, 34th and 35th verses:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together [notice] as a hen doth gather her brood under her wings, but *ye would not*.

Notice the thought there. How oft would I have gathered your children together; but ye would not. And as a consequence, your house is left unto you desolate. Again the salvation of the people depended upon their cooperating with God. How oft would I have gathered you together. Oh, just think of those words! Think of the anxiety revealed in those words! How oft would I have gathered you together, but ye would not. Christ was helpless because of their failure to be gathered. How oft would he have gathered us together, us Latter Day Saints, as a hen gathereth her brood under her wings, but we have not been as willing to be gathered as God would be to gather us, and therefore we today are paying the penalty.

I trust that what I have quoted, though familiar passages of scripture to all of you, has impressed upon each the necessity of looking unto his own salvation. I trust on this, the closing Sunday night of 1929, we will take an inventory of our standing, and will determine as the result of that inventory, *that we shall save ourselves from this untoward generation*.

But now, again, we must be saved together. It is a beautiful thought in a Christian work; in a Christian religion. If you go back to the scriptures in the *Bible*, in the *Book of Mormon*, if you go back to the history of God's dealings with his people, and attempt to analyze the answers that all the prophets and apostles have given to the people individually or collectively when concerned about this great question of salvation, you will discover that what the people were required to do concerned their conduct and their attitude towards their fellow men. "Sell what thou hast and give to the poor," was said to one man; and to another, "Why tarriest thou? arise and be baptized." Do you think that is individual? Why, certainly not.

Do you understand the purpose of baptism, or why men should be baptized into Christ? If so, you will see what the servant of God had in mind when

he commanded Paul, or Saul, to rise and be baptized that he might become identified with the body of Christ, *and have relationship with his fellows*, as well as God, that he did not have previous to that baptism.

Regardless of what you may think, you will discover that in order for men to work out their souls' salvation, they were required to deal differently with their fellow men than before. Even that sermon of sermons, the most wonderful sermon ever preached—analyze it completely if you will—I refer to the Sermon on the Mount—has to do entirely with the conduct of man toward man; and whenever you find the conduct of man toward God emphasized, you will discover that the end sought is more perfect human relations. You can not be saved alone. We must be saved together. Salvation can be realized only by joint effort. You are living in a world that teaches this truth daily. The clothes that we wear tonight are ours as the result of joint effort. The shoes upon our feet are ours because of the work of other men. The houses we live in are ours because of the result of the joint effort of others. Certainly the people of this age should be able to appreciate the necessity for joint effort in things that pertain to salvation.

I wonder if we could get along very well without the church. It is true that when Joseph Smith went out into the woods to ask God the great question that was uppermost in his mind, he went alone, but it wasn't long until the Father and Son appeared unto him, and you recall that it wasn't very long after that, just a matter of a few years, until other men were associated with Joseph Smith in order to bring to pass salvation. Joseph Smith did not baptize himself; not at all. Oh, no! It wasn't very long until Oliver Cowdery was associated with Joseph Smith, and other men were added, and there came into existence the church of God as the means of salvation.

My brothers, you can not get along without the church; and what is the church but a group of men and women who have been baptized into Christ, working jointly for the salvation of God's people? Again you have a matter of participation.

I don't believe there is an individual in this church, and I make no exception, of prophet, apostle, bishop, seventy, high priest, who can work out his soul's salvation alone. We must work it out jointly; together. You have the individual responsibility of saving yourself, but to save yourself, you must be saved with others. We do not live alone. It is a self-evident fact! We can not live alone. You may become tired of the restrictions that civilization imposes upon you. Some people seem to

act that way, but you don't find these people going off into isolation, for if they did they wouldn't live. You can live in the highest sense of the term only as you make life a matter of relationships. Consequently, if we would have the right relationships, we must work these relationships out together. We find every community has to do with the establishment of right relationships in the human family. So in our attempt to save ourselves, let us remember that we must work together. Salvation can be realized only by joint effort. Salvation, in that sense, is social. We do not live in isolation.

Peter said, "Save yourselves from this untoward generation." And the Lord said, "Come out of her, my people." Just pause for a moment and consider what salvation would be to us if in some miraculous manner we were able to step out of the world, away from the group. How do you know you are saved? Salvation is a matter that concerns your relationship with your fellows as well as with God. If you isolate yourself, how do you know you are saved? Some of us don't know how little religion we have until we get into a business meeting. We think we are religious. Some of us don't know how little religion we have until some one drives his car in front of us. Some of us men don't know how little religion we have until we disagree with our wives. Some women do not know how little religion they have until they disagree with their husbands. And so on. After all, *it is in these matters of adjustment that we reveal just how much religion we do have.* One inhabitant could not very well defile this earth. One inhabitant could not very well defile the church.

That reminds me of a story Bishop Carmichael told recently—that he and a certain brother were up in Canada. Some people had given them to understand God had rejected this church. A Scotchman up there took the position that he didn't know what was going on down here, but he thought that God Almighty wouldn't reject 100,000 people because one man went wrong. I believe that. That is how much I believe in God. In his church. One man could not defile this church. Fifty men could not. And is not the reverse equally true? One man, not even Jesus of Nazareth, could regenerate this earth. Christ did not regenerate the earth. And don't you think any one man, or any two men, are going to bring about Zion. It is going to require many men and women who will stand in the strength of Israel's God and live their lives in such a way that the glory of God will be reflected in their everyday affairs. So you see the necessity of joint effort if we would save ourselves.

Now, hear me! We are not saved unless those

who live with us are saved. I am not merely referring to those who live within our own homes, but to people we come in contact with daily. Think it over, if you will. That emphasizes the necessity for joint effort in bringing to pass the salvation of God's people.

If you must live with people, then those you live with must be saved or you are not saved, and that is why we are given to understand that there will be no liars in heaven; no hypocrites; no adulterers. It is not safe in Zion if these people are in Zion. You can not have Zion with hypocrites, liars, or adulterers in it, or those who are not saved. It would not be Zion that way; but, on the other hand, those who are out among the wicked—I am referring now to the children of God—shall flee to Zion for safety. You would not be safe out in the world, but you will be safe in Zion. So, even the children of God must go to a place of safety, where the wicked will not be.

Lastly, thirdly: Save yourselves from this generation. This generation. You do not know how proud I am. Oh, yes, you do, because I think you are equally proud that you are identified with a church that has to do with present-day problems and conditions. It is not a dead religion, or a religion of the past, or of the future alone. When I was a boy I used to grow impatient with the idea that I had to die in order to enjoy what the children of God enjoyed anciently. That worried me in the Methodist Church, and I noticed it worried others.

I remember a beautiful young woman arose once in the prayer meeting. She was the finest young woman in the church. She spoke something like this: Why can't we enjoy the blessings that they enjoyed anciently? Why do we have to suffer certain things in this life? She commenced to ask questions along that line, and no one could answer her. This church deals with the questions of life as they come up from day to day. That is as God intends it should be. Our religion is a religion of the present. God speaks today. *Our religion is to save us from this generation.* How much time are you and I giving to the great question of saving ourselves now? or are we still thinking of the future? There may be some in our ranks who are sitting by with folded hands, awaiting the time when Moroni or Michael will sound the great trump and relieve them from their distress. I am satisfied that a great deal of the distress this people have experienced, a great many of our heartaches, of our trials, tribulations, and disappointments are due to the fact that we have not taken God at his word, or taken advantage of the wonderful program of religion, or done the things God has required at our hands, and thus

moved forward. We have failed to use our religion in its fullest sense.

Save yourselves from this generation. I wish we would think in terms of the present, of the now, and be concerned about the plight of our people today, and attempt to save ourselves today. I can not go into some one's home and say, Brother, there is something wrong. This world will be blessed by the bye. I do not believe in the doctrine that the more you suffer here the less you will suffer hereafter; or that you must suffer now in order to enjoy the hereafter. I think our suffering grows out of our failure to keep the commandments of God; so we must save ourselves from this generation. We can not but be concerned with the present.

Some of the greatest teachers of this age are pointing out, in their periodicals and from the public platform, that Christianity is a failure. They are challenging the Protestant and Catholic people to come forward and make their contribution—*now*. They are crying out for help. They want to test religion as they have tested everything else, according to its contribution to society. What does it do for man? What is it doing? Not, what will it do? What is it doing now? We need it now. The world today has need for a religion such as they have not yet experienced. They are crying out for religion. They want salvation from the problems of today. *They want brotherhood now*. If you don't have it now, what guarantee is there that you will have it hereafter? Latter Day Saints, there comes to us as a people a challenge, and with that challenge an opportunity, and I would to God that you and I tonight would be aroused to the fact that we must save ourselves from this generation, and in saving ourselves we will save all that will hear and follow our example.

In speaking of some worthy man, sometimes we will say, Why does he not join this church? Why does not he identify himself with us? I will tell you: Because we have failed to reveal Christ in our activities. We have failed to present to him that this church does solve these problems. We have failed to convince the world of the fact, or to demonstrate that this religion answers the present need.

My brothers and sisters, when those of us who have named the name of Jesus Christ will attempt to save themselves from the evils of this generation, then we are going to show them what we have accomplished, and then they will identify themselves with us. God wants us to do it; and so, in the language of Peter, let me plead with you that you save yourselves from this untoward generation.

You have not done that merely by uniting with this church; but the church makes it possible for

you to do it. Will you do it? Save yourselves from this untoward generation, and in doing so you will honor Jesus Christ as in no other way, or with gifts of gold, frankincense, and myrrh. You will honor Jesus Christ by saving world-weary men and women, and to the extent that you attempt to save yourselves, to that extent will you succeed in making possible the salvation of others.

## Joseph Smith, the Lord's Servant.—Number 4

*By Hyrum O. Smith*

### *The Final Decision*

The incident just related took place in 1856, and the deadlock continued until some time in 1859. Some of those composing this movement were so anxious to go ahead that they concluded that "Young Joseph" had, by his delay, forfeited his right to the presidency, and insisted on completing the organization without him. Others, however, stood firm, and waited for the Lord to move in the matter. The decree had gone forth that the Lord would, in his own due time, send the prophet to them, and they were willing to abide his time. As early as 1851 the Lord had spoken to Jason W. Briggs to this effect:

And in mine own due time will I call upon the seed of Joseph Smith, and shall bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be inhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit.

In 1856, however, Joseph Smith said the Lord had not yet called upon him, and he refused to move until that call had come. He had declared himself ready to do whatever the Lord had for him to do, and upon that declaration he rested, waiting for the Lord to speak. In due time the Lord did speak, and we will let this man tell how the call came.

During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied it was my duty. The queries heretofore referred to were one by one being settled; until the final one, where and with whom should my life-labor lie? was the only one left. This was determined by a similar manifestation to others to this effect: "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful."—*Church History*, vol. 3, p. 263.

### *Significance of the Answer*

As before stated, the situation that confronted the father now confronted the son. The question asked by the father was, "Which of all the sects professing Christianity is right?" The question asked by the son was, "Where among these factions

claiming to be representing this latter-day work, does my life's labor lie?" The father was answered, "None of the sects is right." The son was answered, "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the church accepted by me."

In the case of the father the apostasy had been complete; all had gone astray. In the case of the son the apostasy had not reached the stage where all had gone astray. As it was in the days of Elijah, who thought he was the only one left who was faithful to God, so in effect God answered this young modern prophet, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19: 18.)

The direction given to this young prophet of God has several important bearings on the questions involved. First; it is important to notice that the Reorganization was denouncing polygamy, and declaring it was not of God. Second, It was honoring the martyred prophet by denying that he was a fallen prophet, and declaring that he was faithful to his trust until death. They declared that he was innocent of the introduction of false doctrines into the church. Others proclaimed him a coward, declaring that he taught one thing in public and practiced another thing in private, and that other thing a vital doctrine pertaining to the salvation of men. The Reorganization declared that his whole life was a refutation of that lie. They declared that if this doctrine was vital to salvation, and this man was convinced of it, he would not have hesitated to proclaim it. They refused to join with the enemies who had destroyed his body, and now wanted to rip his character to shreds. The Reorganization adhered strictly to the faith once delivered to the saints through the instrumentality of this man of God, and they refused to deviate therefrom in any particular. They had been told, in the beginning of their movement, that "ere long, saith the Lord, I will require the prophet at your hands." And they knew that they must present to him a clean bill of health, figuratively speaking. Logically, there was no other place for him to go. He knew that he who was ordained to succeed his father, would be ordained to teach those revelations that had been received through that father, and he took this direction of the Spirit as a vindication of his father's character, and it was and can be viewed in no other light.

#### *Young Joseph Takes His Place*

Soon after receiving the directions given above, this young man took steps to communicate with the leaders of the Reorganization, and by appointment, he met them at their next general conference. This

conference was held at Amboy, Illinois, April 6, 1860. The minutes of that conference read as follows:

Joseph Smith, son of Joseph Smith, the Seer, was then introduced to the conference, and delivered an address, explaining in brief his position and the causes which brought him there. He said:

I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past depositions have been waiting on me, urging me to assume the responsibilities of the leadership of the church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who have told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they were never done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The *Bible* contains such doctrines, and so do the *Book of Mormon* and the *Book of Covenants*, which are auxiliaries to the *Bible*.

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, (pointing to a volume before him), not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as though the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the

varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a strip-ling, possessed a power unequaled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

Should you take me as leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

Some who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception I am with you.—*Church History*, vol. 3, pp. 247-250.

Perhaps this speech would not be considered a classic. Perhaps it might be improved in grammatical construction, but there are characteristics that impress one who will read it without prejudice. It has been said that this young prophet came to the church claiming no special call from God to himself, but such expressions as "I wish to say that I have come here not to be dictated by a man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me"; "I know that if I attempted to lead as a prophet by these considerations, and not by a call

from heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office," indicate that he was called to this office by revelation from God, and that he proposed to be led by that God who called him.

Other outstanding statements indicate the honesty of the man. His concluding statement is not only a promise of honesty, but humility as well. He says:

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

Not only does the young prophet intimate that God had sent him, but his coming to these men who were instrumental in establishing the Reorganization was predicted nine years before in a revelation given through Jason W. Briggs on November 18, 1851, wherein it is stated that the Lord would call upon the seed of Joseph Smith. This portion of the revelation given to Briggs reads as follows:

Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the *Book of Mormon*, and the *Book of Doctrine and Covenants*; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things be accomplished, saith the Spirit.—*Church History*, vol. 3, p. 201.

Not only was it revealed to Jason W. Briggs that God would raise up a prophet from the seed of Joseph Smith, but others testified to the same thing at different times. I have already quoted a statement made by Zenos H. Gurley, in which he says that twice these words came to him when he was perplexed as to what his attitude should be towards different ones who had risen up, claiming the right to leave the church:

Rise up, cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work.

And in a later communication this same man claims he was told distinctly which one of the prophet's sons would be called. That communication reads:

The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the Prophet. It is his right by lineage saith the Lord your God.—*Church History*, vol. 3, pp. 206, 208.

Thus this young prophet comes to the remnant

of the faithful, doubly designated as the successor of his father, and rightful heir to the successorship of the presidency. He was called by revelation to himself, and that call was confirmed by revelation to others, and he fulfilled the prediction of his father that the one who should be his successor would "be ordained to teach those revelations which you have received, and shall receive through him who I have appointed." He was faithful to the trust imposed in him, and built up an organization that has survived the attacks hurled against it by recalcitrant factions, and went to his death honored by all who knew him. Surely he was called of God to do the work he did.

(To be continued.)

### As a Little Child

By J. E. Vanderwood

Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.—*Matthew 18: 3.*

I am going to touch but a few of the high points suggested by this magnetic scriptural extract, and see if by reasoning together we may come to appreciate better what the Lord has intended we should be able to appreciate. For years I have read this text, and not until I read a single phrase elsewhere, on yesterday, did I see what I now see in it. The simple phrase opened up to me a volume of thought, and related a number of things in my mental vision that have never before appeared to me in the excellent light that they now stand out, beckoning me toward the goal that is set for us in Christ. As I grow older, and as I study and think through my problems again and again, I come to enjoy that richness of life, that beauty of truth that heretofore was unknown to me. I am therefore very desirous of having all who would come to share the blessedness of life rethink these things with me.

Jesus knew how to teach. He was able to use illustrations that would fit the circumstances and fulfill the need. He used such illustrations as continually enlarge and grow into excellence and beauty as we ripen into mature thought and become experienced in life. The language, "Except you . . . become as little children," was until now appreciated by me in a very limited way. I am now ready to confess that I did not see the most important thing in it. But yesterday, when I read the words of Doctor John M. Gregory, which I had also read many times, the light of truth burst in upon my vision, and I said with tear bedimmed eyes as I sat in my study, Why couldn't I have seen it before? The simple phrase that caused me to catch the vision of

the matter was this: "Let us, like the Master, carefully observe a little child." What a word will do when we are in the way of receiving instruction! What a wealth of light and truth are awaiting us when we are willing to say, Use me, Lord, and I will be used. Lead me, and I will be led. Teach me, and I will be taught. Cause me to understand, and I will give my life that others may be taught.

Let us, as Doctor Gregory suggests, carefully observe a little child, that we may learn from him what education is. We are prone to look beyond the mark. We are constituted so that we see everything but the important thing; we behold everything but the worth-while thing; we observe everything but the thing that is intended to give us life. This seems to be a characteristic of most human beings, but the Master has given us the means, he has outlined for us a program which will enable us to come into possession of his most excellent truth if we are willing to apply ourselves to acquire its deeper meanings and its more worth-while truths.

"Except you . . . become as little children, you shall not enter the kingdom of heaven," is worthy of careful thought. What does the phrase imply? Have we considered it as we should? Do we really understand what it demands of us? These and many like questions may be asked; but the thing we are most concerned about just now is to try to get at the basis of this teaching. Weymouth renders this text thus:

In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the kingdom of the heavens.

What does it mean to become as little children? Have we observed a little child, as Doctor Gregory suggests? If we have not, then we are as yet entire strangers to the message of Christ. If we have, we are better able to understand and appreciate the Master's message to us. A child comes into the world a perfect person, equipped with all the potentialities of mankind, but he is entirely helpless. Doctor Gregory says:

Let us take account of the infant. He has a complete human body, with eyes, hands, and feet, all the organs of sense, of action, and of locomotion, and yet he lies helpless in his cradle. He laughs, cries, feels; he has the attributes of the adult, but not his powers.

The essential thing in causing him to differ from the man is that he is undeveloped. He is supplied with all the organs of the body, and of the mind, but they do not yet function as they are capable of functioning. The child does not come into the world as a full-grown man; he comes into it undeveloped and untrained. We enter the kingdom of heaven in the same way. As the child grows, matures, exercises, learns, and lives, he becomes fitted for the

things that pertain to mature manhood. There is no other way for him to come into the world, and God has provided that he shall be cared for and taught by others until he has reached the state of mature manhood, both physical and mental. So it is with us when we come into the kingdom of heaven. We must come into it as children, undeveloped and untrained, yet with the possibilities of *becoming*—we have not yet become, but we have the *power of becoming*.

The term *heaven*, in its most fundamental sense, means harmony. Jesus, therefore, says to us, Except you become as little children you shall not enter the kingdom of heaven. Where harmony is lacking, there are found discord and confusion. As the child comes into this world unfitted for its possibilities, but with the power of becoming, so we must enter the kingdom of heaven (harmony), if we are to enter it at all. We have the power of becoming, but we must grow, develop, train, live, and work to this end. It would be just as impossible for us to enter it fully matured as it would be for a child to come into life a full-grown man. We must enter the kingdom of heaven as little children if we are to enter at all. And just as the child through the process of growth, exercise, training, comes finally to the stature of manhood, so we by the same process may become the children of God in the fullest sense. The child has to make many adjustments before he reaches the stature of manhood, and we must make many adjustments before we reach the stature and fullness of Christ.

We should remember *that the power of becoming is ours*. We should, however, remember always that both the capacity and the experience must be developed if we are to become the persons the Lord intended we should become. When the matter is thus considered we see the need of a thorough program in religious education. Doctor Gregory has expressed it like this: "Education, in its broadest meaning, embraces all the steps and processes by which an infant is gradually transformed into a full-grown and intelligent man." When we think of all that is necessary to develop a child into a full-grown and intelligent man, we will come to understand what is needful in order to transform men into the likeness of Christ.

The child learns from the parent, from the teacher, from his associates; and in this way he comes to act as they do. He reflects the likeness of those with whom he associates in his own life and conduct. So Christ learned from his Father, by his association with God, until the life of God was reflected in his life. Therefore, it is clearly to be understood that if we will learn of Christ we will be

able to reflect his likeness in our conduct among men.

Let us consider this a little further. Christ lived in *harmony*. I mean by this he lived consistent with himself. That is to say, there were no mental conflicts with him, for he had determined to do the will of the Father, and he was delighted to do the things that pleased him. He was not vacillating. He did not plan to do a thing and then change his mind before he got at it. To the contrary, he moved resolutely forward with the assurance that God is true, and that he was capable of being in constant harmony both with God and within himself, so long as he did not divide himself mentally.

So, in the fullest sense of the term, he became the Son of God, and he has made it possible for us to become the sons of God if we will enter the kingdom of harmony as little children; that is to say, with the necessary potentialities and the desire to constantly adjust ourselves to our environment (and I mean the God environment) until the divine harmony takes complete form within us.

John records these words: "As many as received him, to them gave he power to become the sons of God." Entering the kingdom carries with it the power of *becoming*. We enter as children, wholly undeveloped and untrained at the beginning, but by the process of growth and of learning we come to that state of harmonious development where the law of the kingdom of God is formed within us; and by the same means and the same process we enter completely into the kingdom of heaven. For when we have developed within us the divine harmony, we will have come into possession of the kingdom of harmony, and hence have fully entered the kingdom of heaven.

Let us remember that it requires growth, development, training, to bring the child to manhood. So it requires also these things to bring mankind into the kingdom of heaven. The child makes this adjustment after he is born into the world. So we must make the adjustments necessary after coming into the church to prepare and fit us for the complete kingdom of harmony, which is the kingdom of heaven.

Luke records it thus: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." That is to say, if you are not willing to come in with the potentialities you have and therewith grow and unfold into the likeness of the Son of God, you shall forever remain a stranger to his cause and the noble life that he lived among mankind. We must receive it first in our undeveloped state, but we must not remain in that condition. A child comes into the world that it might

grow and develop and become fitted for the things that belong to mature men. So must we come into the church of the living God, that we may develop and grow into the things that will ultimately bring us to the measure and stature and fullness of Christ.

Once more we observe the words of Doctor Gregory:

In what does the infant differ from the man? Simply in being a child. His body and limbs are small, weak, and without voluntary use. His feet can not walk; his hands have no skill; his lips can not speak. His eyes see without perceiving, and his ears hear without understanding. The universe into which he has come lies around him unknown and mysterious.

So it is with those who have entered the church militant. They have not come to grasp the possibilities that lie around them; they are at best children, but as such they are endowed with powers and possibilities of *becoming* the true sons of God.

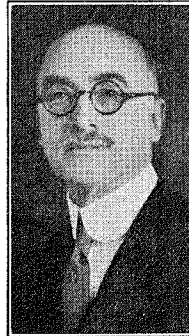
So we are again reminded that the whole problem of the kingdom of heaven must be brought to mankind through a system of religious education. This educational program must be such as shall meet every need of man so that he may be brought to maturity of life and character. It must be the means by which he may become all that the Master of men has intended he should become. Receiving it as a little child means the accepting of the possibilities that are ours, and then growing into the thing he has purposed we shall come to be. We can come in only as we are, but we should remember always that we come in that we might *become*, and he has given unto us the power to *become*, just as he has made it possible for a child to become a man.

As we come to develop our capacity and acquire experiences in the kingdom of God, so shall we be able to enter continuously in the way that will both insure life and peace for us. We shall come to possess that which will put us in constant touch with the Infinite, for we will be ever more coming to the place where the law of harmony will operate in and through us, and thus the kingdom of heaven shall be fully realized.

One of the most deadening traits that trouble men is worry. The feverish desire to get on and possess more has overtaken many. Paul caught the spirit of Jesus when he wrote, "I have learned in whatsoever state I am, therewith to be content." He knew how to enjoy much and how to get along with little. Contentment comes to those who have learned how to be independent of things and how to trust in the God of the lilies, the sparrows, and of little children. Contentment is a virtue that can be cultivated and made to grow. Its seed is faith in a Christlike God.—*The Epworth Herald*.

## God's Hand in the Destiny of Nations

By E. B. Hull



E. B. HULL

The latter-day prophet, Joseph Smith, said in July, 1828, "The works and designs and the purposes of God can not be frustrated, neither can they come to naught. —*Doctrine and Covenants 2: 1*.

Men of all ages have tried to thwart the purposes of God, and they have failed.

Nebuchadnezzar gave glory only to himself for his achievements, but God showed him in a dream what would befall him and the nations that would arise after his day. The great king of Babylon found that the God of the heavens was superior to his earthly power.

The Lord considered righteous Abraham, and he told him to leave the country of his fathers and go to a land to which he would be led. Abraham obeyed God, and he was led to the land of Canaan. God gave him this land for an everlasting inheritance. The complete fulfillment of this prophecy is yet in the future. Abraham's posterity was driven from this land a number of times, until the prophecy of Christ was literally fulfilled, where he said: "Behold your house is left unto you desolate."—*Matthew 23: 38*.

The allied operations in the World War in Palestine brought about the elimination of the Turkish power in that country. Great Britain took over the protectorate of the country, thus fulfilling the prophecy of Isaiah, as follows: "As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."—*Isaiah 31: 5*.

The Prophet Ezekiel said: "Thus saith the Lord God; behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."—*Ezekiel 37: 21*. Isaiah says: "He will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—*Isaiah 11: 12*.

Now the World War is over and the Jew is assembling in Palestine, the land destined by God for the home of this people. Ezekiel tells how this was to be brought about:

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it



is brought forth out of the nations, and they shall dwell safely all of them.—*Ezekiel 38: 8.*

Isaiah tells us what they will do when they are privileged to come into their land in peace:

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.—*Isaiah 61: 4.*

This is being done at the present time.

Abraham's great-grandchild, Joseph, was a source of annoyance to his brothers, because of dreams he had concerning himself and them, so they sold him to men that carried him to Egypt. They thought they were rid of their dreaming brother, but God overruled, and eventually Joseph was the means of saving the entire house of his father, Jacob, when famine was raging in Canaan.

When Joseph was sold by his brothers, they received for him only twenty pieces of silver, valued at \$12.80. Judas sold our Lord for thirty pieces of silver, worth \$15.30, the price of a slave if killed by a beast, according to their law.

Moses is another character of destiny. At the time he was born, the king of Egypt had issued a decree that all male babies of Israelitish mothers were to be put to death. The mother of Moses hid him in the rushes along the river Nile. When the king's daughter came to this place to bathe, she discovered Moses and adopted him as her own. God's purposes could not be frustrated by any earthly king's decree, for God had selected this boy to do a great work when he had grown to manhood. He was to lead Israel out of Egyptian bondage.

#### *Divided Israel*

After Israel had wandered in the wilderness for forty years, they were permitted to enter the land of Canaan. In the course of time the Israelites rejected the rule of the Judges and demanded a king, so they would be like other nations. The Lord permitted them to have a king, and Saul, David, and Solomon reigned over Israel. At the death of Solomon, his son Rehoboam began his reign. He increased the taxes and put many burdens on his subjects, which ended in rebellion and the dividing of the nation. Ten of the tribes, which included a half tribe of Manasseh, went to the north in 952 B. C. and established their capitol at Samaria. They were henceforth known as the kingdom of Israel. Those that remained in the southland were called the kingdom of Judah.

The old saying, "United we stand, divided we fall," came true in regard to the kingdom of Israel. The divided nation was not strong enough to withstand the siege that came upon her by the government of Assyria. In the year 721 B. C. Shalmaneser

captured Israel, carrying the people to his own country, Assyria, placing them in Halah and Habor, by the river Gozan, and in the cities of the Medes, according to 2 Kings 17: 6. Many people thought that the captives amalgamated with the Assyrians, and thus lost their identity, but such was not the case. Here again God overruled, causing the captives to come out of that country, and today many people living in the north of Europe and other countries are descendants of the ten tribes, once known as the kingdom of Israel.

In the book of Esdras, of the Apocrypha, thirteenth chapter, and verses 39-47 we have this account:

They [the ten tribes of Israel in Assyria] took counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt, that they might there keep the statutes which they never kept in their own land. They entered into the Euphrates River by the narrow passages, for the Most High showed signs for them and held still the flood till they were passed over. For through that country there was a great way to go, namely a year and a half.

Some historians believe that these captive Israelites came out of that country by the way of the Caucasus Pass, between the Black and Caspian Seas, going north through Europe, settling in the most northerly part of Europe.

In the days of Jeroboam (975 B. C.) Dan refused to shed his brother's blood; and rather than go to war with Judah, they left the country in a body and went to Greece, to Javan, and then to Danmark. Keating, in his history of Ireland, says: "The Danans were a people of great learning and wealth. They left Greece after a battle with the Assyrians and went to Ireland and Danmark, which was called Dan-mares (Dan's country)." Again it looks as if the Lord was directing the migrations of his people. It may be that a portion of the tribes went into the frozen north, being led by God as Lehi and the Jaredites were led, until they were entirely separated from the rest of civilization. We are sure that many must have made their homes in the countries of northern Europe, for those that have accepted the gospel as restored in these last days, that have come from this part of Europe are of Israel, particularly of the tribe of Ephraim.

Christ said to his disciples in the land of Palestine: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—*John 10: 16.*

He could not have referred to the Gentiles, for he said in Matthew 5: 24: "I am not sent but unto the lost sheep of the house of Israel." The people in Jerusalem did not understand him, for when he

showed himself to the people on the American Continent, he said:

Now it came to pass that when Jesus had spoken these words [to the people on the American Continent], he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiff-neckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily I say unto you again, that *other tribes hath the Father separated from them*; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. And they understood me not, for they supposed that it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching. And they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily I say unto you, that I *have other sheep, which are not of this land; neither the land of Jerusalem, neither in any parts of that land round about, whither I have been to minister*. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them.—*Book of Mormon, 3 Nephi 7: 13-26*.

But now I go unto the Father, and also to show myself unto the *lost tribes of Israel*, for they are not lost unto the Father, for he knoweth whither he hath taken them.—*Book of Mormon, 3 Nephi 8: 4*.

In the year 587 B. C. King Nebuchadnezzar sent an armed body of men into the land of Judah and took captive the people, carrying them to Babylon, where they remained for seventy years. Thus divided, Israel was destroyed as two separate kingdoms, and her people scattered.

In the year 70 A. D. Titus, the Roman general, took Jerusalem by siege. It began at the Passover time, when a million and a quarter of people were gathered at the Holy City. For three and a half years horrors were experienced by those that were shut up within the wall. At last the city was taken, the temple reduced to ashes; the courts of the tem-

ple swam with blood; 6,000 miserable women and children sank amid the blazing ruins. Josephus reckons the number of captives taken during the war at 97,000, and the number of those who perished in the siege at 1,100,000. Prisoners were sent to Egyptian mines, and to towns, and sold as slaves. Thus the words of Zechariah were fulfilled:

I will scatter them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.—*Zechariah 7: 14*.

Ezekiel says:

My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search after them.—*Ezekiel 34: 6*.

Although God's people have been scattered in all parts of the world, they will be remembered and brought forth in the due time of the Lord. There are to be at least three records written by three divisions of the House of Israel: The Jews, the Nephites, and the People of the North Country, probably a portion of the Ten Lost Tribes of Israel. Ezekiel 37th chapter tells of two of these books that are to come forth; one is the *Bible* and the other is the *Record of the Nephites and Lamanites*, or in other words the history of the house of Joseph of Egypt.

*The Book of Mormon* tells of these records:

Wherefore, because that ye have a *Bible*, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written; for I command all men, both in the East, and the West, and in the North, and in the South, and in the islands of the sea, that they shall write the words that I shall speak unto them. For out of the books which shall be written, I will judge the world, every man according to their works, for behold, *I shall speak unto the Jews*, and they shall write it, and I shall also speak unto the *other tribes of Israel*, which I have led away, and they shall write it; and I shall also speak unto *all the nations of the earth*, and they shall write it, and it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel, and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my words shall be gathered in one. And I will show to them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed forever.—*2 Nephi 12: 54-74*.

*The Doctrine and Covenants* is not one of the books referred to, for the contents of that book is rather an interpretation of the law found in the other books, especially pertaining to the building of Zion. *The Doctrine and Covenants* is an international book, and is in fulfillment of what Jesus said in 2 Nephi 12: 70: "And I shall speak unto all nations of the earth, and they shall write it." See

also the first three verses of the preface, or section 1 of the *Covenants*:

### Gathering of Israel

Go and proclaim these words toward the north and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine angels to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.—*Jeremiah 3: 12, 18.*

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.—*Jeremiah 23: 7, 8.* (See also *Jeremiah 16: 14, 15.*) (See *Doctrine and Covenants 108: 5, 6.*)

This stupendous miracle is to be enacted when the children of Israel come from their fastnesses in the ice hills, and the great deep shall roll back to the north, and the islands shall become one land, as it was before it was divided, according to *Doctrine and Covenants 108: 5, 6.* *Genesis 10: 25* tells us that "the earth was divided in the days of Peleg." Peleg was the fourth in descent from Shem, who was the son of Noah. This was about the year 2247 B. C.

### America Hid from the Knowledge of the People on the Eastern Continent

It is not strange that God has hid a portion of the Ten Tribes of Israel that came out of Assyria, for America was hid for hundreds of years, until God saw fit to reveal its existence to the people of the Eastern Continent. People may have come to America in the year 1000 A. D. or before, but it was not until Columbus came in 1492 and took back proof of his discoveries, that America became known to the civilized world. *Book of Mormon, 1 Nephi 3: 145-151*, gives us an account of the Lord having something to do with the coming of Columbus to the land of America.

Mr. Ingersoll, the noted infidel, made a statement that God did not know anything about America until Christopher Columbus discovered it and told him about it. *The Book of Mormon* disputes this statement.

Archæological finds in America have proved the fact that people lived on this continent for hundreds of years. *The Book of Mormon* tells us that the first migration came from the Tower of Babel in 2200 B. C. Another colony came from Jerusalem in 600 B. C., and a third colony came from the same place in 585 B. C. The first colony that came to America lived here for 1600 years before civil strife put an end to this nation. The second and third colonies continued on this land until about the year

## OF GENERAL INTEREST

### What Is It to Be a Christian?

The answer to this question is a simple one, however profound it may be in its implications and consequences. To be a Christian is to be Christ's man; that is, it is to be one who has accepted Jesus Christ as the Lord and Master of his life.

Thus to be a Christian involves a relationship which is strictly personal. One can not make the claim to be a Christian merely on the ground that he is a citizen of one of the so-called Christian nations. Nor does the fact that one has been baptized, or that he is a member of a Christian church warrant him in calling himself a Christian. Before he can claim that high privilege, he must have definitely entered into a certain personal relationship to Jesus Christ.

He must know enough about the character, life, teachings, and conduct of Jesus Christ to form an intelligent judgment of them. Thus he must have studied the New Testament, particularly the four gospels in which the life of Christ is set forth, or he must have gained such knowledge from others who possess it.

Now no sincere and thoughtful person can thus become acquainted with Jesus Christ without being attracted to him. Yet to admire Jesus and to approve his character and teaching do not make one a Christian. Admiration must ripen into love, and approval into obedience.

There are four realms in which the Christian surrenders the control of his life to Him whom he has thus made his Master, and we may describe them under four terms which are applied to Christians in the New Testament. They are *disciples, believers, followers, and brothers.* They suggest that Christ

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421 A. D., when the Nephites were killed or taken prisoners by the Lamanites, and historians were no longer permitted to record the events of their time. The posterity of this people we find today on the islands in the Pacific Ocean and the American Indians.

The Lord protected and hid the people that lived in America so long as they kept his commandments; when they failed to do this he allowed them to almost exterminate themselves in wars; the remnant that survived were the American Indians on the continent that were here when Columbus and those that followed him landed on the shores of this Western Continent.

(Continued in next issue.)

must control our intellect, our will, our affections, and our relation to others.

Christians are called *disciples*; that is, learners, pupils. A Christian is one who has given the direction of his thinking to Jesus Christ and has become a pupil in his school.

Jesus is still the supreme Teacher of mankind. If, as Matthew Arnold has said, "conduct is three fourths of life," then the largest and most important part of what we need to know we can learn from Him. He teaches us what God is like and what God wants of us. He teaches us how we should behave toward our fellow men. Above all, he shows us how we may attain the type of character which he exemplified.

Again, Christians are called in the New Testament *believers*. A Christian is one who has surrendered his will to Christ to be controlled by him.

Christian believers are not merely persons who hold correct opinions about Jesus Christ. Indeed it is conceivable that one might be quite correct in his thinking and yet not truly be a Christian at all. The Christian life depends primarily, not upon one's ability to settle offhand disputed questions in religion, but upon an act of the will.

Christian believers are those who believe in Jesus Christ sufficiently to give their wills into his control. There is a vast difference between believing something *about* a person and believing *in* that person. The first Christians believed *in* Jesus, though they did not believe all that they later came to believe *about* him. They believed in him thoroughly enough to choose to cast in their lot with him. It is such confidence in Jesus Christ that the New Testament calls "faith."

Once again, Christians are called in the New Testament "followers." A Christian is not only one who sits at the feet of Jesus to learn from him and who trusts him sufficiently to give to him the control of his will, but who loves Jesus Christ with a devotion sufficient to follow him wherever he may go. He has given to Christ the control of his affections.

You can not tell when you begin to follow Christ just what it may mean for you, nor where it will take you. It may mean that you must turn your back upon some inviting opportunities of business success, which can not be accepted without disloyalty to conscience. It will certainly mean that you must devote your life to unselfish ends. But whatever it may involve, you will have Jesus Christ with you, and under such a leader you can not fail.

Finally, a Christian is called in the New Testament a "brother"; that is, he is one who accepts the duties of the relationship which Christ declares that

every man occupies toward his fellow, and tries to perform them.

"One is your Master, even Christ," said Jesus, "and all ye are brethren." He lived as a brother to all men. It was said of him that "he went about doing good." It made no difference whether men helped or hindered him or tried to injure him; he served them all in love.

To be a Christian, then, is to be a brother to all men, as Jesus was. To be brotherly is to be unselfish, to be willing to share and to "lend a hand." Within the family, no brother should wish to succeed or be happy at the expense of the failure or misery of any other member of the family. The human family, whose Father is God and within which all men are brothers, includes men of every race, white and black and yellow, rich men and poor, wise men and ignorant. Between them Jesus made no distinction. Race prejudice is totally opposed to the spirit of Jesus. It is evident that Jesus meant that whatever relations we sustain to others, whoever they may be, in school or in the home, in the factory or in the office, as teacher or scholar, father or mother, brother or sister, friend or acquaintance, employer or employee, we should act as brothers and sisters ought to act toward one another.

It is sometimes easier to be a Christian in the wider circles in which we move than in the intimate relations of family life. Jesus chose the term *brother* by which to describe those who had adopted his attitude toward their fellow men from the institution of the family, but he was not unaware that relations within the family are often far from ideal. There is no better place to begin to live the Christian life than at home. Pierre Loti, in his autobiography, tells us that when he was a boy of nine it was his ambition to be a saint. He read the stories of the saints who had been canonized by his church, and his fancy fell upon Saint Simeon Stylites. This Simeon lived upon the top of a pillar for many years without descending, and acquired thereby a great reputation for sanctity, so that people made pilgrimages from a wide area to see him and seek his blessing. Pierre determined to be another Stylites, so he placed a high stool in the middle of the kitchen and mounted it, and announced his determination to remain there for forty years! But he soon found that such a resolution presented difficulties. His mother and the cook found him in the way and proclaimed him to be a nuisance, and made it in general so disagreeable for him that at the end of an hour he sadly descended from his eminence. He recorded in his diary, "Thus I discovered that it is exceedingly difficult to be a saint while living with your own family!" It is often difficult, but ex-

ceedingly important, to be a Christian in the home.

The Christian must not take advantage of another's weaknesses, of whatever nature they may be. There are certain physical appetites and desires which are essential to life but which easily degenerate into weaknesses, and which easily lead astray. A Christian will be aware of these dangers and will not put temptation in a brother's or sister's way. He will not bring a blush upon another's cheek, nor stir an evil passion in another's heart. Nor can a Christian take advantage of the poverty or misfortune of his brother man to enrich or advance himself. All the good things that he desires for himself he must desire equally for others and be ready to help others to secure them. "Whatsoever ye would that men should do unto you," said Jesus, "do ye even so to them." The Christian life demands mutual respect, regard for one another's rights, and the service of the weak and unfortunate.

To be a Christian, the *Bible* says, is to be "saved." To be saved is far more than to be assured of heaven when we die; it is an experience which fits us for life here and now. Salvation is a process which is not completed in an instant, though it definitely begins at the moment when the control of one's intellect, will, and affections, and the direction of one's relations to others are surrendered to Jesus Christ as Lord and Master. It was said of the early church that "there were added to it daily such as were *being* saved." They who have taken Christ as their Master are being saved *from* selfishness, to a Christlike character, *by* faith or trust in him.

A Christian, then, is one who has entered into a certain personal relationship with Jesus Christ, has committed his life to Jesus Christ in trust, is endeavoring to learn what Christ has to teach him and to follow in his Master's footsteps, and is trying to be brotherly. With the help of that Master, he is striving toward Christlikeness in character.

Who is a Christian? He is one whose life  
Is built on love, on kindness and on faith;  
Who holds his brother as his own self;  
Who toils for justice, equity, and peace,  
And hides no aim or purpose in his heart  
That will not chord with universal good.

—Robert A. Ashworth, in *Federal Council Bulletin*.

We can give to the succeeding generation a vast equipment in plant and machinery, a great store of knowledge of how to run it, and we can leave for their stimulation centuries of art and literature. But the world will march forward only as far as we give our children strength of body, integrity of character, training of mind, and the inspiration of religion.—*President Hoover*.

## NEWS AND LETTERS

### Retrospect of Work of Bishop E. L. Kelley

By Gomer T. Griffiths

Kirtland, Ohio, May 23.—The officers of this branch, upon learning of the demise of our worthy and beloved brother, Bishop E. L. Kelley, arranged for a memorial service which was held in the Temple Sunday morning, May 18. There was present at this service a large number of Saints and friends.

We thought it perfectly proper and fitting to thus honor this man who had been instrumental in the hands of the Lord in restoring the grand old historic Temple from its one-time dilapidated condition to its original beauty and grandeur. He also had to do with the restoring of the Temple to the Reorganization as its rightful owners, the latter by process of law.

That the reader may have some idea of the condition of the Temple and the tremendous task which was placed upon the shoulders of our brother, I herewith quote from a statement made by the late Joseph Smith and published in the *Saints' Herald* in 1866: "The Temple is in tolerable repair so far as the outside is concerned, but the inside has become the prey of the spoiler; all of the ornamentations, moldings, letters, and carved work have been broken up by curiosity hunters; the two upper rooms are stripped."

Brother Smith had been to Washington, District of Columbia, in the interest of the church, and on his way home to Plano, Illinois, stopped off at Kirtland to visit the Temple. He was greatly disappointed at the appearance of the house of the Lord, and especially the inside.

About sixteen years later when Brother Kelley was sent here by the leading authorities of the church he found the outer walls in terrible condition. The task lying before him was one calling for great courage, patience, and hard work.

I have been acquainted with our brother for over fifty years. We traveled together when he was a missionary over half a century ago, at which time he held the office of a priest. In 1901 he and I were sent to England by a revelation from the Lord to look after church affairs there and also to ordain a bishop in that mission. We also lived as neighbors for some years and were associated together in church councils for many years. I have never met a minister in all my experience in the church who manifested greater faith in God and in his promises than did Brother Kelley. This accounts for the great and wonderful success he attained as a minister of Jesus Christ. When the news of his death reached me, the thought came to me, a mighty man in Israel, a prince among men has gone to his reward, and I was reminded, "Blessed are the dead that die in the Lord."

Brother Kelley was the first president of Kirtland Branch. He was also ordained Presiding Bishop in the Temple. During his ministry here he removed more prejudice from the minds of the people than any other minister. When he came here in 1882 there was an element residing here much opposed to our people returning to Kirtland. To do what they could to prevent such a thing they secured Reverend Clark Braden of the Christian Church, who was considered a great debater and who made the statement that he would "demolish Mormonism." However, in the debate which followed, Brother Kelley won the victory for himself and the church, and made friends to the cause by his gentlemanly and Christian deportment.

In my association with Brother Kelley I found him to be a true and tangible Latter Day Saint, a congenial man with whom to travel. He was a good mixer and always ready to extend the hand of welcome.

History reveals that he had been of an enterprising and

energetic nature from his youth up, and occupied many positions of trust and great responsibility. He left a wonderful record for the young of today to imitate.

May we all remember the scriptural statement, "To him that worketh is the reward."

## Bisbee, Arizona

May 21.—Elder George H. Wixom, ex-State missionary in Arizona, made a farewell visit to Bisbee before going to his field of labor in Southwestern Texas.

He came Wednesday evening, May 14, and was here at the midweek prayer and song service. Thursday evening he preached to a good congregation of Saints and friends. Friday evening a company of Saints took Brother Wixom to Douglas, where he preached to the local church organization. Saturday evening Bisbee Saints with five candidates for baptism went to Douglas, where Brother Wixom baptized the new members in the font of that branch. Those who were baptized are: Mrs. Stella Miller and her youngest daughter, Mrs. Cunningham and her niece, and Edward Whitaker.

On Sunday morning Brother Wixom, with the assistance of Brothers Condit, Dearborn, and Goldie, confirmed the new members.

After the morning service the Saints of Douglas and Bisbee Branches with their friends enjoyed a picnic luncheon in Warren Park. Then Brother Wixom took the train for Tucson, where he preached in the evening.

We shall miss his visits, for he has endeared himself to all by his ready smile, his consideration, and his help. We wish for him success in his new field, and we are ready to welcome to our midst the new missionary, Brother S. S. Smith.

## Lamoni Stake

### A Missionary Service

Several young ministers who are students at Graceland participated in a missionary service at the Brick Church Sunday evening. The congregation sang the hymns that voiced the evangelical appeal of the church. An octet of young men of the priesthood sang two spirited numbers. Four young men who are receiving their first general church appointments spoke.

Arthur Oakman, of London, England, who will be in Central Michigan District this summer, spoke first on "The missionary message of Latter Day Saintism." Virgil Sheppard, who goes to Southern Illinois, talked of the genuine nature of "Missionary zeal." Granville Swenson, of Washington, outlined "The church's missionary goal for the year," and Fred Davies, who will be returning to the British Mission at the close of college, described the "Outlook of the young missionary."

When they had finished, the octet sang with zeal the old song of the missionary chorus, "Speed away." Warmed and inspired by the service, the congregation sang in closing, "Jesus, I my cross have taken." It was one of those instances of singing a hymn in which hearts are blended and feelings throb for expression. The benedictory prayer was offered by Roy A. Cheville, who presided over the service.

### Memorial Service

Lamoni observed memorial time by holding a union service at the Brick Church on the Sunday preceding Memorial Day. Members of the American Legion were guests of the service.

The congregation sang "God bless our native land," and prayer was offered by G. N. Briggs. The chorus sang that spirited anthem, "The Lord is my light," and the A Cappella Chorus in more somber tone sang, "Music when soft voices

die." Apostle D. T. Williams delivered the sermon, a call to the qualities and attitudes of life that promote peace.

The close of the service was particularly impressive. When the sermon was finished, a quartet composed of Marcella Clark, Mabel Carlile, Arthur Oakman, and Roy Cheville sang a simple memorial anthem "Brave hearts, lie still," taps were sounded from the balcony by Leroy Dick, and without a break the organist began "My country, 'tis of thee." The congregation joined, with the choir leading. As the hymn was sung W. E. Prall, who presided, and Roy A. Cheville, associate, passed quietly to the front vestibule to greet the congregation.

### The Second Milers to Creston

Twenty-five young people of the Second Miler Class of the Brick Church drove to Creston for the evening service. They enjoyed a picnic supper with the Creston Saints. The Second Milers presented a program of music and talks, and W. E. Prall, who accompanied them as their guest and pastor, delivered the sermon.

## Topeka, Kansas

621 Jackson Street, Floor 3

May 15.—"Every day is a decision day in that we are choosing right from wrong," stated F. O. Kelley, while occupying the stand the morning of March 16. This being the day set apart by the general church as decision day, he chose the lesson found in Joshua 24:15. "The kingdom of heaven" was the subject of Pastor Phillips's discourse at the evening preaching service. It was keeping with the theme of the day.

March 23 was marked for a variety of services. After an interesting Sunday school session, the pastor delivered a discourse at the morning preaching hour, thoughts on "The people of God." A duet, "All the way," was contributed by Sisters Anna Alfrey and Vida Zirkle, Sister Happe accompanying.

At 2:30 in the afternoon occurred the baptism of two candidates, members of our Sunday school. The ordinance was administered at the Y. W. C. A. by Elder B. F. Deller, and the new members are Brother Deller's youngest daughter, Ardis Louise, and Wendell, the eldest son of Brother and Sister F. O. Kelley. Those present will not soon forget the beauty and solemnity of the occasion. The candidates were confirmed by Brother Deller at the close of the ceremony in the hall at 621 Jackson Street, where an appropriate little service had been arranged by the pastor. We hope there will come to those with whom the new members come in daily contact beauty and nobility of character.

In the evening an hour of mental and social recreation for all was provided by the Recreation and Expression Department. Miss Ruth Williams, of the Nazarene Church, a returned missionary, gave an illustrated lecture on India. She gave a vivid picture of living conditions there, showing the need of missionary endeavor in that far-away land where millions have never heard of the Christ. There was also an exhibit of articles such as idols, handwork, and clothing made and used by the natives. The audience was much pleased with the rendition of the number, "He was not willing that any should perish," by the Nazarene Girls' Quartet.

"Going on to perfection" and "Repentance" were suggestive of a well-arranged line of thought presented by F. O. Kelley and Pastor Phillips at the morning and evening preaching services March 30.

April 3 was the occasion for the monthly social of the Women's Department, also an auction sale of articles donated by the sisters. The proceeds go to the building fund. The meeting was held at the home of Sister F. O. Kelley, at Menoken, Kansas.

All services were dismissed during the Centennial Conference, and the majority of the members attended the general services on Sunday. We were fortunate that many took class work while there. Others brought interesting reports of other services and meetings attended. The new thoughts and ideas, together with the impressions of the spirit of the conference, form a whole to give impetus to branch activities.

Regular local work was resumed April 27 with zeal and enthusiasm. We are looking forward to the time when we shall be organized in harmony with the advanced program of religious education.

The Women's Department has taken up a study of the new program of religious education, using President F. M. McDowell's outline.

Monthly sacramental service for May was in charge of Brother Deller, assisted by F. O. Kelley and O. E. Weedmark. Brother Kelley stressed the significance of the service and what it means to the children of the covenant. In the evening Brother Weedmark was the speaker.

Interesting cottage prayer meetings have been held at the homes of Sister Conrad, F. O. Kelley, A. W. Port, Sister Agnes Brittain, Sister Williams, and Sister Emma Happe.

Mother's Day was appropriately observed with two sermons, "Mother," by F. O. Kelley in the morning, and in the evening "The two mothers" by Pastor Phillips. The primary department gave a short program and invited the mothers to the primary room at the close of the class, and the adult school gave due recognition in the opening exercises of the morning. Two specials were enjoyed by Sisters Anna Alfrey and Emma Happe. Sister Alfrey was accompanied by Sister Happe, and sang "That wonderful mother of mine" at the morning service. Sister Happe was accompanied by Sister Goodfellow and sang "Mother" at the evening service.

The volley ball court at the rear end of the church lawn was opened Tuesday evening, May 13, and is in charge of O. E. Weedmark, recreational leader.

## Leicester, England

Members of the Recreation and Expression Department of Leicester, England, compose an active department. Saturday, May 10, they gave the first performance of an original pantomime, "Aladdin," written and produced by Elder E. R. Chappell. A good audience assembled, including District President J. Holmes and his family. Everyone enjoyed a performance that was a credit to all.

The players interpreted their roles with great credit, especially as the majority had no experience in acting and stage-craft. The cast was as follows: Emperor, Arthur Norton; empress, Florrie Norton; Abanazer, E. R. Chappell; princess, Ida Norton; Zaidee, a slave girl, Betty Chappell; fairy queen, Clarice Pickard; slave of lamp, Emily J. Norton; slave of ring, Gladys Latham; prince of demons, Thomas Newport, sr.; vizier, Thomas J. Norton, sr.; Pekoe, his son, Ted Courts; Mrs. Mustapha, J. Fred Chappell; Aladdin, her son, Florence E. Norton; guards, Kenny Pickard and Norman Norton. Kitty Standley was the pianist, and Lenard Wood played the jazz band.

It is difficult to single out any for special mention, but the burdens were borne by Florence E. Norton as a very vivacious Aladdin, E. R. Chappell as Abanazer, and Ida Norton as Princess Badroulbador. Sister Ida's singing was one of the features of the evening. The music and lighting effects were in capable hands, and altogether the entertainment was a pronounced success.

It is the intention of the Leicester Branch to produce this pantomime at local centers for the benefit of local charities, etc., in an effort to establish friendly relation between ourselves and other organizations.

Sunday, May 11, saw good congregations responding to invitations extended the previous evening.

At the morning Sunday school session the district Sunday school superintendent was in charge, and the district superintendent of the Recreation and Expression Department gave an interesting talk.

At the evening session Elder E. R. Chappell presided and District President J. Holmes offered the invocation. Special numbers were rendered by Sister Annie Holmes and Sister Ida Norton.

Short sermons were delivered by Priest T. J. Norton and Pastor T. Newport who spoke on "Service."

Leicester Branch is going ahead, happy in forwarding the Master's work. Grumbling and complaining are going out of fashion at Leicester. The Saints are finding better things to do.

## Mitchell, Ontario

May 19.—The Centennial Conference, toward which we all looked with anticipation, is now history, and the missionaries have arrived in many of their fields. Members of this branch were caused to rejoice on a recent Sunday afternoon to see Elder William I. Fligg and listen to his words. Brother Eastwood, of Stratford, brought Brother Fligg to Mitchell in his car, and they returned to Stratford where Brother Fligg spoke in the evening.

On Sunday, May 18, we were again happy and thankful to have with us a minister of the gospel, Elder Frank Gray, of London. He traveled forty miles or more to preach to Rostock Saints that morning, and in the afternoon he came with Elder Ralph Moore and preached a good gospel sermon to us. He made very plain the necessity of being born of the water and the Spirit. Then back he went to Rostock to preach in the evening.

Elder Fligg was announced to preach the afternoon of May 11, and he was pleased to have a full house. He announced himself the speaker the first Sunday in June, and Elder Amos Smith, of Listowell, will speak the third Sunday in June.

The members of Mitchell were glad to have Patriarch John Shields the first Sunday in May. A brother brought him in his car from London. We enjoyed a spiritual meeting. At the close of the meeting they set out for Stratford where Brother Shields was slated to preach in the evening.

The last Sunday in April, Brother Robert and Sister Atkinson, of Saint Marys, were with us. He preached an inspiring sermon.

We wish to thank the different branches for helping us with speakers and in other ways in the latter-day work.

## Dallas, Texas

*Dallas and Third Avenues*

A severe winter and stormy spring have prevented our having standard attendance. Therefore, we have not accomplished as much as we had hoped to do. However, now that the weather is favorable we look with hope to larger attendance.

The street in front of the church is being paved, and this improvement will help us materially. During the rainy weather, the mud had done its bit to discourage attendance.

We have been congratulating Brother and Sister Walter Keith on the arrival of a daughter, Laverne, December 30, 1929. Also a daughter was born to Brother and Sister D. A. Fuller March 6, 1930, Doris June.

The branch regrets the loss of Brother and Sister W. C. Fasig who had visited us for some time. They returned to their home in Independence.

About seven of our number attended the General Conference, and all reported a spiritual feast.

Sister Jannett Louis, of Independence, has returned home. Her sister, Mrs. H. E. Wilke, accompanied her for a visit and to attend the conference.

Several of our very active members have been away some time visiting relatives in distant States. A few of these terminated their visit the last of March in order that they might attend the conference in April. Others attended the conference first and have since been visiting.

Dallas Saints regret the loss of Brother and Sister E. F. Yerrington. They have moved to San Antonio. Saints of that city will find in them willing and efficient workers.

The branch has resolved to hold cottage prayer meetings each Sunday afternoon. This we believe will build us up spiritually and mentally.

### Ladysmith, Wisconsin

May 20.—It will, no doubt, interest *Herald* readers and missionaries in particular to know that we have a live Sunday school at 710 Lake Avenue. The organization is less than two years old, and several have moved away since we started, but activities continue. At Christmas we presented a Christmas play, and appropriate programs have been arranged and presented for each special occasion. Sister Esther Steede should receive much credit for her activities in this line of endeavor. She gives a good example of what a girl of fifteen can do besides her regular class work (teacher).

April 6 at nine o'clock in the morning we had communion service. A fine Spirit was present. Brother Steede was in charge. The Sunday school, which opened at ten o'clock, was in charge of the superintendent, Leroy Colbert.

Mother's Day was observed with songs and program.

Rewarding the work of the Sunday school, several have been baptized of late, and many others are interested and will probably unite with us before the summer is over.

There is real talent among our young people.

All are now planning for the reunion to be held in Chetek. We anticipate a socially and spiritually profitable time.

### Beardstown, Illinois

May 22.—The Department of Recreation and Expression, under the direction of Sister Eva Corcoran, presented a wonderful program the evening of May 22. This department is doing good work and furnishes opportunity for an attractive band of young people to be active. Meetings are held every Thursday evening at 7.30 on the corner of Thirteenth and Monroe Street.

Lately a most interesting program was presented. There was an instrumental duet by Maurice Corcoran, trombonist, and Ogle Thomas, alto saxophonist; a vocal duet by Sisters M. R. Shoemaker and E. E. Thomas; a mandolin solo by Beulah Lee; a recitation, "Talking for Jesus," by Jean Foster; recitation, "Say I will," by Clarence Osar; song, "Have thine own way, Lord," by Mildred Lee and Thelma Lewis; recitation by Marjorie Lewis; vocal solo, "Coming home," by Eva Martin; and a recitation, "Castor oil," by Jack Foster.

There was a two-act play by the primary department, "The healing of the centurion's servant." The cast was: Centurion, Jack Foster; his wife, Mildred Lee; his daughter, Mary Janice Thomas; his son, Claudius, Jean Foster; Rahab who is ill, Clarence Osar; servants, Thelma and Marjorie Lewis. This play was well rendered, and the experience gained at this age will be valuable as they grow older.

Beardstown has Sunday school at 9.30 every Sunday

morning and preaching at 7.30 in the evening. Prayer meeting is on Wednesday at 7.30 in the evening.

Mother's Day we were favored to have Brother O. Salisbury as speaker in the evening. We extend a welcome to all to worship with us.

### Providence, Rhode Island

The past six months have been very happy ones for this local. A spirit of love and cooperation has permeated all our activities. We can truthfully say that God has blessed us with his presence.

We have a prosperous Sunday school operating under the superintendency of Brother John Colbourn, assisted by Brothers J. Allison Cook and Alfred Toombs.

The ladies' aid is active under the leadership of Sister Alberta Wilcox. They recently purchased a beautiful new Estey organ for the church.

A farewell party, arranged by the Alpha Nu Omega Club was held in the vestry of the church Tuesday evening, March 25, in honor of Brother and Sister Bruce Brown, who are to make their home in Saint Louis. A large number of members and friends attended. A purse was presented to Brother and Sister Brown by Brother Herbert Floyd, president of the club, on behalf of those present.

We regret having Brother and Sister Brown leave us. We have found them true children of God, and wish for them much happiness and many friends in their new field. We pray God's spirit may always be with them.

The Easter services were well attended. Elder Fred Roberts was the speaker at the morning hour. In the evening a program was arranged by the Sunday school. Exercises and songs by the children were followed by a pageant, "The triumph of love," directed by Alfred Toombs. This was the most impressive program ever produced in Providence Church.

Sunday evening, May 11, the pageant was presented at the First Baptist Church in Lakewood, Rhode Island. We feel sure we left our Baptist friends with a friendly feeling toward us.

Brother Peter Whalley and wife Polly visited us Sunday morning, May 11, and Brother Peter certainly reached the hearts of his listeners with his Mother's Day sermon. Other recent visitors to this branch were District President William Patterson and Patriarch George Robley.

We are pleased to have Elder Edmund Brown and wife return to the Providence Branch and rejoice to know that Brother Edmund's health is improved.

### Oakland, California

From The Oakland Bulletin

In the passing of Bishop E. L. Kelley the church loses a gallant gentleman, a devoted and able minister, and one who amid the early days of struggle had a sympathetic ear for others' needs and sufferings. He was one of the stalwarts who in the early days of the church's life laid the foundations upon which the present generation is building. How well those noble and valiant souls did their work we can not properly appraise today, but even now we begin to see that they were giants in their day. The church and the world are poorer for the loss of such men as Bishop E. L. Kelley. We express our deepest sympathy for the widow and children in their bereavement.

On Mother's Day we were reminded that it is a gracious thing to cultivate gratitude for the blessings of our daily life. Of all blessings none is so valuable as mother. Brother J. B. Carmichael was the morning preacher, and Pastor Rushton spoke in the evening.

A great spectacle was witnessed by those privileged to



be at the University Stadium Wednesday morning, May 14. Over twenty-five hundred students received their diplomas and moved into the onflowing current of life, to become professional and business men and women. What a wonderful fifty years this army of trained men and women is going to share in and help to make! If we can have spiritual power coined with mental and physical efficiency, the next generation will be exceedingly blessed.

May 13 the workers' conference was held at the home of Brother and Sister Cecil Hawley. We hope to see this meeting made effective for good. The attendance was disappointing.

Prayer service at the church on Wednesday had a small attendance. All of us should remember that the church of Christ needs the spiritual contacts which only prayer and meditation can secure.

Today (May 18) Brother C. Moran is preaching at the Park-Presidio Church in San Francisco. The pastor will speak in Oakland morning and evening.

Among the sick who need our prayers are the son of Sister Tasto, who is very ill in the Merritt Hospital; Brother J. Wilson in the Southern Pacific Hospital; Ruth Bricker, W. Clark, and others.

A reception for the pastor was held at the home of Sister K. Meyer May 15, and a pleasant time was had by all. Sister Helen Ingham was mistress of ceremonies. A full house was in attendance.

## Independence

### Stone Church

The sacrament of the Lord's Supper was observed at the eleven o'clock service, with Pastor John F. Sheehy presiding. He was assisted on the stand by Bishops J. A. Becker, G. W. Eastwood, and R. T. Cooper, and by Elders F. Henry Edwards, H. G. Barto, and W. Wallace Smith.

Bishop Becker spoke briefly preceding the offering of the oblation, and Pastor Sheehy read "A General Epistle to the Saints" from the First Presidency, Quorum of Twelve, and Presiding Bishopric. Sister Louise Lewis, at the organ, played the musical accompaniment for the service.

Thinking of the needs of the church as it with the rest of the Christian world approaches the nineteen hundredth anniversary of the Pentecost when the disciples of Christ "were all with one accord in one place" and experienced the endowment of the Holy Ghost, Apostle F. Henry Edwards on Sunday evening spoke earnestly to the people.

The church needs, he asserted, a great spiritual dynamic—an assurance and a real experience of God. We need today to re-think the big things to which we are committed, to feel deeply and movingly the demands which God makes upon our lives, to sense again our need for forgiveness and redemption. As the church moves forward against its enemies—materialism, intolerance, and selfishness, it must have a new baptism of fire, an endowment of the Spirit which made memorable the first Christian Pentecost. The question now before the church is one of power and quality of membership and the set of our faces.

Out of the Pentecost of old came to the apostles' burning conviction born of the Holy Ghost, that Jesus is the Lord, that beside him there is no Savior, that through him can come peace and power as in no other way.

Let us pray for a new Pentecost, suggested the speaker, that we may be imbued with and motivated by that Spirit. Through Pentecost we may have a new acts of the apostles, a greater evangelism of the world, a following of big purposes, a doing of mighty things. But we must be careful as we pray. We must make sure that we are strong enough to endure the fire of the Spirit; we must be willing to respond to the demands which the inspiration and knowledge of God will bring us.

True to its custom on the first Sunday of the month, the

Stone Church Choir sang. Its contribution, directed by Paul N. Craig, was the anthem, "I will lift up mine eyes," by James H. Rogers. Sister Pearl Crick sang the soprano solo. Congregational music was led by Elder John F. Sheehy. In the stand with the speaker were Elders H. G. Barto and M. A. Smith, who were in charge.

### Among the People in Zion

The Campus has opened its summer season activities. On the evening of Memorial Day the first moving pictures of the year, "We Americans," were shown to a large crowd. All afternoon picnickers and visitors came and went, availing themselves of the new and improved equipment. An event of considerable attraction was the baseball game, in which the Campus Club won its third successive game in its schedule in the American Division of the Manufacturers and Jobbers League. Every Saturday afternoon, weather permitting, a game is scheduled for the Campus diamond, and baseball fans are giving encouraging response. Already this year the Campus grounds have been the scene of numerous private picnics, and on May 23 occurred the first annual picnic of the Independence Stove and Furnace Company, a gathering of between three and four hundred people.

The Institute Building at the Campus was ablaze with light from attic to basement Thursday evening, May 29, and friends of the Independence Institute of Arts and Sciences thronged into the assembly room on the third floor. There President Frederick M. Smith delivered the commencement address to the 1930 graduating class, which is composed of eleven members. The high school graduates are Edgar Courtway, Loren P. Kidder, M. Elizabeth Miles, Alice Mangum, Ollie J. Pinson, Frank E. Rohrs, Wilbur L. Sell, Burl M. Shirk, Lloyd E. Stoner, A. Carlos, and Coila A. Tienken.

The Independence Music Club held its annual luncheon May 28 at the University Club of Kansas City. A feature of the program was a group of songs sung by Mrs. Margaret Strickler, accompanied by Brown Schoenhut, flutest, and Mrs. Garver at the piano. Sister Nina Grenawalt Smith presided, and the speakers were Sisters W. N. Robinson, J. F. Frazier, Margaret Gard, and Hazel Scott. Fifty members and guests attended. Sister Harold Burgess was elected president for the year.

Sunday school for the junior department at the Campus May 25 was well attended. Songs, "O gentle Savior," "My gift to Jesus," and "My rose of Sharon," were sung. During the class period the young people between the ages of eleven and twenty years old were invited to attend the Nauvoo Camp the first part of July.

The theme of the junior worship service was "Honoring God through self-control." The opening song was "Kind words." While the offering was being taken up by four boys, Brother Moore played "To a wild rose," by MacDowell. A cantata, "Our wrongs," was given by five children. Brother Vance Eastwood talked about the life of plants and self-control in our lives. The juniors would be happy to hear Brother Eastwood again. "Where he leads me" was the closing song, and the benediction was by Pastor Will Bollinger.

"O gentle Savior," "Bring them in," and "Savior, like a shepherd," were the songs which opened the Sunday school at the Campus last Sunday morning. The theme of the worship service was "Helpfulness." "Consecration" was the first song, and the opening prayer was by Brother Livingston. The scripture, 1 Corinthians 11:23-25, was read by Brother Cowan. Elders S. A. Thiel, W. L. Cowan, Judson Livingston, and W. F. Bollinger administered the sacrament to the children. Brother Thiel talked, and there were a number of prayers and twenty-five testimonies by the boys and girls. The closing song was "I need thee every hour," and Elder Thiel dismissed the service.

The Young People's Research Class, which since last October has met in the Y. K. T. room at six o'clock each Sunday evening, this week changes its time and place of meet-

ing. It will continue its course on "Know your own church" each Friday evening at the Institute Building on the Campus. Speakers and their subjects for the past five Sundays have been: Elder J. W. Davis, "How God calls men"; Apostle E. J. Gleazer, "Baptism"; Elder Richard J. Lambert, "Repentance"; President F. M. McDowell, "Faith in God"; and Apostle F. Henry Edwards, "What is salvation?" On last Sunday evening the class was reminded by the president that there will be no lecture Friday evening, June 6, the time being devoted to class election. All members are invited to be present.

Miss Ruth Bryant, physical education instructor of the Independence Junior High School, has been secured to take charge of the playground at the Campus this summer beginning June 9. She will have boys and girls five days each week. Each morning from 9 to 10.15 o'clock she will have children up to ten years of age for group games. The boys and girls will play separately. From 10.15 to 11.30 o'clock each day boys and girls over ten years old will have play period. Tuesday and Thursday afternoons in June, beginning at four o'clock, twilight baseball will be conducted by Miss Bryant and her assistants, who will be children picked as squad leaders. Children taking part should be there by four o'clock June 10.

The funeral of Charles Robert Dobson occurred Sunday afternoon at the Stone Church, the sermon being delivered by Elder John F. Sheehy. The deceased, a son of Brother and Sister Adam Dobson, was born at Luce Town, Montana, November 6, 1909. He married Miss Barbary Rawson at Shelby, Montana, in 1928. He passed away May 26 as the result of injuries received at the Portland Cement Company at Cement City, Missouri. Left to mourn are his wife, mother, four brothers, and four sisters. His father and eight brothers and sisters have preceded him in death. Interment was in Mound Grove Cemetery, Independence.

#### Walnut Park

All the services at Walnut Park on Sunday, June 1, were of a high order. The eight o'clock prayer meeting was unusually well attended, and resulted in great spiritual benefit to those present. The meeting was in charge of Elder John A. Taylor.

The regular Sunday session of the church school, under the supervision of Elder Barnhardt, was also well attended. The classes are characterized by an increasing interest on the part of the pupils and an improved quality of teaching. The Walnut Park Orchestra, under the direction of the church school chorister, Sanford Downs, has been rendering valuable assistance in the school program.

Sacramental service, Elder Fred Lanpher in charge, was marked by a spirit of worship and devotion. Bishop J. A. Koehler, of Holden Stake, was present and gave the talk preceding the oblation. Elder Samuel C. Smith, the pastor, gave the talk on the sacrament.

A beautiful and fitting part of the service was the blessing of Betty Lou Thorpe, the seven-month-old daughter of Mr. and Mrs. Verne Thorpe, of Memphis, Tennessee. The mother was formerly Alice Bullard, of Independence. The baby was blessed by Elder George F. Bullard, the grandfather, assisted by Elder Samuel C. Smith.

The speaker at the evening service was Patriarch W. A. McDowell, who gave an interesting discourse on the subject "Improving our talents." The Saints of Walnut Park were indeed happy to have Brother McDowell with them in order to have the benefit of his fatherly counsel and encouragement.

Sister F. R. Schafer, who is in charge of the adult department of the church school and who was formerly head of the Women's Department at Walnut Park, was taken to the Sanitarium on Wednesday of last week and operated upon Thursday morning. The operation, performed by Doctor John R. Green, was very successful, and Sister Schafer is recuperating rapidly; in fact, she got along so well that on

Monday she was taken in an ambulance to the home of her daughter, Mrs. Carroll L. Olson, who is a trained nurse and who will see that she is properly taken care of to insure a complete recovery.

A beautiful wedding took place at the church Sunday afternoon when Miss Margaret Gard, daughter of Brother and Sister W. T. Gard, and Clyde O. Bullard, now of Chicago but formerly from Independence, son of Brother and Sister George F. Bullard, were united in the bonds of matrimony. Almost four hundred Saints and friends from Independence and elsewhere were present. The double ring ceremony was performed by President Frederick M. Smith before an altar and archway banked with ferns and Shasta daisies. Preceding the ceremony George Anway sang "Because," "Ah, sweet mystery of life," and "At dawning," and Gomer Cool played two violin numbers, "The Indian love call" and "In time of roses," accompanied at the piano by Florence Koehler Campbell, who also played the "Lohengrin" wedding march. "Love's old sweet song" was played softly during the ceremony by Mrs. Campbell and Mr. Cool. Tiers of cathedral candles on either side of the archway were lighted by Mary Bell Sanders, Audry Horn, and Ruth Irene Cox. The bride was given in marriage by her father. The matron of honor was Mrs. Cora Fligg Bullard. Miss Ruth Bryant and Miss Ruth Lanpher were bridesmaids. Mary Elizabeth Gard, niece of the bride, and Frances Bullard, sister of the groom, were flower girls. Richard Crawford was the ring bearer. Earl J. Cox acted as best man for Mr. Bullard, and the groomsmen were Arlen Chapman and Roy Gard. The ushers were Milford Nace, Boyd Crawford, and W. K. Gard. Immediately following the ceremony a reception was held at the church. Miss Maurine Nace sang, "I love you truly" and "Believe me if all those endearing young charms," and Albert Brackenbury sang "O promise me" and "When." Mr. and Mrs. Bullard left Sunday night for a trip south and east and after June 10 will be at home in Chicago.

#### Gudgell Park

May 18 Saints of Gudgell Park had the privilege of hearing two splendid sermons. At the morning service Apostle C. F. Ellis spoke, at the evening hour Elder A. C. Martin, of Seattle, Washington. Attendance for the entire day was good.

Friday night has been turned over to the young people for play night. They are working on another volley ball court in order that all may have room to play.

Apostle Paul M. Hanson gave an excellent sermon the morning of May 25, and that evening Patriarch F. A. Smith occupied the sacred desk.

The early morning prayer meeting continues to be a source of encouragement to the young people.

Sister Iva Gould's class of ten girls had charge of the church school May 25, and the way they conducted the service made the entire branch proud of their ability.

Unusually good attendance greeted the first service of the month. Sacramental service was encouraging, the local priesthood in charge.

Elder William M. Self spoke in the evening.

#### Spring Branch

Attendance at the early Sunday morning prayer services has been gaining, as well as that of the Wednesday evening worship services.

Sunday morning the eleven o'clock service of communion was in charge of Pastor J. E. Cleveland, assisted by Brothers Snively, Mabbott, Heath, and Smith. We were happy to see the smiling face of our former pastor, Brother Snively, at this hour. He is always welcome, and the members wish it were possible for him to attend more frequently.

Some of the men of this district have lately been very busy, working each evening to complete the construction of a new baptismal font. This will be finished in time for Children's Day exercises. Fourteen names have been handed

in for baptism at that time. We expect more names to be submitted before the day arrives.

The members rejoiced to see Brother Arthur Peer at the church school service Sunday. Brother Peer has been seriously ill the past two weeks.

A banquet for the priesthood and their wives will be held at the church Thursday evening, June 12.

Elder J. A. Gardner was the evening speaker Sunday.

## A Bright Outlook in Detroit

By Hubert Case

May 30.—As I muse upon the Centennial Conference and the work beginning the new century of church development, it seems to me that the big thing of the conference which undoubtedly stands out in every mind was the careful observance of the admonition, Teach them to observe all things whatsoever I have commanded you. This was a teaching conference, teaching the people to do the things He has commanded us.

The vision now seems clearer. The class work is over for the present, and the workers are at their tasks, one group gathering in the sheaves, the others engaged in all the pursuits of industry and culture. We are all laborers together with God for the accomplishment of the work intrusted to all.

This year finds us facing new conditions in Detroit. The Saints have bought more books and papers than in any previous year, and my stock of books to loan prospective members is many times greater than ever before. We aim to bring into the church members with as full an understanding of their duty as possible. Through the publicity people in Detroit and the courtesy of the Herald Office managers, we have obtained about five hundred dollars worth of books in the last two months. Why should not these books be in the hands of the people rather than on the shelves of the office?

Last year the harvest of souls was bounteous. More than three hundred were brought in by myself and the ministry who assisted me. This year and the years ahead we feel that we should do better.

## Encouraging Letter from Hilo, Hawaii

Hilo Branch has for the past few months been struggling under a strained condition which has been of much discouragement to the Saints, especially the priesthood, but at the sacramental service held May 5 a very spiritual meeting was enjoyed by a goodly majority of the Saints of the branch. We were made much happier by the attendance of Brother Gilbert J. Waller, our beloved elder, recently called to the office of patriarch, whose unexpected visit was a happy surprise both to himself and to us. It seems to us that the guiding hand of a loving God had something to do with making possible his visit among us, the result of which has brought about a satisfactory and longed-for condition among the Saints. Elder Prescott A. Foo, who is isolated from the Saints, on the island of Maui, was also present with us.

At 11 o'clock a priesthood meeting was held with Brother Waller in the Mission House. A business meeting followed at 11.30 in the church building, wherein Brother Waller read several extracts of letters from President F. M. Smith and Apostle M. A. McConley having to do with work among us. This was followed by the ordination of Brother Robert Pahau, who was called to the office of elder, and the restoration of Brother Camara to active duty in his office as teacher.

The business meeting having been disposed of, those of the priesthood took their regular places. Then followed the administration of the sacrament. A goodly degree of the Spirit of God was present. Many testimonies were borne.

Brother Hapai, under the influence of the Spirit, bore his testimony, witnessing to the truth of this wonderful work. Brother Waller was made happy at the result attained, and can report to President Smith and Apostle McConley the success of his visit. Brother Hapai, on behalf of the branch, took the opportunity to congratulate Brother Waller at his recent call to the office of patriarch, Brother Pahau at his call to the office of elder, and Brother Camara at his restoration to the duties of his office as teacher, urging the Saints to cooperate with the priesthood, who needed their support because of their added responsibilities. A number of sick were administered to. Such a meeting is indeed a blessing to those whose hearts are bound by the tie of Christian fellowship.

After the service, Brothers Waller and Foo were guests of the priesthood at a Chinese lunch given at King Joy Lau Restaurant, after which we all went to see them off on the S. S. *Hualalai*, Brother Waller to Honolulu, and Brother Foo to his home on Maui.

This day has been one of my happiest experiences with the Saints. I ever pray for the continuance of God's guiding hand among his children.

LELANI HAPAI.

HILO, HAWAII, May 10.

## Kansas City Stake

Central Church

"Apple blossoms," by Kathleen Roberts, in all its beauty, came in joyous ecstasy from the organ, played by Hazel Scott, as the congregation reverently meditated while the choir and presiding officers assembled in their places, and another Sabbath service was begun on May 25. Brother B. E. Root offered the invocation. Sister Lilly Belle Allen, of Independence, sang a beautiful solo, "God so loved the world," by McDermott. Elder George Mesley told the morning story of the children, the various classes then assembling for the study period.

At the service period, hymn number 142 was sung. "God is our refuge," by Buck, was ably rendered by the choir under the direction of Brother Evan Fry. The morning discourse was delivered by Stake Missionary G. T. Richards, who used for his text the fifteenth chapter and third verse of the first epistle of Peter, "Be ready always to give an answer to every man that asks for a reason of the hope that is within you." He gave an interesting discourse, bringing to mind some of the tasks that lie before us as individuals and as a church to realize the hopes that are within us in the establishing of Zion.

At the evening service, the choir sang "The radiant morn hath passed away," by Woodward, and were pleased to have as guest soloist, Brother Colin Ferrett, of Australia. Brother Ferrett sang from Handel's *Messiah*, "The people that walked in darkness." Elder Cyril E. Wight spoke fittingly in memory of "our boys" who gave of their lives for the cause of democracy.

The radio broadcasting over K M B C from ten to eleven o'clock was continued, and many telephone calls and letters are being received in appreciation of this service.

June 1 was a beautiful Sabbath. Everywhere radiated the handwork and goodness of God. Following the prelude, "Andante con Moto," by King Hall, on the organ, hymn number 178 was sung, and prayer offered by Brother Roy Thurtchley. "Bless the Lord, O my soul," by Ippolitoff-Ivanof, was sung by the choir. The guest soloist, Brother Albert Brackenbury, sang a bass solo, "Out of the deep," by Marks, assisted at the piano by Hazel Scott.

During the study period, the O. B. K.'s met for election of a counselor, their selection being Brother Bill Brown, and Brother George Bowser as assistant. Dorothy Eaton was elected secretary-treasurer.

The sacramental service at eleven o'clock was only fairly well attended, but a spirit of reverence was felt, and a num-

ber of short testimonies were given. Those that are on beds of affliction were particularly held before the throne of grace.

The Stake Oratorio Chorus met at 2.30 under the direction of Brother Evan Fry and rehearsed for a radio concert June 8.

At the evening service preceding the sermon, the choir rendered several anthems, assisted by Velma Nunn, contralto, a musical service which is always inspiring. Brother Lester Fowler, tenor-baritone, also contributed to this program, singing "The king of love my shepherd is," by Shelby.

This program was repeated at the radio service from ten to eleven o'clock over K M B C.

Several of our members have been seriously ill. Sister Myrtle Wamsley has undergone a major operation at Saint Joseph Hospital. Brother Clayton Wolfe underwent an appendicitis operation at Research Hospital. Recent reports indicate that both are improving, and it is hoped they will be able to return to their homes in the course of the next ten days or two weeks. Both these young people are active workers at Central Church.

Some of our young people have been attaining signal honors in expressional activities. Billy Babb won a trip to California and second place in a Kansas City harmonica contest; Maribeth Martin won second in a Horner Conservatory contest; Rebecca Dunn won first for interpretative reading in the state contest at Columbia and national scholastic honors; and the high soprano solo work of Josephine Crinklaw won her three honors: First in Kansas High School League, second in state contest, and soloist in a national high school chorus of sixty at Chicago. In addition to winning high scholastic and journalistic honors, Paul Harrington captained the Wyandotte High School Basketball Team in the state tournament, where they won first place. We are proud of the success of these and other young people throughout the stake.

#### Fourth Church

Sacramental service the 4th of May was a feast to the Saints, as the Spirit was there with its gift of prophecy.

At eight in the evening Elder Leonard Lee addressed the young people, his talk being on the Centennial Conference. He urged that "we all keep very much alive in active service until next conference."

Mother's Day, May 11, was enjoyed by all. The main auditorium was beautifully decorated with flowers and gave the appearance of a veritable garden. One hundred forty-eight were present to enjoy the many solos, readings, and songs. Several of the young women sang "The beautiful garden of prayer." Pastor J. O. Worden then read the seventeenth chapter of Saint John, the beautiful prayer of the Savior; and Sister J. O. Worden read a poem, "The mother's prayer."

At seven o'clock in the evening occurred election of departmental heads. At eight o'clock in the evening Patriarch Ammon White was the speaker.

Tuesday, May 20, the priesthood, with their wives and close friends, held a social at the church. Three long tables were placed in triangular formation. Upon them were placed potted flowers and plants, as well as beautiful cut flowers. Three large lamps gave a beautiful effect, aided by colored ribbons overhead. Several of the sisters proved to be expert in cooking and in preparing dainty dishes. Solos were sung by the young women. Brother Cyril Wight, stake president, Brother C. A. Skinner, stake bishop, and Pastor J. O. Worden spoke cheering words to those present, and outlined the duties of each member of the priesthood, and their companions.

#### Argentine Church

At 7:45, Patriarch Ammon White was the speaker, teaching a lesson from Matthew 24, stressing the thirty-seventh, thirty-eighth, and thirty-ninth verses. He deplored the tendency of the present generation to be "eating and drinking,

marrying, and giving in marriage," as they were in the days of Noah, heedless of the approach of the flood. He said that the ancient church was organized in simplicity and suggested periods of fasting rather than undue feasting or revelry. The call now is to repent.

## Sacramento, California

May 29.—Elder Wilbur Gillen, of Los Angeles, was a business visitor in this city last week. He preached Sunday morning on "The first commandment" and in the evening on "The social philosophy of Joseph Smith." His sermons showed much study and thought and were well received. As he expects to be here occasionally this summer, we are looking forward to his next sermon on "Stewardships."

At the morning service on Mother's Day, Elder John Howe, of Modesto, spoke, presenting a fine sermon drawn from a depth of rich experiences. In the evening, as a preface to a splendid sermon by Elder S. M. Reiste, the Temple Builders, Alpha Theta Chapter, presented in tableaux "The mothers of the leaders of men," by Hazel Blohm. Those taking the parts were: Helen Sandvick, the mother of Moses; Rose Ida Dawson, the madonna; Ruth Weitzel, the mother of Martin Luther; Inez Honeychurch, the mother of the Prophet of the Restoration; Violet Rausch, the mother of the Prophet of the Reorganization, with her three sons, David, a baby in arms, Alexander, Jack Russell, and Joseph, Kenneth Honeychurch; Nellie Roberts, a grandmother of the Civil War days; Letha White, a modern mother of Zion Builders. Sister Marian Burton directed and was the reader. Brother Ives Honeychurch was the electrician. Helen Sandvick costumer, Sister Gertrude Bidwell pianist. Sister Edna Burdick is the girls' leader. Their social meeting at Easter-time was at the home of Letha White. The table decorations were in keeping with the season. Sister Burton met with them at the home of Rose Ida Dawson for the play arrangements.

Elder George Vallem, of Lodi, ably filled the pulpit the last Sunday morning in April, referring to the great work ahead of us as a church. His sermon showed how closely he had kept in touch with the Centennial Conference through the *Daily Herald*, and, incidentally, the value of this news medium to the church at large.

The Easter services were well attended. Pastor W. H. Dawson gave the sermons. The choir, directed by Sister Birdie Clark, rendered special music. The children in the primary department, with Sister Orah Johnston, superintendent, and Sister Della Price, teacher, told the story of Easter, holding up golden letters, "Christ Is Risen." Seated in front of them were the beginners, taught by Sister Adelma Price, holding up silver letters, "Easter." The juniors sang "Easter bells."

Friday evening, May 2, the Idola Club gave a chicken supper at the church. Sister Ella Dawson, chairman of the finance committee, was in charge. Afterwards a program was given upstairs, Sister Marian Burton presiding. Talks on the Centennial Conference were given by Sisters Gertrude Bidwell and Hazel Blohm. A paper written by Sister Cora Taylor was read by Sister Marie Honeychurch. Vocal solos were contributed by Sisters Betty Bidwell and Edna Burdick. Sister Dawson and her committee are continuing in the arduous but successful work of cake sales for the benefit of the piano fund. All of Friday is spent in baking in the church kitchen and then all of Saturday in selling the cakes in local stores. The Idola Club met last at the church, with Brother E. C. Burdick in the chair. A group stewardship taken up independently by three of the members was reported as successfully launched. Other items of importance were discussed. Sister Marie Honeychurch was appointed to secure data on the large popcorn and machine seen at conference. Refreshments were served by the committee, Sister Rose Dawson, chairman.

For some time the attendance of nonmembers at Sunday evening services has averaged ten adults. Mr. Earl M. Leslie was baptized in April by the pastor. Several more are to be baptized soon.

This month three teachers of piano have given their annual recitals in our main auditorium, each making a donation to our building fund. Two more recitals are planned for June. This utilizes our fine new Kimball grand piano and widens the circle of acquaintances with the church.

During the absence of the church school superintendent, Sister Bidwell, at conference, the assistant, Sister Mary Bussell, presided.

For the general assembly worship period Sister Bussell used the theme "*Sacrifice and love*" for two Sundays, showing the pictures of Joseph Smith and Kirtland Temple, and Frederick M. Smith and the Auditorium one morning; then on sacrament Sunday a large picture of "*Jesus in Gethsemane*." On this morning the children marched from their classes directly to the sacramental service. Another Sunday the theme was "*Home-coming*," with a talk on the conference by Sister Hazel Blohm. The following Sunday the theme was "*Home*," with a cornet solo, "*Home, sweet home*," by Brother Ives Honeychurch and a talk by another conference delegate, Sister Cora Taylor, on "*The responsibility of parents as teachers*." Scripture readings were given, "*Some of God's commands to fathers*," by Olive Ensley; "*Instruction to sons and daughters*," by Ralph Ensley; "*How to bring joy and grief to parents*," by Sister Marie Honeychurch. This was taken from the *Department Journal* for May.

Ten workers are taking the second test in Section II of The Teacher's Training Course from our own Department of Religious Education. Sister Florence Epling has charge of this, as well as of other study classes at the six o'clock hour Sunday evenings. Fourteen workers, including most of this group of ten, have just received their certificates from a county council six weeks' session of the international council of religious education, held in a local church. Our church ranked first in numbers attending.

Brother and Sister Newton Napier have just returned from a visit with relatives and friends in the Middle West and Portland, Oregon. They attended church in Kansas City and Saint Louis. Illness prevented their making the trip in time for the conference.

Sister Julia Crocker, of Loomis, worshiped with us Sunday, her first opportunity since attending the conference.

Elder and Sister C. W. Hawkins have returned to their home in San Jose. Sister Hawkins spent several weeks in the home of her daughter, Sister W. H. Dawson, while the latter attended the conference.

The Saints here were saddened to learn of the death in Arizona of the baby daughter of Brother Emell Lundgren, of this branch, who now resides in San Francisco. The little one's neck was broken when she fell three steps.

Sister Pauline Napier Winslow was graduated from junior college last evening with the large class holding services in the Memorial Auditorium.

## Sarnia, Ontario

May 30.—Sarnia Branch is moving steadily forward under the leadership of Branch President Wilfred L. Phillips, and each department is making favorable progress.

The Women's Department anticipates putting on an apron social and a bake box. The members hope the results will be gratifying. During the latter part of March they presented a play entitled "*Mrs. Deacon Spriggs*" from which the sum of thirty dollars was realized.

The Department of Recreation and Expression, under the leadership of Brother Charles Dodds, is furnishing recreational activities for the younger members of the branch, and they are taking a keen interest in the development of this department.

The Sunday school sponsored an Easter Day and Mother's Day program by the junior pupils of the school.

We were pleased to hear that Elder D. J. Williams was sent back to be our district president.

Three homes have been made happy by the arrival of new members, a son, James Allen, to Mrs. R. Darrach; a daughter, Joanne Ferne, to Mrs. Clifford Smith; and a daughter, Terais Imogene, to Mr. and Mrs. Frank Hughes.

On March 9 we lost a faithful member in the passing of Sister Roy C. Gilson. She was a loving wife and mother and will be missed by her family and friends.

We pray that the word of God will spread, and we are going forward in the hope of making a better record this year than we did last.

MARJORIE R. SWAINSON.

## Barberton, Ohio

May 27.—At this beautiful time of the year, when nature is putting forth an effort to appear new and look glad and when "Clean up" is the slogan of the hour, we send all of like faith our greetings and trust that you, too, are pressing onward with a new determination and desire to present to mankind the old message made more attractive in the light of the present-day program.

Barberton continues to operate its activities under the church school program adopted in January.

The priesthood, under the direction of Branch President Odom, are bending every effort to better qualify themselves for the task which lies before them. On Monday evenings twice a month this body meets, and members submit papers and make talks on their duties. Visits are being made, and recently a few who have not been in attendance for some time were brought back.

On Monday night each week, for one hour before priesthood meetings, this same body is engaged in the study of English under the direction of Sister Ward. A brief grammar review of parts of speech, correct usage of verbs, etc., has been made. The priesthood have entered into an agreement to constructively criticize each other's talks from the standpoint of English. At present they are working on how to collect, organize, and present material in brief talks in an attractive manner.

The old type of Religio has been abandoned, and instead for one hour before the Sunday night sermon, the adults meet in a class called "Latter Day Saints' Education for Efficiency in Church School." Under the direction of Sister Ward the class is using the socialized recitation in which members give reports from books read and other members ask questions and discuss the reports. Reports have been given from *Your Growing Child*, *The Problem Child in the Home*, *The Child and Society*, and *Cabot's Ethics*. Outlines are often used from which discussions take place. The young people continue to meet on Tuesday nights. They are now giving two talks at a meeting, and a social hour follows.

Sister Hoffman, the primary supervisor, is working on material for a Children's Day program with the little folks.

On Mother's Day Brother and Sister Haines, of Cleveland, were here. Brother Haines delivered a good sermon, and Sister Haines gave a vocal selection, accompanied at the piano by Melba Colegrove, of Cleveland.

In the evening the young people gave a program in honor of Mother, after which the mothers were presented carnations.

Elder McConnaughy, of this local, has begun a series of Sunday evening missionary sermons, hoping to attract nonmembers of this city.

We are glad to note that Brother Crispin is much better and has been able to meet with us a few times. He has been able to be taken for drives.

# MISCELLANEOUS

## Appointment of Bishop's Agent

On account of change of appointment of Bishop C. J. Hunt, he has resigned as bishop of the Rock Island District, the same to be effective May 31. The Presiding Bishopric therefore appoint Lee A. White, 1320 Forty-fifth Avenue, Rock Island, Illinois, as bishop's agent of the Rock Island District, to become effective June 1, 1930.

The solicitors of this district are requested to forward their reports for the month of May to Bishop Hunt, as heretofore. Thereafter they will report to Brother White at the above address.

We feel Brother White is well equipped to handle the duties thus placed upon him and will command the confidence of the membership in this district.

THE PRESIDING BISHOPRIC,  
By M. H. SIEGFRIED.

Approved by the First Presidency.

By F. M. MCDOWELL.

## Young People's Institute-convention

The Toronto District young people's institute-convention will be held in the Royal Templar's Hall, Queen Street and Dovercourt Road, Toronto, Ontario, June 20, 21, and 22. The first meeting, an address followed by an entertainment, convenes Friday evening at eight o'clock, and meetings will continue throughout Saturday and Sunday. Classes of instruction and special interest to young people will be conducted Saturday at 2.30 and 3.30. At 7.30 Saturday evening an interesting address will be given, followed by an entertainment and a recreational period. Sunday morning worship commences at 9 o'clock with a prayer meeting which the young people are especially urged to attend. At 11 a. m. a preaching service will be held; Sunday afternoon at 2.30 a class hour will be conducted, followed at 3.30 by a round table discussion of special interest and benefit to everyone. At 7 p. m. a preaching service will complete the convention. We expect to have present Elders C. B. Woodstock, Leonard Lea, E. E. Closson, and Apostle R. S. Budd. Excellent programs, recreational periods, and instructive classes are being arranged, and we urge the attendance of outside branches. Meals will be served in the meeting hall by the Women's Department of Toronto Branch on Saturday and Sunday. All meetings are on daylight saving time. Come and help make this young people's institute convention a real success with a record attendance.—*Isabelle Pycock, secretary of committee; Ernie Newton, chairman of committee.*

## Young People's Convention and Conference

Rock Island District has planned a three-day convention and conference, to be held at Moline, Illinois, June 13, 14, 15, with program as follows:

Friday, June 13: Devotional service, 9.30 a. m. Church school (class work), 11 a. m. Church school (class work), 2.30 p. m. Social gathering and entertainment, 8 p. m. Saturday, June 14: Devotional service, 8.30 a. m. Church school (class work), 9.45 a. m. to 11 a. m. Conference business session, 2.30 p. m. Church school (class work), 8.30 p. m. Sunday, June 15: Devotional service, 8.30 a. m. Church school, 7.45 a. m. Preaching, 11 a. m., 2.30 p. m., 7.30 p. m. At the business session on Saturday afternoon it is contemplated that the new plan for religious education will be presented for consideration. It is also expected that a representative of the general church will be present at this convention and conference. The conference and convention program is in charge of District President E. R. Davis. The housing committee would appreciate knowing the names of those planning to attend, so that they may arrange accordingly. They are: T. R. Willets, 1637 Thirty-seventh Street,

Rock Island, Illinois; O. E. Lindsay, 124 West Locust Street, Davenport, Iowa; and William F. Stiegel, jr., 2329 Twenty-third Avenue, Moline, Illinois. The music will be in charge of Mrs. Orpha Holmes, of Joy, Illinois. We anticipate a very good convention and trust that the attendance may be large.—*Mrs. John C. Stiegel, district secretary.*

## A New Bishop's Agent in Central Oklahoma

The Saints of Central Oklahoma District will be pleased to know that Brother Earl D. Bailey, bishop's agent of that district, has added to his list of solicitors the name of Brother F. E. Dillon, president of the district. Brother Dillon carries a solicitor's receipt book, and in his travels throughout the district will be able to assist Brother Bailey very materially in his work, we are sure. The appointment has the approval of the Presiding Bishopric.

## Conference and Reunion

Alberta district conference and reunion will be held at Ribstone, Alberta, July 24 to 27. Ribstone Saints will furnish free of cost sleeping quarters and breakfast each day. Moderate prices will be charged for lunch and supper. The reunion ground is just two minutes' walk from the Canadian Northern Railway Station. Come and find hearty welcome.—*Peter S. Whalley.*

## Reunion Notices

Annual reunion of North Dakota District will be held on the old reunion grounds at Logan, North Dakota, June 20 to 29. The grounds are on the Alfred Stredwick farm, Highway number 9, eight miles east of Minot. Meals will be served on the cooperative plan at as reasonable cost as possible. Some tents are available, but those planning to camp are advised to bring tents if possible, and their own bedding. Speakers from Independence are expected, as well as other visiting elders and the local ministry. Saints are urged to make every effort to attend and to help make the 1930 reunion a success. Write the committee of your desires and plans so that all may be made comfortable.—*Charles J. Smith, 1710 Villa Avenue, Sioux City, Iowa; Warren McElwain, Lansford, North Dakota; Mrs. Charles A. Smith, 1 Eighth Avenue, Northwest, Minot, North Dakota; Mrs. M. D. Graham, Burlington, North Dakota.*

## Conference Notices

To the Membership of the Nauvoo District, Greetings: It has been deemed advisable to call the conference for this district to convene at Fort Madison, Iowa, June 7 and 8. The first session will be held Saturday morning at 10 a. m. Announcements for the other services will be made at that time. We are desirous of meeting a goodly representation of our people at this gathering.—*F. T. Mussell, Burlington, Iowa.*

The Mobile district conference will convene at Escatawpa, Mississippi, Saturday, June 14, at 10 a. m. We expect to have present Apostle James A. Gillen. Because this is the annual election of officers we urgently request all to be present. Priesthood and departmental heads, please mail all reports to the undersigned.—*Franklin Steiner, district president, Route 2, Box 193, Mobile, Alabama.*

Alabama district conference will meet with Lone Star Branch May 31 and June 1. We desire all the Saints to be present. Elders J. A. Gillen and Glenn Davis of the missionary force will be here, and we hope to see all the priesthood of the district in attendance.—*W. H. Drake, district secretary, McKenzie, Alabama.*

## One-day Reunion

A one-day reunion will be held at the home of Amos Smith, lots 67 and 68, concession 1, Grey Township, six miles west of Listowel, Ontario, Sunday, June 15, 1930. Prayer service

at 9 a. m.; preaching at 11, 2, and 3.15 p. m. Lunch will be served at noon free. You are respectfully invited to attend.  
—Amos Smith, Listowel, Route 2, Ontario.

**Addresses**

Thomas Newton, 209 Ruff Street, Paris, Tennessee (mission address).

Glaude A. Smith, 1450 Pearl Street, Denver, Colorado.

**Our Departed Ones**

**DOUBT.**—Worthy Ellis, son of Edwin and Ellen Doubt, was born August 22, 1869, near Angola, Steuben County, Indiana. Departed this life at his farm home near Batavia, Branch County, Michigan, April 19, 1930. July 4, 1900, he was married to Mrs. Olive Bowman, of Angola. Leaves to mourn his passing his wife; one daughter, Vera, by a former marriage; one stepson, Claude; two grandchildren: Max, of South Bend, Indiana, and Virginia, of Sturgis, Michigan; two sisters, and a wide circle of other relatives and friends. He was a model farmer. Was baptized by S. W. L. Scott, August 30, 1920, and was a firm believer of its doctrines. His business principle was the Golden Rule, and he was a man highly esteemed. The funeral was conducted from the Saints' church in Coldwater, Michigan, April 22, 1930, S. W. L. Scott preaching the sermon to a large congregation. Interment was in Riverside Cemetery, Quincy, Michigan.

**GRAHAM.**—Harry Marshall Graham was born August 20, 1910, near Brownell, Ness County, Kansas. Moved with his parents to Bourbon County, Kansas, living near Mapleton and Devon for nearly nineteen years. He united with the Reorganized Church of Jesus Christ of Latter Day Saints June 13, 1920, being baptized by C. A. Gamet at Mapleton, Kansas. He was an active church worker and occupied as assistant Sunday school superintendent in Fort Scott Branch for the past year. He died April 29, 1930. Besides his parents he leaves to mourn four sisters and three brothers.

**LOCKERBY.**—Cornelia E. Ball, daughter of Charles and Elizabeth Ball, was born July 5, 1835, at Steuben, Oneida County, New York. Her girlhood days were spent in the schools of that locality until 1858. At the age of twenty-four years she with the family moved to Michigan, where they farmed in Branch County. May 3, 1860, she married William G. Lockerby who had immigrated to America from Scotland. Three children were born to them: Mrs. Minnie Corless, Coldwater, Michigan; Mrs. Ella Moore, who died in 1909; and Mrs. Carrie Murphy, of Coldwater. Her husband passed away in 1895, since which time Mrs. Lockerby has made her home with her daughters. She was baptized into the church by E. C. Briggs, July 24, 1876, and for fifty-four years has been a pillar of faith and Christian excellence. She passed away April 27, 1930, the last member of the older generation belonging to Coldwater Branch. Surviving are her two daughters, two grandchildren, two great-grandchildren, and a wide circle of other relatives and friends in Michigan and New York. The funeral was conducted from the home of her daughter, Mrs. Murphy, April 30. The sermon was preached to a large audience of friends by Elder S. W. L. Scott. Interment was in Lake View Cemetery, Quincy, Michigan.

**CHASE.**—Mary Rogers Wixom was born at Dennis Port, Massachusetts, October 23, 1849, the daughter of Ira and Elthina Wixom. She was married to Captain George F. Chase June 8, 1870. Four years later she united with the church, being baptized by Elder Charles Brown at Dennis Port, September 30, 1874. She died in Brockton, at the home of her daughter, Mrs. J. Ernest Megathlin, April 17, 1930. Her husband preceded her in a tragic manner during the years of the World War. Brother Chase, who was a master mariner, failed to return from one of his voyages, and after weeks of anxious waiting, his body was finally found off the Massachusetts coast. Sister Chase was a saintly woman whose testimony both of word and of deed reflected the life and attitude of a true Latter Day Saint. She is survived by her daughter, Mrs. Sylvia Megathlin, of Brockton; two sisters: Mrs. Elthina Joy, of Providence; and Mrs. David B. Nickerson, of Manton, Rhode Island; one brother, Edgar F. Wixom, of Onset, Massachusetts; one grandson, L. Gordon Megathlin, a student at Brockton High School. Funeral services were from the Dennis Port Church, sermon by Elder H. A. Chelline.

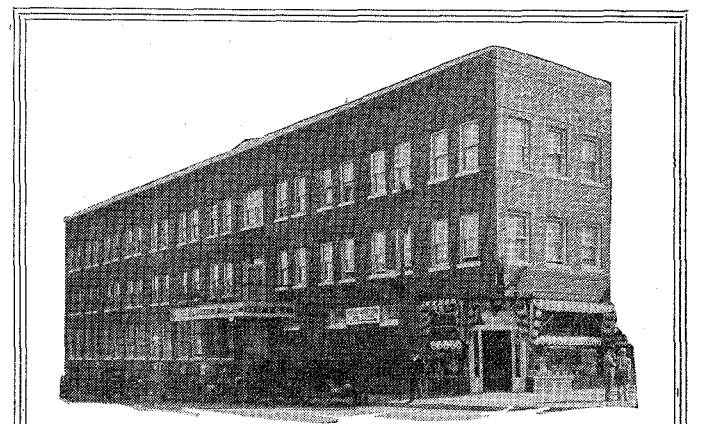
**FIKE.**—Nellie Ann Pike was born June 8, 1859, at Harts Grove, Ashtabula County, Ohio. She moved to Nebraska with her parents in April, 1868. Was married to George W. Fike at Wilber, Nebraska, June 9, 1878. She united with the church April 29, 1890, being baptized into the Blue River Branch at Wilber by James Caffall. She was a good daughter, a faithful wife, an affectionate mother and grandmother, and her life was full of good works. She departed this life at Lincoln, Nebraska, May 9, 1930. The funeral was from the home of her father at Wilber May 11, C. H. Porter preaching the sermon, assisted by Samuel Brolihar.

**GOLD.**—Charles Benton Gold was born October 7, 1853, in Johnson County, near Vienna, Illinois. He married Mary M. Burklow at Goreville, Illinois, February 19, 1874, and to this union were born ten children, seven sons and three daughters. One son died in infancy and another, Harvey E. Gold, gave his life in the service of his country during the World War. In early life, Charles Benton Gold belonged to the Methodist Church, and during those years he was a devout man, always having daily devotions offered up to God in his home. In November, 1902, he united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder J. W. Paxton. He was firm in his faith in God and lived a good Christian life. His move to Independence, Missouri, was occasioned by his desire that he and his companion might have better church privileges, and it was at his home on South Pearl

Street, in Independence, that he passed peacefully from this life April 29, 1930, at 5.45. He leaves his wife, Mary M. Gold, of Independence; five sons: Samuel B. Cecil R., and William W., of Independence; H. H. Gold, of Lamoni, Iowa; and Otis Gold, of Herrin, Illinois; three daughters: Mrs. Charlotte Simmons, Mrs. Annie Kelley, and Mrs. Hala Parrish, all of Independence; thirty-three grandchildren; twelve great-grandchildren; and many other relatives and friends.

**Reunion Calendar**

- North Dakota, Minot, June 20-29.
- Spokane, Liberty Lake, Washington, June 20-29.
- Northern Wisconsin-Minnesota, Chetek, Wisconsin, June 27-July 6.
- Owen Sound, Port Elgin, Ontario, June 29-July 6.
- Eastern Montana, Andes, Montana, July 4-13.
- Southwestern Texas, Bandera, July 4-13.
- Southern Saskatchewan—July 11-13.
- Central Texas, Hearne, July 11-20.
- Southern California, Laguna Beach, July 11-20.
- New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.
- Spring River, Columbus, Kansas, July 17-27.
- Northern California, Irvington, July 18-27.
- Northern Saskatchewan—July 18-21.
- Kentucky-Tennessee, Puryear, Tennessee, July 18-27.
- Des Moines—July 18-28.
- Alabama—July 19-27.
- Mobile, Mobile, Alabama, July 25-August 3.
- Alberta, Ribstone, July 24-27.
- Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 25-August 3.
- Portland, Portland, Oregon, July 25-August 3.
- Northeast Nebraska, Decatur, July 25-August 3.
- North Platte, North Platte, Nebraska, July 26-August 3.
- Southern New England, Onset, Massachusetts, July 26-August 10.
- Toronto, Lowbanks, Ontario, July 26-August 10.
- Florida—August 1-10.
- Chatham, Erie Beach, Ontario, August 1-10.
- Seattle-British Columbia—August 1-10.
- Nauvoo, Nauvoo, Illinois, August 1-10.
- Lamoni, Lamoni, Iowa, August 1-10.
- Central Michigan, Beaverton, August 2-11.
- Western Montana, Race Track, August 8-17.
- Western Iowa, Woodbine, August 8-17.
- Northern Michigan, Park of the Pines, August 15-24.
- Eastern and Western Maine, Brooksville, August 15-25.
- Kirtland, Kirtland, Ohio, August 14-24.
- Northeastern Illinois and Southern Wisconsin, Belvidere, Illinois, August 14-24.
- Eastern Colorado, Colorado Springs, August 14-24.
- Far West, Stewartville, Missouri, August 15-25.
- Idaho, Hagerman, Idaho, August 15-24.
- Southeastern Illinois, Brush Creek, August 22-31.
- Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.



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## THE SAINTS' HERALD

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Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, June 11, 1930

Number 24

## Walker Hall Dedicated

As a part of its Thirty-fourth Annual Commencement, Graceland College on Friday, June 6, established a permanent memorial to Marietta Walker, known as the "Mother" of the college, whose death occurred April 12. The new women's dormitory was officially dedicated as "Walker Hall" and was received by the chairman of the Board of Trustees from the Presiding Bishopric of the general church.

When the first dormitory of the college was erected in 1907, it was named Marietta Hall in honor of Mrs. Walker, who had given a tract of land for the college plot and who was then and always one of its foremost friends and supporters. But this frame building will pass out of existence in a few years with the erection of a needed dormitory for men; and Walker Hall now stands to perpetuate the memory of this noble woman.

As President Frederick M. Smith said in his address at the dedicatory exercises Friday afternoon, Walker Hall is really the first fully completed unit in the building program of the "Greater Graceland" plan. President Smith also directed the attention of his hearers forward to the next units which are needed—the men's dormitory, the library building—and to the qualification of Graceland as a standard four-year college. He suggested that 1945 would be the fiftieth anniversary of the founding of the college and that a fitting way in which to celebrate that event would be the dedication of the Memorial Building, which is to be the central unit of the "Greater Graceland" plan.

With the completion of Walker Hall, the Graceland Campus takes on an additional note of breadth and dignity, and to its students comes a new and deserved sense of comfort. In this accomplishment and in this dedication we take pride. But the alumni and other friends of the school are not willing to stop there. There are other and pressing needs which should be supplied as soon as we are able to do so. From this point we set our faces forward to the next move in the building of a Graceland that shall be greater both in physical equipment and in ability to serve the young people of the church.

L. E. F.

## Progress and Good Reading Go Hand in Hand

It has been the observation of those closely connected with the publishing interests of the church, that branches which are alive and progressive, growing in numbers and strength, are almost without exception regular patrons of the publishing house, buying the books and periodicals which are published by the church, and, of course, making them a goodly part of their regular reading.

No more enduring example of this is found than the district commonly referred to as Western Iowa. It has been a district from which the church has received steady, reliable support in gospel mission work, in the payment of tithes and offerings, in subscriptions to the journals and books of the church, in loyalty to the church institutions, in recruits to the ranks of the ministry, and in everything which goes to make valued membership useful to all parts of the church.

The Saints of Michigan have generally been liberal patrons of church publications, and have been and are regarded as well-read and loyal and dependable Saints. This has been a district which has furnished good, strong, and well-balanced support of the church through a long term of years. It has had its grief and dissension, it is true, but the ranks have held against concentrated and vicious onslaught, and Michigan today is a stronghold of the Reorganization.

During the past year and one half the church at Detroit has increased in membership very rapidly. Missions have been very often and ably conducted. Along with this has gone an increasing patronage of the church publications which will furnish strength for future missions and for Zion's development and refinement and movements. Going hand in hand, and it is fair to believe, having much to do with this progress, the branch has increased materially its patronage of the church publications. The organization conducted a contest which netted 99 subscribers for the *Saints' Herald*; 53 for *Zion's Ensign*; 61 for *Vision*; 28 for the *Department Journal*; and in which 229 books were purchased by the people. In addition to what this campaign produced, a goodly number renewed their subscriptions while at

Centennial Conference and by mail, and there was considerable additional patronage. Surely there can be few if any better illustrations of benefit to people and the publishing house and the general church being a mutual matter.

Oklahoma is one of the fruitful fields of the church for missionary work and general activity. It has contributed finance, workers, patronage, and loyal support in good quantity and quality. *Zion's Ensign* and the *Herald* are both in much evidence in Oklahoma.

There are many smaller communities of Saints which furnish just as good illustrations as these three larger ones give to us. The rule is very nearly universal. Progress in the church and the reading of the church literature go hand in hand.

The Herald Publishing House is trusted with the stewardship of sacred writings and the literature of the church, and will go as far and as fast as it can to distribute these sacred things among the people of the church and of the world. Each member of the church should feel himself to be a stockholder in the publishing house, and should be active in the presentation of the work. What can you do? Is it possible for you to secure a few subscriptions or to sell a few good books or tracts? If it is, and you do it, you have served a dual purpose for good and progress—the progress of the people and the progress of the church.

R. J. L.

### A Good Criticism

From the *American Journal of Nursing* for May we cut a short but intense and kindly criticism. There is not likely a vocation of deeper concern to the life and happiness of the people than that of nursing. The people should show their appreciation and comprehension by providing special training and demanding a high type of character and intellectuality in those who are to serve them in this capacity. Read what Mr. Bunce has to say.

R. J. L.

#### *Education of Nurses a Public Function*

The people provide agricultural, domestic science, commercial, engineering, law, religious, and, to a limited extent, medical training for those who wish to follow these vocations. Then why should they not, in some measure at least, provide for the training and education of nurses? This public function is now being performed by the hospitals, thereby, in many instances, increasing the cost of hospital care to the individual patient. Why should this extra burden be borne by the already over-taxed sick? Furthermore, while the patients are entitled to the care of properly trained nurses, the student nurses are entitled to something in addition to practical training for the years spent in training. Other vocational schools usually have one hour of theory to four or five hours of practice, whereas, even in our best schools the nurses receive only one hour of theory to ten hours of practical work. It seems to me that the hours of

study and practice in training schools for nurses should approach more nearly those found best for other vocational schools.—*From an address before the Georgia State Nurses' Association, October, 1929, by Allen H. Bunce, M. D., editor the Journal of the Medical Association of Georgia and trustee of the American Medical Association, Atlanta, Georgia.*

### Sixtieth Anniversary of Marriage Celebrated

John Condit and his wife were married sixty years ago at Mondamin, Iowa. At the ages of eighty-three and seventy-nine years they are both living and healthy; and at the church building at their home in Hagerman, Idaho, February 28, they were privileged to celebrate their sixtieth anniversary in the company of a large number of their posterity and many friends and interested citizens of the community.

In this age it is worthy of notice that a pair of souls should be able to so order their lives that they are preserved in good health and splendid loyalty to each other and the laws of the church and of the land along with the laws of nature. Brother and Sister Condit are to be congratulated, and the church should be proud of them.

*The Statesman* contained a story of about a thousand words in reporting the celebration of their anniversary.

R. J. L.

### The New Song Book

The Herald Publishing House made every effort possible to have the new song book in print before the convening of the Centennial Conference. This was found to be an impossibility because the copy was more than ninety days late; that is, the copy was not submitted to the publishing house within ninety days of the time required if the date for the sale were to be April, 1930.

In addition it has been found that a number of the songs which the committee on compilation proposed to use are copyrighted, and the publishing house has not as yet been able to secure permission to use all of them. Some of these matters are still in abeyance.

It is outside the realm of possibility for the exact date of sale for the new book to be announced. The date will be advertised as soon as it is possible to determine it with reasonable certainty.

R. J. L.

Folded deep in the heart of life there is a mystery and meaning which so many of us fail to find. Life is not the thing it seems. Beneath its surface there lies a morningland more fragrant than all earth's dewy dawns; just beyond the mists of materialism and the shadows of sense there waits the Only Comrade who can satisfy our souls.—*William H. Boddy.*

# OFFICIAL

## Sacrifice Week in the Church

If sacrifice week is to be a benefit to the church the Saints must unitedly participate in responding to the call of the church.

Sacrifice week should be motivated by prayer, so that we may be reborn to the accomplishment of the great purposes of the church and reconsecrated to the individual activities and tasks that make up our daily progress toward these great ends.

Observance of sacrifice week will bring spiritual blessings to us. Our offering, given according to our ability and measured by our willingness, indicates our love for God and his work.

Missionary work, the spreading of the gospel, must always be the prime and dominant purpose of the church. The sacrifice offering will be used to finance our missionary program, which is the largest and most comprehensive ever adopted by the church—forty thousand converts in six years.

Every Latter Day Saint must spend and be spent if this goal is reached. Sacrifice week is our first church-wide opportunity to do this since the Centennial Conference. Every Saint should consider sacrifice week his individual opportunity. Every Saint should make some sacrifice, even though it may be small, and thus be counted in. The call is to every Saint.

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

## The Nauvoo Camp

This year there will be a camp at Nauvoo for young people between the ages of sixteen and twenty, in connection with the regular camp for boys and girls between twelve and fifteen years of age. Senior campers will be allowed considerable opportunity for choosing their daily program from a number of interesting activities. Instructions in handcraft, landscape gardening, boat building, nature study, dramatics, music, swimming, and other phases of camp life will be offered.

There will be a general assembly period each morning, at which time some interesting event in church history will be discussed. Leading officials of the church are expecting to visit camp and mingle with the young people. There will be plenty of music, camp songs, and hymns, and opportunity for sincere worship experiences.

The afternoons will be given over largely to recreation—boating, swimming, playground games, and competitive sports.

Just at sunset the entire camp assembles in front of the Old Homestead, near the graves of the Martyrs, for a very impressive flag lowering ceremony.

Then around the blazing logs of the camp fire an informal program attracts the campers until the bugle sounds Taps. Together the campers stand, and before the evening prayer is offered, they sing:

Day is done,  
Gone the sun,  
From the lake,  
From the hills,  
From the sky,  
All is well,  
Safely rest,  
God is nigh.

The camp at Nauvoo is for young people from all parts of the United States and Canada. Last year young people from Ohio, Indiana, Illinois, Michigan, Iowa, Nebraska, Missouri, Kansas, and Oklahoma were in attendance. Present indications are that a much larger area will be represented this year. Each branch should send at least one representative to this camp. Come to Nauvoo and get acquainted!

One dollar a day covers all necessary camp fees. Registrations should be sent in before June 25; an extra fee of one dollar is required of those who register after that date.

For further information write the *Camp Director, Department of Religious Education, The Auditorium, Independence, Missouri.*

EUGENE CLOSSON.

## THE HERALD BOOKSHELF

*A Book for Leaders of Girls*

J. F. is moving new books into the vacant places on the Herald Bookshelf. Sales have lately made this necessary.

"I don't know where you'll find any books that are better printed than these new volumes," he says. "The paper is of an unusually fine and durable quality, the type new and clear, and the binding is made to stand long wear."

J. F. passed an attractive book across the counter. It was one of the latest products of the Herald Office, *Our Girls*, edited by Lenoir Woodstock.

This book provides abundant help in organizing the activities of girls at home, at church, and at learning to work and play. Its aim is to help provide a more sanely healthful, a more broadly cultural, a more socially useful, and more deeply spiritual life for girls.

The answer to the problems of girls is to be found in increased activity and enriched living, not in restrictions and prohibitions. "Tell us what to do!" is the demand of the young people. The book helps answer this demand.

Parents, teachers, and leaders of girls should have this book. Even the older girls themselves should have copies, to help in their own work and to prepare them for service to their young friends.

## OF GENERAL INTEREST

### The New Hospital for Independence

Saints who visited the Centennial Conference will remember that on April 19 there came before the conference a communication from the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric a paper which originated with the Order of Bishops. This paper and its discussion recounted the inadequacy of the Independence Sanitarium to meet the ordinary hospital demands of the church and of the community where it is located, of the additional needs it should be qualified to meet, and of the church and community demand that these conditions be remedied.

The paper contained the following resolution: "Resolved, That the Presiding Bishopric be authorized to indorse a loan for the Independence Sanitarium in an amount equal to the sum raised by the community, when plans and specifications have been approved by the Board of Trustees and definite estimates have been secured from reliable and dependable builders."

The Independence Sanitarium has been a benison to the church, and it has not only been a convenience to the entire Independence community, but because of easy accessibility and for several other reasons not less important, it has been instrumental in saving life and money to the populace.

Another purpose the Sanitarium has served is, it has become a point of intimate contact between many of the best of all classes of Independence people, and the church authorities directing the conduct of the institution. It has done a good work and has been a credit to the church. But the time has come when because of obsolescence the plant can not adequately serve all these purposes longer. The church and the people of the community need and demand something better. What members of the church gain by coming from distances to receive consideration and treatment here, is offset by what they lose because of these conditions of obsolescence.

For the church to be the gainer by contact with the community through this avenue is impossible unless the avenue be improved. The church demands for improvement are therefore because of the twofold incentive to properly care for her missionaries and her membership who shall have need for hospital and sanitarium service, and to be properly represented as a creditable and progressive organization through her institution.

It would be natural and right for the demand which has come, to originate in the Order of Bishops and others of the family of officials of the church.

This occurred. But because of many other calls for the sinews with which to conduct the great, many-sided work of the church, the public manifestation of this demand was delayed, and when it did come the demand of the people both of the church and the community was almost if not quite simultaneous.

Only six weeks have elapsed since action looking in the direction of the new hospital and sanitarium plant began publicly. Today the entire Independence community is in action. Organization for the raising of \$125,000 by the community is being prosecuted by the Independence Chamber of Commerce and helpers which the chamber is calling to its assistance. It is a large proposition, but there is an optimistic air prevailing which promises the success and execution of the entire plan.

*The Herald* will keep the church in touch with the progress of the campaign. Appended is a news story which appeared in the leading newspaper of the city, the *Independence Examiner*, for June 3.

R. J. L.

#### REMARKABLE RAPIDITY IN PLANS FOR DRIVE

*Roy Johnson, General Chairman, Sees a Good Omen in the Great Number of Citizen Volunteers. Is Great Indorsement*

According to Roy Johnson, president of the Independence Chamber of Commerce and general chairman of the community hospital campaign, organizational plans for the formation of the three separate divisions that are now being recruited to secure the \$125,000 from the citizens of Independence and vicinity, are shaping up with remarkable rapidity. "No greater indorsement can be had of any movement," continues General Chairman Johnson, "than the fact that a great number of the most substantial citizens are volunteering their support to make its objectives possible.

"Today," said Mr. Johnson, "fifteen of the influential ladies of the city met with Thomas E. Garvey, who, as general of the city-wide solicitation forces, is recruiting volunteers for his sales army. Mrs. W. L. C. Palmer has accepted the appointment of major of a division composed of four teams, with a total of twenty-eight captains and lieutenants. Her captains are as follows: Mrs. J. A. Gardner, Mrs. C. A. Galloway, Mrs. R. B. Mitchell, Mrs. E. A. Ikenberry.

Miss Mary O'Reilly, as major, has secured the following captains: Mrs. H. F. Markey, Mrs. Jesse Martin, Mrs. J. A. Becker, Mrs. May Hudspeth.

Mrs. Noah Adams, as major, has turned in her four captains as follows: Mrs. Roger T. Sermon, Mrs. John R. Green, Mrs. Stanley Green, Mrs. Fannie Lee Knight.

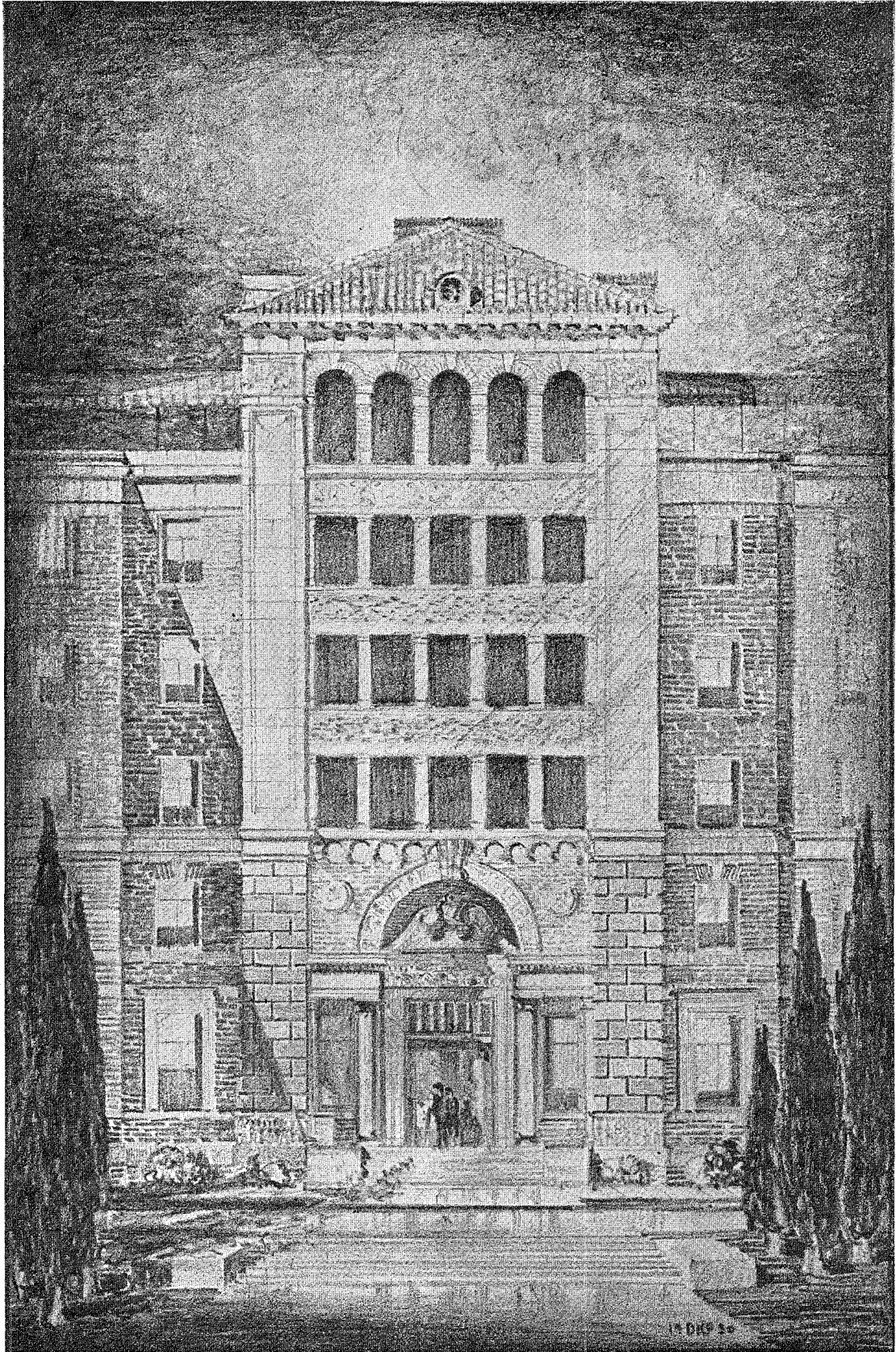
General Tom Garvey is indeed pleased with the one hundred per cent cooperation he is receiving from the Women's Division.

Each of the twelve captains, under their three respective majors, is to secure at least six lieutenant workers to comprise his team, and at this enthusiastic meeting each captain promised to have his full complement of workers before Friday of this week.

#### General Garvey Reports Progress

Commenting on the Men's Division, General Garvey said that two of the majors, E. I. Purcell and Ed Harrington, have secured their full quota of captains and within the next day or so Mize Peters, his remaining major, would have his list completed. The majors with their captains are as follows:

Major E. I. Purcell, Captains T. W. Kirby, Louis Harbin,



*The New Hospital for Independence (Architect's Drawing)*

R. J. Lambert, Walter Johnson, Claude P. Brown, Ed. C. Dart.

Major Ed Harrington, Captains G. B. Cook, J. A. Gardner, Claude R. Brown, F. E. Dooley.

General Chairman Johnson reports that there will be two very important meetings of the campaign today. The Industrial Division, under Chairman P. J. Hanson, and Vice Chairman Alvin D. Hatten will meet at four o'clock at the Chamber of Commerce office to outline plans for the solicitation of the workmen in the various plants and industries. At this meeting, representatives will be present from the larger firms and corporations.

One of the most important meetings of the campaign, according to Mr. Johnson, will be a dinner meeting tonight of the special gifts committee at Alleman's Cafe at 6.15 o'clock under the leadership of Doctor Tom Twyman. At this meeting over forty of the more substantial business and professional men of the city will be present, and their work will be outlined to them at that time.

As this committee will start its active solicitation among the firms and corporations and more substantial citizens on the following day, under Doctor Twyman's supervision, an illustrated folder has been sent to about 500 of their prospects. This folder, according to Doctor Twyman, is one of the best pieces of literature that he has ever seen, dealing upon any hospital situation. Its contents deal with the needs of Independence and this vicinity for a community hospital. It explains in detail just how the new building will fill this need. Doctor Twyman predicts that its perusal, even by the most casual of readers, can not fail to make all more "hospital minded."

#### *It Must Not Happen Again!*

The hospital fund campaign committee furnishes the following statement concerning one of the many phases of the hospital question for Independence:

"Meningitis! A word that brings fear to every mother's heart! For meningitis is one of the deadliest diseases that can attack her child and threaten its precious life.

"During the past two winters, there were twenty-six cases of this dread disease in Independence and vicinity. Eighty per cent of them resulted fatally. There is a serum that is effective against the threat of this terrible disease of the membranes that envelop the brain and spinal cord. But its application must be immediate upon discovery of the trouble.

"In the epidemic of the past two winters, the victims were unfortunate in that Independence had no facilities for the reception, care, and treatment of such cases. They must be looked after in a special hospital or ward, equipped for such service. They must receive prompt attention. Laboratory tests must be available. Alert, expert observation of developments must be possible.

"Every moment counts when this disease presents itself. Independence was without adequate provision and protection when the emergency arose. To enter a patient in the crowded Kansas City hospitals and pay the high weekly rates demanded in advance from out-of-town cases was not possible for all the families concerned. Then, too, the Independence physician can not always care for his patient in the hospital in another city, either because the hospital rules forbid his doing so, or because it is impossible for him to give the time required for the many visits necessary in closely watching the case.

#### *Death Rate Alarming*

"That death rate of eighty per cent among the meningitis patients of this community was as high as the rate that prevailed before the discovery of the serum. When conditions are favorable, and prompt attention can be given to patients, with laboratory tests and close observation of developments, the death rate is reduced to twenty per cent. The difference is startling and represents the difference between preparedness and the lack of it in meeting the emergency.

"The new hospital in Independence will make it possible to

provide for the prompt reception and immediate treatment of meningitis patients. One of the houses at present occupied by the nurses will be devoted exclusively to the care of such cases and others of a contagious nature. Had such provision been available during the past two years, that sad death rate would have been avoided.

"Surely the people of Independence and vicinity will not forget the lesson taught them at such a cost of life and happiness! To build the new hospital and make it possible for Independence to provide protection against this dread disease, and other diseases of similar danger, is surely a community obligation that every citizen will help to meet to the measure of his financial ability!"

## Faith the Dynamic

By R. W. F.

"We walk by faith." Sight is imperfect. Faith, too, seeks fuller expression in the lives of each of us. Natural sight, in time, will fail us, but the light of the soul may increase in brightness as the light of the mere body dies.

As we go on, you and I, facing the present and welcoming the future, no day passes without its challenge of our faith. At times, perhaps, these challenges find us weak indeed, but never completely deserted, for the Divine source of faith supplies our need by His grace.

Faith inspires us to lift up our eyes to the hills, whence cometh our strength. The eternal hills are always there, and God is ever the same; but we, perchance, lack in dynamic fire, and from day to day experience the need of communion with God through prayer in order that we may walk and not stumble.

Faith, then, is a fruit, or *the* fruit of prayer. And throughout the teachings of the Way Shower are found many exhortations to prayer. It has been said that prayer is the key that unlocks the door in the morning and the bolt that closes it at night.

The truthfulness of the foregoing has been made strikingly apparent to every one of us. Dark days have been brightened by prayer, and bright days have suddenly grown dark and troublesome, because of lack of prayer. And this dynamic of faith is so essential in the round of life, that human creatures, as well as Christ himself, resorted to quiet places, where opportunity was offered for communion with the source of life.

It is the Evil Genius of our life that darkens our soul with the whisper that prayer is not essential; it is the Good Spirit that urges us to pray. "Pray that ye enter not into temptation." "Pray always." Jesus taught a wonderful prayer to his disciples, and he illuminated his teaching by his example.

"We walk by faith." And prayer increases our faith. And faith trusts and is not suspicious, but rather enlarges our love, by which we bless and curse not.

# ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

## The Mystery of Death; the Hope of Life

*A funeral sermon following the death and in memory of Henry L. Loosemore, at the Stone Church, April 30, 1930. Delivered by John W. Rushton.*

### Scripture Readings

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told. The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. Who knoweth the power of thine anger, even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

On such occasions as this, when we meet in the presence of our sacred dead to bid adieu to all that is mortal, and we are left only with the memory of our past experiences, we are made to feel the loneliness, the uncertainty of life, and our dependency upon the unseen Powers, whose interest in us our religion teaches us to believe is ever evidenced to God's children. Death is not the only occasion when we realize that we are surrounded by mysteries which challenge our intelligence, defy our explanations, exhaust our wisdom, and impoverish our language. We are surrounded with mystery. The pebble, which we kick at our feet as we traverse the street, has its origin, its law of being, its dissolution, its transformation; and the wisdom of the profoundest scientist stands before that phenomenon eluding explanation as you and I sit and stand here today in the presence of this distress and grief.

We have watched the unfolding of life as it whis-

pers to us in the beauty of the flower, and the fragrance with which it distills its personality upon the atmosphere. We watch life as it moves through all the varied genera and species of the animal kingdom, from the humble uni-cellular amoeba until we reach the majestic sovereignty of the human being, with all of the imagination, faith, and intelligence of man. We realize that life begins, so far as we know, in the union of two cells, fused, under the influence of that intangible love with which we are familiar, and in the process of the law of its being there comes the day when it is said, "A man is born into the world." That moment we observe with a little more familiarity and intimacy, the unfolding of Nature's purpose. We see the helpless child grow stronger, develop individuality, manifesting the changes which are incident to the strengthening of the will, the increasing of the content of the mind, the exaltation of the throne of reason, and the unfolding of the innate genius and talent which belong to him, until finally we are conscious of a new personality. After a few years there enters into the blood stream some mysterious microbe, and in the course of this microbe's work there takes place dissolution, and one day it is said, "Death took him and he slept with his fathers." It can not be explained. Life begins in mystery; life is surrounded by mystery; and the end is mystery. Were we to give up our appreciation of life and all that belongs to life because we didn't understand the mystery, there would not be a solitary thing we could hold on to and claim as our own.

The presence of these eternal mysteries does not prevent us from believing, hoping, imagining, and adventuring beyond the limits of the things which we know through the instrumentality of our five senses. We see this mysterious force of life taking hold of all kinds of matter and producing all kinds of results. We know not life except through its functions and its doings. We can tell nothing more about life than that it is a power of organization, expressing itself in beauty and grace and intelligence; in faith and in achievement; and in hope and in ideals.

In the creation of all the real values of our life, when we look upon death and see that death merely is that agent which seems for the moment to excel the power of organization, so far as one particular form of matter is concerned, we allow ourselves in our grief and with the limitations of our knowledge, to despair and wonder if this thing really can be the handiwork of a loving heavenly Father, and we wonder still further what the end must be.

May I remind you that if our religion means anything to us, it begins with this simple, explicit, self-evident truth; that at the back of the universe of all things which are seen and sensed, there is at work

that mighty Intelligence which has brought into being this wonderful universe as we know it, and of which we ourselves form a part, superlative in goodness, power, and love. We have seen how this power takes hold of matter, and under the influence of pressure and heat the common carbon and soot of our daily experience is transformed into the brilliant diamond which for the time being becomes the shrine of the brilliant rays of our solar light. We have seen the same organic power take hold of the common sand which covers our streets, and under the influence of heat and pressure that sand is transformed into the glittering and iridescent opal. We have seen clay, the common clay with which we soil our fingers and our shoes, under the influence of heat and pressure, become the ruby and the sapphire. We do not count these miracles, because we know that such things take place with regularity, for we see the transformation taking place in nature and in the chemist's laboratory. We see the same thing taking place in life. We see in our hands a microscopic speck of matter, that, under the influence of nitrogenous substance of the earth, the ministry of the skies and the sunshine, is converted into a green blade of grass, and then into bloom, or blossom, and finally into fruit, and when this circle of experiences is completed we have a renewal of the same story, and life unfolds itself in precisely the same way, in unbroken continuity.

We have seen, in the animal world, a process which might illustrate our end if we could see as far and know as much. We have seen the pupa of the insect world transformed into the larva; the larva into the crawling caterpillar; the caterpillar into the chrysalis, and one day that sarcophagus was wooed by the springtime warmth, and the doors were opened, and from out of that dark chamber there fluttered into the sunshine of the spring skies a gorgeous butterfly, an ethereal thing that flits from flower to flower as though it would not deign to touch the earth. This miracle takes place at this very moment. We see it; we pass it by, because it is so commonplace, so frequent, and so usual.

Today we stand in the presence of only one episode in the great movement of Nature relating to man and still under the control of God. We were not privileged to see the chemistry that brought two cells together, the ovum and the zoophyte; we have not been privileged to watch the marvelous transformations which brought human life through all its changes; all we have seen was the helpless babe, as it lay helpless in its mother's arms, crying to be fed. We have seen it grow until that helpless little bit of humanity became strong with manhood and vital in power; or gracious in all the tender chastity of womanhood; and we have thought this thing could endure for ever. But one day the fiat went



forth, and the sable-hued messenger of death touched the victim upon the shoulder, and they entered down the long trail through the valley of shadows and passed out of our sight.

Now, shall we, in our ignorance and shortsightedness, conclude that this is the end? May we not believe, as we look upon the evidence of God's work in nature, that as, in the case of the bloom and the fruit, as for the caterpillar and the butterfly, for man also there are some chapters yet to be written by the finger of God, and his own glory will shine in and through a state and condition with which as yet we are not familiar except in the dream and the prophecy of Seer and of Apostle? Shall we not let our faith, based upon these facts, lift up our drooping souls, and enter into communion with the Divine, of whom Tennyson has written:

"Nothing walks with aimless feet,  
Not one life shall be destroyed  
Nor cast as nibbich in the void,  
When God shall make the pile complete."

In all the beauty of nature the law of conservation maintains the balance. In our knowledge of his gracious wisdom, as seen in the changing, ever-changing panorama of nature witnessing to the ceaseless power and love of the Infinite, the constant working out of his own purpose and will, we are sure his final achievement will conserve our interest and eternal glory.

I offer this to you as a basis for our faith in this dark moment of grief; a darkness which can not be impenetrable; both of which must yield to the light of faith, and to the tender voice of hope, spoken to us throughout the preceding generations. And may I remind you, this afternoon, that there is one thing which ought to impress us very deeply, and unforgettably; we should keep this in the secret chamber of our being; that the only real worth which must finally stand is that worth which shines out in truth and goodness which serves constantly and lovingly the well-being of humanity, and in that transcendent beauty born of truth and goodness which neither death, nor evil, nor the grave, nor hell can dissipate or destroy. And when, in the language of the beautiful lessons which we have read from God's own word, the time of God's vindication of our faith and of his own love and omnipotence shall come, there shall be revealed the real worth of every human soul in exactly the same process with which we are familiar in our natural life. As we have seen life, the organizing power of nature, taking hold of that matter, and producing the flesh of birds, of fishes, of beasts, and of man, so we shall see the organizing power of God's life revealing itself in the glory which is celestial, in the glory which is terrestrial, and in the glory which is telestial: the glory of the sun, of the moon, and the differentiated glories of

the stars, as they shine out in the darkness of the night. And, says the apostle, as these things bear witness in your consciousness, in your soul, they are but the picture of what there shall be in the resurrected state. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." It behooves us, therefore, to remember that what we are today will condition what we shall get and be tomorrow. God can give to me only what I have the ability to appreciate and to use. In this school of our earthly experience, he invites me to submit to the celestial law, and promises that upon my submission to the celestial law of his own life he shall clothe me with the celestial glory which is his own life in the heaven which is his home.

And so, in the light of these foundational principles upon which the faith of our brother itself was grounded, I can bid you consider his faith and ask you to remember his life, the life that is known to all of you as well as to myself, probably not quite as intimately as to most of you here today. I remember distinctly today when the news came that the brother had been baptized in the city of Manchester by Brother Newton. I was but a boy, having joined the church in that far-off land, and knew of these people in that garden spot of England (Devonshire); came over to this United States of America, changing their life, changing their way of living, and taking part in the development of the church in Kansas City, Missouri, and Kansas City, Kansas.

The life of Brother Loosemore has been lived among you. He spent his time in doing his daily work; honestly meeting his obligations of his family and his home. The margin of time which was his he devoted to church experiences, to the advancement of the kingdom. The reputation he has made among you is one upon which you base your respect and offer to him the tribute of your sympathy and your prayers because—in his humble way he was faithful to the truth, loyal to his duty, and constant in his work. Today I ask of you to remember his widow and his family and his friends, and we should in our faith and prayers hold them up before God, who is the Father of all, and bends over all with sympathy and loving-kindness, listening to the faintest whisper of every human heart, that he will give to these the comfort, grace, blessing, and sustenance which only God, as our heavenly Father, can give. We commend them, with all of us, to him for his blessing and sustenance, in the name of Christ. Amen.

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.—*Middleton*.

## Joseph Smith, the Lord's Servant.—Number 5

By Hyrum O. Smith

## The Reorganization

Twice in competent courts of the land has the Reorganization been declared the true successor to the original church, following in the footsteps of the church preceding it in doctrine and organization. One of these court decisions was given by John F. Philips in the famous Temple Lot case, tried in the Circuit Court of the United States for the Western Division of the Western District of Missouri. In this decision Judge Philips says:

Beyond all cavil, if human testimony is to place any matter forever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no secession, no "parting of the ways," in any matter fundamental, or affecting its oneness.

The only authorized and recognized books of doctrine and laws for the government of that church from 1830 to 1846 were the *Bible*, the *Book of Mormon*, and the *Book of Doctrine and Covenants*. The *Book of Doctrine and Covenants*, which consisted principally of claimed divine revelations to Joseph Smith, was the edition published at Kirtland, Ohio, in 1835, and at Nauvoo in 1845.

Leaving out those portions of the decision that relate to the departure from the faith of the different factions involved in the suit, I come to the part that draws a comparison between the original church and the Reorganization. The judge quotes a number of passages relating to the provisions made for a successor to the original church; among them that which I have emphasized in this article, where it is distinctly stated that the successor shall teach the revelations already given to the church, and then states:

A considerable number of the officers and members of the church at Nauvoo did not ally themselves with any of the factions, and wherever they were they held onto the faith, refused to follow Brigham Young to Utah, and ever repudiated the doctrine of polygamy, which was the great rock of offense on which the church split after the death of Joseph Smith.

In 1852 the scattered fragments of the church, the remnants of those who hold to the fortunes of the present Joseph Smith, son of the so-called "Martyr," gathered together sufficiently for a nucleus of organization. They took the name of "The Reorganized Church of Jesus Christ of Latter Day Saints," and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, *in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844.*

Italics in this last quotation are mine, as I wish to emphasize the fact that the church today is essentially the church of yesterday, with no "parting of the ways," but, as declared by these court decisions, the Reorganization, as the successor to the original church, is teaching the same doctrine, is organized according to the same pattern, and carry-

ing out the same policies as were taught by Joseph Smith, its founder.

## What Has the Reorganization Done?

I do not believe a better answer to this question can be made than is found in an editorial in the *Saints' Herald* for May 28, 1887, volume 34, pages 337, 338, from the pen of President Joseph Smith. One needs only to multiply the reasons given in order to make it fit the present. In answer to the above question, President Smith says:

It has saved the faith of hundreds in original Mormonism.

It has proved that evil, wrongdoing, and debauchery do not justly belong to the faith and practice of Latter Day Saints.

It has restored the confidence of hundreds in their fellow men, and shown that a man may be clothed upon with the priesthood, or authority to act in the name of Christ, without being given to evil practices by which his fellows are wronged and defrauded.

It has sent its elders into nearly all parts of the United States where the early elders of the church had gone, and there set about redeeming the name of the church from the odium cast upon it by the advocates and practitioners of polygamy.

It has won respect for its doctrines in those places where its elders have been heard.

It is spreading the doctrines of primitive Mormonism in every place where elders can go, and in doing this it has made clear the difference between Utah Mormonism and the primitive faith of the church.

It has built up, since 1860, over four hundred branches, extending from Maine to New Mexico, and from Oregon to Florida, in England, Wales, Tahiti, and Australia.

It has made the name of Latter Day Saint honorable in places where it was a hiss and a byword, and has been the instrument of fulfilling the word of the Lord, "and ye shall find favor in the eyes of the people."

It has so wrought that its elders are able to stand up in defense of its truths without a cringing sense of shame of the name they bear.

It has kept its public pledges to advocate the truth and insist that honesty is not only the best, but is the only policy that will establish men.

It has an almost empty treasury, but its Bishopric can sleep in peace, because their coffers hold no ill-gotten gains, and its officers do not fear the just complaint of wronged and oppressed comrades. . . .

It has consecrated the individual labors of hundreds of faithful, honest men, but has not "consecrated" the wealth of others, nor of the "cattle on a thousand hills," without giving an equivalent in honest compensation therefor.

It has built "houses of worship" in places where its members dwell, and where they have sung, prayed, and worshiped God after the manner their neighbors call heresy, but have maintained their integrity during it all.

It is carefully and steadily gaining ground everywhere, and the Lord "confirms the word."

It has built up a publishing house worth many thousands of dollars, and is using it to spread the truth.

It has published and given to the Saints and the world, "In the own due time of the Lord" the Inspired Translation of the Holy Scriptures, the most valuable uncompleted (incomplete in the sense that it was not published in his lifetime) work of Joseph the Martyr.

It has placed the *Scriptures*, *Book of Mormon*, and *Doctrine and Covenants* before the world, as containing the word of God, and has maintained them there honorably and consistently.

It has through the instrumentality of those agencies which

God sometimes employs to bring his purposes to pass, discovered and placed before the Saints and the public, what is evidently the long lost "Manuscript Found," which the opposers of the latter-day work have so industriously urged as the origin of the *Book of Mormon*; and which is proved to be a clumsy attempt to account for the settlement of this, or some other land, by a class of mariners cast away from their vessel which was lost. By making this discovery and publishing the manuscript, the Reorganization has definitely shown that the *Book of Mormon* did not originate with the Reverend Solomon Spaulding.

It has so labored and so lived, that the places whence the Saints were driven in the years gone by are open to their return, and the inhabitants thereof are asking the Saints to come in and dwell with them, thereby making practicable the fulfillment of the prophecy, which states that the "waste places of Zion shall be rebuilt."

It has made a happy and a smiling people of those cast down, oppressed with care, and well-nigh hopeless.

It is driving out the spirit of unrest and disquiet, so long resident in the hearts of Saints, and is filling its place with rest and quiet, causing them to begin to drive the corner stakes, plant the hearth stones, and raise the roof trees of permanent homes in which "Zion, the pure in heart," may dwell in peace and safety; and by God's blessing they will continue to do this, until "Zion and her borders be full."

It is striving in all its parts to make the name of Saint honorable, its faith permanent, and its practices lawful; and although there are, in places, contention and strife, they are in contravention and disregard of rule, not in accordance with it.

It has won a standing place in the arena of the world's great strife, and has demonstrated that its advocates are worthy to "fight the good fight of the faith," unto success.

It has, by dint of the "perseverance of the Saints," gained so great coigns of vantage against the common enemy, that those not of the faith are gladly willing that the elders shall defend the Christian philosophy against the assaults of unbelief.

It has restored the only temple built by the Saints and accepted of God, after those who claimed to be true defenders of the latter-day work had left it to be desecrated by careless and indifferent hands, a place for the bats and a shelter for sheep.

It has provided, by precept and example, that loyalty to the commands of God given to the church does not require men to be disloyal to the government which God caused to be "instituted" for the very purpose of the development of his church.

It has so far kept the commands of the Lord that they who are bearing the burden of the ministry have confidence to approach him and ask that they be further directed in their work; and they are encouraged in their work by the fact that he hears and answers their requests.

Those who are looking on and denouncing us for not doing more, may read this with profit, and be content.

The above enables the Saints to see that the "kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal," and that its work of enlightening and converting the souls is still blessed of God.

It likewise proves that the Saints, though not of the world, may yet live in the world, and be preserved, prospered, honored, and blessed, if they are just and faithful.

The church of the living God is moving. Let the Saints take courage and go forward to victory, triumphing in the Lord.

This was written forty-two years ago last May. At that time the church numbered, perhaps, twenty thousand. Today it has been multiplied by five, and has over one hundred thousand adherents, and is

being added to daily. All of this because of the policies inaugurated by the son of the Martyr, and passed on to his son, Frederick M. Smith, who is just as faithfully adhering to the original doctrines of the church as his father adhered to them in his day. And I doubt not that should the church be brought into court today, any competent judge would echo the decision of Judge John F. Philips, where he says "there was no schism, no secession, no parting of the ways, in any matter fundamental, or affecting its oneness."

The record of the Reorganization is an enviable one. It has moved forward steadily, and unswervingly. It has held inviolate the character of its founder under God, the "choice seer," while others have endeavored to blacken his character, belittle his work, and make him the scapegoat for their sins, at the same time claiming that he was at one time a prophet of God, and instrumental in bringing forth this great latter-day work. Certainly, if we can judge the character of a father by the sons he left behind him, he was not a weakling. He did not fail at the first signs of trouble, but he steadfastly pursued his way in endeavoring to perform the work that God had called him to perform, and remained true to the task set him, and died, as he said himself, with a "conscience void of offense toward God and man." And by prophecy he left a task to his posterity to plead the cause of injured innocence until those who had wronged him should make an atonement for their sins. And just as steadfastly as their sire are they moving forward to accomplish the task set them to do, and no man can truthfully say that they have in any sense departed from the faith once delivered to the Saints.

As a personal testimony, which naturally may not have the weight with others that it has with me, I will say that in 1888 I began my active ministerial work, and naturally I was called upon to defend the character of Joseph Smith the Martyr, and his claims to being divinely called to do the work that he did, and in that work, if I know what inspiration is, I was divinely inspired, reaching transcendent heights of inspiration when standing in his defense.

Four years later I was called to the Rocky Mountain Mission, and in the work of that mission I was not required to stand in defense of Joseph Smith the Martyr, so far as his prophetic calling was concerned, but I was called upon to defend the claims of his son to being his successor, and in the exercise of my duty along this line that same transcendent inspiration came to me, until there was no doubt left in my mind as to the fact of his occupying, by the will of God, his father's place, and the Reorganization over which he presided being the true

successor to the original church organized in 1830.

I leave this testimony to the reader. If you say I was mistaken, then all I have to say is that there is no certainty in spiritual assurances given to confirm one in the faith.

## God's Hand in the Destiny of Nations

By E. B. Hull

(Continued from page 624.)

### *God Used a Man among the Gentiles to Discover the Americas, Which Had Been Hid from the People of the Eastern Continent for Ages*

And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren! And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.—*Book of Mormon, 1 Nephi 3: 145-151.*

Washington Irving said in his book, *Life of Columbus*, published in London in 1828:

When Columbus formed the theory in regard to his trip across the Atlantic, it is singular the firmness with which it became fixed in his mind, and the effect it produced upon his character and conduct. He never spoke with doubt or hesitation, but with as much certainty as if his eyes beheld the promised land. No trial or disappointment could afterward divert him from the steady pursuit of his object. A deep religious sentiment mingled with his meditations, and gave them at times a tinge of superstition, but it was of a sublime kind. He looked upon himself as in the hand of God, chosen from among men for the accomplishment of his high purpose. He supposed that he saw foretold in Holy Writ his contemplated discovery, shadowed forth in the revelations of the prophets. And the ends of the earth he believed were to be brought together, and all nations, tongues and languages were to be united under the banner of the Redeemer.—*Professor H. H. Brownell's The New World, vol. 1, p. 31.*

Washington Irving tells of another incident in Columbus's journey to America:

On October 7, 1492, Columbus found himself in parallel 25 minutes, 30 seconds, and had he continued he would have landed on the continent of America. But yielding to the long-continued persuasion of the commander of the *Pinta*, Martin Alonzo Pinzon, he steered to the southwest. Of this Pinzon said: "It seemed to be like an inspiration that my heart dictated to me that we ought to steer in a different direction."—*Cosmos, vol. 2, p. 638.*

Commenting on this Washington Irvin said:

If Columbus had resisted the counsel of Pinzon, and continued to steer westward, he would have entered the Gulf Stream, and has been borne to Florida, and from thence probably to Cape Hatteras and Virginia, a circumstance of incalculable importance, since it might have been the means of giving the United States of North America a Spanish population in the place of an English one, by which the religions of these countries were subsequently colonized.

The Cabots and the Pilgrims coming from the north of Europe to America, and settling in the northern part of North America, brought a different race and religion. The Spanish came to this country seeking *gold*, while the Anglo-Saxons came seeking *God*. The maintaining of these Anglo-Saxon ideals has meant the establishment of liberty, both religious and civil, in America.

What this one act had meant to the establishing of the Church of Jesus Christ, and the place for the gathering of God's people in the last days in the country of the United States, can hardly be imagined. Surely "God has had a hand in the destiny of nations, and the purposes of God can not be frustrated, neither can they come to naught."

Joseph Smith came from pure Anglo-Saxon stock. The first ancestor of Joseph Smith by this name, of whom we find any record, was Robert Smith, who emigrated from England to Boxford, Essex County, Massachusetts, in 1638. . . . Robert Smith married Mary French, the daughter of Thomas and Freedom French. Thomas French emigrated from England and settled at Ipswich, Massachusetts.—*Ancestry of Joseph Smith, by Heman Hale Smith, vol. 5, p. 389.*

The family record is traced down to the present members of the Smith family, clearly proving them to be of pure English ancestry.

Therefore, it follows that the Smith family, of whom the first prophet was a member, being of pure Anglo-Saxon stock, and the *Book of Mormon* declaring that the "choice seer" was to be of the lineage of Joseph of Egypt, Ephraim being his son, the legal head of the ten tribes, it is impossible to successfully deny that the Smith family, who emigrated from England, were of Joseph's seed, for it would be impossible for the "choice seer" to be of the tribe of Joseph without also admitting that the entire Smith family was of like lineage; and if we admit this, we must also admit that other Smiths (and their number is legion) are in all probability of the same race, tribe, and lineage."—*Battle Axe of Jehovah, p. 66, 67.*

*God Decreed That the Land of America Was to Be a Land of Liberty unto the Gentiles*

*The Book of Mormon* says:

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, *who shall*

raise up unto the Gentiles. And I will fortify this land against all other nations.—2 Nephi 7: 18.

Behold this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.—Ether 1: 32-35.

In fulfillment of the prophecies of Nephi and Ether in the *Book of Mormon*, God had something to do in the American Colonies' throwing off the English yoke, and declaring themselves a free people. This brought on war with the mother country, and this is also depicted in prophecy, as follows:

And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them. And I beheld that their mother Gentiles were gathered upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations.—1 Nephi 3: 152-155.

Here is depicted in prophecy the Revolutionary War with Great Britain, beginning in 1776. The rule of King George, of England, was renounced by the American Colonies, and the Americans eventually won in the first and second wars with Great Britain.

Nephi says: "This land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles." Some may say that Dom Pedro, emperor of Brazil, exercised a rulership in a monarchial form, but, except in name only, he was more of a president than a king. He exercised no autocratic authority and ruled his country the same as a president of a republic does. But even he was dethroned and banished from the country. Today Brazil is a republic in form of government.

The only time when an effort was made to establish an actual monarchy on this continent was during the Civil War of 1861-1865, when Napoleon III, emperor of France, sought to create a throne in Mexico, by placing Maximilian of Austria to be the head of this new empire in April, 1864. The United States was so locked in their own Civil War that the Nation was unable to do more than protest against this French violation of the Monroe doctrine. But as soon as the war was closed, notice was served upon Napoleon that his army of 20,000 men, with which he proposed to sustain the Empire of Maximilian, must be withdrawn, which, of course, would seal the doom of the empire.

Napoleon withdrew his troops; then Juarez and Diaz, native chiefs, at the head of their Mexican hordes, made short work of Maximilian. He was

tried and condemned by the Mexicans, who set him against a wall and shot him to death. Thus was fulfilled the prophecy in regard to a Gentile attempting to set up a kingdom in the land of America. But what became of Napoleon? The prophecy says that "he that raiseth up a king against me shall perish." (2 Nephi 7: 20.)

Napoleon was the cause of the Maximilian Empire in Mexico. History tells us that Napoleon III engaged in a war with Germany, with the result that his armies were overwhelmed; he himself was taken prisoner, and became an exile in England, where he died in 1873. His only son engaged with the troops of England, in what they were pleased to call "the war for the extension of civilization." While in this South African country he was shot to death by the Zulus, in June, 1879.

One of the outstanding prophecies as recorded in the *Book of Mormon*, is the one which says:

This is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ.—Ether 1: 35.

When this country, the United States, was small in power, they had the spirit of daring to adopt the Monroe doctrine as a rule of foreign policy for this country. The substance of this doctrine is as follows:

This foreign policy was first formally announced by President Monroe on December 2, 1823, to the effect that the United States will regard as an unfriendly act any attempt on the part of European powers to extend their systems in the Western Hemisphere, or any interference to oppress, or in any manner control the destiny of governments in this hemisphere, whose independence has been acknowledged by the United States.

It looks as if the officials of the Government of the United States were inspired to do this act, as they were inspired in the formation of the Declaration of Independence, for the Lord said to the Prophet Joseph Smith in December, 1833:

Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—*Doctrine and Covenants* 98: 10.

In 1563 England began to import Negro slaves into the West Indies. In 1619 the first slaves were brought into the Colonies. Twenty of them were sold from a Dutch vessel to men in Jamestown, Virginia. The first act of Congress prohibiting the importation of slaves into the United States was in 1807. The Emancipation Proclamation, freeing all slaves in the seceding States during the Rebellion, was in 1863. The adoption of the Thirteenth

Amendment, prohibiting slavery throughout the borders of the United States and its Territories, was in December, 1865.

When the antislave question was being agitated in this country, Joseph Smith advised in 1844 that the slave States abolish slavery not later than 1850, and pray Congress to pay every man a reasonable price for his slaves. He further said:

Break off the shackles from the poor black man, and hire them to labor like other human beings, for an hour of virtuous liberty on earth is worth a whole eternity of bondage.—*Times and Seasons*, vol. 5, p. 532.

Joseph Smith wrote to Mr. N. E. Seaton, editor of a paper in Rochester, New York, on Friday, January 4, 1833, as follows:

Now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering to Zion, which is in the State of Missouri: therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore "fear God and give glory to him, for the hour of his judgment is come." Repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. Remember these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant.—*Joseph Smith, in Times and Seasons*, vol. 5, p. 707.

The divine wisdom in this advice is better seen, when we consider that the slavery question began to be bitterly agitated in 1846-47, and that in 1848 the Calhoun dogma of "the constitutional rights of each slaveholder to remove with his slaves into any Federal territory, and hold them in defiance of Congress or any local authority," was hotly urged by the proslavery party, causing intense excitement and bitterness throughout the nation, between the proslavery and the antislavery elements; and further, that in 1850, the Honorable Henry Clay introduced in Congress his famed "compromise" in the interests of slavery, and that thereafter the antagonisms aroused on that subject rendered reconciliation and equitable adjustment impossible—and, that the terrible war of the Rebellion was the final arbiter.

Joseph Smith evidently foresaw by divine inspiration that the only time for its peaceful adjustment was "by the year 1850," and not later.—*Voice of Warning*, p. 145.

*Revelation Given to Joseph Smith on Wars That Would Be in the United States, Beginning at the Rebellion at South Carolina*

On December 25, 1832, Joseph Smith received a revelation foreshowing the desolating wars and fearful judgments in the latter days.

In this revelation is foretold the War of the Rebellion, through which our Nation passed from 1861 to 1865, and resulted in the death of over 600,000 persons, and in crippling and disabling by disease over 400,000 more.

This revelation was first printed at Liverpool, England, in 1851, in a pamphlet entitled *The Pearl of Great Price* though many of the Saints had known of its existence since it was given in 1832. It was also published in Beadle's work against the Mormons, in 1870. Mr. Beadle states that he copied it out of *The Seer*, a work published by O. Pratt, in Washington, District of Columbia, in 1853, eight years before the Rebellion commenced. Mr. John Hyde, jr., published a work in 1857 (three years before the secession of South Carolina from the Union), in which he cites a statement of Joseph Smith, made on April 6, 1843, concerning this matter, showing that Joseph Smith declared publicly the place where the war would begin, and the cause.

I prophesy in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed, previous to the coming of the Son of Man, will be in South Carolina (it probably may arise through the slave question); this a voice declared to me, while I was praying earnestly on the subject on December 25, 1832.—*Mormonism*, by John Hyde, p. 174.

Mr. Hyde wrote this work against the Mormons in 1857 in order to prove that Joseph Smith was a false prophet.

The following is the revelation given by Joseph Smith on December 25, 1832:

Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the southern States shall be divided against the northern States, and the southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war: and it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the saints, and of the blood of the saints, shall cease to come

up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen.

War is to begin in the State of South Carolina, according to the revelation, and the Southern States would be divided against the Northern States. Such an event as the Civil War of 1861 was never dreamed of in 1832, but it had been revealed to Joseph, and he knew it was coming, hence his advice in 1844 that the slave States should abolish slavery not later than 1850; for after that date it would be too late.

Notice the fulfillment of the exact wording of the revelation. From the first convention that attempted to annul the supposed contract between the State Government and the National Government, to the firing of the first gun, every step was first taken by South Carolina. Her Senators were the first to leave the Senate chamber, and give notice of the withdrawal of South Carolina from the Union. The first representatives in the National House of Representatives to withdraw were the representatives of South Carolina. On the 11th day of April, 1861, the first guns of the great war were fired from the shores of South Carolina upon Fort Sumter.

The Southern States were to be divided against the Northern States. Eleven of the Southern States withdrew from the Union and constituted themselves a confederacy, to be known as the Confederate States of America. They chose a president, they had a congress and a constitution and government, and for four long years they waged war with the Northern States. So it is a truth that the Southern States were divided against the Northern States, as stated in the revelation.

War shall end in the death and misery of many souls. That particular part of the revelation became a fact only too soon, though quite contrary to the prevailing opinion when the Rebellion began, for the first call for troops by the Union was for ninety days. It was thought by the foremost statesmen, even after the conflict opened, that it would be one of short duration, but it dragged its slow but terrible length along through four troubled years, and culminated finally, as all American historians agree, in the death and misery of many souls.

The Southern States will call on other nations for help, even the nation of Great Britain. The Southern States *did* call on other nations for help, even Great Britain and France. They sought to be recognized, diplomatically, as belligerents, and thus secure themselves against the influence and cooperation of other nations in favor of the Northern States, and further, to obtain material aid in order

to defend themselves against invading armies of the Northern States.

Messrs. Mason and Slidell were captured upon the high seas by Captain Wilkes, who learned that they were aboard the British vessel *Trent*, on their way to England and France for the purpose of negotiating treaties with those nations, by which they would give their support to the Southern Confederacy.

Captain Wilkes took them from the *Trent* and brought them back to our shores. In doing so he violated one of the principles of international law, that the American Government had contended for in previous years—the violation of which formed the cause of war, largely, between Great Britain and the United States in 1812; and as soon as it was apparent that there had been a violation of this international law, our Secretary of State hastened to apologize to Great Britain, and took the earliest possible occasion to return these two Southern representatives, ministers plenipotentiary to those nations I have named, back to a British deck, that they might go on their way to negotiate their treaties, *thus fulfilling the terms of this wonderful prophecy* "that the Southern States would call on the nation of Great Britain, and other nations."

Great Britain sympathized with the Southern cause to the extent that she permitted vessels to be constructed in her docks, whose purpose was to prey upon the commerce of the United States. One case was notorious, that of the *Alabama*, fitted out in the docks of Birkenhead, near Liverpool, and when fully equipped, left England's shores to prey upon American commerce, until finally, the settlement of the *Alabama* claims became an important incident in diplomatic controversy between England and the United States, England consenting, finally, to pay an indemnity of \$15,000,000 for breaking the neutrality that she should have maintained.

The revelation said that war would be poured out upon all nations. At the outbreak of the great war in Europe, on July 28, 1914, it was little thought that it would involve almost the entire world. It did involve the entire world in a measure. The population of the world at that time was 1,721,426,000; the population of the nations in war was 1,109,466,225. This represents almost the entire population. This war cost the world all told 30,000,000 lives, and a property loss of \$400,000,000,000.

Victor L. Berger has figured out this loss, as printed in the *Vision* of February, 1929, as follows:

With this amount we could have built a house worth \$2,500 and furnished this house with \$1,000 worth of furniture and placed it on five acres of land worth \$100 an acre, and have given all this to each and every family in the United States, Canada, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia.

After doing this there would have been enough left to

give each city of 200,000 inhabitants or over, in all the countries named, a \$5,000,000 library, a \$5,000,000 hospital, and a \$10,000,000 university.

And then out of the balance we could still have had sufficient money to set aside a sum at 5% interest which would pay for all time to come a \$1,000 yearly salary for each of an army of 125,000 teachers, and in addition to this, to pay the same salary to an army of 125,000 nurses.

And after all this has been done, we could still have had enough left out of the four hundred billion dollars to buy up all of France and Belgium and everything of value that France and Belgium possesses; that is, every French and Belgian farm, home, factory, railroad, street car—in fact, everything of value in these two countries.

What might have been accomplished with the money spent in the last World War? It went out of the pocket of the people, and went up in smoke or in suffering.

The prophecy states that the slaves shall rise up against their masters, who shall be marshaled and disciplined for war. Not less than 200,000 of the blacks were enrolled in the armies of the North. They were marshaled and disciplined by *white officers*, and their arms were directed against their former masters.

The remnants who are left shall marshal themselves (not be marshaled by others) and shall vex the Gentiles with a sore vexation. Who are these? They must be of Israelitish blood, for they are to vex the Gentiles. The only people that were in the land that were not Gentiles, were the Jews and the Indians, and the Indians are of the seed of Lehi, who came out of Jerusalem in 600 B. C. These are the people that went on the war path and vexed the Gentiles with sore vexation. In August, 1862, they began their massacres (at the very time when we were having our Civil War). In the State of Minnesota alone they killed 2,000 persons in a few hours, and destroyed property valued at \$2,500,000.

Famine and plagues are to follow these wars, until the inhabitants of the earth shall be made to feel the wrath, and indignation, and chastening hand of an Almighty God, says the revelation. The terrors of famine and plague predicted have been so widespread and destructive since 1860 that the bare mention of them ought to satisfy anyone of the truthfulness of this item of prophecy.

*The Chicago Tribune*, of November 15, 1871, says:

War, famine, pestilence, fire, wind, and water and ice have let loose and have done their worst, and with such remarkable phenomena accompanying them, that it is not to be wondered at men have sometimes thought the end of the world had come.

If the editors of this paper had this opinion in 1871, what of the time intervening between that date and the present. We have had worse things fall upon the children of men since the year 1871, and the end is not yet.

The Lord says to us in these last days:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and *decreed wars upon the face of the earth*, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And, behold, this is not yet, but by and by.—*Doctrine and Covenants* 63:9.

A revelation was given through Joseph Smith in November, 1831, found in *Doctrine and Covenants* 1:3, 4, 6, as follows:

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; . . . wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; . . . I, the Lord . . . willeth that all men shall know that the day speedily cometh, the hour is not yet (1831), but is nigh at hand, *when peace shall be taken from the earth*, and the Devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

The Lord says to the peoples of the world, and especially his disciples, as recorded in the book of Luke, *Inspired Version* 21:34-36:

Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth. *And what I say unto one I say unto all.* Watch ye therefore, and pray always, and keep my commandments that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.

## War—What For?

By William Nisbett

(A tribute to Agnes MacPhail.)

War! What for? for nothing good,  
Antithesis of brotherhood—  
Gethsemane of motherhood.

Oh, what a shame that there should be  
Such awful, useless butchery—  
Such hatred, vice, and tragedy.

May Canada be strong for peace  
And show the way that war may cease—  
May women's influence increase.

For women have a leader bold,  
Who fearless stands 'mid sneers untold—  
Oh, hasten, and her hands uphold.

For men have failed to find a way  
To banish war and strife away—  
'Tis women's work and women's day.



## The Vacation Church School as a Missionary Agency

By Bertha Constance Woodward, Supervisor of the Children's Division of the Department of Religious Education.

As a church we have overlooked the outstanding opportunities which a simple type of the vacation church school offers for doing missionary work. Since we have six excellent lessons for children on *Church School Evangelism* (see May and June numbers of the *Department Journal*), and a list of activities which suggest ways for children to *live* our religion (this may be secured from the Department of Religious Education), there seems to be no excuse for us to longer leave undone that which we should have been doing.

There are several ways in which such a school may be sponsored.

Missionaries may consider it one of their approaches in reaching both the children and the adults of a community. If they can solicit the help of several consecrated and competent sisters, or unemployed men in the local church community, who would assist both in advertising and in conducting a school, there is no question but that many home contacts would be made which could never have been made otherwise. Children would be anxious to attend a vacation school; and, too, parents who could not be reached in any other way would be willing to hear an explanation of the program that is being given their children. Even in the house to house canvas, which is necessary in advertising the school, there would be an excellent opportunity to explain the church program.

Such a school could be held in either the morning or the afternoon during the time the missionaries were preaching in the community. If working with children is a new experience to the missionaries, a one-week term would be long enough for the first school. The lessons in church school evangelism, mentioned above, will make possible the handling of one week in a very fine way if activities from the suggested list are chosen according to the abilities of the various age groups. *The Game Book*, by Closson, can be used as a help in conducting the playground work, and the materials necessary for the projects and activities can be supplied by the discards at spring house-cleaning time or by donations. If additional suggestions are needed, the Department of Religious Education stands ready to help in whatever way it can.

In a few communities our church is already conducting vacation church schools. The missionaries could easily be used in such schools and could help in giving a decided missionary slant to the program.

A school sponsored by consecrated and trained local church workers also has an excellent opportunity to do missionary work. Even though there are no preaching services to which families might be invited in the evenings, there will be those in the local church who are good visitors and can be personal evangelists.

Such a school could well be used by a local church to prepare the way for a special missionary effort in a community. Each parent, worker, and child could use his influence in reaching as many homes as is possible. Even children should be made to feel that it is a privilege to help other children to know about our church.

Regardless of whether the missionary or the local church sponsors the school, the workers should not spoil a good piece of work by getting weary in well-doing the moment the closing of school is over. The missionary work is only begun! The families of the children are exceptionally friendly at this time, therefore be friendly with them, and let them know that friendliness is part of our religion.

The keeping of contacts may be easier if each family in the local church is asked to take one of the homes touched by the vacation church school as its special charge, and to call upon regularly. See that the parents in these new contacts are definitely linked up with the vacation school when it is first opened; then they will have an opportunity to become acquainted with many of the Saints through social gatherings and parent-teacher meetings in the school. Calling in the homes will be an easy matter then.

By keeping in touch with the families the whole year through, many of them may be led to attend special meetings at the church and may even become regular attendants at the church school and other services. Thus the vacation school adds life, strength, and missionary opportunity to the local church, and the church which does not provide for such a school is losing a great opportunity.

The following experience from one school should encourage us:

Just three days before the school started a father came to me and asked that we drive to his home for his three children. One was a girl thirteen years old who had never been to Sunday school. It was my privilege to baptize this girl and a boy nine years old, and take the mother into the church.

There is a little village about three miles away, out of which we hauled twenty children. There was a little dead church in the town which was having no services at all. Following the close of the school the parents asked us to come over and hold a meeting. The request was urgent. Within a few weeks we took a tent and started a meeting. The spirit of revival did not have to be kindled; it was already there; the work was easy; the fruits of revival came

without the usual struggle; the seed had been sown, and all there was to do was to reap the harvest.

There were thirty-one conversions, not all children, but fathers and mothers as well. One man and his wife and four children came and were baptized.

In all of the vacation school work, we should remember this—even if the new friends never desert their faith, we have at least had the opportunity of making our religion real to them. Even if no adults are reached, it is worth while to know that children have been given the simple and wholesome teachings of our church, which should help motivate a more religious life in childhood and adolescence and help them to become active members in the church.

Also, remember that while the missionary can do much good alone, he can do much more good if he has the assistance of the local Saints in preparing for and following up his work. The missionary can do some things; the vacation church school can do some others; and together with the local church, which is back of both, they can come close to doing all things necessary to convince a neighborhood of the value of the living truths which our religion exists to promulgate.

## Preparation for Church Membership

By Cyril E. Wight

### Lesson V

#### PHILOSOPHY OF THE CHURCH

##### I. *Introductory.*

a. In our last lesson we considered revelation as the starting point for the development of our church philosophy. It must be recognized that every structure must have solid foundation stones upon which to rest. From an ecclesiastical standpoint we have labeled these as "principles."

##### b. Classification of the principles:

1. Primary (Hebrews 6: 1, 2).
  - a. Faith.
  - b. Repentance.
  - c. Baptism of water.
  - d. Baptism of Spirit.
  - e. Resurrection.
  - f. Judgment.
2. Secondary.
  - a. Sacrifice. (Romans 12: 1.)
  - b. Service. (Matthew 20: 26, 27; Matthew 25: 40.)
  - c. Love. (John 15: 12, 13; 1 Corinthians 13.)

##### II. *Importance of the Principles.*

a. As no superstructure can stand without a solid foundation, so is it impossible for the church to re-

main intact except it rest upon eternal principles. Read carefully 1 Corinthians 3: 11-15.

##### III. *Relation of the Principles to Growth.*

a. We can never leave the principles out of consideration in our attempt to grow spiritually. Yet in our use of these principles there is given infinite opportunity for development to each in his own peculiar abilities. This may be illustrated by the following examples:

1. There are thirteen simple sounds in the chromatic scale, yet from these few sounds, literally thousands of musical harmonies have been produced. Furthermore, a leading musician has stated that we have scarcely started in our search for new musical combinations and possibilities.

2. We are advised that there are but eighty simple chemical elements. Yet from these few elements, literally thousands of chemical compositions have been created.

3. The rays of the sun become more widely separated, the farther they travel from the source of their light. Yet as we follow them back, we find them always converging in the eternal source of light.

4. Our conclusion from the above examples would be that an infinite opportunity is given to everyone who utilizes the principles of divine life, but that no matter what endless variety of expression may be attained, we may trace the development straight back to its source found in the few underlying, simple principles. The principles themselves are simple, but they afford tremendous opportunity for a complexity of expression.

##### IV. *Meaning of the Principles.*

a. FAITH: "The assurance of things hoped for, the evidence of things not seen." (Hebrews 11: 1, Inspired Version.)

b. REPENTANCE: The continuous adjustment of life from a lower to a higher order. (Luke 3: 8.)

c. BAPTISM OF WATER: A type of the burial of the old life and the resurrection of the new. (Romans 6: 1-5.)

d. BAPTISM OF THE SPIRIT: The complete immersion of the proselyte into the spirit of the work, in which every part of his being is touched with a divine fire and consecrated to the ideals of the new way of living. (See Matthew 20: 22, 23; Acts 2: 1-18.)

e. RESURRECTION: That life has power over death.

f. JUDGMENT: That the frail judgments of men will some day be swallowed up in the eternal readjustment which shall not judge after the "hearing of his ears or the sight of his eyes."

# NEWS AND LETTERS

## Graceland Chats

### Graceland's Thirty-fourth Commencement

In the first week of June, Graceland College celebrated its thirty-fourth annual commencement. On the campus were seen numbers of alumni and friends who had come to participate in the closing exercises of the school year.

The commencement program climaxed the day's activities June 6, and was in the Brick Church:

Processional .....	
	Mrs. Arthur Lane and Thelma Lane
Invocation .....	
	Elder John F. Sheehy
Invitation to the Dance .....	Weber
	Vivian Castings
From Heaven Above (8 parts) .....	Christiansen
	A Cappella Choir
Address .....	President Frederick M. Smith
Bathe My Hands, from Thais .....	Massenet
	Marcella Menge-Clark and Arthur Oakman
Presentation of graduates .....	Heads of Departments
Conferring of degrees, diplomas, and certificates .....	
	President George N. Briggs
Announcement of Honors .....	President Briggs
(a) Roundelay (8 parts) .....	Louis Victor Saar
(b) Sourwood Mountain (Tune from the Kentucky Mountain Folk) arranged by Howard Brockway	
	A Cappella Choir
Graceland Forever .....	
Benediction .....	
	Apostle John F. Garver

The following names were added to the long list of Graceland's graduates: Liberal arts: Elmer H. Anderson, Richard C. Anderson, Herbert B. Atwood, Delma E. Bass, Ross G. Cole, William E. Collins, Venita Coonce, Mortimer E. Fisher, Myron C. Fisher, John C. Harrington, Edna E. Hull, Harriet A. Jordan, W. Harl Kelley, Mabel Alice Killpack, Gertrude D. Laird, Harry R. Lewis, Jayne L. Lewis, Howard Voas Meredith, Sanford J. Morden, jr., Edna F. Smith, Dorothy Keturah Springer, Helen Stover, Granville L. Swenson, John D. Turner, Eva Merle Wallace, Frances Whitcher, Max White, Olive Winegar, Margaret Williams; teacher training: Ross F. Goddard, Marion D. Langton, Lawrence A. McCauley, Fern McDaniel, Alice May Parsons, Joy Evelyn Sherman, Doris M. Swain, Richard E. Wildermuth, Florence S. Ziegenhorn; Public School Music Course: Helen Anthony, Donald I. Barrows, LeRoy L. Dick, Dorothy E. Gunsolley, Anne Morgan, Juanita R. Nixon, Verna Schaar; Engineering: Francis R. Tousley, Cecil H. Willetts; Home Economics: Ruth Clark, Gertrude M. Jones, Hazel L. Vanderwood; Pre-law, Ralph A. Jensen; Graduate course in piano, Dorothy E. Gunsolley; Academy, Pearl E. Darrington, Noble Henry Kelly.

Honors awarded Friday night were: Gold seal awards: Scholarship: Francis Tousley, Max White, Howard Voas Meredith; Special, Pearl Darrington; A Cappella Chorus and Orchestra: Juanita Nixon, LeRoy Dick, Verna Schaar, Helen Anthony; A Cappella Chorus, Arthur Oakman; *Record*, Raymond Troyer, Paul Utnehmer; *Acacia*, Gertrude Laird, Richard Anderson. Lambda Delta Sigma Members are: Associate: Elsie Andes, Vivian Castings, Dorothy Elliott, Viola Firth, Albert Fisher, Aleta Jensen, Noble Kelly, Frank Parsons, Lula Romig, Pauline Siegfried; Regular: Richard Anderson, Iris Butts, Alice Chappelow, Hillard Cox, LeRoy Dick, James Gardner, Glenn Hands, Joseph Hufferd, Irene Johnson, Harriet Jordan, Gertrude Laird, Arthur Oakman, Alice Parsons, Dorothy Prall, Francis Tousley, Paul Utnehmer, Edith Van Alstin, Anna Lynn Vanskike, Eva Wallace,

Max White. The Press Club is composed of Vivian Castings, Dorothy Elliott, Albert Fisher, James Gardner, Clarence Luvaas, Dave Morgan, Pauline Siegfried, Doris Swain, Jerry Tyler, Max White, Virginia Webbe. Crescent Club: Retiring: Irene Ballantyne, Alice Chappelow, Irene Johnson, Harriet Jordan, Gertrude Laird, Alice Parsons, Helen Stover, Eva Wallace; New: Daisy Black, Vivian Castings, Margaret Christensen, Dorothy Elliott, Lois Garver, Aleta Jensen, Dorothy Mesle, Jeanette Parsons, Anna Lynn Vanskike, Ruby Weldon.

Forensic Honors were awarded as follows: Centennial Oratorical, James Gardner; extemporaneous, Harry Lewis; Oratorical Contest, Edith Van Alstin; College Declamatory-Oratory, Max White; humorous, Iona Goodwin; Dramatic, Ross Cole; First over all, Ross Cole; Short Story, Gladys McKim; Men's Intersociety Debate, Pleiades; Women's Intersociety Debate, Niketes; Forensic Banner, Niketes; The Franklyn D. Jones Award, Niketes. Orchestra award, Juanita Nixon. The Cousins Cup in Engineering, Francis Tousley.

The commencement banquet was had Thursday evening at the Coliseum. President G. N. Briggs, toastmaster, introduced the speakers of the evening. "The famous doors" were revealed by Frank Parsons as he spoke of the West, East, and North doors. "The lobby," as related by Helen Anthony brought to the banquet the real student life of Graceland. Noble Kelly told of "The chapel," its charm and associations; prayer meetings, pep meetings. "The tower," and its significance was treated in a pleasant manner by Alice Chappelow. Music for the evening was given by a male trio, Rod May, Bob Crawford, and LeRoy Dick.

The dedication of Walker Hall, the new girls' dormitory, marked the closing day of the school year, occurring at two o'clock in the afternoon. The crowd met at Zimmermann Hall and moved to the east side of Walker Hall. Music consisted of congregational singing and numbers by the Lamoni Band. Presiding over this service was Bishop F. B. Blair, for many years an active member of the Board of Trustees. The program included the main address by President Frederick M. Smith; a talk by Mrs. Fannie Jones, mother of Franklyn D. Jones; presentation of the building to college by Bishop M. H. Siegfried and acceptance by the chairman of the board of trustees, Bishop A. Carmichael.

At the Honors Chapel, held at Zimmermann Hall Friday morning, twenty-seven Graceland athletes in football, basketball, track, and tennis were presented the official "G" by their coach, A. R. Gilbert. The reward to the men is not alone in the sweater or the letter they have received, but rather in the personal development gained by having loyally served and represented the student body and college. The award carries with it a responsibility as well as an honor, for every man wearing a "G" carries with him, to be connected with his actions and words, his college, Graceland. To earn the official "G" a man must participate in one of the sports at a required standard, maintain a scholastic ranking above graduation standard, and keep his personal habits and social contacts of such a character that they will add dignity to the name of the college. The following earned the "G" this year: Football: Arthur Martin, Don Barrows, G. R. Bathe, Ross Goddard, Ed Traver, George Melenzyer, Kenneth Ingram, Almer Sheehy, Russell Rockwell, Cecil Willetts, Albert Bradbury, James Smith, Marion Langton, Robert Kelley; Football and track: Frank Parsons, Delmar Jones; Football and basketball, John Turner; Basketball and tennis, LeRoy Dick, Richard Wildermuth; track, Hillard Cox, Elmer Anderson, Stanley Barrows, Norman Preusch; tennis: Mortimer Fisher, Brand Banker, Myron Fisher; Basketball and business manager, Richard Anderson. All together for the last time a good-bye was said in the form of "Yea, team, fight, fight, fight."

Twenty-one girls were awarded the yellow "G" at the final chapel of the year. It was a lot of work practicing volley ball, playground ball, basket ball, and tennis; going out for track; and hiking to Kellerton, but the satisfaction

the girls will get out of wearing the letter will more than make up for the effort. In addition to the more strictly athletic requirements, each "G" woman has measured up to the standard of clean competition and good sportsmanship. Those winning letters are: Marjory Bean, Margaret Christensen, Alice Dickey, Dorothy Gunsolley, Edna Smith, Frances Whitcher, Lois Garver, Gertrude Jones, Jeanette Parsons, Daisy Black, Ruth Clark, Ann Donelson, Lila Emmer-son, Eva Wallace, Faye Fry, Thelma Ingram, Sarah Kelley, Dorothy Prall, Katherine Schafer, Doris Swain, and Mildred Topham.

The final Athenian program was held Saturday night, May 31, in the chapel. This program marked the culmination of a year of active service by Delmar Goode, Athenian president. Much talent was displayed: first, in a two-piano number, "*Danse Macabre*," by Vivian Castings and Pauline Siegfried; then, a reading by Iona Goodwin. The Athenian Male Quartet sang "*I hear the wind a-blowing*," Anna Mae Hough read "*The mirror*." Collin Ferret, bass soloist from Australia, sang two songs. This was his first appearance in the chapel, and he was enthusiastically received. The presentation of the gavel by Delmar Goode to the new Athenian president, Noble Kelly, was followed by a skit by Ed and Frances.

The baccalaureate sermon was delivered to the graduates by President F. M. McDowell at the Brick Church the evening of June 1, and other outstanding events of the college commencement were: the graduate piano recital, of Dorothy Gunsolley in the college chapel the evening of May 27; the voice recital in the college chapel the evening of May 29; the commencement play, "*So this is London*," given at the Coliseum the evening of June 3; the commencement concert at the Brick Church at eight o'clock the evening of June 4; class day exercises on the campus at two o'clock the afternoon of June 5, and the campus lunch June 6.

The last two weeks were crowded with parties, initiations, announcements of elections, rehearsals, games, picnics, recitals, planning of programs for next year, and all manner of farewell functions.

Not least in interest were three weddings. The commencement season furnished a number of climaxes to college romances. Some returned to Lamoni to the Brick Church or chapel for the wedding ceremonies. May 30 at the Brick Church occurred the wedding of John Muceus and Grace Lane, Roy Cheville officiating. At the Saints' church in Davis City June 4 occurred the wedding of Helen Vandel and Harve Eliason. And Friday afternoon, June 6, in the chapel occurred the wedding of T. Hillard Cox and Beatrice Gates, the ceremony being read by Roy Cheville. Several other weddings are scheduled for the summer.

Graceland sends six of its students into the missionary field. Some of these are resuming their labors after a few years' leave of absence for study at Graceland; others are accepting their first appointments. Fred Davies, of Wigan, England, after two years study at Graceland, is returning to the British Mission. Granville Swenson has returned to his home at Everett, Washington, and will be working near there during the summer. In September he and his wife will go to Chatham District in eastern Canada to begin missionary work. Virgil Sheppard, of Joplin, Missouri, returns to the field after three years at Graceland. His appointment is to the southern district of Illinois. Arthur Oakman, of London, England, will be in Central Michigan territory during the summer months, busy at reunions and general evangelistic services. Joseph Sandage, of Glasgow, Montana, returned to his home after General Conference. He goes to Saskatchewan, Canada, to serve as traveling missionary. Edward Larson, of Copenhagen, Denmark, will spend his summer in the central regions of the church, probably in Kansas City and Independence, working under the supervision of the directors of missionary work.

Thirteen of Graceland's students have been successful in obtaining schools to teach next year, and several others are awaiting final action of school boards.

Farewells were reluctantly said during the morning and afternoon of June 7, and by the early part of this week workers of faculty and student body who plan to spend the summer on the hill were established in their quarters. In the meantime numbers of students have arrived home or are on their way to homes in various States, and are settling down to summer activities.

## Logan, Iowa

Logan Branch was well represented at the Centennial Conference, more than twenty being present for varying lengths of time. Many took advantage of the class work offered, and all enjoyed a most happy and profitable experience.

April 21, Brother John Dungan, a long-time resident of Logan, passed to his reward after a short illness of pneumonia. Our hearts go out in sympathy to his faithful companion and family of three grown daughters and son.

Owing to the number attending General Conference on Easter Sunday, the cantata, "*Life eternal*," was rendered the following Sunday by the combined choirs of Woodbine and Logan, under the direction of Brother Harrison Peyton. An appreciative audience greeted the singers at the eleven o'clock hour in Logan and another equally appreciative at eight o'clock in the evening in Woodbine church. Here the choir members presented a sheaf of roses to Brother Peyton and another to Sister Ruth Gunsolley, pianist, as a token of appreciation for their untiring work during the weeks of practice.

Mother's Day was observed with an appropriate program, during which a group of young girls pinned a flower on every person present. In the evening the Missouri Valley Choir, under the direction of Miss Louise Lewis, rendered an effective, candlelight vesper service, which was much enjoyed by the audience.

Services were dismissed on May 18 that those who wished might be present at the district institute held in Missouri Valley Saturday and Sunday. The church was comfortably filled, though threatening weather no doubt cut down the attendance. Class work on "*Community stewardship*" was conducted by Bishop W. R. Adams, and on the "*New plan of religious education*" by Elders Ray Whiting and Gerald Gunsolley. Brothers E. Y. Hunker and Marvin Fry, the singing missionaries, were also present and assisted in the services both as speakers and in a musical way.

The order of the midweek service has been somewhat changed to include class work on different subjects, preceded by a short prayer service. This arrangement seems to meet with general approval.

Those interested in the recreational part of the work conferred together recently, and as a result the young people of Dunlap, Woodbine, Logan, and Missouri Valley meet each Monday evening to engage in baseball, volley ball, and other sports. Brother Roll Salts kindly offered the use of his grassy pasture just east of Logan, an ideal and accessible spot.

Brother G. L. Sweet, of Harmon, Oklahoma, writes that his interest in the forward movement of the gospel continues deep and unwavering. He would like to have a missionary visit Harmon to hold meetings, and assures such a worker of a good hearing. He says in part: "There are several here who are interested in the gospel story, but I realize my inability to explain it to them as I would like to have it presented. I am pleased to hear of the progress the Saints are making toward the missionary goal of the church and the establishing of Zion. Though I have been isolated from the church for about twenty-five years, I am eager to do all I can to help. For the past four years we have been meeting with the people of another denomination. I enjoy worshipping with them, but it grieves me to see their ignorance of the fullness of the gospel."

## Seen by a Visitor to Centennial

By George E. McConley

I wish to relate a little experience I had while my wife and I were attending the Centennial Conference on Sunday, April 6, during the second sacrament meeting held in the forenoon of that day.

Wife and I went a little early and occupied seats on the first floor, down near a row of palms and flowers which seemed to me to be about fifty feet long, and ran from one side of the platform to the other. At either end of these ferns and flowers were two beautiful white lilies. As this was the first time we had ever attended a service at the Auditorium, I naturally became curious to see all of the arrangements that were made for taking care of the thousands that attended the meeting to partake of the sacrament. The service commenced about 10.15 and lasted about three quarters of an hour, and I am informed that some seven thousand partook of the sacrament.

The day previous I had fasted, and felt in splendid physical condition at these exercises. I had remained there but a short time when I was informed by a heavenly messenger that angels were present. I immediately prayed inaudibly that I might be enabled to see them.

When the sacrament services began, I heard the singing of birds above the platform and looked there, and also among the ferns and flowers, to see if I could discover any birds in bird cages or otherwise. I could see none. I remember distinctly that no canary birds were heard. At the time prayer was offered for the blessing of the bread to be partaken by the membership, the birds' voices all became still; then after the prayer they commenced, and during the time of serving the bread to the vast number assembled, the singing of birds continued until the prayer was offered blessing the wine, when the sound ceased until after the prayer was offered and the singing continued until the close of the exercises; that is, the end of the sacrament, at which time all of the birds' voices concentrated among those ferns and flowers, and commenced singing. It seemed to me that there must have been fifty or seventy-five. I again looked among these plants, but could see no evidence of birds, when suddenly the sound ceased, and then an instant after they were all together near some windows in the right upper gallery. This continued a very short time, and suddenly ceased when at the upper left part of the gallery they broke out in singing which lasted perhaps a half minute. During all of this time I tried to discover if there were not birds there, but none were seen. Then the singing ceased altogether.

I was given to understand that as I had listened to the birds' singing in the woods while they were engaged in their activities, I was given to know that the vast hosts of angels of heaven were cheerfully carrying out the works of the Great Jehovah. This had never dawned on me before. Of course, I was aware that the Scriptures relate angelic visits, especially at the time of the birth of our Savior. I never realized that all of the vast host were engaged in various activities.

I was also informed by the heavenly messenger that John the Revelator and the three Nephite witnesses were also present, and they partook of the sacrament along with the rest. I earnestly desired that I might see these men, and twice looked around over the vast audience to see if I might not discover some peculiarity about some person or persons, that would indicate who they were, but could see no difference in general appearance, so that I felt disappointed in not being able to discover them.

The next morning early wife and I and Sister Vandel, of Colorado, went by auto about one hundred miles east of Independence, and when a few miles on the highway from Independence, we met three men, one at a time. They were perhaps thirty or forty rods apart. Then as I was crossing

the bridge I saw another man approaching about twenty rods away, and was informed by a heavenly messenger that this was John the Revelator. This completely surprised me, and I looked earnestly at the man as we neared each other. He was more husky in appearance than the three Nephites who had preceded him, and whom we had just met as before related. He had on a poor-looking Cady hat. I noticed the hair of his head, both in front and behind, and observed that it was slightly streaked with gray. He wore a dark gray overcoat, rather shabby. His shoes also seemed to be old, and when approaching, or rather when we came near to each other, he shrugged his shoulders and gave me a glance and somewhat opened the front of his overcoat.

I then observed that his breast was about double the thickness of that of the ordinary man; that is, from the back of the shoulders through the body to the front of the chest. His cheeks were full, and he walked without a cane or staff, and so did each of the Nephites who preceded him. All of them seemed to be about forty-five years of age, and hale and hearty. The Nephites were more slender, and all of these persons were about the usual height of men. None of them were using tobacco that I could observe.

While passing these persons, I at first thought that they were poor unfortunates and mentioned the fact to the other occupants of the car until I was informed by the messenger who they were; although the messenger at this time did not mention the names of the Nephites, just John the Revelator.

I was impressed that on account of the fact these persons had partaken of the sacrament with us, they recognized this as being the only true church of Jesus our Savior, although at the same time another church in Utah was holding services the same day, and still another was holding services on a part of the Temple Lot there at Independence.

STERLING, COLORADO, May 10.

## Oakland, California

From the *Oakland Bulletin*

The new church is rapidly nearing completion. It is remarked by all who see it that it is a work of beauty and will make an ideal house of worship. The committee met last Sunday (May 18) and gave to a subcommittee the task of selecting and arranging the drapes for the upper auditorium. Also another committee was appointed to inquire into the matter of seating the church. All going well, it is expected that the church will be ready for occupancy very soon, and we are hoping to arrange for the formal opening services for Sunday, July 29.

Last Sunday Brother Carmichael was in Santa Rosa and preached to good congregations at Windsor and in Santa Rosa. Brother Moran was the preacher at Park-Presidio. The pastor preached morning and evening in Oakland.

Today (May 25) the pastor will preach in the morning at Park-Presidio and in the evening is to be the guest of the Winslow Club of the Plymouth Congregational Church, to give a lecture on "*The origin and meaning of Mormonism.*" Brother Carmichael will preach in the morning and Brother Bush in the evening.

Sick members include the family of Brother G. Hawley and Brother and Sister Wilson, Brother Wilson being in the Southern Pacific Hospital where he underwent an operation May 19. The son of Brother and Sister Tasto is still in the Merrit Hospital and is unable to be moved. Brother Harry Jones is in the Fabiola Hospital, but hopes soon to be at home. The son of Brother and Sister Gatchett is ill, and our prayers are solicited.

We welcome to our midst Brother Davis, of Independence, father of our orchestra director; also Sister Blair, of Detroit, Michigan, who is visiting her sister, Mrs. A. Foley.

## San Francisco, California

Park-Presidio Branch, 405 Arguello Boulevard

May 28.—Park-Presidio congregation and its many friends had the pleasure of tendering a reception and complimentary luncheon to Brother John W. Rushton on his return to the coast. Covers were laid for one hundred. Brother Rushton's Mother's Day sermon was beautiful, and many new visitors were greatly impressed by his discourse. After the service all repaired to the banquet hall, where a delightful luncheon was served by the members and friends of the Ruth's Club. Special praise is due Sister Bessie B. Holling, president, for the able manner in which she and her associates brought the affair to a successful conclusion.

A program consisting of instrumental and vocal selections was greatly appreciated, after which Brother Rushton was called upon to give a brief resumé of his observations at the Centennial Conference.

Patriarch J. H. N. Jones, of Victoria, Australia, was then called upon for a few words, and he expressed his appreciation of God's goodness to the people of the United States. This being his first visit to America, he was given the opportunity of making comparisons. He compared the fertility of the soil and many things with which we are blessed to those of his beloved Australia.

On Wednesday, May 21, Elder W. J. Haworth, of Rozelle, Australia, sailed on the Steamer *Matsonia* for Honolulu. An early hour telephone call made it possible for some of the Park-Presidio Saints to show Brother Haworth and his party of visiting members some of the points of interest in San Francisco. It was our pleasure to serve them, and we know our efforts were appreciated.

The Park-Presidio members want to go on record that we are always happy to do our duty toward any visiting Saint, but needless to say we prefer to have due notice of the arrival of visitors that proper arrangements can be made to show our hospitality.

Our services are well attended, and with Brother Rushton back in our midst, we look forward to bigger and better meetings.

## Flint, Michigan

From *Flint Tidings*

The 1930 Flint High School graduates of our branch are receiving congratulations on the completion of this part of their educational career. They are Loyce Eva Surbrook, Harry Arthur DuRose, Ralph Hutchins, Zola McNamara, Ida M. Barker, James Bryan, Wilma Pettit, Louise Hampel, Ronald Hough, and Helen L. McBride.

The semiannual business meeting of the branch was held at the Newall Street Church Monday evening, June 2. Special items of business of far-reaching consequence came before the Saints.

June 8 will be nationally observed as Children's Day. A special program is being arranged for both churches for the 9.35 morning hour. In connection with the program at the Newall Street Church, the ordinance of blessing will be administered to several babies and small children. In the evening at the Newall Street Church the pastor will give a picture lecture of special interest to the children.

At 2.30 in the afternoon of this day the ordinance of baptism will be administered to children eight years of age and older.

For some time we have been planning a social and educational evening for the local priesthood and their wives. At last a definite date has been fixed, June 11, at eight o'clock. The women are arranging the food, and the pastor is preparing a program for the occasion. All members of the local ministry and their wives are invited to be present.

All members who were born in June are invited to a group birthday party to be given at the Newall Street Church June 16. These monthly birthday parties are proving popular and enjoyable affairs.

Sunday, June 15, will be observed as District Day at Newall Church. Brother J. Charles Mottashed, bishop's agent of Detroit District, will speak in the morning, and in the evening District President Arthur H. DuRose.

The fifth historical drama, written by President Elbert A. Smith and setting forth the history of the Restoration, will be presented at both churches the last Sunday evening of the month.

All couples married during the past year will be guests of honor at the service held at Newall Street Church Sunday evening, June 22. The church will be appropriately decorated for the occasion, and everyone is welcome.

Saturday, June 7, at 3 p. m. in the Newall Street Church, Leon Max Loyd Hunter, of Flint, and Miss Mary Brodie Miller, of Flint, will be united in the holy bonds of wedlock by the pastor. This will be a public wedding, everyone being invited. One hundred and fifty seats will be reserved for relatives and special guests.

During the month of June a special fund of approximately eleven hundred dollars is to be raised for the purpose of re-decorating and repairing the Newall Street Church property and purchasing needed equipment.

The young people's devotional services are being handled beautifully and interestingly with slides. The last two meetings have been well attended.

The Department of Recreation and Expression will present a musical program June 13. Much time is being spent to insure the success of the entertainment. Two male quartets have been working for weeks to present their numbers.

The first duty performed by the pastor upon his return from General Conference in April was the administering of the ordinance of baptism to seven individuals: Dorothy A. Louthan, Luella I. Randall, James D. Kerr, Caroline K. Baxter, Ellen E. Middleton, Irene M. Middleton, and Billy Smith. The service occurred April 23, and the Spirit of the Master was manifested to a marked degree at the baptismal and confirmation service.

The choir at Newall Street has begun work on a new operetta, "*Cave man stuff*," to be given in the fall. All who like fun and are not afraid to work are invited to come to the practices on Thursday evenings.

The second monthly choir party was held at the home of Sister Moriarty, May 1. A good crowd enjoyed the evening and the program planned by Mildred Barker, Clyde Walters, and Norman Thompson.

Sister L. E. Welch died May 19 after only an hour's illness. The funeral was held at Clare, Michigan.

Marguerite Joplin is doing fine work as the pianist for the junior church at Newall Street Church.

Sister Percy Pushman recently underwent an operation at Hurley Hospital and is able to again be at home.

Sister Hazel Moore, who has been in the hospital for several weeks, following an automobile accident, is believed to be improving, but it will be necessary for her to remain in a cast at the hospital for some time yet.

Sister Benton Cataline is still unable to have her arm out of the cast. It will be remembered by the Saints that she and her husband met with a very serious automobile accident about two months ago.

Sister Nora Rector was in the Woman's Hospital for two weeks, but is now able to be at her home.

Sister Bertha Sweetman is at the sanitarium at Howell undergoing treatment. It will be necessary for her to remain there some time. She has the prayers and best wishes of the Saints.

Elder and Sister David Dowker, former Flint pastor, but now of Winter Hill, Massachusetts, was a caller on friends and relatives in Flint following the General Conference.

Elder Joseph Yager, brother of Guy Yager, who has been

representing the church in the Society Islands for the past three or four years, is visiting his relatives in Michigan. He has been returned to labor in the islands for another two years.

### Bemidji, Minnesota

June 1.—Regular services continue at Bemidji each Sunday. Brothers Leon A. Gould and George W. Day are doing the preaching.

Not one of the Saints here was able to attend the General Conference. But news of happenings of the centennial event and of the good spirit enjoyed by the Saints interested us very deeply.

Annual branch business meeting occurred June 1. A good number was present, and the spirit which prevailed was encouraging. Brother George W. Day was reelected pastor of the branch; Clara Wheeler, clerk and publicity agent; Alice Gould, chorister; Carrie Cronemiller, organist; Brother Thomas R. Knight was chosen superintendent of the Sunday school.

Our aim is to improve our condition, to live in harmony, to work, to learn, and in all things to make ready that we may have part in the gathering to Zion.

### San Diego, California

4328 Alabama Street

May 26.—It has been some time since anything appeared in the *Herald* from San Diego Saints. We are situated in the far southwestern corner of these United States, seemingly almost isolated from the main body of the church, but the members are still concerned about God's work, and through the medium of the *Saints' Herald* keep informed of its progress and endeavor to attune themselves to the higher ideals which are to lead us to perfection.

We are only a few in number, having shrunk to a mere mission, but there are among us the faithful who are determined to keep the gospel fires burning and to hold the light of Christ to the world.

Every department is cooperating and tending in its endeavors to a unification which is sure to mean progress for the entire body.

The Sunday school superintendent, Sister May Melvin, left for Montana the latter part of the month of March, and since then the assistant superintendent, Miss Barbara Kellerby, has proved herself able and efficient.

Brother George F. Sherman, the capable pastor, is proving in many ways that he is a true servant of Christ and can suffer adversity without slackening his efforts to do good.

The Department of Recreation and Expression president, Ellis Schimel, left San Diego to take employment in north-eastern Oregon, but we were again fortunate in having a vice president who was a veteran in this work. Brother Marce Harder stepped into place and took charge without the department losing momentum. Brother Harder is also deacon, treasurer, and bishop's agent's solicitor, ready and willing to serve to the best of his ability. He never fails to be on hand with his pencil and receipt book.

Under the supervision of Brother Long we have a picnic every third Sunday of each month, and each Sunday night there is a playlet on the stage given by the Kellerby sisters and others. We are not stinted in talent.

The lesson study from the *Book of Mormon* is made interesting by the teacher, Brother E. C. Aylor.

Sister Pickles is again able to meet with the Saints after a spell of sickness. She possesses the spirit of steadfastness which is assurance of unbroken faith.

We are glad to welcome back to our ranks Brother C. M. Gilbert and family, after ten weeks of sickness. While

Brother Gilbert is weak in body, he is strong in spirit and makes a good teacher in the study of the *Book of Mormon*.

We are thankful for the safe return from the Centennial Conference of Sister Mullen, head of the Women's Department. Sister Aylor was left in charge during the absence of Sister Mullen.

Elder J. F. Kellerby delivered a much-enjoyed sermon last Sunday morning on "*The binder*" or "*Cement*" that holds us together—Love. Brother Sherman occupied at the evening service with a series of educational themes as outlined by the general church.

All visiting Saints will find welcome in our church home in San Diego.

MRS. MAUD SCHIMEL.

### Denver, Colorado

The new pastor, Elder Glaude A. Smith, and family have arrived, and Denver members are happy to have them. A reception was tendered them and the retiring pastor, E. J. Williams, May 22. The new pastor was introduced to the congregation by Elder E. B. Hull, of Colorado Springs, who was in charge of the gathering. He spoke highly of Brother and Sister Smith, and we feel that their coming to Denver means considerable loss to the church at Los Angeles. The retiring pastor was called to the floor by Brother E. F. Shupe, who reviewed his work from the time he was ordained an elder nearly thirteen years ago. The Saints through Brother Shupe presented him a beautiful pen and pencil as a token of the love and esteem of the Denver congregation.

Brother E. W. Fishburn, the new priest in this local, assisted for the first time in the sacramental service May 4.

Sister Hannah Adkins, who was stricken while attending the General Conference, passed away May 12 and was buried May 15. Elder Glaude Smith preached the funeral sermon. Sister Adkins was one of the oldest members of Denver Branch, being here when the branch was organized over forty years ago.

Mother's Day was appropriately observed by the branch. Pastor Smith delivered the sermon.

Sunday, May 18, Elder R. D. Weaver called on his way West and gave two splendid sermons. The house was well filled to hear him.

On the last Sunday of the month Brother E. W. Fishburn was riding horseback in Turkey Creek Canyon when the horse was struck by an automobile. The rider was thrown about a hundred feet and badly injured; the horse was killed. At present Brother Fishburn is getting along fairly well. We hope and pray for his speedy recovery.

### Better Conditions and Good Prospects

By J. F. Mintun

May 24.—Having assisted in the funeral services of two aged members of the church, I thought it fitting to send to the columns of the *Herald* brief mention of these Saints. Three members have been laid to rest since last Sunday; and since it is a fact that if one member suffers all the members suffer with him, several have felt the effect of the deaths occurring. It is true that others have seemed to be little affected by the sorrow of their brothers and sisters.

The last conference work has brought about a better condition here among the ministry and the members. We have much to regain in interest in the line of missionary work, but we are hopeful that after a time of patience, properly occupied, the former interest realized may be regained and a further move in advance may be made. I am happy in trying to do my part in this advance movement, and in what I have already done the Spirit of God has been with me, bearing witness of what God wishes done.

May the activities now made manifest be founded upon

the Spirit's power and the warning it has given, and not upon an enthusiasm based upon doing only because others are doing, and such one does not wish to be outdone. True cooperation with each other is to be had under the Spirit's direction, which Spirit all are entitled to and are enjoying if they are living up to their adopted privileges in the great family of God. This is God's work, and not man's, and all human devices and machinery will avail but little except the Lord be with us. The psalmist David speaks with a certainty as to man laboring without God in the one hundred and twenty-seventh Psalm, "Except the Lord build the house, they labor in vain that build it." If this be so in building a house, how much more necessary is it that the Lord assist in building the kingdom of God! And this is emphasized by the Christ when he gave instruction to his ministry in New Testament times, just before his departure from them, "For without me ye can do nothing."

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

June 2.—With the opening of the second century this branch is desirous of helping the general church meet the goal it has set.

Sacramental service May 4 was in charge of Brothers R. E. Madden and J. E. Matthews. A peaceful spirit was present to encourage the worshipers. J. E. Matthews preached in the evening on "The Restoration."

The Sunday school presented on May 11 a brief Mother's Day program. G. H. Kirkendall preached at the morning hour on the theme "Our mothers."

Missionary John R. Grice started a series of sermons May 18 which lasted until June 2. His discourses were beautifully presented and accompanied by the Spirit. There was fair attendance, and five candidates were baptized. Surely much good has been done by these meetings. We hope the seed of truth has been sown and will bear fruit at some future time.

## Ottumwa, Iowa

*Fourth and Washington Streets*

May 26.—Ottumwa Branch has been very busy. The latter-day work moves on in this city of 28,600 people. Ours is an industrial town having a packing plant and several small factories; people come here to shop from miles around.

We have a beautiful church home in the center of the city. The building will seat four hundred in the upper auditorium and two hundred and seventy in the basement. Elder F. C. Bevan was appointed to Ottumwa as pastor. He was ready to leave for Michigan when word came of change of appointment.

We have adopted the new plan of religious education, with Sister E. Hughes as director. We also have the unified service, which all seem to enjoy.

One woman was baptized here by Brother Bevan.

Apostle D. T. Williams was here the evening of May 4, and gave an illustrated lecture on church history.

May 11 special sermons and programs were had in honor of our mothers. Brother Bevan preached morning and evening.

Seven days later Apostle F. Henry Edwards was here to deliver two fine sermons. At this time Brother Bevan was installed as pastor.

May 25 the pastor gave a special sermon in keeping with the theme of Memorial Day. In the evening Elder C. Harpe was the speaker. Brother Harpe was on his way to Michigan to his mission field.

The women's club is kept busy raising money to pay off the balance of debt on our new church home. They are

meeting with good success. They raise on an average about fifty dollars a month. All Saints living near Ottumwa, who have no church home, will be welcome in Ottumwa. When you are in the city, call the church. The telephone number is 3999, and the pastor is generally in the study in the morning. In the afternoon call Black 3803. The church building stands on the corner of Fourth and Washington Streets, three minutes' walk from the station.

Our services are: Sunday: Church school at 9.45 followed by a sermon at 10.45; evening service, 7.30; Wednesday, 7.45 devotional service; Thursday, Women's club, 2 p. m.; Friday the adult division and the young people's division meet at 7.30 for class work, which is followed by recreation. About thirty-five attend the classes on this night.

## English Saint Leaves an Unsullied Record

May 26.—In behalf of Northern District of England, I wish to report the death of Elder James Spargo, of Wigan Branch. For practically half a century this brother was a faithful member and minister of the church. Those who knew him and came in contact with him testified to his integrity. His reputation within and without the church was enviable.

He was baptized by the late Joseph Dewsnup, sr., August 28, 1881, and was ordained January 15, 1882, to the Aaronic priesthood. Later he was called to the office of elder in the Melchisedec priesthood, in which office he labored until shortly before his death. Because of his social disposition he has figured in the progress of the church in a remarkable manner, moving in all kinds of society. His character was unique, a man quiet in manner, few of words, but when he did speak his words were filled with the impressions of a pure mind and carried weight to the hearer. He took great interest in the church and its work, looking forward to its interests and progress.

For almost twenty-five years I have had some personal contact with the brother and have found him in the peaceful fields of thought. He was a great reader of the church literature and ambitious for the triumph of the cause he loved. He lived in the faith and died in the faith. Almost his last words were to inquire after the welfare and progress of the church in its centennial gatherings. He was a man who loved truth, he was humble to the point of self-abnegation, and his earthly character was beyond reproach.

Apostles have sojourned with him, and many missionaries and traveling elders have been ministered to by him and his dear wife, Sister Ann. Apostle Gillen's father visited him many times, and later Apostle Gillen found a pleasing retreat in his mission journeys here and frequently sought the quietude of this Saint's home. Apostle Paul M. Hanson visited him before leaving England on his last mission. I returned from the Centennial Conference and in a few days was summoned to preside at the funeral of this dear brother.

What thoughts crowd the mind as one stands by the grave of one we have learned to love. Brother Spargo's encouragement to the young men and women here will be missed. He was accustomed to sit quietly in the branch while younger men stood to minister, and he praised God that the work was in safe hands before he was called to his reward.

The church has parted with a faithful Saint in every sense of the term. His wife is now without her life companion, his son and daughter mourn a loving parent, and the town of Wigan is poorer in parting but in all a better town because Elder Spargo passed that way.

This brother earned his praise on earth. Often I have congratulated him on his spiritual attainments. People passed into heavenly places when they came into the company of this man.

The funeral occurred at the Wigan Cemetery, and the



crowd of members and city people was abundant testimony to the regard in which he was held.

The Northern District Presidency took care of the rites May 14, 1930, and on Sunday, May 18, the memorial service was held in the Saints' meeting room, which was crowded beyond capacity. High Priest W. H. Greenwood preached the funeral sermon. The service was dedicated to the memory of one who lived to serve and set good example before his people. All can sympathize with those left to mourn, but at the same time we see by faith our brother translated into the glory of the kingdom he served so well while upon the earth.

W. H. CHANDLER, *District President.*

## Independence

### Stone Church

The opening service of the day nationally observed as Children's Day, was at the Stone Church a ceremony of baptism. Parents, Sunday-school teachers, and other friends of the children to be baptized assembled in the lower auditorium of the Stone Church at eight o'clock. The font was open, and there were baskets of lilies and daisies. With Pastor John F. Sheehy thirteen children entered the water and came out new subjects of God's kingdom. The service was in charge of Elders S. A. Thiel and H. W. Harder, and piano music was by Sister Thomas McKevit. The following children were baptized: Mary Shull, Raymond Webster, Eleanor Scott, Dorothy Countryman, Charles Henry Countryman, Granville Countryman, Beulah Horning, Arthur Lawrence Hodges, Ruth Barnby, Fern Gault, Myron Hershey, Virginia Long, and Fleta May Smith.

A special confirmation service was observed at the eleven o'clock hour for the young people who were baptized earlier in the day. Pastor John F. Sheehy, who presided, read as a scripture lesson the story of the Day of Pentecost, and emphasized the appropriateness of observing the anniversary of Pentecost with the confirming of new members into the church. Brother Sheehy also gave a charge to the congregation to exemplify the love of God before these new members of the church.

The Stone Church Choir, directed by Paul N. Craig, sang the anthem, "Sanctus," by Gounod, George Anway singing the tenor solo. Lilly Belle Allen, soprano, sang a solo, "God so loved the world," and was accompanied by Kathryn Haberlein, pianist. Lorena Kueffer and Louise Hills Lewis played organ and piano accompaniment for the service, Miss Kueffer playing the organ offertory.

In his farewell sermon to Independence Saints, Apostle Paul M. Hanson on Sunday night commemorated the nineteen hundredth anniversary of Pentecost.

We are now in the vestibule of the structure of great achievements to come in the near future, he informed the congregation. Daily our vision is being widened, and men are endeavoring great things. But as we move from one accomplishment to another, we are made more conscious of our need to put away trivial things and to hold to the fundamentals of life and truth; if we are to give our best, we must have contact with the Divine, a God experience such as was vouchsafed the saints on the Pentecost nineteen hundred years ago.

Characterizing and making outstanding that Pentecost, summarized Apostle Hanson, were the endowment of the Spirit, the fruit of sincere and humble prayer; contact with God through the Comforter; the harmony of the church; and the gladness of the people as their minds were lightened by the knowledge of God. To us must come, as it did to them, a realization of the great and simple truth of the existence of God.

The musical program offered a splendid setting for the sermon. The Stone Church Choir, directed by Paul N. Craig, sang two numbers, "Come, Holy Ghost," by Palestrina, the duet being sung by Lilly Belle Allen and George Anway, and "The Comforter," by Culance. A favorite solo number of the congregation, "Come, Sweet Comforter," was sung by George Anway. Lorena Kueffer played the piano accompaniments. Elder H. G. Barto was in charge of the service, assisted by Patriarch Ammon White.

Monday evening Apostle Hanson left Independence for the East. He, in company with Apostle F. Henry Edwards and President F. M. McDowell, will sail from New York for Liverpool, England, on the S. S. *Samaria* June 21. His traveling companions will join him in the East in a few days. The Saints of Independence wish them Godspeed on their mission.

A few minutes after the close of the preaching hour, a wedding occurred in the Stone Church auditorium when Miss Edith Stark became the bride of Lawrence Mayhew. The bride is the daughter of Sister Austria Scott, of Independence, and the bridegroom is the son of Brother and Sister Albert Mayhew, of Westby, Montana. Miss Elizabeth Okerlind sang "Believe me if all those endearing young charms," before the ceremony, and organ music was by Miss Lorena Kueffer. The bridal pair were accompanied by Miss Sadie Mayhew, sister of the bridegroom, and Mr. Charles Stark, brother of the bride. Elder Roy Young read the ceremony, and the simple but impressive single ring service was witnessed by a large number of friends and acquaintances.

### Among the People in Zion

Attendance at the junior services Sunday morning at the Campus ranged about one hundred and sixty. The opening song, "O gentle Savior," was followed by prayer by Pastor Will Bollinger. After the song "Spelling love," Miss Bullard took care of the tithing for the children. The theme of the worship hour was "Helpfulness." The song "Bring them in" was sung, and during the offering Brother Moore played "The last rose of summer." Sister Davis's class of girls presented a pantomime dramatizing the story of Naaman and the leper. The girls wrote, directed, and gave the play without assistance. After the singing of "My rose of Sharon," Brother Bollinger told a story illustrating helpfulness.

Eight Independence men were in the graduating class of the Kansas City School of Law, which held its commencement exercises June 4 in the Grand Avenue Temple, Kansas City, and two Independence undergraduates received honors in their classes. The graduating class numbered one hundred and seven. Of the eight from Independence two are members of the church, Roy H. Gould and Howard E. Kelley. The undergraduates who received honors also are church members. Philip Harrington, of the sophomore class, received the Patrick Carr prize, given to the student attaining the highest grade in code pleading; and Carroll Olson, of the freshman class, had the highest average in Blackstone.

Mid-year election of officers of the Y. K. T. Class of the Stone Church Sunday school was held June 1. At the first of the year the class chose to sustain its leaders, Elder and Sister R. J. Lambert, and elected Sister Ada Mann Christmas offering superintendent for the year. Officers elected the first Sunday of the month are: President, Kenneth Morford; vice president, Roy Smith; secretary, Sister E. Y. Hunker; treasurer, Sister Mark Holman; membership chairman, Katherine Head; pianist, Lorena Kueffer; sergeant-at-arms, Joe Curtis; publicity agent, Nina L. Davison.

Word has arrived in Independence of the marriage of Miss Ferne Gould, daughter of Brother and Sister George A. Gould, of Independence, to Murrell A. Whitehead, son of Mr. and Mrs. John T. Whitehead, of Toronto, Canada, which took place the evening of May 24 at the home of the bride's sister, Mrs. Charles McLean and Doctor McLean, Toronto, Canada. Mrs. Charles McLean attended her sister as matron of honor, and Joyce Ann McLean, niece of the bride, was the ring

bearer. Doctor McLean acted as best man. Mr. and Mrs. Whitehead will make their home in Toronto. The bride for the past year has been private secretary to the treasurer of one of the World Banks at Toronto.

Miss Katherine N. Miller, daughter of Brother and Sister Charles F. Miller of Independence, and Harold A. Pearson, of Independence, were married Saturday night, May 31, at the home of the bride's parents in the presence of immediate relatives and a few friends. The ceremony was performed by Bishop B. J. Scott. The young couple are at home at 828 North Cottage Street.

For the first time this summer the Y. P. R. Class assembled at the Campus last Friday night. Business of the evening was the mid-year election of officers. In charge of the present class president, the following corps of officers was elected to serve beginning July 1: President, Margaret Armour; vice president, Opal Hill; secretary, Nina Davison; treasurer, Oral Andes; and sergeant-at-arms, Dale Williamson. Apostle F. Henry Edwards will speak to the class this Friday evening.

Supported by the senior department of the Stone Church Sunday school, the young people's Wednesday night worship services are attracting interest. Attendance has been good, and the degree of participation tells of a desire on the part of the young worshippers to be strong and true workers with Christ. Elder Mansel Williams, Teacher Walter I. Betts, and Elder G. G. Lewis have been in the stand the last two Wednesday evenings. June 4 Wallace Bunnell Smith, the infant son of Elder and Sister W. Wallace Smith, was blessed in the hands of Patriarch Ammon White.

Miss Doris Elizabeth Hefflon, daughter of Brother and Sister Fred G. Hefflon, of Independence, and Eugene Hall, son of Brother and Sister James E. Hall, also of Independence, were married at 8.30 o'clock Friday evening, June 6, at the home of the bride's parents, in the presence of immediate relatives. The ceremony was read by Patriarch T. C. Kelley, grandfather of the bride. The young couple left immediately for Breckenridge, Missouri, where they will make their home.

Three Independence young people were counted among the graduates at the University of Kansas, Lawrence, Kansas, Monday night when nine hundred and eighty-eight students received degrees and diplomas. The local young people are Miss Clarice Gillen who received her B. S. degree in education, Richard Charles Keown who received an A. B. degree, and Wayne Edward Luff who received a B. S. degree in chemical engineering.

#### Second Church

Inspiration and encouragement must surely have been received by all those who attended the eight o'clock prayer meeting of the branch June 1. The service was a prelude to the other worship services during the day. The church school, commencing at 9.30 with regular Sunday school classes, closed at noon after the serving of the Lord's Supper. Although attendance was not as large as usual on sacrament Sunday, the spirit of reverence and devotion was no less, and the Saints went away uplifted.

Before class work was taken up at Sunday school, two junior girls, Helen Willoughby and Bethel Davis, sang a duet selection. Billy McPherson, who is twelve years old, played for the chorister at the opening of the service. Later he with two of his playmates, Gibbs Knight and Alexander Jones, played a piano trio. We of the Second Church are justly proud of our young musicians.

The same inspirational atmosphere was present at the evening service when Elder L. E. Flowers preached, using as his text, "What shall I do to be saved?"

The morning speaker June 8 was Elder Harry G. Barto. Brother Barto spoke to the Saints concerning the financial law of the church. His address was comprehensive and enlightening. He explained the paying of tithe as a privilege

as well as a duty. Announcement was made that Elder C. Ed. Miller would be the speaker at the evening service.

June 4 marked a high point in the midweek prayer meetings. Each of the five groups, 14, 15, 16, 17, and 31, reported unusually good attendance. A desire for God's Spirit and love rather than a sense of duty must have promoted many to attend, for all of the groups enjoyed fine meetings.

Cathryn McIntosh, the seven-year-old daughter of Brother and Sister Alex McIntosh, died suddenly Friday night at 8.30 o'clock from a heart attack while playing at her home. The funeral services were held Monday afternoon at three o'clock at the home. Besides her parents, Cathryn is survived by one brother, Theodore. The congregation extends sympathy to the bereaved family.

The marriage of Miss Lora Ellen Collier to Mr. Morris H. McLees was solemnized June 7 by Pastor A. K. Dillee at the home of the bride's sister, Mrs. George Lundy.

#### Enoch Hill

The marriage of Miss Verla Marie Alexander, daughter of Mr. and Mrs. J. C. Alexander, 1503 South Spring Street, to Alfred L. Waters, son of Mr. and Mrs. F. L. Waters, Kansas City, Missouri, took place June 3 at 8 o'clock at the Enoch Hill Church. The ring service was read by Elder Amos E. Allen as the bridal pair knelt on a white satin pillow before the altar. The church was artistically decorated with Shasta daisies and greenery.

Preceding the ceremony a stringed quartet composed of Frank White, Milford Nace, Orrin Fry, and O. K. Fry, accompanied by Mrs. Rosamond Filson Sherman, played "The voice of love." Frank White, violinist, played "To a wild rose," and Miss Delta Maurine Nace sang "Ah, sweet mystery of life" and "At dawning." The musicians played the wedding march from "Lohengrin" as the bridal party approached the altar, and Mendelssohn's wedding march after the ceremony.

The bride, who was given in marriage by her father, wore a gown of white embroidered net trimmed with pearls and rhinestones. Her veil was trimmed with pearls and orange blossoms. She carried a bridal bouquet of white roses and baby breath.

Miss Imogene Winn, maid of honor, wore a gown of pink net, a pink picture hat, and carried a bouquet of pink tea roses and baby breath. Miss Margaret Mills, Miss Margie Thomas, and Miss Claudine Ellis, bridesmaids, wore white flat crepe gowns, picture hats, and taffeta bows of orchid, green, and yellow, with bouquets to match.

Arlon Chapman acted as best man for Mr. Waters, and the groomsmen were William Mills, Fernoy Alexander, and Fred Chapman.

Immediately following the ceremony a reception was held at the home of the bride's parents. Misses Pauline Alexander, Pearl Chrestensen, Martha Chrestensen, and Ruth Hartman served refreshments to one hundred and twenty-five guests.

## Holden Stake

#### Marshall

C. F. Scarcliff, of the stake bishopric, Brother Robert Dillon and wife, and Sister Bernice Hampton were with Marshall Group Sunday, May 25. It took a very short time to select a pastor, which resulted in the unanimous choice of Elder T. L. McCormick; Brother George A. Thayer was continued as the stake bishop's representative. Then Brother Robert Dillon had time for his excellent sermon on faith, which took an unusual turn, counseling us to have faith in our fellows, faith that Zion will be accomplished, etc.

Sister Bernice Hampton, director of music, held a meeting in the afternoon. This service was profitable.

## Kansas City Stake

### Central Church

The talk in the worship period of the church school Sunday morning was given by Elder George Mesley, and in the service period which followed the class study the sermon was by Bishop C. A. Skinner. The choir sang "Send out thy light," by Gounod, and the prayer was by Bishop F. B. Blair.

In the evening Pastor C. E. Wight continued his series of Sunday evening talks. Brother Wight puts much thought and preparation into his sermons, and they are deeply appreciated by the congregation. Music was by the choir, and a solo by a young singer from Malvern Hill, Miss Josephine Crinklaw. The S. W. S. Quartet made its contribution to the service.

In the radio program from ten to eleven o'clock Sunday evening the oratorio chorus, assisted by a quartet, sang "The triumph of Christ," the final grand chorus of *The Course of Time*, by Brother J. T. Gresty. Miss Crinklaw and the S. W. S. quartet assisted on the program, and Stake President C. E. Wight continued his radio sermon series.

Bill Brown has been chosen stake counselor and leader of the Central O. B. K's. George Bowser is vice counselor, and Dorothy Eden secretary-treasurer. These three, with Doctor E. P. Nelson, director of the young people's division, will constitute a Central Church cabinet to direct O. B. K. activities during the 1930-31 season.

### Quindaro

Elder Leonard Lea was the speaker of the Mother's Day program given by the junior department, under the direction of Sister H. A. Higgins.

May 25 the stake orchestra furnished the program for the Recreation and Expression hour. Brother Clayton Wolfe sang a tenor solo. A special blessing was conferred upon the heads of Sister A. Murphy and daughter, Helen, under the hands of Elders H. A. Higgins and E. N. Palmer, that they may have a safe journey to Sweden, where they plan to visit relatives. They sailed for Osceda, Sweden, May 31, on the S. S. *Milwaukee*. Sister Murphy left Sweden when she was eighteen years old to come to America. One of the side trips from Sweden will be a visit to the island of Gotland, where a great-aunt, ninety-seven years of age, is living.

Brother John Bales, seventy-one years of age, passed away at his home in Kanas City just as the sacramental service was drawing to a close. He leaves his wife, three daughters, and two sons. The funeral services were held at the church at 3.30 o'clock Tuesday afternoon. The sermon was by Pastor H. A. Higgins assisted by Brother John Tucker. Brother Bales was a faithful Saint and member, loved by all who knew him. He was baptized by Brother Ammon White six years ago. Last year he and Sister Bales celebrated their golden wedding anniversary.

Patriarch Ammon White addressed the Women's Department and their nonmember friends May 15 and 22. His counsel and advice were much appreciated. Five members received their patriarchal blessings from him. We wish him success in his new field.

Pastor Higgins was missed June 1. He was visiting his mother in Nebraska. A goodly number attended the sacramental service.

### Gladstone Church

May 25 two sermons were enjoyed by Pastor C. A. Selbe and Elder C. G. Lewis.

Gladstone and Fourth Churches united in a picnic on Memorial Day, lunch being served at 1 p. m., after which baseball was played by the nines of the two congregations. The result was a tie. Later other games were played, and in the evening appetites were appeased by wieners, marshmallows, and ice cream. All enjoyed themselves in the day's outing.

Lester Connelly was ordained an elder by Stake President C. E. Wight and Elder C. A. Selbe.

The sacramental service June 1 was marked by the beautiful Spirit. At 7.45 Bishop F. B. Blair was the speaker.

## Far West Stake

### Stewartsville

At this time we can say that there has been little to divert us from the true course of progress, but rather has there been that which should stimulate progress in the local. Pastor T. A. Ivie, though afflicted, is trying, with God's aid and our cooperation, to advance the work in Stewartsville. The interest of the young people and the juniors gives hope that a better and more complete work may be accomplished in the future than has been done in the years that have gone.

Mother's Day was observed this year with a fine service at the eleven o'clock hour. Brother Milo Burnett paid Mother a beautiful yet honest and sincere tribute, which together with a splendid supporting program, made the service well worth while. The evening worship was omitted, due to the baccalaureate service for the high school graduates. Brother Floyd M. McDowell delivered the baccalaureate address, this being the third year that he has delivered either the baccalaureate or commencement address to our graduating classes. In this year's class three Latter Day Saint girls ranked highest. Having been a recent graduate of this high school, the local reporter feels that he can say that we all appreciate Brother McDowell as a "big brother," and we thank him for his splendid contribution and cooperation in our behalf.

This community was grievously shocked by the news of the severe burning about the body received by Brother David E. Powell May 15, which caused his death a few hours later. Brother Powell was a faithful and incessant worker. Although seventy-eight years of age at the time of his death, he was active to the last. The funeral was held May 19 at Stewartsville, Brother Samuel Twombly in charge, Brother T. A. Ivie assisting. Interment was in Stewartsville Cemetery.

## The Wahdemna Choral Club Gives Final Concert of Season

The Wahdemna Choral Club, which is well known for its work in support of the Conference Choir during the General Conference, as well as for its excellent work at the Stone Church in Independence, is to close its fourth season on Friday, June 20, at 8.15 p. m. with a popular request concert at the Stone Church in Independence, Missouri.

The program will consist of favorite choruses, popular on the club's programs of the past, request numbers, and some numbers sung here for the first time.

The club is composed of fifty talented young singers and is directed by Paul Craig, with Rosamond Filson Sherman accompanist, and Miss Vera Redfield business manager. New voices are being tried continually in search of the best material, and a waiting list is kept from which vacancies are filled. The club urges all interested young people to try out for membership.

The Indian name, *Wahdemna*, selected by the members, means "United for a good purpose." This purpose is to develop, under the best influences, the highest possible standard of choral work among the young people of our community. As a result the work of the club is serving as a constant stimulus to our young people to develop musically.

It is a live organization and an asset to the church and community, and should be enthusiastically and faithfully supported and patronized by everyone in this locality.

The budget for next year requires that the club raise the sum of \$200. A part of this amount the club hopes to raise

at the coming concert. This money is needed for new music and for the purchase of robes, as well as for the maintenance of the club building.

There will be no admission charge to the concert. However, a number of seats have been reserved for those who will make the club a donation of fifty cents or more, whose names will be listed among the patrons of the club. Those who do not reserve seats are urged to come to the concert prepared with an offering to be given to the ushers. All members of the club are furnished with patrons reserved seat tickets, or they may be obtained at the Club House, 1034 West Lexington Street, also by phone, Independence 3251.

## Reunion Calendar

North Dakota, Minot, June 20-29.  
 Spokane, Liberty Lake, Washington, June 20-29.  
 Northern Wisconsin-Minnesota, Chetek, Wisconsin, June 27-July 6.  
 Owen Sound, Port Elgin, Ontario, June 29-July 6.  
 Eastern Montana, Andes, Montana, July 4-13.  
 Southwestern Texas, Bandera, July 4-13.  
 Southern Saskatchewan—July 11-13.  
 Central Texas, Hearne, July 11-20.  
 Southern California, Laguna Beach, July 11-20.  
 New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.  
 Spring River, Columbus, Kansas, July 17-27.  
 Northern California, Irvington, July 18-27.  
 Northern Saskatchewan—July 17-20.  
 Kentucky-Tennessee, Puryear, Tennessee, July 18-27.  
 Des Moines—July 18-28.  
 Alabama—July 19-27.  
 Mobile, Mobile, Alabama, July 25-August 3.  
 Alberta, Ribstone, July 24-27.  
 Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 18-27.  
 Portland, Portland, Oregon, July 25-August 3.  
 Northeast Nebraska, Decatur, July 25-August 3.  
 North Platte, North Platte, Nebraska, July 26-August 3.  
 Southern New England, Onset, Massachusetts, July 26-August 10.  
 Toronto, Lowbanks, Ontario, July 26-August 10.  
 Florida—August 1-10.  
 Chatham, Erie Beach, Ontario, August 1-10.  
 Seattle-British Columbia—August 1-10.  
 Nauvoo, Nauvoo, Illinois, August 1-10.  
 Lamoni, Lamoni, Iowa, August 1-10.  
 Central Michigan, Beaverton, August 2-11.  
 Western Montana, Race Track, August 8-17.  
 Western Iowa, Woodbine, August 8-17.  
 Northern Michigan, Park of the Pines, August 15-24.  
 Eastern and Western Maine, Brooksville, August 15-25.  
 Kirtland, Kirtland, Ohio, August 14-24.  
 Northeastern Illinois and Southern Wisconsin, Belvidere, Illinois, August 14-24.  
 Eastern Colorado, Colorado Springs, August 14-24.  
 Far West, Stewartsville, Missouri, August 15-25.  
 Idaho, Hagerman, Idaho, August 15-24.  
 Southeastern Illinois, Brush Creek, August 22-31.  
 Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

## OUR PRICE LIST

*The Saints' Herald* (weekly, official organ), 32 pages. One year, \$2; six months, \$1.  
*Zion's Ensign* (weekly, missionary), 16 pages. One year, \$1.  
*Vision* (monthly, young people's magazine), 48 pages. One year, \$1.75.  
*Department Journal* (monthly, educational), 32 pages. One year, \$1.  
*Stepping Stones* (weekly for boys and girls), 8 pages. One year, 65 cents.  
*Zion's Hope* (weekly, child's paper), 4 pages. One year, 50 cents.

# MISCELLANEOUS

## Appointment of District Presidents

Notice is hereby given of the appointment of the following district presidents, made necessary by reason of changes in missionary assignment. The appointments are made subject to action of the next district conference.

Western Colorado District: N. L. Booker, vice E. A. Davis, resigned.

Central Illinois District: H. V. Minton, vice F. T. Mussell, resigned.

West Virginia District: A. C. Silvers, vice J. E. Vanderwood, resigned.

Alberta District: E. E. Eliason, vice P. S. Whalley, resigned.

Southern Indiana District: H. W. Burwell, vice J. A. Robinson, resigned.

THE FIRST PRESIDENCY.

## Appointment of Bishop's Agents

On account of change of appointment of Bishop Charles Fry, he has resigned as bishop of the Kirtland and Northwestern Ohio District, the same effective May 31, 1930. The Presiding Bishopric, therefore, appoint H. H. Harms, 540 Buttonwood Avenue, Bowling Green, Ohio, as bishop's agent for the Northwestern Ohio District, and J. L. Cooper, R. F. D. 2, Willoughby, Ohio, as bishop's agent for the Kirtland District, effective June 1, 1930.

The solicitors of the Northwestern Ohio District are requested to forward their reports thereafter to Brother Harms, and solicitors of Kirtland District will send their reports to Brother Cooper at the addresses given above.

Brothers Harms and Cooper have come well recommended, and we believe capable of successfully handling the duties thus placed upon them, and we bespeak for them the confidence and support of the membership in their respective districts.

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Approved by the First Presidency,

By FREDERICK M. SMITH.

## Notice of Priesthood Conference

A priesthood conference for all men of the ministry in Far West Stake has been called to meet at Richmond, Missouri, in the local church building, from Friday evening, June 27, to the close of Sunday, June 29. An interesting and helpful educational program has been prepared. Since Richmond is one of the landmarks of our church history, it is expected that a large delegation of the priesthood will be in attendance.

Visiting Saints on the dates mentioned will be accommodated by the members of the Richmond Branch.

For further information write to the Stake Presidency, 413 American National Bank Building, Saint Joseph, Missouri.

## Young People's Convention Postponed

The young people's convention which was planned for June 20, 21, and 22, at Columbus, Ohio, is postponed until July 18, 19, and 20. We will hold a two-day meeting at Pleasant Valley June 21 and 22. There will be preaching at McDermott on Saturday evening at 7.30 June 21; also at Pleasant Valley. This is a change in the district program as originally adopted, but we hope you will come to Pleasant Valley and show the local Saints that you are interested in them. They need your help.—A. E. Anderton, district president, Southern Ohio District.

### Conference Notices

Northeastern Illinois district conference will be held at Mission Branch near Seneca, Illinois, June 27, 28, and 29. The usual Friday evening program will be the first meeting of the conference. Between now and conference time a definite schedule of the entire conference, indicating the type of services and the hours of meetings, will be mailed to the branch presidents. We are urging especially the branch presidents and members of the priesthood to plan to attend the business sessions, which will be held Saturday morning and afternoon. Matters of importance will be discussed at that time. While we do not have a definite promise, we are expecting to have present Bishop M. H. Siegfried to represent the general church in addition to the conference appointees to this district. The welcome given the conference in the past by Saints of Mission Branch needs no mention, and we believe this is an opportunity for Saints of Northeastern Illinois District to get together. We can not urge you too much to plan to meet with us.—*J. F. Wildermuth, district president.*

The annual conference of Minnesota District will be held in Minneapolis June 21 and 22. We shall have the regular order of business and the election of officers at the meeting on Saturday afternoon at 2 o'clock. We shall also consider our program of religious education, and necessary action will be taken to enable this district to keep abreast of the general church. Though this conference is but a few days in advance of our reunion, we desire a good attendance in order that it may be fairly representative.—*For the District Presidency, Vernon E. Lundeen, 427 Knox Avenue, North, Minneapolis, Minnesota.*

Clinton (Missouri) district conference will convene at Fort Scott, Kansas, July 12 and 13. Business sessions will occur Saturday from 10 to 12 a. m. and from 2 to 4 p. m. Recreation will follow and a program at night in charge of the district recreational director, Sister Gertrude Lewis. Sunday will be a full day, activities continuing from 9 a. m. till 4 p. m. This is the annual district conference, at which time all district officers will be elected and all important business of the district for the year will be transacted. Saints of Fort Scott Branch will entertain the conference.—*Birch Whiting, district president.*

### Reunion Notices

Toronto district reunion at Lowbanks, Ontario, will convene from July 26 to August 10. Plan to take a holiday and spend it on the shore of beautiful Lake Erie. The bathing beach is unsurpassed. The location is ideal. A splendid program has been arranged. Write A. F. McLean, 43 Fern Avenue, Toronto, for folder giving full particulars of services, speakers, rates, and camp rules. Write S. G. Clark, 91 Glenforest Road, Toronto, for reservations.

The reunion of the Southwestern Texas District will be held at Bandera, July 4 to 13. The regular semiannual business session will be held at 3 o'clock on the afternoon of Saturday, the 12th. District officers for the ensuing year will be selected. Apostle J. A. Gillen, Elder J. W. A. Bailey, and George H. Wixom, district missionary, will be with us. Excellent sermons coupled with interesting and instructive daily programs will make this reunion one that you can not afford to miss. Branch secretaries, please take notice. It is very important that you have your statistical report in the hand of the district secretary not later than July 1. Do not delay this matter. A special invitation is extended to every member of the priesthood of the district to send in a written report of his ministerial labors, since his last report, to the district secretary not later than July 1. For further information relative to this reunion see or write the reunion committee. R. E. Miller, district president, 708 Bandera Road, San Antonio, Texas; T. J. Jett, jr., 1511 McKinley

Avenue, San Antonio, Texas; Mrs. R. E. Chrono, 1019 Salado Street, San Antonio, Texas; Carl F. Wheeler, Bandera, Texas. Saints of the district, the success of this reunion depends upon you. Let us show these good men and women our appreciation of their being with us at this time by our attendance and cooperation.—*Theo Dorow, district secretary.*

Kirtland reunion will be held at Kirtland, Ohio, August 14 to 24. Kirtland is noted for its spiritual and social advantages. Classes will be organized for children, youths, and adults. Prices of tents: 12 by 14, \$4.50; 10 by 12, \$3.50; mattresses, a limited number, \$1; cots, 50 cents. The committee will help you to find rooms, but advises that you use the tents and enjoy the camp spirit and fellowship. Send orders for tents to John L. Cooper, Rural Free Delivery 2, Wiloughby, Ohio.—*James E. Bishop, for committee.*

### Our Departed Ones

REYNOLDS.—Betsy C. Reynolds was born at Theresa, New York, August 18, 1841. Died at Earlville, Illinois, May 10, 1930. At the age of six years she accompanied her parents to Illinois, which has since been her home. In 1859, she became the wife of Samuel Reynolds, who preceded her in death, April 11, 1905. To them were born eight children, four of whom died in infancy. Mrs. Reynolds became a member of the Reorganized Church of Jesus Christ of Latter Day Saints January 25, 1862, and has since been a faithful member. She was always kind and ready to do the little things in a way that made her a friend to all who knew her. Her life was one of service to her loved ones and friends. During the past several years she has been making her home with her daughters, Mrs. Clara Southwick in Plano, Illinois, and Mrs. Cora Pierce, at Earlville, at whose home she passed away. Surviving are her children: Mrs. Clara Southwick and Lorenzo W. Reynolds, of Plano; Mrs. Cora Ellen Pierce, Earlville; and Delbert C. Reynolds, of Aurora, Illinois; eighteen grandchildren, twenty-eight great-grandchildren, and a host of friends. The funeral services were held at the home of Mrs. Southwick, Elder R. E. Davey, of Sandwich, officiating, followed by services at the Saints' church. There Elder J. M. Blakely was the speaker, Elder Davey assisting. Six grandsons acted as pall bearers. Interment was in Plano Cemetery.

RATLIFF.—James Walter Ratliff was born March 20, 1893, at McAlester, Oklahoma. Departed this life May 22, 1930, at his home near Oilton, Oklahoma. He married Miss Ida Gilliam, of Salina, Oklahoma, November 23, 1914. To them three children were born, one boy and two girls, Albert, Fay, and Junita. He united with the Reorganized Church of Jesus Christ of Latter Day Saints in September, 1929. Surviving besides his immediate family are two brothers: W. C. Ratliff, Bowlegs, Oklahoma, and H. T. Ratliff, Rose, Oklahoma. The funeral sermon was by E. F. Pollard in the Saints' church near Drumright, Oklahoma, May 23, 1930. Interment was at Jennings, Oklahoma.

LYCAN.—Neva Scott was born March 27, 1899, at Pawnee, Missouri. Died April 22, 1930, at her home in Kingsville, Missouri. When she was five years of age, her parents moved to Holden, Missouri, where she spent her girlhood and was baptized into the church. She married Basil Lycan December 3, 1923, at Warrensburg, Missouri. To mourn her death are her husband, three small children: Elmo, 5; Shirley, 4; and Byrel, 2; her father, James A. Scott, of Independence, Missouri; six brothers: Herbert, Sarcocie, Missouri; Frank, Humansville, Missouri; Elzie, Taft, California; James L., Sacramento, California; Benjamin, Hollywood, California; Claude, Los Banos, California; two sisters: Mrs. J. W. Paxton, Independence; Mrs. Arch Grimes, Sweet Springs, Missouri. The funeral service was held in Holden, Missouri, in charge of Elder F. A. Scarcliffe, sermon by Elder W. S. Macrae, a host of friends paying their last tribute of love and respect.

POWELL.—David E. Powell, son of David J. and Ann Powell, was born in Saint Louis, Missouri, October 2, 1851. Departed this life May 17, 1930, at the Missouri Methodist Hospital, Saint Joseph, Missouri, having met with an accident two days previous. He married Luella Kinnaman April 1, 1877. In April, 1930, they celebrated their fifty-third wedding anniversary. To them six children were born, one son, Gomer, preceding the father in death. Left to mourn are his wife, four sons, and one daughter: David C., Louis K., John T., Robert E., and Adie E. Ehlers; one brother and four sisters, many other relatives, and a host of friends. He located with his parents in 1867 on a farm near Hemple, Missouri, and in 1891 he moved near Stewartville. He united with the Reorganized Church of Jesus Christ of Latter Day Saints May 22, 1869. Was ordained an elder July 21, 1874, and a high priest in 1910. He was a pioneer in the reorganization of the church in northwestern Missouri. Spent three years as a missionary in the State of Washington, served as president of the Far West District, also as pastor of the local Stewartville church, and has always been a faithful church worker. In all the labors of his life, he was an admirable, upright man, never shirking when duty called. The sweetest, happiest, and best memories cluster around his sojourn here.

WHITE.—Elvah Lamar Baker was born October 22, 1885, at Bald Knob, Arkansas, daughter of James M. and Molly L. Baker. She died at Searcy, May 16, 1930, of brain adhesion and other complications. Her passing was attended by much suffering. She was present at the late General Conference. She married Foster Officer White December 24, 1903, and was the mother of two sons and four daughters, all of whom survive. United with the church in 1896 at

Bald Knob, being baptized by Heman C. Smith. To this covenant she ever remained faithful. Was noted for her kindness and helpfulness to the needy, and furnished a home for the ministry of the church. A large assemblage of prominent people attended the funeral, held in the Christian Church at Bald Knob. Her husband has been judge of White County for a number of years. The funeral was in charge of Thomas W. Emde, sermon by S. S. Smith. Interment at Shady Grove Cemetery, Bald Knob.

FORD.—Sarah Ann Ford was born in Cambridgeshire, England, February 16, 1848. She died at Council Bluffs, Iowa, May 8, 1930. Came to America when she was yet an infant. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints in 1861, remaining a humble and faithful member until death. She leaves two daughters living in and near Council Bluffs, Iowa, and one son at Seattle, Washington. Elder Ray Whiting officiated at the funeral services, assisted by J. F. Mintun.

EDDIS.—Alma Jean Eddis, daughter of Clarence and Grace Eddis, was born February 21, 1930. Died at Dayton, Ohio, April 27, 1930, being two months and six days old. Left to mourn are her parents and a little sister. Elder G. W. Stephens had charge of the services, assisted by the sisters of the church, who sang. The funeral occurred at the home of Brother and Sister Charles Osborn. Mrs. Osborn is the mother of Clarence Eddis.

VOORHEIS.—Cornelius P. Voorheis died at the County Home, Pottawattamie County, Iowa, May 11, 1930, at the age of eighty-two years, three months, and nine days. He was baptized November 21, 1920. On account of deafness he never tried to take much part in the services of the church, and lost much of the spiritual help he might otherwise have enjoyed. He was somewhat estranged from those near to him by the ties of nature, and his life contained much sorrow. Interment was in Walnut Hill Cemetery, J. F. Mintun officiating at the service.

PEAK.—Warren E. Peak, jr., only son of Warren E. Peak, sr., and Mary S. Peak, was born February 18, 1904, at Independence, Missouri. He died May 23, 1930, at Kansas City, Missouri. He was married to Miss Connie Peebles, of Independence, Missouri. To this union there was born one son. He made his home in Independence all his life except for a short time. When eight years old he was baptized by his father into the Reorganized Church of Jesus Christ of Latter Day Saints, and remained steadfast to the end. He leaves to mourn his early departure from this life, his wife, one son, father, mother, and two sisters beside many other relatives and friends. Interment was in Mound Grove Cemetery, funeral in charge of F. A. Smith.

MOORE.—Charles Theodore Moore was born March 19, 1905, in Kansas City, Kansas. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, March 23, 1913. Married Florine Harring, July 22, 1925. To them were born three children, Charles T., Carl Gilbert, and Donald Norman. Charles Theodore Moore died Thursday evening, May 8, 1930, about 3.30 p. m., in the explosion at the Armour & Company Plant. Left to mourn his departure are his wife, three children, his father, mother, three brothers: Joseph Moore, of Saint Joseph, Missouri; John A., of Kansas City; Fred, of Kansas City; two sisters, Inez Brooner, Saint Joseph, Missouri; and Mary Rhodes, of Kansas City; besides a host of friends.

BAYS.—Dora Ella Nitcher was born at Oberlin, Kansas, March 5, 1905. Became affiliated with the church in her childhood and remained true to it until death, which occurred in Sapulpa, Oklahoma, May 8, 1930. She was united in marriage to Roy W. Bays November 10, 1923, and to this union three children were born, two boys, and one girl but two weeks old, who survive her. She leaves besides her stricken husband and children, an aged father and mother, eight sisters and two brothers. The sermon was by Elder O. A. McDowell, and interment was in the Sapulpa, Oklahoma, Cemetery.

FAIRCLOUGH.—Robert Pemberton Fairclough was born March 11, 1857, in Lancashire, England. Died at his home in Nauvoo, Illinois, Monday, April 28, 1930. Brother Fairclough had been ill about five months with a complication of ailments. In the year 1880 he married Mary Jane Littlehales, and they set out to make their home in the New World, settling at Worcester, Massachusetts, where to them were born three children, Mabel A. Sanford, Nauvoo, Illinois; Daisy L., who died at the age of fourteen; Herbert E., of Chicago, Illinois. In 1905 he became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and was a firm believer until his death. Brother and Sister Fairclough lived in Independence, Missouri, a number of years, moving to Nauvoo three years ago. He leaves his widow, two children, one sister, four grandchildren, and one great-grandchild. The funeral was held Tuesday, April 29, from the Saints' church in Nauvoo, James C. Page in charge. Interment in the Nauvoo cemetery. Brother Fairclough was sincere, honest, and unassuming. He was held in high esteem by all who knew him.

SUTTON.—Juliette Sutton was born September 8, 1846, at Bridge-water, Pennsylvania. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 20, 1883, at Pittsburgh, Pennsylvania, by Joseph Parsons, being confirmed by Elders Parsons, Holmes, and Bond. She married Thomas Sutton February 28, 1912. Passed away at Independence, Missouri, April 3. The funeral was held from the Latta Funeral Home, Independence, April 5, and interment was in Mound Grove Cemetery.

DAWSON.—James Alma Dawson, son of Mr. and Mrs. Edward Stringfellow, was born December 21, 1904, at New Holland, Ohio, where he spent his early boyhood days. About ten years ago he moved to Illinois with his parents, where they now live. Passed away April 21, 1930, at the home of his parents, 817 West Grove Street, Bloomington, Illinois. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints at the age of

nine, in Ohio, being baptized by A. W. Krieble, September 23, 1917, at Wellston, Ohio. He is survived by his parents, with whom he has made his home; also Mrs. Sadie Stephens, two uncles, Noah, and James Lacey, his grandparents, Mr. and Mrs. James Lacey; two cousins, Pauline Peters, and Naomi Lacey; and many friends. The funeral was held at Beck's Funeral Parlors Wednesday, April 23. Service was conducted by Elder O. C. Johnson, of Decatur, Illinois.

SCOTT.—Delma Kathryn, daughter of Raymond and Gertrude Scott, was born January 12, 1924, at Kansas City, Missouri. She passed away at a hospital in Kansas City May 4, 1930. She is survived by her parents and one sister, Bernis. The funeral was from Newcomer's Funeral Home May 7, in charge of C. E. Wight, assisted by E. W. Lloyd. Interment was in Forest Hill Cemetery.

BOSLEY.—Ammon W. Bosley was born April 12, 1851, at Rushville, Indiana. Died at his home in Baker, Oregon, May 7, 1930. He united with the Reorganized Church of Jesus Christ of Latter Day Saints May 9, 1902, at Prior, Missouri, and was a faithful and loyal Saint, honest and upright in his association with his fellow men. Surviving are two daughters: Mrs. Frank Kennedy and Mrs. George Merrill, of Baker, Oregon; three grandchildren, and a host of friends. The funeral services were conducted by Elder New Madden. Interment was in Mount Hope Cemetery.

MILLER.—Vida Pearl Miller, of Watsonville, California, passed away May 9, 1930. Vida was sixteen years, seven months, and ten days of age, and went to sleep after an illness of three months which started from ptomaine poisoning from eating pressed ham. Vida was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, having been baptized by C. W. Hawkins September 3, 1923, at Ripon, California. She was a faithful little member and scattered sunshine wherever she went. She had great faith, and on two occasions was miraculously restored by administrations, but for reasons which we do not understand, she was finally taken to her heavenly home just as she was budding into womanhood.

DOBSON.—Charles Robert Dobson, son of Mr. and Mrs. Adam Dobson, was born at Luce Town, Montana, November 6, 1909, and was married to Miss Barbary Rawson at Shelby, Montana, in 1928. He was killed in an accident at the Portland Cement Company at Cement City, Missouri, May 26, 1930. Left are his wife, his mother, Mrs. Etta Dobson; four brothers and four sisters: Mrs. Thelma Duncan, Norris Dobson, Edna and Wilma, of the home in Independence, Missouri; Mrs. Nanella Jones, Lagg, Montana; Lee Dobson, Shelby, Montana; Leegrand Dobson, Shelby; Orin Dobson, La Salle, Michigan. His father and eight brothers and sisters preceded him in death. The funeral occurred at the Stone Church, Independence, June 1, J. F. Sheehy delivering the sermon.

EDWARDS.—John James Edwards was born April 14, 1857, in the State of Illinois. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Hersey, Michigan, November 14, 1880. Died on May 20, 1930, in the vicinity of Searchmont, near Sault Sainte Marie, Ontario, while on a fishing trip, falling dead while looking for a lake that he had desired to fish in for the past three years. Left to mourn are six sons and two daughters: G. A., pastor of the Sault Branch; John, Irwin, and James, of the Sault; and Ellen (Mrs. William Thomas), of the Sault; Theodore, of Caseville, Michigan; Edward, of Valrico, Florida; and Allie (Mrs. Hurley) of Valrico, Florida. Funeral service was held May 22, 1930, from the Saints' church, the sermon being preached by H. A. Dayton, assisted by William Bushila. Interment was in Greenwood Cemetery, Sault Sainte Marie, Ontario.

SMITH.—Arthur Smith was born March 24, 1850, near Syracuse, New York. Died May 25, 1930, at his home in Clay Center, Kansas. He settled in Kansas in 1869 and took up a homestead in 1871, twelve miles northeast of Clay Center, where he abode until 1907, when he moved to the town of Clay Center. Married Miss Alma Zelona Kent, November 22, 1880. To them three children were born, one son, and two daughters who died in childhood. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, November 12, 1882, at Clay Center, Kansas; was ordained an elder August 12, 1894, at Blue Rapids, Kansas, and remained faithful unto death. Taught several terms of school; served as county superintendent of schools; was justice of the peace; and received a gold medal for long, faithful service for one company in the insurance business. His life was a long and useful one. It was not spent in vain. He leaves his companion, one son, three grandchildren, one brother, three nephews, five nieces, and a host of friends. Funeral services were in charge of F. A. Smith, of Independence, Missouri. Interment was near the homestead.

ROBINSON.—Mary E. Robinson, of 541 Third Avenue, South, Clinton, Iowa, passed away at her home at 3.40 o'clock Wednesday morning, May 21, 1930, at the age of seventy-one years. Mary E. Howard was born November 10, 1858, in Nashville, Tennessee, and was married November 25, 1873, to Ezra Robinson, who passed away March 2, 1919. There are left to mourn four children: Myron A. and Albert G. Robinson, of Clinton, Iowa; Edith Robinson Voelpel, of Independence, Missouri; and Mabel Robinson Mercer, of Chicago, Illinois; a sister, Lyda Taffre, of Chicago, Illinois; a brother, Garlin Howard, of Bridgeport, Texas; seven grandchildren, and many friends. Sister Robinson was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 5, 1880, and continued a faithful member and regular attendant until the time of her death.

RUDD.—Alvin Zarahemla Rudd was born at Buck Grove, Iowa, March 14, 1858. He married Sarah Hammond at Dow City, Iowa, February 4, 1884, and to them were born four children, one son and three daughters. One of the daughters died in infancy. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints August 9, 1868, at Buck Grove, Iowa. He was ordained to the priesthood in 1896, and always showed great interest in the work of the church, working diligently in the offices he held, and striving to

advance the Master's cause. He passed from this life early in the morning on February 9, 1930, in Los Angeles, California. He leaves his wife, Sarah Rudd, of Los Angeles; his son, Harry L. Rudd, also of Los Angeles; two daughters, Nettie I. Bowers of Sapulpa, Oklahoma, and Alta Crawford of Antwerp, Ohio; twenty grandchildren, two brothers, two sisters, and many other relatives and friends.

McGUIRE.—Sarah Irene McGuire, infant daughter of Mr. and Mrs. George McGuire, was called from this life Tuesday, May 27, 1930. She was born July 20, 1929, and was blessed by Elder Richard Stewart, of Greenbush, Michigan, February 4, 1930. The funeral was held from the Baptist Church at Mikado, Elder M. J. McGuire, of Onaway, officiating.

ADKINS.—Hannah E. Thomas was born March 10, 1861, in Wiltshire, England. When in her early twenties she came to America, where she married Andrew Lamb, and they established their home in Denver, Colorado, where she has been a resident ever since. There were four children born of this union, three of whom survive her. Mr. Lamb passed away May 17, 1893. About five years later she was married to Mr. E. M. Adkins at Denver, Colorado. For nearly fifty years she has been a member of the Reorganized Church of Jesus Christ of Latter Day Saints. She was ever a faithful member and constant in her faith and her devotion to God. While attending the General Conference of the church at Independence, Missouri, in April, 1930, she suddenly became ill and was taken to the Independence Sanitarium. April 27 she was moved to Denver, and placed in the Porter Sanitarium. She departed this life at that place May 12, 1930. She is survived by her three daughters: Mrs. F. J. Pullen, of Los Angeles, California; Mrs. E. W. Fishburn, of Denver; and Mrs. Leslie A. Vosmer, also of Denver.

HAWES.—Cyrus K. Hawes was born February 15, 1889, in Renville County, Minnesota. He drowned in the Missouri River February 22, 1930, the body being recovered May 1, 1930. The funeral was May 4 in Carrollton, Missouri, conducted by William Hamann. He married Mrs. Hazel Carpenter October 16, 1921, who with two children mourn his early departure. He was baptized into the church August 23, 1921.

FORD.—Mary Whitworth was born November 4, 1840, in Lancashire, England. Died May 22, 1930, at Hamilton, Missouri. She married John Ford October 1, 1860, in Winchester, Scott County, Illinois. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Sweet Home, Missouri, July 19, 1885, by Elder William Powell. Her husband died June 20, 1906. In 1912 she moved to Hamilton, Missouri, and united with the Oak Dale Branch, where she often bore a strong testimony of God's goodness to her. She united with the Church of Christ at Hamilton, Missouri, June 30, 1929, by transfer. Elder James E. Yates of the Church of Christ preached her funeral sermon at the Methodist Church at Hamilton, May 25, 1930, and interment was in Highland Cemetery. Left to mourn are her children: J. T. Ford, Mrs. Alice Winslow, and Mrs. Mary Hawley, of Hamilton; Fred Ford and Mrs. Nettie Lane, Lamoni, Iowa; and Mrs. Hatvey Toney, Zurich, Montana; twenty-five grandchildren; and thirty-five great-grandchildren. Four children preceded her in death.

GEBARD.—Mary Jeanette Ferguson was born April 20, 1896, on a farm in Antrim County, Michigan, where her girlhood days were spent. At the age of eight she was baptized into the church at East Jordan, Michigan. In 1917 she moved to Des Moines, Iowa, where she made her home the remainder of her life. October 18, 1927, she married Elmer Gebard. About two weeks ago she developed pleurisy, which later developed into double pneumonia. She was taken to the hospital, and every means known to science was employed to save her life. Under this difficult condition she gave birth to a son on Tuesday morning, but the thread of its life had already broken under the strain. After a day of restless toil the spirit of the mother went out in search of the child of her dreams. Two hours after the sun had set her earth work was finished; the drama of life was closed after a sojourn of 34 years, 1 month, and 7 days. Besides her husband she leaves her aged father, Robert Ferguson, Lansing, Michigan; one sister, Myrtle, of Des Moines; and three brothers: James M., Robert P., and William D., of Holt, Michigan. She was preceded in death by a brother, Alexander A., two infant sisters, and her mother. She will be missed by a host of friends and relatives who had learned to love her for her kindly disposition and her faithful devotion to the church and her friends. Through her prayers and exemplary life she was able to bring her husband into the fold of Christ some two months ago, and besides this service is left the heritage of a pure and devoted life. The funeral was conducted from the Saints' Church, Des Moines, May 29, by Pastor C. B. Hartshorn. The girls of Sister Mary's Sunday school class acted as pallbearers and furnished the music. Interment was in Glendale Cemetery.

McINTOSH.—Cathryn McIntosh, daughter of Mr. and Mrs. Alex McIntosh, of Independence, Missouri, was born in 1923. She died of heart trouble at her home in Independence at 8:30 o'clock June 6. Besides her parents she is survived by one brother, Theodore, also of the home. The funeral was held at three o'clock June 9 at the home, and interment was in Mound Grove Cemetery.

**Marriages**

McPHERSON-RENARD.—Margarite McPherson became the bride of William Renard, of Albia, Iowa, at the parsonage in Des Moines, Sunday, May 18, Elder C. B. Hartshorn officiating. The young couple will live in Albia.

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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**Broadcast Schedule, Program News**

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Until further notice, the following programs will be broadcast from the L. D. S. Studio in Independence, Missouri, or presented with the good will of the church:

*Sunday Schedule*

- 7.30 to 8.00 a. m. Bible Study Hour, U. W. Greene.
- 10.00 to 10.30 a. m. Community Church; speakers as announced.
- 2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.
- 5.00 to 5.30 p. m. L. D. S. Radio Vesper Service; U. W. Greene.
- 10.00 to 11.00 p. m. L. D. S. Studio Service; speakers as announced.

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# THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, June 18, 1930

Number 25

## The Sacrifice Period

June 22 to 29

Latter Day Saints have learned some of the sweets of sacrifice from the experiences of their religious lives. There is scarcely a good Saint but what has more than once read paragraph 5 of section 65, *Doctrine and Covenants*, and from that reading gone into deep meditation. Part of that paragraph reads:

Now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people. . . . Wherefore, if ye believe in me, ye will labor while it is called today.

The most important work any man has to do is to search out the point of contact between him and his God. Far too many waste years looking in high or distant places for that point, while God has given it a position close to every man's right hand.

Not everyone who has become a member of the church of Jesus Christ has a considerable quantity of money to contribute to the forwarding of the work. Various reasons exist for this condition. Some of them entirely justify the individual who does not so possess; some only partially justify; others condemn in part or wholly. The possession of material things is not an index to the worth of a man's life. The Master put the thought in this language: "A man's life consisteth not in the abundance of the things which he possesseth." The other side of the picture he brought before the people in his parable of the talents, wherein he represented the lord of the vineyard as commending the exercise of energy and judgment in the accumulation of wealth, and most severely condemned as wicked and slothful the servant who failed to do more than watch the treasure and the passing of time, and who accumulated nothing.

But whether one has much or little in the way of material property, there is usually some way in which he can help in the regular and special activities of the church. The one who can find no way in which to strengthen and make more potent, or nothing to contribute to the cause, is poor indeed. The failure to participate in the work of the church,

the refusal or neglect to contribute to its treasury is generally the result of a refusal to lay upon the altar a little time, a portion of one's talent, or an amount of his material wealth.

There is reserved for the Saint who desires to help, some of the sweets of sacrifice, and the exceeding and permanent comfort of having found the point of contact with one's God.

If one has material things and they are much appreciated and highly prized, he has a splendid opportunity to approach his God by the sacrifice of enough of it so that he will be impelled to watch the ends which are accomplished by its expenditure. One can not buy his way into heaven with money, but it is possible to purchase with money an interest in the kingdom of God on earth. And stock in this kingdom, if watched and guarded as one guards his earthly treasures, is ready for exchange for stock in the kingdom of God triumphant in the heavens. The treasure sacrificed to the church represents effort generally, value always, and God will see to it that no value is lost to the man who honestly trades with him. But one who sacrifices to give money or property and then forgets to watch, or fails to detect the course and effect of his sacrifice, has not even done as well for himself as the servant to whom his lord intrusted the keeping of one talent—the man who buried it out of the sight of his fellows, but who watched it with sufficient interest to be able to return it intact.

If there are those who can not contribute currency, a money order, or a check, it is likely they may not be denied the privilege of sacrifice, for they may contribute time and effort to the same cause, and they may purchase the same engrossing interest in the kingdom of God. The same rules will apply to sacrifice of this nature as govern in the sacrifice of property.

The Lord has made it plain that sacrifice is required of his children. He has placed before them that for which they are asked to part with their treasured time, their coveted talents, or their accumulated wealth. He has permitted men to see that the thing for which they are asked to give is beautiful and worthy, but he never entirely removes

the veil from the work of art from his divine hand until the child with whom he deals gives all he controls as a sacrifice to enhance its interests and complete its beauty.

Eight days of opportunity lie before the membership of the church—opportunity to make extra effort called for by the Presidency and the Presiding Bishopric of the church, because there is need for your sacrifices. I hope to see such a response as has never characterized a sacrifice period in the history of the church. If this occurs it will mean that the interest of the membership will be deeper and broader than it has been.

This would be very fitting, for this is a new century in the history of the church and we are starting this second century more than one hundred thousand strong. In addition, we have been assured by the officers of the leading quorums of the church that the hastening time is upon us—that it is in process. We must concentrate our efforts if we shall be able to hold the ground we possess. We must multiply our expenditure of time, energy, and means of whatever kind, if we shall succeed in gaining the headway we must if the responsibilities the Lord has located with us shall be discharged.

R. J. L.

### Drive for Independence Community Hospital

Independence business men are actively pushing the drive for funds for the proposed Community Hospital that is to take the place of the now inadequate and out of date Sanitarium Building. The members of the canvassing committee, who are all men with heavy business and professional responsibilities, are to be highly commended for their zeal, their indefatigable energy, and their determination to make the drive a success. They have already accumulated an impressive percentage of the \$125,000 total which the drive is expected to produce from people residing in Independence and from firms doing business there. It begins to appear that they will be successful, if every giver will do his best for this important and much needed project.

The Sanitarium has not afforded sufficient hospital space nor adequate facilities for a number of years. It is imperative that Independence provide a new hospital. More beds, maternity quarters and equipment, and isolation quarters for contagious cases are very badly needed. Moves are being made so that the privileges of citizens of Independence are being restricted in Kansas City hospitals.

The church alone has maintained the Independence Sanitarium to date. Independence territory might build a new hospital by itself, without the

aid of the church, but it would be a difficult task. A modern hospital would put the Sanitarium out of use, which would be unfortunate for the church and our people. It is far better, since the hospital facilities will be used, as in the past, by both members and nonmembers, that the church and the city cooperate in building a new plant, which is the plan for the new community hospital.

The sum of \$125,000 is only half of the total necessary to be raised for the proposed building. The other part is to be obtained by other means than this drive. Everyone should contribute to this very worthy and necessary cause.

L. L.

### Bound for Foreign Shores

Several days since Apostle Paul M. Hanson left Independence. He will be in New York City by June 21, when he will take passage on the Cunard Steamship Company's *Samaria* for Liverpool, England.

Leaving Independence yesterday to join him in the European Mission were President Floyd M. McDowell and Apostle F. Henry Edwards. You may wish to send them a farewell greeting or blessing. If you do, address it to the party you desire to reach, in care of S. S. *Samaria*, Cunard Steamship Company, Limited, New York City, New York.

The church is interested in the work of these men; the church to a man is interested in the welfare of this trio of high church officials. *The Herald* solicits the prayers of the people for their preservation and success.

R. J. L.

### Distribution of May Baptisms

The distribution of the 143 baptisms during the month of May is given in a letter from Carroll L. Olson to President Frederick M. Smith. *The Herald* is giving its readers this interesting information. If your branch or district appears at any disadvantage, let your effort be to overcome the handicap and present another condition for future months. "Men should be anxiously engaged in a good cause," and none is better than presenting the claims of the gospel of Jesus Christ.

#### Brother Olson's Letter

During the month of May a total of 143 baptisms was reported. Of this total 2 were from the Isle of Pines, 39 from the stakes and center places, and 102 from branches and nonresident groups outside the stakes.

The following branches, outside of the stakes, had 3 baptisms or more: Archbald, Pennsylvania, 8; Brockton, Massachusetts, 7; Bisbee, Arizona, 5; Tulare, California, 5; Attleboro, Massachusetts, 4; Los Angeles, California, 4; Fresno, California, 3; Ludington, Michigan, 3; Philadelphia, Pennsylvania, 3.

In addition to the above, twenty-six branches reported 1

baptism each, and fifteen branches reported 2 baptisms each. Four nonresident groups reported 1 baptism each, and one nonresident group reported 2 baptisms.

The stakes and districts reporting baptisms, together with the number for each, are as follows: Holden Stake, 16; Kansas City Stake, 12; City of Independence, 8; Far West Stake, 2; Lamoni Stake, 1; Central Michigan District, 3; Central Oklahoma, 1; Chatham District, 1; Clinton District, 1; Des Moines District, 1; Eastern Colorado, 2; Eastern Oklahoma, 2; Florida, 1; Idaho, 1; Kirtland, 1; London District, 1; Southern New England, 11; Mobile District, 2; Nauvoo District, 4; New York District, 2; New York and Philadelphia, 11; Northeastern Illinois, 1; Northeastern Kansas, 1; Northern California, 12; Northern Michigan, 2; Northern Saskatchewan, 1; Owen Sound, 1; Pittsburgh District, 1; Rock Island District, 2; Saint Louis District, 6; Southeastern Illinois District, 1; Southern California, 10; Southern Indiana, 1; Southern Michigan and Northern Indiana, 1; Southern Nebraska, 1; Southern Ohio, 2; Toronto District, 1; Western Michigan, 4; Western Montana, 2.

### Missouri State Fair for 1930

The dates for the thirtieth annual session of the Missouri State Fair have been selected and advertised as August 16 to 23; eight days. The little Missouri city, Sedalia, less than ninety miles southeast of Independence, is the established home of the exposition.

No better introduction to the State Fair is needed than the page of its catalog written by Henry S. Caulfield, Governor. From this page I quote:

The Missouri State Fair is an idealized cross-section of Missouri. The 236-acre reservation on which the State's \$1,750,000 Fair plant is located becomes a complete representation of the rich agricultural and industrial resources of a great State with an area of 68,735 square miles. Here Missouri is summarized; here is the essence of a vast State condensed into limits of easy walking distance. The four corners of the map are gathered together, for every county—from Pemisicot to Atchison, from McDonald to Clark—sends a representative.

And it is Missouri at her best that State Fair presents. Every man—whether farmer, manufacturer, artist or scientist—brings to the common meeting ground, provided at Sedalia, the finest product of his calling.

To understand and appreciate Missouri, one must necessarily see the State Fair. It is here that the Missourian learns, if he did not know before, why it is that he is proud of his citizenship.

The Missouri State Fair specializes exhibits of many kinds: Agriculture and animal husbandry, mines and forestry and education taking the lead.

A prolonged visit to a State Fair like the one at Sedalia, or some other of the Middle West agricultural States, furnishes a chance to broaden one's education. Such a visit is a necessity to the boy or girl of limited means who desires and needs to know his State. It is a necessity to the active man of middle age who is prosecuting any business of more than purely local patronage and service, and to every agriculturist, horticulturist, or fancier in any line of animal husbandry. And there is no better place for those who have retired from active life to spend a pleasant day or two.

R. J. L.

## OFFICIAL

### Sacrifice Week

Sacrifice week as a spiritual experience will bring its maximum of blessings and spiritual development only when we actually consider this experience as our opportunity and not altogether as the responsibility of others.

The period of special sacrifice, June 22 to 29, is a time for us to sense *our* responsibility. We should pause and meditate upon the needs of the church in relation to its expanding missionary program. Out of this period of meditation and prayer there will evolve an eagerness to help, a willingness to share, and a determination to live up to our covenant to serve God to the best of our ability. If every Saint will participate and choose definite ways in which to sacrifice, it will undoubtedly center our thoughts upon the church and upon the purpose of sacrifice week.

By joining the church we have made it *our* church, but it will continue to be our church only to the extent that we completely identify ourselves with its mission, ideals, and purpose. What parent will not sacrifice for a needy child? Who among us with faith in God believes that he will not minister to our needs? and what Latter Day Saint once having a testimony regarding the Restoration will not only be willing but eager and determined to make a personal sacrifice that the gospel of good news may be spread abroad?

This is our church, and our loyalty to it can not but stimulate us to make a sacrifice offering to be used for the support of missionary work. If we owe tithing, our contribution should be given through that channel. If not, or in addition thereto, every one should make some offering as the measure of his ability and his willingness to help build and extend the kingdom of God.

THE PRESIDING BISHOPRIC,

By A. Carmichael.

### Church Bonds Are Steady

In these days of destructive declines and intensive fluctuations in the market of stocks and bonds, there are some who read these pages whose attention should be called to the fact that church bonds are steady. Their value is not fluctuating. Their possessors are not feverish with excitement. Sleep has not and will not desert the room where lies the man who has purchased with his ready money a few hundred or a few thousand dollars of church bonds. Peace and security are his.

## Church Bonds

**T**HE desirability of church bonds has gained church-wide recognition because 5% plus safety meets two vital requirements of the investor. The consideration which prompts people in the selection of their investments are:

Safety of principal.

A good interest return.

Prompt and unfailing payment of principal and interest.

In these days when stocks and bonds of various kinds are uncertain and questionable, and when the future in many lines of business seems to be doubtful, it is a good time to invest your savings in church bonds, which are backed by the integrity of a hundred thousand people in addition to meeting the above requirements.

From every point of view they are a good investment, safe for you and a help to your church. No one who ever invested a dollar with the church ever lost a penny. Are you willing to invest your money where you have intrusted your hope of eternal salvation?

Church bonds are offered in denominations of \$25, \$50, \$100, \$200, and \$1,000. Any denomination of these bonds may be bought on payments, if desired. Send orders for bonds to the Presiding Bishopric, The Auditorium, Independence, Missouri. Additional information furnished on request.

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Significance of the Patriarchal Blessing

By Walter H. Cryer

Throughout the period of my association with several patriarchs, as a stenographic assistant, I have been caused to see the need of a continuous attempt being made to educate the covenanted children of God to an understanding and a better appreciation of that holy ordinance known as the patriarchal blessing.

While many of us fully recognize that the giving of patriarchal blessings is but one of the many sacred responsibilities contingent upon the evangelical order in the church, we feel that an endeavor to evaluate this particular and peculiar ordinance would not be amiss.

To be specific, the responsibility of bestowing patriarchal blessings is indeed a serious one, as will be partly seen by the following citation from *Doctrine and Covenants* 107: 29:

... that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.

At places of reunions, conferences, or other gatherings of the Saints for spiritual revival, whenever there is a patriarch present he is kept constantly busy in the bestowal of spiritual blessings. Altogether too frequently, however, the casual manner in which the approach is made by the person seeking a blessing is a source of worry to the patriarch, and causes a question to arise in his mind. He wonders just how he shall endeavor to preface his remarks so as to cause the candidate to come to a keener consciousness of the significance of the attempt that is to be made to enter into divine intercourse with almighty God, the Father of light. For indeed the patriarch, above everyone else, knows from experience that the place whereon he stands is veritably holy ground, and that the material aspects of life must be relegated to the background to make way for the Spirit of God if he is to succeed in transmitting the blessing God designs should come to his child. Hence, all requests for patriarchal blessings should be made only after prayerful consideration and a continuous endeavor to adjust our mental faculties to the point where we shall not only recognize but heed the promptings of the Spirit as they shall come to us.

On one occasion a young man who was sincerely desirous of receiving his patriarchal blessing hesitated and demurred for some time, fearing that God

would lay bare the sins of the past in the way of a rebuke, or an open reprimand. This prompts us to emphasize with all the powers of our being that God is not an accusing spirit. Indeed, to the contrary, he is too wise, too loving, to stoop to the level of our human way of meting out justice. If God sees fit to especially admonish or perhaps chasten his children, he does it in such a way as to prick our consciences so as to make us understand his purposes, and unknown to the instrumentality he uses.

At times the spirit of promise is exercised to a great extent in the bestowal of patriarchal blessings. We would, however, remind our readers that when such blessings are promised they are *always* conditional, contingent upon our faith, and our endeavors to make possible the fulfillment of our righteous desires.

In the beginning God gave to man his agency. Today man still retains his free agency. To the end of time the human race will be endowed with the right to choose. Therefore, God's promises to us, whether individually or collectively as a church, can only be conditional. They can never be otherwise.

The supreme beauty that comes to the recipient of a patriarchal blessing is always and forever found in the peaceful spirit of communion that permeates the consciousness and quickens the intelligence. This comes as a reward for diligent preparation upon the part of the persons involved in the sacred ordinance.

God loves his children. He is always reaching out through his ordained channels to redeem the wayward and bring them back to the fold. He is ever ready to counsel, by the promptings of his Spirit, in the things we should do, and the manner in which we should do them. Quite often, however, God looking down through the stream of time is able to see our peculiar needs ahead of our present comprehension, and so he imparts that counsel which, if heeded and prayerfully applied, will keep our feet from slipping. Such is the watchcare of our heavenly Father akin, yet by far superior, to the shepherding of wise and loving earthly parents.

In the sight of God we are all children, prodigal sons and daughters, prone to stray from our Father's household into forbidden paths. Yet in the long run, though perchance our vitality has been exhausted by the doing of the worthless things of life, we find our Father's arms still outstretched, for he is ever willing to help us make the adjustment.

Let us endeavor to come to a full appreciation of our patriarchal blessings, and of all God's sacraments, for only through the gates of understanding can we enter into that abundant life, aspired to by many, achieved by few.

## The Jewish Sabbath, or the Lord's Day

By C. B. Hartshorn

### *Origin of the Sabbath*

When Jesus "came to his own" race, he found them well established in the observance of the weekly day of rest. Its history ran back over thirteen centuries or more.

While the Scriptures tell us that God ended the creation of heaven and earth on the seventh day and therefore he rested, blessed, and sanctified it (Genesis 2: 2, 3), we find no evidence of its being observed by Adam's posterity till the exodus from Egypt, when the covenant was given at Mount Horeb.

This covenant (the ten commandments) contains the first specific injunction to the race to "keep the sabbath day" (the fourth commandment) on record. And "the Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deuteronomy 5: 3.)

It is significant that of all the historians and prophets in Israel, from this time down to the exile in the sixth century B. C., only two mention the sabbath. (See Amos 8: 5, and 2 Kings 4: 23.)

### *The Meaning of the Jewish Sabbath*

It was to be a memorial day. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out with a stretched out arm; therefore the Lord thy God commandeth thee to keep the sabbath day."—*Deuteronomy 5: 15.*

The selection of the seventh day (Saturday) has its basis in the example of the Creator, who ended his work and rested on the seventh day. (Genesis 2: 2, 3; Exodus 20: 11.)

The word *sabbath* probably comes from the Babylonian, meaning to cease, or desist; hence cessation from labor is the most conspicuous feature. Even the servants and beasts of burden were to cease labor on the seventh day. (Deuteronomy 5: 12-14.) A violation of the code, such as gathering sticks on the sabbath (Numbers 15: 32-35), was punishable by death. A group of Jewish soldiers, in the time of the Maccabees, who were attacked on the sabbath, perished by the sword rather than desecrate their holy day. As their enemies took advantage of this frequently, it necessitated a more liberal interpretation, which permitted defensive warfare on the sabbath to save them from extermination.

### *The Covenant Fulfilled*

The Christian era was ushered in by the pronouncement of its leader, "I came not to destroy

the law but to fulfill it." A few years later one of its chief exponents likened the law to a worn-out slave whose duty it was to bring children to the schoolmaster. "For," said this writer to the Hebrews, "the law made nothing perfect, but the bringing in of a better hope did." (Hebrews 7: 19.)

Peter refers to this covenant as "a yoke which neither our fathers nor we were able to bear." (Acts 15: 10.) It was not destroyed by Christ so far as its moral precepts were concerned. These were restated and made a part of the gospel covenant. The law was fulfilled when Jesus gave it a larger and a spiritual significance.

### *Jesus' Attitude on Sabbath Keeping*

Occasionally Jesus or his disciples were challenged on their failure to respect the Jewish customs of observing the sabbath. His ministry of healing was condemned by the Pharisees on the grounds that it was working on the sabbath. Luke tells of the ruler of the synagogue who witnessed the healing of a woman bound of an infirmity eighteen years. "He said to the people, There are six days in which men ought to work; in them come therefore and be healed, and not on the sabbath day." (Luke 13: 10-15.) But the Master pointed out that just as they would loose an ox from the stall for watering on the sabbath day, so had he loosed this woman from Satan after eighteen years of bondage. "For," said he, "it is lawful to do good on the sabbath days." (Matthew 12: 12.)

As his disciples plucked the barley while passing through the fields on the sabbath day, they were again brought into conflict with the Pharisees for doing that which was not lawful. But Jesus defended them, saying, "The sabbath was made for man and not man for the sabbath." (Mark 2: 27.) But the scripture leaves no doubt that Jesus put human interests above the legal technicalities of sabbath keeping when he healed the cripple at the pool of Bethesda and commanded him to "rise, take up thy bed, and walk." (John 2: 2-13.) By thus directing the carrying of a burden on the seventh day, he put himself in conflict with another of the Jewish laws of sabbath observance. Yes, "the Son of Man is Lord also of the sabbath." (Mark 2: 28.)

### *Origin of the Lord's Day*

Jesus, being a Jew and reared under Jewish customs, it is quite natural that he would observe the sabbath as a day of rest and worship. But all days were holy days to Jesus. He was of the group of whom Paul wrote, who "esteemeth every day alike." (Romans 14: 5.) His going frequently to the synagogue on the sabbath does not give it any special authority as a day to be observed by his follow-

ers. It was simply a day which best suited his purpose to worship and teach.

Then came the closing scene: "Father, I have finished the work thou didst give me to do." (John 17: 4.) A new covenant is soon to be sealed in his blood. The old law was soon to be fulfilled. It was finished on the cross on Golgotha. But a better, a more glorious day than ever commemorated the crossing of the Red Sea soon broke upon the world. "For very early in the morning, the first day of the week" (Mark 16: 2; Luke 24: 1), the visitors to the tomb found that he had risen as he promised—on the third day. "Why seek ye the living among the dead?" was the inquiry put by the angels who were by the empty tomb, to these early morning visitors.

Yes; the hope of all ages had triumphed over the grave. Thus Sunday, the first day of the week, became the Lord's day.

#### *The Christian Day of Worship*

It was quite the thing to be expected that the day of Christ's resurrection should be observed with worship. And so we find the saints together on the eighth day after Jesus' deliverance from the tomb, and Christ came into their midst. (John 20: 26.)

On another occasion, on the first day of the week, we learn "the disciples came together to break bread, and Paul preached." (Acts 20: 7.) Again on Sunday the Corinthian saints were to make offerings as they came together. (1 Corinthians 16: 2.) John speaks of "the Lord's day." "I was in the spirit on the 'Lord's day.'" (Revelation 1: 10.)

That this custom was recognized and well established in the early Christian church is also supported by such early writers as Ignatius. (110 A. D.) "If then they who walked in ancient customs came to a new hope, no longer living for the Sabbath, but for the Lord's Day on which also our life sprang up through him—how shall we be able to live without him." Barnabas (120 A. D.), Justin Martyn (150 A. D.), Dionysius (170 A. D.), and others.

The edict of Constantine (321 A. D.) did not change the day of worship, as is popularly supposed. It gave legal protection to a day long recognized as a holiday (holy day) and applied only to city workers, judges, and craftsmen who were required to rest on Sunday.

Among Jewish Christians, both Saturday and Sunday were observed for a long time. But as the world-wide mission of the gospel became more apparent, and the distinction between Jew and Christian became more acute, Sabbath keeping became

discarded. (See H. D. B., *The Sabbath*, p. 139, and H. D. A. C., vol. 2, p. 424.)

#### *Proper Observance of Lord's Day*

When the New Testament writers refer to the "sabbath" they mean the seventh day. It never refers to Sunday. There is no record of any writer calling Sunday "the sabbath" until about 800 A. D. when Charlemagne applied the fourth commandment to the Lord's Day.

The New Testament reiterates all of the ten commandments except the fourth—to keep the sabbath day holy.

In the summary of the law given by Jesus to the rich young ruler (Luke 18: 20), and in that given by Paul (Romans 13: 9), no mention is made of the fourth commandment.

The weekly day of rest and worship for Christians must stand upon Christian principles and not upon an "imperfect" law.

Paul wrote the Colossian saints, "Let no man judge you—in respect to an holy day, or a new moon, or of the sabbath days which are a shadow of things to come." (Colossians 2: 16, 17.)

The Puritan "Sabbath," with its exactitudes based on the observance of the fourth commandment and applied to Sunday, is not consistent. Jesus' principle seems to be that the day was made for the highest good for men. It should be viewed from its social and spiritual effects, not legal aspects. "The letter killeth, but the spirit giveth life."

Experience has shown that production is most efficient with a weekly day of rest. God sanctioned it in the beginning. Man needs time for spiritual culture. There is no more appropriate time than the first day of the week—the day of our Lord's resurrection.

The church has a great part to play both in reducing crime and in reclaiming the delinquent. Hers is the power of the deepest of all influences, the experience of God in the soul. Her greatest opportunity, of course, is with the children and young people, cutting off crime at the source. If every child were in a competent Sunday school and a good church club, a great falling off in crime might be expected to ensue. But the churches should also be at work in every jail and every prison, with experienced persons in charge. The church, if aroused and using its resources to the full, could single-handed arouse public opinion in the several States to the enormity of the present jail and prison situation, and could turn the public mind to redemptive ideas.—*Federal Council Bulletin*.

## The Case of the Book of Mormon

By J. H. N. Jones

Ruskin said: "The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way."

The Centennial Conference of the Reorganized Church of Jesus Christ of Latter Day Saints begins today in their great Auditorium in Independence, Missouri. The church was organized one hundred years ago at Fayette, Seneca County, New York, on the 6th day of April, 1830, with six members. Joseph Smith was directed by revelation as to the exact day to organize. Possibly no other church in existence can trace its origin to direct revelation. I desire to tell "in a plain way," as Ruskin says, my version of that movement.

As I see it, this work of Restoration has three great outstanding phases of divine purpose and human achievement; three towering mountain peaks of human history and divine plan. These stand out distinctly from all other church movements in history excepting only, and then only partially, the founding of the primitive Christian church.

The first point is the discovery of the plates containing the Nephite and Jaredite records called the *Book of Mormon*, their translation and publication, including all the heavenly visitations associated with that wonderful achievement. The second is the restoration of the priesthood, Melchisedec and Aaronic, with the organization of the church upon the apostolic plan, with all its gifts and blessings as of old. The third is the revealment of the place and plan of Zion, including social ideals which if applied would solve the world's greatest problems and usher in a condition of peace unknown since the city of Enoch was taken away from the earth.

I shall particularly deal with the first of these three great events.

From the standpoint of historical precedence and vital importance in this great movement, the revelation of the *Book of Mormon* ranks first. It is the main pillar which supports the whole superstructure of what is termed Mormonism. Prove that false and all else, so far as authority and distinctiveness are concerned, must tumble like a "house of cards" before a gale.

Conversely, if the *Book of Mormon* is actually what its friends claim it to be, then it is obvious that Joseph Smith is one of the greatest, if not the greatest prophet the world has ever seen. If true, it follows that the latter-day Restoration is veritably the "marvelous work and wonder" visualized by the Prophet Isaiah, and as such should be accepted by all Christian men and women in the same

spirit of faith as the *Bible*. If true, then God has spoken, and that which followed, such as the organization of the church and the revelations concerning the founding of Zion or the building up of the kingdom of God, were and are true also.

What does the *Book of Mormon* claim to be? or what did its translator claim and what do its contents reveal? On the first page, or flyleaf, we get a description thus:

"It is a record of the people of Nephi and also of the Lamanites their brethren and also of the people of Jared who came from the tower of Babel." It was discovered in the Hill Cumorah, New York, by Joseph Smith under the direction of an angel who said his name was Moroni, formerly a man who when on earth had deposited the records where found. The means of translation were with the plates, an instrument called the Urim and Thummim.

The record tells us that this continent was peopled by successive migrations from the Old World, who built and inhabited the great ruined cities of Central and South America which are today among the wonders of the archæological world. The first people spoken of are the Nephites, who under the Prophet Lehi left Jerusalem, the Holy City of the Jews, and migrated to this land, America, known to them as a promised land, choice above all others. From the first page of the *Book of Mormon* we learn that these people left the land of their fathers about six hundred years before Christ, during the reign of Zedekiah, bringing with them their sacred records, which included the prophecies of Isaiah and Jeremiah and a history of the Jews from the beginning. Our first reason for believing the book to be true is that it historically dovetails with the *Bible*.

The *Book of Mormon* says that in the reign of Zedekiah Lehi warned Jerusalem of impending destruction by the Babylonians because of their wickedness if they did not repent. But the record says they "mocked the messengers" and misused the prophets until the wrath of God was poured out upon them. Lehi and family, comprising about seven people, left the doomed city, being directed of God, and wandering through the wilderness, finally came to the seashore and built a ship, crossed the Pacific Ocean, and after many days reached the promised land—America—landing on the west coast of South America, about Chile or Peru.

Turning now to our *Bible*, in 2 Chronicles, chapter 36, we find the history of Zedekiah's reign and wickedness, also of the coming of prophets and the treatment meted out to them. The words are so closely identical that they are either deliberately



copied by the *Book of Mormon* writer or the books are companion histories. It says, "But they mocked the messengers of God and despised his words and misused his prophets until the wrath of the Lord arose against his people, and there was no remedy. Therefore, he brought the king of the Chaldeans," etc.

This dovetailing of the two books proves one of three things: Firstly, both books are true and companion histories; secondly, the latter book may be copied; thirdly, the agreement might be accidental.

To be accidental is almost beyond belief. To be copied and palmed off as true would be evidence of considerable Biblical knowledge, associated with a spirit of deceit and fraud quite unusual in such a student. The almost irresistible conclusion is that both are true histories and therefore the *Bible* being a sacred record and the word of God, the *Book of Mormon* is also true and the word of God. This conclusion is made stronger by the fact that Jeremiah the prophet was present on the occasion of the warning and captivity and wrote in his book the happenings. He wrote: "O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea" (39: 32) and also by Isaiah writing of the same event: "The Lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness, her branches are stretched out, they are gone over the sea." Nebuchadnezzar was one of the greatest of the lords of the heathen; he took captive the Jews to Babylon, but some of her "principal plants" or families went over the sea. *The Book of Mormon* is a history of that branch that came to America. *The Book of Mormon* says that the families of Lehi and Ishmael "wandered in the wilderness" for many days before building a ship and going over the sea. After their arrival on this continent, they divided into hostile factions and became known as Nephites and Lamanites, the names being derived from their first leaders. The Nephites were the more godly and civilized; the Lamanites wild and ferocious, of whom the Indian is a descendant.

Upon one of their expeditions a party of Nephites found the records of a people who had preceded them. One of their kings, being a seer, was able to read the record, and it was ascertained that these last mentioned people now extinct had come from the tower of Babel about two thousand years before Christ. This also agrees with the *Bible* and forms the second link in the chain of historical evidences.

In Genesis 11 we have a brief record of the scattering from Babel and the confusion of tongues. The people of Babel said, "Go to, let us build a city

and a tower whose top may reach into heaven . . . lest we be scattered," etc. This was contrary to the design of God, who said, "Let us go down and confound their language, so the Lord scattered them abroad from thence upon the face of all the earth." (Genesis 11: 4-9.)

With this the *Book of Mormon* agrees. The people whose records the Nephites found came from Babel. The people were scattered into all the earth. America is a part of all the earth, therefore some must have come to America. *The Book of Mormon* contains their history and this is the second dovetail with *Bible* history, and it proves both books true or both false. Which side, or position, will you take?

The book of Ether, or record of Jared who came from the tower in ships to this land, bears on the face of it proof of its correctness and truth. On the first page it gives a genealogical table of twenty-nine kings from Jared to Ether, and a careful study of the book reveals the correct placing of these kings into the "warp and woof" of the history. This is strong collateral proof that Joseph Smith had the record before him, that he translated by the power of God, and that the *Book of Mormon* is true. This historical harmony is characteristic of all the books which comprise the *Book of Mormon*. One writer marveled at this and said that persons have a happy knack of coming up in their right connection even after the reader has almost forgotten their existence.

*The Book of Mormon* comes to us with a list of accredited witnesses such as no other sacred record can claim: Eleven men testified to having seen and handled the plates and sacred things. Three of these, Oliver Cowdery, Martin Harris, and David Whitmer, were shown the plates by an angel of God. Eight were shown them by Joseph Smith, which proves, so far as human testimony can be relied upon, that an angel showed Joseph the plates; and secondly, that the plates were real material and were handled by eight witnesses from the hand of Joseph himself.

These witnesses remained true to their testimony until death, though disagreeing with Joseph on other matters, which shows they were not under his control and that they were men of courage and firm decision. Disagreement makes their testimony stronger; in fact, unassailable. Their attitude is supported by a like condition among all believers in the *Book of Mormon*. It is notoriously true that all factions of so-called Mormonism remain true to their testimony of the divinity of that book, though they may fight bitterly upon other matters and separate into warring factions. *The Book of Mormon* is the sheet anchor of all Mormonism. Prove

that false and we are undone. Many efforts have been made to do so, but all have miserably failed, and how wonderful is this in an age of such enlightenment, scholarship, and debate.

The contents of the *Book of Mormon* prove its divinity. It teaches or records the fact that Jesus Christ our Lord appeared on this continent to the Nephites after his ascension into heaven. That up to the time of his appearing they kept the law of Moses in accordance with the teachings of the Jews, that after the coming of Christ the law gave place to Christianity and the Christian church among both Nephites and Lamanites.

Doctrinally it agrees with the *Bible*, which it supports and does not supplant. The divinity of Jesus Christ is strongly affirmed; his atonement by sacrificial death, his oneness with God. There is no support found in the *Book of Mormon* for either polygamy or polytheism. It is monotheistic and monogamic to a fault, if possible. Its stated purpose is "to show unto the remnant of the house of Israel what great things the Lord has done for their fathers; and that they may know the covenants of the Lord that they are not cast off for ever: and also to the convincing of Jew and Gentile that Jesus is the Christ."

## Family Insurance

*Sermon by M. A. McConley, at the Stone Church, January 8, 1930. Mrs. A. Morgan, reporter.*

We will continue the topic of the week, "*Complete the family circle*," using as our specific subject, "*Family insurance*."

Our text will be found in Galatians 6: 7:

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

In Genesis 1: 27 we are informed that man is created in the image of God. In Genesis, 2d chapter, Inspired Translation, we learn that since it was not good for man to be alone, God made an helpmate for him. And regarding the establishment of the home, we read:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

I am glad I represent a people who believe in the divinely imposed relationships of marriage and the home. In the revelations of latter days, given to this church, on this subject the Lord says:

Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one

flesh, and all this that the earth might answer the end of its creation.—*Doctrine and Covenants 49: 3.*

Marriage was designed to be a rather permanent affair. We are instructed regarding this in the section on marriage, *Doctrine and Covenants 111: 4*, as follows:

We believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.

Marriage is a sacrament, divinely instituted for a specific purpose. It is not a "companionate" affair. It is much more than a civil contract, by which a certain man and a certain woman agree to establish and maintain a home, according to the laws of the land. That society is living below this condition does not commit God to the lower plane upon which men choose to live.

The home is the foundation of society. According to the standards of the home, even so will be the standards of the society, which is the result of that home. The home is the foundation of both church and state. When the home is pure, and functioning as God ordained it should, the nation is safe, and the future of the church is guaranteed. When the home fails to function as the divine institution ordained as the means of supplying the world with a race of men who should honor God and obey his laws, naturally society suffers. The women today have a more important and honorable task than most of them realize, for there is much of truth in the old maxim, "The hand that rocks the cradle rules the world."

Today there are many disintegrating factors which are tending to break down the home, and as a result many homes are not functioning as God intended they should. Numerous evil influences are at work in this direction. I will mention only a few.

Foremost among these, perhaps, is the failure to recognize God in the family union. The family tie is not held to be sacred. It is considered but a civil contract, which may be broken at will by either or both parties, or by mutual consent. Thousands of people entering into the contract of marriage seem so to consider it. From a material standpoint, these homes may be furnished better than the homes of the previous generation; but the spiritual elements, without which a home is not real, are sadly lacking. Ofttimes there is not proper respect between husband and wife. And in too many instances there is but little respect for the parents on the part of the children. The natural result is that thousands of homes are broken annually because of the real or imaginary offenses committed by one or both parties.

Go out to Reno, Nevada, and you will find conditions which bespeak something of which society should be ashamed. For modern Reno, with all of

its beautiful buildings and its beautiful Alimony Park, has been erected upon the failures of the American home.

The false standards and wrong ideals thus created are difficult of correction. Regarding this matter a reformed criminal has recently said, "America should pay more attention to the high chair and less attention to the electric chair." And he is right. When we surround the high chair with proper spiritual environment, the problem of prison riots and how to cure them will be solved. The so-called "crime waves" that are sweeping over our country to its disgrace, and to the perplexity of our law enforcement officers, will naturally take care of themselves. And again we remember that God has said, "Whatsoever a man soweth, that shall he also reap."

America is reaping in a mild form today that which has been sown in the past. And since today there seems to be less of religion and right idealism being sown in the homes than there was ten years ago, we may perhaps be pardoned for asking, What will the fruitage be?

Today our homes are beautifully finished, inside and out. They have comfortable overstuffed furniture, beautiful rugs, and works of art. But many times they seemingly are overstuffed with "things" and lack those spiritual qualities without which a home can not succeed.

In my early missionary work in the Pacific Islands, I learned that a beautiful home life is not necessarily dependent on furniture. I have often been a guest in a home where a mat on the floor and two or three other mats rolled up and standing in the corner completed the home furnishings. One mat spread on the floor served as a table at mealtime. At night another sufficed for a bed.

As these people sat on the mat on the floor around their scanty meal, consisting perhaps of some dried fish and sour *poi*, a prayer of sincere thanks to God was offered. And before retiring for the night, they had *pule ohana*, or family prayer. Whether they were members of our own church or of some other, I found as a rule that the name of God was revered. And I have enjoyed the hospitality extended in homes of that character, sometimes, more than in our overstuffed, overfurnished homes of America, where spiritual things had been driven out by this epidemic of materialism that is seemingly so contagious, and with which so many homes have been contaminated. I call it "thingitis." Where an extreme case of "thingitis" prevails, the Spirit of God seems to be absent. But even in simple homes with crude surroundings, where spiritual influences are cultivated and developed, one may find sincere enjoyment and worth-while hospitality.

Do not misunderstand me. We wish for our people to maintain a normal standard of living, and as

conditions make possible, to elevate that standard. But according to my observation, America today is living beyond the standards which the average individual can afford. A period of extravagance has gripped the world. Many people are trying to ape others of greater financial ability, appearing to believe that the success of a home depends on "things."

My friends, that which will guarantee the quality of the output of the American home—its citizens of tomorrow—is not determined by the cost of its home furnishings, or the style of your girl's clothes, or how up to date and well dressed your boy may be in school; nor is it the quality of the food you put in their stomachs, but it is the kind of ideals you plant in their hearts, and the sense of spiritual values which you place in their heads. These will determine what America will be tomorrow. Right examples of industry, and thrift, and economy, with a habit of regular savings developed from childhood, are of more value to your boy and girl than are overstuffed furniture and the latest model car, purchased at the expense of a mortgage on your next year's wages. Spiritual things should be emphasized as being of first importance. For if ever there was a time when these things were needed, that time is now.

There are dangers in a thousand forms which will confront my child and yours in the world today, of which most parents are not conscious. But I have been made to realize that if those who know of God will take him and his Spirit into their homes; will plant seeds of righteousness in the hearts and minds of their children; will cultivate in their homes an atmosphere in which the Spirit of God may abide; then, when the children are away from the protection of that home, God's protection will follow them and his power will overshadow them. That assurance is a comfort to me when absent from my home, and has emphasized the necessity of Latter Day Saint homes being genuinely Christian.

Starting out the centennial year of our church, if there is any one thing which can be improved it is the spiritual quality within the home. We may be unable to make great advancement in material wealth, and some may have severe financial reverses during the year, but we can all improve along spiritual lines in the home.

We are hoping to complete the "spiritual" family circle in many homes. That the power of God may be permitted to work to this end, it will be necessary that those now within the church take advantage of the opportunity to commune with God. They should be ready to respond to the uplifting influence of his Spirit. Their lives should be better, their ideals higher, their habits cleaner, by reason of their membership in the church.

The average man loves his home, and for its defense, if necessary, would be willing to give up his life. Every red-blooded man should be willing to join in a movement for the protection of the home. Though there does seem to be an increase in the physical dangers of the average city, these are not the greatest dangers that face us. Evil influences surround the world today that would destroy the manhood and womanhood of the rising generation. They would blight their young lives, mar their happiness here, and damn them for eternity. My friends, I am advocating a class of home insurance that would protect our homes from these evils.

The company which I represent is backed by the power of the universe. The policy is underwritten by Jesus Christ himself. Its benefits are guaranteed by the eternal God. The terms of the policy are reasonable. Yes, the insurance which Jesus Christ offers to the world through obedience to the gospel is indeed ample. It will meet every need of the human family today. And for our own good and the safety of those who shall succeed us, let us Christians examine anew the policy and see that this year we faithfully live up to our part of the contract and keep it in full force.

Many people think they are too busy to afford the time for family worship. Many are so busy they do not take time to study the *Bible*, or even to pray, except when they get into trouble. Of course when they get into trouble, they remember to pray. And this is one of the ways in which we locate many of those who move into the territory comprising the Pacific Slope Mission. It may be in California, Arizona, Oregon, Washington, or British Columbia. They may have resided there for years without making their presence known, or coming to church. But when they get sick and are afraid they are going to die, they call for the elders of the church. You would be surprised at the number of people in our field who have been located by us on that basis.

Of course these people when sick should call on the elders of the church, and we are glad they have enough faith left to do so. And we are only too glad to do what we can to help them. But if when well and favored by prosperity they had been doing their duty in the church, instead of following after worldly pleasures and the satisfaction of the carnal appetites, how much better they would have felt in approaching God in the hour of need. In such instances it would seem that sickness was a blessing in disguise.

Many times the assistance of the ministry is solicited by anxious parents on behalf of a wayward boy or a wayward girl. Naturally, the church is interested in wayward boys and in wayward girls. If the church can reach down a helping hand and assist in extending to them tolerance and mercy and

love, she stands ready to do so. But often we find that the reason that boy or that girl is wayward is directly due to the lack of proper spiritual training in the home in their younger years, when under the protection and instruction of their parents.

Regarding parental responsibility, the Lord says:

And again, inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day to keep it holy."—*Doctrine and Covenants* 68: 4.

We find many people looking for an excuse. Some always seek to develop an alibi. They say, "That refers to the people in Zion. Of course they should teach their children to pray and to be baptized. But we do not live in Zion, so that does not apply to us." But if in Zion children need to pray and to be baptized and to establish communion with God when eight years old, how much more do they need it where there are fewer church members and perhaps a lower spiritual environment.

Regarding the Sabbath Day, much might be said. The Lord says it is a day for rest and worship. And I find that the person who makes it a day of rest and worship is better fitted thereby to carry out the duties in the family circle and meet his responsibilities in both temporal and spiritual affairs. Never have I found where people lost financially by respecting the Sabbath Day. Yet some people feel that they just must work on Sunday. Sometimes it is fixing the family car. This task has been laid aside for Sunday; so neither he nor the family can go to church. Another brother is doing some repair work, or building an addition to his house. He wants to save a little money and get the work done as soon as possible, so he takes the Lord's Day for the work. Such methods may save a few dollars in carpenter bills, but I am wondering how much he cheats himself out of spiritual growth. I am wondering how much he marks down his moral standard every time he gives way to such an occasion, and how much the standard of the church is thereby lowered in that community.

My friends, if we expect to be saved in the kingdom of God, and to be among those whom God shall acknowledge as his, let us be found cultivating spiritual things on the Sabbath Day. Let us be found in the house of prayer and the house of worship, upholding the hands of those who are trying to carry on the work of God.

We want our homes to succeed. We want our

boys and girls to be respected. There is no mother who, when her children grow up, would not like to see them accomplish something worth while, so they could say with justifiable pride, "That is my boy," or "That is my girl." I have a little daughter. I am hoping that the seeds of righteousness will be so firmly planted in her heart that, as she grows into womanhood, I may always be proud of that which she does. And I am satisfied a like desire is resident in the hearts of all parents for their children.

But girls grow up to be much like their mothers. Mother is usually their ideal. And boys incline to be men like their fathers. Giving them good teaching is not of itself sufficient. That teaching should be backed up by an honest Christian example.

Today there are many homes where only part of the family belongs to the church. My friends, who are not members of the church, we want you to know you are welcome in any house of worship maintained by this organization. We do not wish to force you to become members of the church, but we are appealing to our members to live in such a manner that those outside the church will want to come in and be counted with us.

We believe that obedience to the gospel of Christ will make your home safer and happier. It will help you to be a better father or mother. I believe that where husband and wife are united in Christ they will mean more to one another. A husband may love his wife, and she in turn may truly love her husband, but where there has been a refinement of that love through the power and influence of the Spirit of God, the union is thereby strengthened and made more sacred. For the standard of manhood and womanhood is elevated by this relationship with God. Parents mean more to one another, and children mean more to the parents and to each other than before, for a holy and divine relationship exists in a Christian home which can not be found elsewhere. It is possible to have a great deal more of "heaven" in the home than is enjoyed in the average home. To this end the church is today holding out an inviting hand.

Saints, in spite of all we can do, in some instances the wife may continue to remain outside the fold. Let us treat her with love and tolerance and make her welcome in our house of worship. In God's own due time she may yet come with us. In other cases, the husband at this time may not be awakened to the necessity of religion in his life. We are not seeking to compel any to join the church until they shall feel so inclined in response to the leading of God's Spirit. For a husband to join simply because his wife belongs, or for a wife to join merely because her husband is a member, is a poor reason. For religion is not something which can be passed out on a platter or forced down people's throats. It must

appeal to the intelligence and touch the heart, and until that time comes the family circle can not well be completed from a Christian standpoint. Until that time comes, let us keep on living right, and hoping and praying.

People may argue with you regarding baptism or some phase of doctrine, but there is no argument that can be brought against a righteous Christian life. When people live as Christ wishes them to live, they are on a plane which is above argument. The Word of God advises, "Cast thy bread upon the waters; for thou shalt find it after many days." The example of a righteous life sticks like a cocklebur and is not soon forgotten.

My friends, every day this year there will come opportunities to do good, and especially in the family circle where the relationships are so close. Let us let our lights shine. Charity begins at home, and so does religion. A religion that does not function at home is not worth much on Sunday. Where religion is lacking in the home, we need not expect the members of that family to radiate spiritual power on Sunday when they go to church. When spiritual influences are not cultivated in the home, we need not expect to be in a fit condition for a Pentecostal shower after traveling a few city blocks to come to church on Sunday.

In the last analysis, if God were to weigh the spiritual condition of this church today, it would be no better nor worse than the homes of her people. What people really are and not the attitude they seek to assume on Sunday, is what their religion really is.

The religion of Christ is not bound up in a certain creed, nor does it consist of certain forms and ceremonies. All these are but a means to an end. True religion is evidenced by deeds. What people do on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday determines the value of their religion.

Whether we are real Latter Day Saints is evidenced in the home life, with its trials and perplexities. Sometimes the lord of the manor comes home a little extra tired. Perhaps things in the business have not gone smoothly during the day. The wife also may have had a hard time at home. The baby has been cross from cutting teeth. The household duties have been unusually heavy and irksome. Such times are a real character test. They determine whether your religion is really working.

With apologies to Ella Wheeler Wilcox, we offer the following:

It's easy enough to be happy,  
When everything goes slick and trim,  
But the man worth while is the man who can smile,  
When he has to go home on the rim.

It is indeed the little things in life which show what we really are. "Straws show which way the

# NEWS AND LETTERS

## The Week-day Church School in Kansas City Stake

By George Mesley

The Week-day Church School Movement which originated in Gary, Indiana, in 1913 has made rapid growth until practically every State in the Union is now favoring some form of week-day religious instruction for day-school pupils.

In Kansas City, Kansas, the movement directed by Mrs. Higby has been developed in a thorough and really educational manner. There the various grades are released from school at different periods every Wednesday, and the pupils are enrolled in any denominational school selected by their parents. The seventeen denominations using eighty-five churches, each with a principal and a trained staff of teachers, are endeavoring to take advantage of the wonderful opportunity that such a well-organized effort for week-day religious instruction presents. Last year these schools had an enrollment of 12,545 pupils with an average attendance of 11,765.

Of this number over 300 were enrolled in three schools conducted by our church. Malvern Hill, principal Florine Hands, had an enrollment of 210; Grandview, principal Mrs. May K. White, had an enrollment of 73; and Argentine, principal Mrs. Shireman, had 14 pupils.

The missionary possibilities of this day-school movement are unlimited. Two hundred and fifty out of the three hundred pupils enrolled in our schools are children of nonmembers. Many of their parents do not attend or belong to any church, and a large percentage of the children do not attend Sunday school. With adequate Sunday school facilities and missionary-pastoral care, a large number of these nonmember children and their parents could be interested in the message of the Restoration.

The Kansas City Council of Religious Education promotes training courses for the teachers and has recognized standards of school grading, promotion, and work. Our schools rank well above the average. The Malvern Hill School has for its musical director Mrs. C. E. Wight. Under her direction the music has reached a creditable standing. Forbidden by the Saints to let the "week-day children wear out the *Zion's Praises*," she started in with some old reunion song leaflets, then the following year purchased *Hymnals for American Youth* which have been in constant use ever since. Most of the hymns sung by the group are first memorized. Several programs have been given over the radio. On one occasion Sister Wight was ready to broadcast a program, when the operator suddenly remembered another engagement and promptly left her to both announce and direct the program. She assures me that Reorganized Latter Day Saints were on the air that day.

As a graduation program this year, over eighty boys and girls from the Malvern Hill School sang the memorized

cantata "The Child Jesus" in Kansas City Central Church.

In contrast to past graduations, when only half a dozen parents patronized the occasion, this graduation was attended by over two hundred parents and friends. Many favorable comments and appreciations were voiced. Later the singers were asked to repeat the cantata at a meeting sponsored by the Parent-Teacher Association Council. At this meeting Doctor Walter L. Wilson was the speaker, and the closing prayer was one of thanks for the lovely theme and music of our boys and girls.

The thanks of the parents and entire church are due these groups of loyal and consecrated teachers who week after week give up many cultural opportunities and much valuable time to the preparation of their lesson studies, their teaching, and their traveling to and from the schools. Without their devoted and skilled efforts, such a school could not function. The fine thing about their service is that every teacher is enthusiastic about the teaching and about the missionary possibilities of their work with such a large number of nonmember children. Many of our missionaries travel far and work for years to make a few good contacts. Here in our day-school work hundreds of boys and girls are released to us from public school ready to be taught, and just as many parents' doors are open to the missionary who could work with these children and then visit them in their homes.

In Kansas City, Kansas, the work for the year closed with an immense parade of day-school children, their teachers and pastors. A vast throng of adults witnessed the parade and heard the governor of the State address his thanks for the wonderful possibility that such a work contains.

In all these schools our teachers along with the devoted teachers of other participating denominations are planning to do better and more effective work next year. The support of the church and the thanks of our people are theirs.

## Graceland Chats

### Thirty-fourth Commencement Exercises

Fifty-four certificates and diplomas were presented at the annual commencement program June 6. Over half of these were from the college of Liberal Arts. Seven completed the three-year course in Public School Music.

While Mrs. J. A. Lane and daughter, Thelma, played an organ-piano march the graduates filed to the section before the rostrum of the Brick Church, and the faculty and members of the board of trustees took place on the platform. In the presiding chairs were the president of the college, G. N. Briggs, the President of the church, F. M. Smith, and John F. Sheehy, the chaplain of the service. The A Cappella Chorus, also, was on the platform.

President Smith's address was tense and direct. He pictured the shifting of moral standards with the consequent letting up in several fields. This situation affects the moral tone of the church. In former days the process of selection of membership from outside through proselyting and the external pressures from other religious groups promoted the development of a pride in our moral standards. For instance, few members of the church were to be found in penal institutions. Times have changed. Today we are relying more upon increase through natural youth. This presents the problem of consciously developing a high moral tone among the youth who are born in the church. To this task Graceland students were summoned.

The singing of "Graceland forever" closed the college year.

### "Hiawatha's Wedding Feast" Presented

The commencement concert on Wednesday evening was a fit closing to the year's work of the Music Department. With Mabel Carlile conducting, the oratorio society pre-

wind blows." But if we keep near to God from day to day, we will find our religion is equal to the test.

To what extent the family circles in the church may be completed this year, I do not know. But I can confidently predict that if those who are now members of the church will live their religion, a great many family circles now incomplete will be completed. Let those who are now in the church cooperate with the church and with God to that end.

sented "*Hiawatha's wedding feast*," by Coleridge Taylor. Arthur Oakman sang the tenor solo—one of the most popular tenor arias. Dorothy Prall gave spirited and finished accompaniment on the piano, and Mrs. J. A. Lane supported on the organ in her usual sure manner. The chorus caught the spirit of Indian music and gave some good interpretations. The cantata lasted forty-five minutes.

There was a short intermission, and the Lamoni-Graceland Orchestra came to the platform and played a group of two selections, "*The Romp*" and "*Circumstance march*," by Elgar, which were received most enthusiastically.

For the final number, chorus and orchestra combined in "*The song of the marching men*." This is a vigorous, modern-spirited number that breathes the air of progress, vigor, conquest, and hope of those who lead the world. It was a fitting and dramatic close to the concert.

#### "So This Is London," Is Commencement Play

On Tuesday night the College Players presented "*So this is London*" to a receptive audience. The clever plot, the well-chosen cast, and the excellent staging by Florence Thompson combined to effect a gala performance. The story of the play centers around the old hostility between the English and the Americans. The mingling of these two cultures in the Graceland life gave zeal to the play.

The cast was typical of Graceland's cosmopolitan student life. They were: Voas Meredith, Birmingham, England; Hugh Hand, Council Bluffs, Iowa; Mrs. Marcella Menge Clark, Cincinnati, Ohio; Anne Morgan, Seymour, Iowa; Ferne Roberson, Benton, Illinois; Richard Anderson, Des Moines, Iowa; Dorothy Elliott, Brooklyn, New York; Frank Anthony, San Bernardino, California; Fred Davies, Wigan, England; Wallace Sinclair, Boston, Massachusetts; and Don Pierson, Independence, Missouri.

#### The Graduates' Banquet

One hundred and forty graduates, students, and alumni attended the banquet in the dining room of the Coliseum Thursday evening. Festoons in college colors, and a replica of "the old west door" back of the speakers' table gave a distinctly collegiate air. The spontaneous singing of college airs and ditties gave a happy informality to the evening.

President Briggs acted as toastmaster in his usual clever manner. The program of toasts centered about the old Ad Building and was vividly portrayed from these angles: "*The famous doors*," Frank Parsons, Max, Nebraska; "*The lobby*," Helen Anthony, Lamoni; "*The chapel*," Noble Kelly, Pontiac, Michigan; and "*The tower*," Alice Chappelow, Independence, Missouri.

The toastmaster called the banquet the last family get-together of the year. A rousing "*Go Graceland*" yell and an enthusiastic "*Graceland forever*" closed the evening's program.

#### Class Day Exercises

The students filled the chapel Thursday afternoon for the class day exercises. LeRoy Dick, Traverse City, Michigan, was class president and presided. Anna Lynn Vanskike read the proclamation announcing the coronation of the queen of the Graceland Spirit; the march began, Mendelssohn's "*Spring song*," and eyes turned expectantly toward the center aisle for the approach of the queen and her court. These were chosen from the several classes. Anne Morgan of Seymour, Iowa, was selected queen this year, and Marion Langton, of Ramsey, North Dakota, prince charming.

The class program was then presented before the queen's court. The future destinies of the class were foretold by Dorothy Springer, of Perry, Iowa, and the last will and testament of the class of 1930 was drawn up and read by Dirk Schreur, of Gaylord, Michigan. Corners of the campus, customs, habits, and personal peculiarities were named for individual students who would be returning. Dorothy Elliott accepted the bequests on behalf of the graduating class. It

was announced that the memorial of the class was in the form of a contribution to the flag pole fund and that this would be presented next home-coming.

#### Honors Chapel

The closing chapel always carries an air of excitement. Awards and honors of the year are named. This year the assembly was held in Zimmermann Hall at 9.30 Friday morning.

The orchestra played, the faculty and guest of honor marched to the platform, and F. A. Smith offered prayer. President Briggs gave a brief summary of the work of the year and the purpose of awards to students winning special recognition in various attainment throughout the year.

A. R. Gilbert, head of the department of physical education, presented twenty-seven men who received the official "G" through participation in varsity athletic and by virtue of good sportsmanship. The men huddled and gave a farewell yell for the coach and for the school just before leaving the platform. Mrs. Gilbert awarded the yellow "G" to twenty-one girls on the basis of intra mural athletics and clean sportsmanship.

The gold seal awards of the college were distributed as follows: To three young men went the seals of scholarship—Francis Tousley, Max White, and H. Voas Meredith. In the journalism field, Gertrude Laird and Richard Anderson for *Acacia* work and Raymond Troyer and Paul Utnehmer for *Record* work were honored. Four students were awarded the seal for work in both A Cappella Chorus and orchestra: Helen Anthony, Juanita Nixon, LeRoy Dick, and Verna Schaar. Arthur Oakman received a seal for his outstanding work in music, since he, perhaps more than any other student, has brought honor to Graceland through the field of singing.

Miss Martha Jones, of Chicago, was present to present the Franklyn D. Jones block and gavel to the winning literary society. This year the Niketes scored highest. She also awarded the ten-dollar award given annually by Mrs. Fannie Jones as a memorial to her son to the winner of the oratorical contest. The first award went to Edith Van Alstin.

One special award was most impressive and is worthy of mention because it expresses something unique in Graceland's spirit. President Briggs called Miss Pearl Darrington, of Council Bluffs, Iowa, to the platform and presented to her a gold seal in honor of her outstanding work in the home of E. E. Weddle, of the department of buildings and grounds. Last summer Sister Weddle passed away rather suddenly, leaving a family of small children. This fall Miss Darrington assumed as her industrial assignment work in the Weddle home. She gave more than is mentioned in any contract—she gave the homelike air to a family life when most needed. The large audience was deeply moved by the presentation of this special award.

Forensic honors were named, press club members presented with pins, the new members of Lambda Delta Sigma, honorary scholastic society were introduced, and the newly elected Crescent girls formally presented.

#### The Departures

Friday night and Saturday found students and visitors leaving in all directions and in all kinds of vehicles. To California and to New England went parties of Gracelanders. The bus attracted several. Some went on the railroad, Saturday evening sending away a good delegation. To hear a group of friends singing "*Graceland forever*" as the train pulls out of the station is an experience that will never be forgotten. Only a genuine Graceland can appreciate the pull that comes to the heartstrings when the family circle of a year of college life is broken and the friends go to all directions of the country.

"Her sons and daughters carry to others,  
Her fame throughout the land."

## Coffeyville, Kansas

Washita and Eleventh Streets

A few of the loyal members are very busy in this small branch. Attendance is average at all services, and we hope soon to see it increase. The young people are going to begin to present the programs outlined in the *Herald* and *Department Journal*.

A few from here attended the conference at Joplin, and they report a meeting resulting in much enjoyment.

Two of our young women have recently married and moved to homes in other States. Miss Evelyn Yeubanks was married May 15 to Clyde McKee, of Wimer, Oklahoma, and Miss Thelma Walton became the bride of W. T. Cline, of Kansas City, May 30. Both were active members when at home, and we hope that they may have opportunity to do much good in their new homes.

We are glad to report that the Saints in Coffeyville Branch are enjoying average good health and that all the wage earners are employed. For these blessings we are deeply thankful.

## Denver, Colorado

At the branch business meeting Monday, June 2, the Saints voted to adopt the new plan of religious education recommended by the General Conference, and will put it into practice as soon as possible. R. S. Salyards, jr., was elected supervisor of religious education; C. L. Bruno, supervisor of adult group; Glenn Holmes, supervisor of young people; and Sister Louisa Fishburn, supervisor of the children's group.

We are sorry to lose Elder H. E. Winegar and family, who are moving to La Junta, Colorado. There Brother Winegar will be located as missionary.

This is commencement week for all Denver schools. Three of our girls are graduated: Lois Wildermuth from East High, Mildred Fishburn from South High, and Elizabeth Williams from the University of Denver.

Attendance at sacramental service last Sunday was not so large as usual, a number of the Saints were out of town, but we enjoyed a calm, peaceful hour of prayer and testimony, and all there were much benefited. Brother Glaude A. Smith talked beautifully and impressively on the necessity of love in our hearts one for another, and many testimonies of God's goodness were given.

Brother E. F. Shupe, who was for many years the main stay of the work in Denver, was seriously ill in the winter, and his recovery has been slow, but he is now able to meet with us quite regularly.

Sunday, June 8, Virginia and Clodah Jones, sisters, and Artie Radcliffe were baptized by E. J. Williams. Brother Smith gave an excellent sermon on the subject "*Expanding our capacities.*"

## Decatur, Nebraska

Elder C. A. Kress, of Independence, Missouri, is preaching at the Saints' Church. A very good spirit prevails among members and nonmembers.

June 2 the sectarian ministers held their conference at Decatur, inviting Elder C. A. Kress to participate. A very friendly spirit ruled the meeting. These ministers will hold their next conference at Oakland, Nebraska. They have invited Brother Kress to give the only address. The subject chosen by the people is "*Operation of the Holy Spirit.*"

The reunion committee of Northeastern Nebraska District held a special meeting June 1. The following arrangements and decisions were made: Date of reunion to be July 25 to August 3, 1930, at Decatur, Nebraska. Ground equipment in charge of Ira M. Mann, who was empowered to choose his assistants. Brother Mann chose Brothers Orrin Butts

and Mark Wilson. Brother Ira C. Lewis is to have charge of the reunion. Elder H. A. Merchant is to order all individual tents for use on the camp ground. The program committee is Doctor H. A. Merchant, Elders Ira C. Lewis, C. A. Kress, Blair Jensen, and R. W. Scott, Doctor Merchant chairman. The dining hall is in charge of Decatur Women's Department and the district superintendent of that department. Elder E. M. Oehring was chosen financial agent for reunion and Elder C. A. Kress publicity agent. A cordial invitation is extended to all to attend this reunion. We hope the people of Central Nebraska and Western Iowa Districts will remember the date and come.

MILDRED PATRICK.

## Beloit, Wisconsin

236 Saint Lawrence Avenue

The Saints of Beloit were happy to hear Bishop C. J. Hunt May 25. This was the first time he has spoken in Beloit, and the Sunday school brought together all classes above the junior age in one big class to hear the newly appointed bishop. The class instruction and the sermon at the preaching hour were immensely enjoyed by the Saints. We assure Brother Hunt that he will receive the support of all the members of Beloit.

The Department of Recreation and Expression was fortunate in having Brother Amos Berve, district president, to instruct the stewardship class May 29.

We are glad to welcome Brothers Enos, Frank J., and Archie Loomis and their families to our branch. Surely they will find plenty to do in this part of the Lord's vineyard.

The Saints mourn the death of Sister Addie Garber, who passed away May 5. She met with an automobile accident, which caused her death. She was fifty-one years old and leaves behind three sons and seven daughters. The body was taken to Harshaw, Wisconsin, for the funeral service.

## Butler, Missouri

Butler Branch is located in the beautiful little city of Butler, county seat of Bates County, in the midst of one of the best farming and stock raising communities in the State. We have a faithful group of seventy-four members. The Saints have bought a church and are trying to build up this part of the land of Zion.

The Women's Department is busy helping in the branch undertakings. They have put the *Book of Mormon* and the *Call at Evening* in the Butler Public Library, also they send the young people's magazine, *Vision*, to the library.

I have not the gift of writing as have some, but I love the latter-day gospel, and I know that there are many who want to hear how Butler Saints are striving to spread the truths of the gospel. For these reasons I write.

The General Conference of the church is over, and we are well started on the second century of latter-day history. Now is the time when everyone is needed to be up and doing, and our motto is "Onward and Upward." Let us be ready to help in the Lord's harvest, for it is great. The stewardship plan is most comprehensive. We are studying now how to best help through it, and as we study we are made to realize that if we say we love this gospel, and fail to lend our financial aid, we are slackers; we are not really converted. God is always willing and ready to bless his people when they come up to the standard he has set for them and obey his will.

The Saints of Butler Branch are united. There are no factions in our group. We are located sixty-three miles south of Independence on federal highway 71. Our church home is in Butler, one block southeast of the square on Mechanic Street. We pray that God will help us in our work here and the Saints everywhere.

SISTER W. A. SEARFUS.



## Holden Stake

### Holden

Misses Gladys and Myrtle Carr attended the graduation exercises of the William Chrisman High School in Independence.

Apostle M. A. McConley was here Sunday, May 25. His sermon on "*The living church*" was very worth while for each member of the church, and aroused the question in our minds: "Are we helping to make the church a live one, or are we expecting some one else to bear the burden?" At night a lecture accompanied with slides was given. Surely no one could doubt the need of beautification of the church surroundings on hearing Brother McConley's lecture.

Attendance at Sunday school denotes interest on the part of members and nonmembers.

Brother and Sister W. H. Eliason, of Pittsburg, Kansas, who have been appointed to Holden Stake have moved to Holden. We welcome them.

Apostle Paul M. Hanson was here Sunday night, June 1, and delivered an illustrated lecture on "*The ruins of Mexico and Central America*," which was much enjoyed by the large audience.

Robert Baker has finished a year in Central Business College, Kansas City, Missouri, and is home for the summer vacation.

### Marshall

Stake President W. S. Macrae, of Holden, and Brother and Sister Lester Macrae, of Cameron, were with Marshall Saints Sunday, June 8. Lester and wife visited his sister, Mrs. El Marie McCormick, before leaving for their mission to Hawaii. Brother W. S. Macrae presided at the morning business meeting, giving counsel and encouragement. Heads of departments were chosen as follows: Ralph M. Ridge, assistant pastor; treasurer, Will S. Ridge; branch secretary, Harold G. Thayer; librarian, Robert E. Sparks; superintendent of Department of Music, El Marie McCormick; pianist, Frankie Thayer; superintendent of Women's Department, Sister T. L. McCormick; publicity agent, Sister George A. Thayer; Sunday school superintendent, Marion Johnson; Sunday school secretary, Jay McCormick; Recreation and Expression, Bertha Bowler; chorister for the Sunday school, Dixie Spohrer; Sunday school pianist, Dorothy Ridge.

At night Brother W. S. Macrae gave a splendid sermon, using as text the words of the Lord to Moses at the Red Sea, "Speak unto the children of Israel that they go forever."

A quartet composed of Brother and Sister Lester Macrae, El Marie McCormick, and W. S. Macrae, sang, "*The sinner and the song*," Brother Lester singing the solo part. We wondered when we would again hear his voice in song. After the sermon he gave a beautiful testimony of his call to his mission. God be with them till we meet again.

Business meetings for the election of officers in the various branches of the stake were held in the month of May, with the exception of the mission at Sugar Creek, near Independence. Brother Ira G. Clutter is looking after the interests of this mission in addition to his secular work in the Kansas City post office. The stake pastors are as follows:

Atherton, Elder A. E. Allen, Independence, Missouri; Buckner, Garfield Coleman, Buckner, Missouri; Bates City, Frank Cottrell, Bates City, Missouri; Blue Springs, Harold Hattey, Independence, Missouri; Grandview, Gomer R. Wells, Grandview, Missouri; Holden, stake presidency, Holden; Jefferson City, A. H. Wintermeyer, 1200 East Atchison Street, Jefferson City; Knobnoster, John T. Nutt, Knobnoster; Lees Summit, Gomer R. Wells, Lees Summit; Lexington, Luther W. Payne, Lexington; Marshall, T. L. McCormick, 468 West Gordon Street, Marshall; Post Oak, James Duffey, Post Oak; Sedalia, R. F. Moorman, R. 1, Sedalia; Sugar Creek, Ira G. Clutter, Independence; Warrensburg, George W. Hancock, East Gay Street, Warrensburg.

## Lamoni Stake

### Lamoni

The closing of college makes a large impression upon Lamoni. For a week this year commencement events engaged the interest of the Lamoni folk—the baccalaureate service with sermon by President F. M. McDowell, the commencement concert by the orchestra and oratorio chorus, the dedication of Walker Hall, and the commencement exercises with address by President F. M. Smith. Then on Sunday following the close of school the departure of the college students made a considerable difference in church activities.

But the Brick Church goes on. This year a beautiful Sunday followed the close of school, and a large congregation attended the services. So with the exception of the size of the choir, the departure of the college students seemed to make little difference. The leaders of the several fields of church activity planned their work so that renewal of interest took the place of the slump that many expected.

### A Boys' Service

The boys' work is being conducted by the church school. A committee of five, of which Harry Lorange is chairman, is appointed to supervise. It is aimed to form a program that employs the scout and cub movements, coordinating with the Sunday morning instruction and following the grade division of the church school. It is hoped to effect a continuous program for the boys of the third and fourth grades who will be junior cubs to the high school, using the scout movement for the upper grades.

The Sunday evening service centered about the boys' work. While a march was played, two scouts in uniform placed the colors on the platform and boys took their places. The congregation sang "*America*," and the boys saluted the flag. Freddie Weddle, a scout of thirteen years, led the singing. Fred Condit spoke on "*The boy and the home*," Don Pierson, scoutmaster, on "*The boy and the leader*," and Roy Cheville on "*The boy and the church*." The boys repeated the scout laws and the pledge.

The purpose was to develop an intelligent interest in local plans for the boys and to enlist support. The work of organization is just getting started. Two patrols of scouts took a two-day hike last week.

### The Second Miler Camp

The organized group of young people has been camping out at Radnich's Bend near Davis City. Monday morning a truck load of tents, cots, and equipment left Lamoni. That evening found all equipment in place and twenty-five young people enjoying an out-in-the-open supper. A few have been remaining at camp during the day, but most of them return to Lamoni for work.

Evening times were spent in games and camp-fire circles. The woods and slopes provided an excellent arena for "Run, sheep, run." On Tuesday evening Elder H. W. Savage and Horahitu, of Tahiti, were guests and talked to a camp-fire circle of forty. On Wednesday evening a prayer service was held.

Mr. and Mrs. Fred Condit and Mr. and Mrs. Roy Cheville were chaperons.

### Horahitu Visits Lamoni

Last Wednesday visitors from Tahiti were in Lamoni. In place of the usual prayer services, all groups combined in a service in the lower auditorium. H. W. Savage and Horahitu, who have been seeing the historic places of the church and outstanding scenes of America, stopped in Lamoni. They inspected the Saints' Home, Dairy Farm, and the college, and visited the Lamoni young people in their camp at Davis City.

The Wednesday evening service was an inspiration to Lamoni folk. The far-away South Seas were brought near, and

the Saints of the Islands seemed real brothers and sisters. Elder Savage interpreted in his frank, easy manner as Horahitu spoke of his home and the gospel. In closing, he sang the last verse of "Consecration" in his native tongue. After the service was over the Saints crowded round to meet him.

## Independence

### Quarterly Conference in Zion

Sunday was conference Sunday in Independence, and it was also Children's Day set aside by the Centennial Conference of the church. All local congregations honored their children at morning services.

At the Stone Church the beginner, primary, junior, and intermediate departments of the Sunday school combined at the eleven o'clock hour to present a program which was justly appreciated by the congregation. Older people found it necessary to give favorite pews to the more than four hundred children who were seated in reserved sections. Near the opening of the service the beautiful ordinance of blessing little children was witnessed as a part of the exercises when Ruth Ellen Edwards, the infant daughter of Apostle and Sister F. Henry Edwards, was blessed by Elders George Mesley and W. Wallace Smith.

The program of recitations, solos, chorus numbers, a pantomime, a story, was given in the midst of a bower of roses, daisies, and foliage. The attractive decorations were arranged under the direction of Sister J. F. Frazier, superintendent of the adult division of the school. Superintendent S. A. Thiel offered the invocation and announced the program, and Pastor Sheehy dismissed the congregation.

Before nine o'clock Sunday morning three children were baptized in the Stone Church font, Arthur Douglas Flanders and Betty Jane Dunfee, by Elder S. A. Thiel; and Robert Trumble, of Liberty Street congregation, by his grandfather, Patriarch Frederick A. Smith.

"The general church program" was the theme of the 2.30 union service at the Auditorium Sunday afternoon, President F. M. McDowell in charge. Preluding the talks of the hour a group of members of the Auditorium Band contributed several selections which were happily received by the gathering congregation of workers. Speakers were Apostle F. Henry Edwards, who discussed "The missionary task of the church"; Bishop Mark H. Siegfried, "The financial task of the church," treating the topic from a general church viewpoint; Elder T. A. Beck, counselor to the bishop in Zion, "The financial task of the church," from a local viewpoint; and President F. M. McDowell, who spoke on "The religious education task of the church."

The first of the summer season Sunday evening union meetings of the Saints' congregations occurred June 15 at the Auditorium, a large crowd gathering to hear President Frederick M. Smith preach a sermon observing "Hospital Sunday" for Independence. The Ministerial Alliance of Independence, indorsing the community movement for a new Independence Sanitarium, had set apart June 15 as "Hospital Sunday."

A fine musical program preceded the evening's address. The Auditorium Orchestra, conducted by Orlando Nace, gave selections of pleasing harmony; a rendition of "The old rugged cross" by members of the Wahdemna Choral Club who stood in the shadows of the organ loft while a colored spotlight illuminated the cross was most effective; and the Messiah Choir of Independence sang two beautiful anthems, "The King of Love my shepherd is," by Shelley, and "Send out thy light," by Gounod. Paul N. Craig directed, and Robert Miller played the piano.

Elder John F. Sheehy was in charge of the service, and Apostle F. Henry Edwards assisted. Pastors of the congregations of the church in Independence were seated on the platform. President F. M. McDowell introduced the speaker.

As a basis of his plea for support of the new hospital movement, President Smith chose to read portions of *Doctrine and Covenants* 86. Emphasis was placed on the teaching that the Creator rejoices in perfection of physical beauty and strength, and has ordered the universe so that all men, if they obey the laws of God, may be healthful and happy. Zion, we are taught, is to be a place out of which beauty and perfection shall shine; and it is, therefore, our duty to become and keep full of health in both a physical and a spiritual sense. In attaining this condition we need a place where the laws of health will be taught to all by those having a knowledge of and a skill in practicing these laws, a place where people may find spiritual relief and calm which come from contact with God.

The outstanding consideration of the conference business meeting Monday evening was the approving of names recommended by the pastors and supervisors and approved by the First Presidency for ordination to offices in the Melchisedec and Aaronic priesthood. President F. M. Smith, who was in charge of the service, read the following names and presented them separately to the conference: To the office of elder: A. G. Hougas, J. Stanley Kelley, Evan A. Fry, Charles S. Warren, Vernon A. Reese, and Doctors John R. Green, Charles Keown, Charles F. Grabske; priest, D. Howard Cook, Gerald G. Phillips, W. Earl Page, Paul Elliott, Robert Hampton, and Almer Sheehy; deacon, Jay S. Weeks, Donald DeTray, Lawrence Martin, Charles Stover, and George Fender.

At the conclusion of the service the Saints were invited to the front to bid farewell to President F. M. McDowell and Apostle F. Henry Edwards, who leave this week on their foreign mission. Through these men the Saints of Independence send greetings to European Saints.

### Among the People in Zion

This week three officials of the general church will sail for Europe in the interest of the missionary work, President Floyd M. McDowell, Apostle F. Henry Edwards, and Apostle Paul M. Hanson. More than a week ago Apostle Hanson left for the East. He will join Brothers McDowell and Edwards at New York June 20, and the following day the trio will sail on the Cunard steamship, *Samaria*. The members of the party will visit every mission where the church is represented and will give attention to making a survey in anticipation of increased missionary activities abroad in the near future. This is President McDowell's first trip abroad, and also it is the first visit of Apostle Edwards to his native country and his people, who live in Birmingham, England. On the other hand, this mission makes Apostle Hanson's seventh trip abroad, he having given eleven years of ministerial work in foreign missions. This service includes three trips to Australia, three to Europe, two visits to Jerusalem and the Holy Land, and one trip around the globe.

The list of graduates of Kansas University from Independence, as given in "Independence News" last week, was incomplete. The day after the *Herald* went to press brought to the editors names of other graduates: Ronald Gibson Smith, son of President and Sister Elbert A. Smith, received his Ph. D. in Mathematics; Craig Siegfried, son of Bishop and Sister M. H. Siegfried, received his B. S. in Business Administration; and Harold Morgan, son of Sister Vida Morgan, received his B. S. in Medicine.

A party of four institute workers is leaving Independence tonight and tomorrow *en route* to Toronto, Ontario, to attend the International Convention of Religious Education from June 23 to 29. Besides attending the convention in Toronto, the members of the group plan to conduct institute work in local branches of the church as follows: Elders John Blackmore and L. E. Flowers at Detroit and Owen Sound, and Elders C. B. Woodstock and Leonard Lea at Toronto and London. Brothers Blackmore and Flowers

will be accompanied by Almer Sheehy, son of Pastor J. F. Sheehy, whom the young people of the Stone Church have chosen to represent them at the convention.

Attendance at the junior service at the Campus Sunday morning was about one hundred and thirty-five. Brother Moore played the chimes for the children to be quiet. Tithing was taken up. The opening song was "O gentle Savior." After the classes were dismissed, the children were taken in cars to the Stone Church eleven o'clock service.

#### Second Church

As in each of the churches in Independence, June 15 was Children's Day at Second Church. Instead of the regular Sunday school, the time was devoted to a program composed of various numbers by the children. Orison Murdock, twelve-year-old son of Mr. and Mrs. Ellis Murdock, led the invocation.

Following a scripture reading, Brother Floyd Mortimore spoke briefly to the children who were to be baptized and to their parents. There has been a special class at Sunday school for several weeks for the children who desired to be baptized on Children's Day. This was to instruct them in detail and to prepare them in addition to their parents' teachings.

To organ music played by Lena Mortimore, the congregation passed to the basement of the church for the baptismal service. The font was carefully decorated with asparagus and roses.

The six boys and girls who had signified their desire to become members of Christ's church were then baptized, Brother A. K. Dillee, pastor, and Brother D. A. Whiting officiating.

There is probably no more beautiful ordinance in the church than the baptism of young children. It is truly a wonderful power which lights up a child's face at the waters of baptism, and nothing but God's Spirit could make a child smile with holy happiness as he rises from immersion.

These new members of our faith are: Vergie Davis, Robert Bishop, Carolyn Binger, Jethro Sandage, Lloyd Thomas, and Hazel Bishop.

The congregation then returned to the upper auditorium for the confirmation. Mrs. Hazel Davis, who had been baptized earlier in the morning with several from Enoch Hill, was also confirmed. This ordinance was taken care of by Brothers J. L. Conyers, Mark Gross, W. N. Inman, O. W. Sarratt, J. T. Curtis, A. K. Dillee, F. N. Mortimore, and T. A. Beck.

On Wednesday, June 11, Group 16 met with Brother and Sister John Miller on East Morgan. Forty-nine were present to enjoy an excellent prayer meeting. Groups 17 and 18 met for worship on Wednesday evening.

#### Walnut Park

On Sunday, June 8, services at Walnut Park centered around the theme "Pentecost." At the early morning prayer meeting a portion of the second chapter of Acts was read, giving a setting for the service and the following activities of the day. The opening talk followed the theme suggested in the scripture reading. The prayers and testimonies were fervent and manifested the desire of the Saints for another day of Pentecost. Toward the close of the hour two prophecies were given, exhorting the Saints to draw near unto God, and promising blessings to follow their faithful obedience.

The speaker of the morning service was Bishop G. W. Eastwood, who dealt with the temporal aspects of the law as related to Pentecost.

Elder J. M. Baker preached in the evening, developing the spiritual phases of Pentecost. Both discourses were much appreciated by the branch.

#### Enoch Hill

The Children's Day exercises, presented by the beginner, primary, and junior departments of Enoch Hill, had a beautiful setting of flowers and vines. The platform was decorated to represent the Garden of Love to which the children were admitted by performing loving acts. Sister Charles Warren, superintendent, and her assistants did splendid work in directing the little ones. In this surrounding of love and calm Brother and Sister L. M. Sarratt and Brother and Sister Leonard Crowl brought their babes for the blessing of the elders.

Three candidates from Enoch Hill were taken into the waters of baptism in the Second Church font Sunday morning by Brother Charles S. Warren. They are Sister Drilsa Street and her daughter, Ellen Street, and Carroll Sarratt.

Enoch Hill is happy to have other members added to its corps of priesthood. Monday night at the quarterly conference business meeting the name of Brother Lawrence Martin, one of our staunch young men, was recommended and approved for the office of deacon. Brother Charles S. Warren, of the local priesthood, was recommended and approved to hold the office of elder.

#### Spring Branch

A beautiful Children's Day service was witnessed by those present at the morning services Sunday at Spring Branch Church. Three babies were blessed, and twenty candidates were buried beneath the waters of baptism. There was no Sunday school service, and at ten o'clock the meeting opened with the singing of "Jesus, my Shepherd," followed by prayer by Brother Tankard. After this a cantata, "The Child Jesus," was sung by the junior choir. The introductory scripture reading preceding the cantata was read by Brother J. C. Mabbott. At the close of the cantata a quartet from the junior choir sang, "Bring the little children." Then came the blessing of the infant daughters of Brother and Sister Hampton, Brother and Sister Curtis, and Brother and Sister Bilquest. Those officiating in this ordinance were Brothers Snively, Bozarth, Terry, Cleveland, Mabbott, and Tankard.

The attractive, new baptismal font was dedicated by prayer by Pastor J. E. Cleveland; then the candidates were inducted into the kingdom. Those officiating in this ordinance were J. E. Cleveland, J. E. Smith, and Brother Adkins. Members baptized from Spring Branch are: Franklin E. Jennings, Viora Mary Jacobsen, Evelyn Arlene Roberts, J. Richard Smith, Dorothy Sue Frisby, Gordon Lee Resch, Gerald Elmer Resch, Joyce Pauline Bilquest, Martha Lou Edwards, Charles Anderson, Bernard Davis, and Bobby Gibley; Bennington Heights: Bettie Mae Schwartz, Clyde Cunnings, and Mildred Cunnings; East Independence: Myrtle Anna Stowell, June Alfora Wagner, and William Crabb.

The organ was played softly during the baptism. Because insufficient time was left, the confirmation service was postponed until next Sunday at the eleven o'clock hour.

Spring Branch is proud of its new baptismal font, which is just completed. It is in the center of the platform and above the floor so that it can be seen from all parts of the church. It is inclosed by beautiful purple and gold velvet curtains, and adds much to the appearance of our church. The members wish to thank all who have given their time and talent to build this font. Especially are we grateful to Pastor J. E. Cleveland for his untiring efforts and the time spent in seeing that it was made ready for the Children's Day service.

Every seat was taken Sunday morning, a number of chairs were brought in, and still a large number had to stand. If the branch continues to grow, our basement room will soon be too small, and we shall have to build the superstructure.

A luncheon for the priesthood and their wives was had last Thursday evening at 7.30. More than fifty were pres-

ent. As guests of honor we had present Apostle F. Henry Edwards and Elder G. G. Lewis. Both Brother Edwards and Brother Lewis gave talks on missionary efforts for the summer. A general good time was had, and we hope to have more of such social gatherings in the future.

A new folding organ has been purchased for the primary department and to be used at times upstairs. This has long been needed by the primaries.

#### Englewood

Sunday was Children's Day at Englewood. After the regular class and study period, we had a splendid program by the children. Dorothy Dean and Lois Jean Welch, Betty Lee Whitehead, and Tommy McNamara took part from the cradle roll department. The primary and junior departments sang two songs, and Harold Welch, Wilma Clow, and Helen Reich gave readings.

Effa Lora Jurdan was baptized. The baptismal font was beautifully decorated with flowers. Following this service the two-month-old daughter of Brother and Sister G. B. Closson was blessed.

The address at eleven o'clock was by Elder T. A. Hougas, of Council Bluffs, Iowa. His subject was "*The Sunday school one hundred and fifty years ago and today.*"

We expect to have Elder George Lewis, the director of Religious Education in Independence, with us next Sunday. All are invited to meet with us, especially the Saints living in this community.

#### East Independence

Sacramental service June 1 was quiet and peaceful, a gentle and hallowed spirit being felt by those who met to worship. We are happy for such experiences. Brother W. L. Morey, who occupied the pulpit in the evening, preached on the topic, "*Why we come to church,*" and showed that we come in order that we may know more about God and be more fully prepared to help him in his work.

Elder Amos Allen, the morning speaker of June 8, mentioned the pentecostal services that the day would see conducted among all Christian people, and used the occasion to present many things concerning Pentecost which we must apply to our everyday lives if we would help build Zion.

In the evening the young people presented a short play, "*The most precious gift,*" in which the gospel truths were brought out as plainly as they would have been in a sermon. Vocal and instrumental music filled in between scenes, and the congregation felt highly repaid for attending.

June 15 the Sunday school hour was occupied by the Children's Day program, the little tots performing their small parts in a sweet and artless fashion. The decorations were designed by Sister Iva Edgerton, who also planned the service.

After the program, according to previous arrangements, all drove to Spring Branch Church and joined with them in a baptismal service. Three East Independence children were baptized, Myrtle Stowell, June Wagner, and William Crabb.

### A Veteran Speaks of Visit to Centennial

Elder James Baillie, an aged and experienced elder, of Scranton, Kansas, upon his return home after he and his wife had visited the Centennial Conference, writes a personal letter to one of the editors, from which is quoted the following:

"We can not help but see and rejoice with you because of the progress that is being made by the church. . . . Many of our brothers have found that in order to have God work with us we must work with God. . . .

"I love *Zion's Ensign*. It is worth more than its weight in gold because of the words of life it contains. . . . I have been one of its readers since its first publication. It is

food for our thought, and I can not do without it. If we want to progress with the church, we must know what the church is doing, and for this reason must read our church publications, or at least all we can get of them. I have tried to read what I could get since I came into the church."

### Terlton, Oklahoma

Saints of this branch recently enjoyed a week's meetings conducted by Elder William Bath, and we hope seed was sown that will later bear fruit. The Saints welcomed Brother Bath back to our district, and hope he will be in our midst again soon.

The branch is slowly progressing. The Sunday school is well attended. Good prayer meetings are had every Wednesday night. Preaching from two to four times a month is by the local priesthood.

At the last sacramental service a good spirit prevailed, and all seemed filled with a desire to press forward in the Lord's work.

The women are doing good work together each Wednesday afternoon under the president of the department, Sister Sadie Pearson. They are planning an ice cream social in the near future.

The branch is preparing a Children's Day program for June 15.

### Commences Sixth Mission to Scandinavia

By P. T. Anderson

Brooklyn, New York, June 13.—Before leaving the homeland I wish to write a few words to the church. I left my home in Council Bluffs, Iowa, June 7 in the evening, and the next morning I arrived in Chicago, where I was met by friends from Denmark with whom I became acquainted on former missions to Denmark. I spent Sunday and Monday visiting among them and had a happy time there. I met Brother Fred Davies there Monday, and together we left that evening for New York. Brother Davies, an English student at Graceland College, is returning home to work in the British Mission.

I had thought of stopping at Cleveland and going to Kirtland to visit the Temple, but when we arrived in Cleveland it was raining very hard, and the prospects were that the downpour would continue all that day. We, therefore, concluded to continue on to Buffalo. There we stopped to visit Niagara Falls, which proved most interesting to me, as I have never before been there. The sunshine was bright.

We left Buffalo at 9.55 in the evening, and next morning at 7.30 arrived in New York, where we were met by Elder T. J. Elliott, of Brooklyn. Brother Elliott took us sight-seeing and showed us some interesting places in and around the city. We left New York in time to attend the prayer meeting in Brooklyn, and there with a group of Saints had a very good hour of worship and prayer. Brother Davies and I were called upon to make a few remarks. We did the best we knew how, and felt that the Lord was with us in the meeting.

Last evening we were invited to supper with Brother R. Squire and family, and a happy time was spent together.

Tomorrow at eleven o'clock in the morning we leave New York, and I begin my sixth mission to Scandinavia. Through the *Herald* I wish to express my thanks to the Saints in America wherever I have been for their kindness. Especially do I thank the Saints in Northeastern Nebraska District, in Bedison, Missouri, and in my home branches, Council Bluffs and Hazel Dell, Iowa. My prayer for you shall ever be that you shall be richly blessed by the Lord. May we all continue faithful to our trust, and may God be with us until we meet again. I send best wishes to the church in general.

## Monetville, Ontario

June 2.—Another branch has been organized in Owen Sound District. We wish to say that we are glad, though our number is limited, that God has elected to put us on the Latter Day Saint map.

Apostle Roy S. Budd and District Missionary H. A. Dayton arrived here the night of May 23. Apostle Budd was the speaker Sunday afternoon. It was decided to hold a short series of meetings starting Sunday evening and continuing until Wednesday evening. These services were well attended by the Saints, and a few nonmembers were out. Brother Budd was blessed with the Spirit and deeply impressed his message upon the minds of young and old. The children loved him.

Elder Dayton spoke for a short period of time Wednesday evening. During his all too short discourse he imparted a beautiful thought which I would like to pass on: There is no sacrifice save in the imagination; rather is it an opportunity to serve.

After this the business of organizing a branch in Monetville was taken up. We had heretofore been organized into a group. During the meeting which followed, two of the brothers were ordained to the priesthood, Arthur Mercer to the office of deacon, Kenneth S. Crabbe to the office of priest in the Aaronic order. Elder J. L. Fryer, who resides here, is branch president; Brother Kenneth Fryer, recorder; Brother Kenneth S. Crabbe, organist and chorister; Brother Arthur Mercer, treasurer. Though situated four miles from the post office, it was decided to call this branch the Monetville Branch.

We feel that God has blessed us by the calling of our brothers to his work and also by the short sojourn with us of one so high in the church as Apostle Budd. As a result our faith is renewed and strengthened, and we will work harder to make our branch a success and to increase our membership. We are looking forward to having Elder Dayton with us again this summer.

ELENA MERCER.

## Hammond, Indiana

1153 Monroe Street

June 8.—On Mother's Day we paid respect to our mothers—those with us and those who have passed on—with a playlet typifying the effect of mother's teaching on our lives. Every mother in the branch was presented a pink carnation as a token of honor.

District President William Osler and his wife were with us the last week in May. Brother Osler showed us again the only type of person that would dwell in or help build up Zion. He encouraged the Saints materially, especially the priesthood. He explained the new method of teaching religious education to the priesthood so that it was easily understood. Many had gained a knowledge of the plan at General Conference, and could see how it was another milestone in our progress. Brother Osler could not stay with us long, so after seeing his wife off for her home in Canada, he returned to other duties in the district.

At a recent business meeting the new program of religious education was thoroughly explained to the Saints, and by vote they agreed to try it out as rapidly as is practicable. We hope it will work to the good of all and make our church life an eternal round of activities for every member of the branch—a seven-day week project in building Zion.

Memorial Day all gathered at Morris Park, in Hammond, for a social time. The weather was cool, but a warm friendliness prevailed among the Saints. Children availed themselves of the swings, teeter-totters, and slides, and the older folk put the ball diamond to its intended use. At lunch time all brought their baskets and spread an array

of food on the grass. We felt that the day was well spent and that the exercise and sociability were necessary for a balanced development.

Last Sunday night two plays "Conversations," by Brother Elbert A. Smith, concerning "The organization of the church," and "The church at Kirtland," were presented. These plays have been well received, and they give one a keener appreciation of church history. Work is started on the next play in this historical series.

Brother H. G. Cresse, branch solicitor, has worked diligently to teach the children the importance of the junior stewardship work. Junior stewardship books have been given to those promising to keep their accounts faithfully for the year. Financial statements have been made and tithing paid. The children have shown a good interest in this new movement.

Brother and Sister D. H. Smith were the only ones from our branch who were able to attend the district conference at Clear Lake, Indiana, June 7 and 8. Adverse economic conditions make it necessary for many of our members to be available on short notice.

Next Sunday, June 15, we are observing Children's Day with the play "Zion redeemed." Baptism may also take place at this time. Much energy has been spent to make this a memorable day for the children.

## Oakland, California

From *The Bulletin*

June 1.—Today is the monthly sacramental service in which the Saints will memorialize the great sacrifice of the heavenly Father made in behalf of his children. Worship on this occasion should be deeply appreciative.

Brother Virgil Etzenhouser, who endeared himself to this congregation because of his ministry and genial loyalty, spent a few days among his friends *en route* to Honolulu. He left Thursday on the S. S. *Sierra*.

The pastor is visiting Ukiah to preach the baccalaureate sermon celebrating the graduation of the high school students. He will also minister to the local church of our own communion there.

We regret to report a serious relapse for the little son of Brother and Sister Tasto. He lies very low in the Merritt Hospital. The latest news is that he is improving. Fred Mattern was in an automobile accident but is improving.

This morning Sister Carlotta Davis's class has charge of the devotional service in the Sunday school.

It is expected that the Children's Day services June 15 will be held in the new church.

A telegram received by Brother C. Hawley from President F. M. Smith announces that he will be in Oakland for the opening services of the new church.

June 8.—Today throughout the Christian world is being celebrated the nineteen hundredth anniversary of the gift of the Holy Spirit. After the ascension of Christ, this power of God was breathed into the infant church, making it invincible against all opposing powers, taking the weak things of the earth to subdue the mighty. Hebrews, Romans, and Greeks surrendered to the new kingdom which was not of this world.

In the claims peculiar to our church, the Restoration meant not only doctrines and ceremonies and church institutions, but more than all these the power of God by which the same spiritual exploits were to be performed. As in the ancient days this power met the existing needs of men and women in the real world in which they lived. Likewise today this power must meet the needs of the twentieth century.

This morning the pastor will be the speaker at Park-Presidio Church, San Francisco, and in the evening will

preach at Oakland. This morning Brother Roy Weldon will occupy the pulpit here.

We are happy to report improvement in the condition of the sick ones of this congregation.

## Kansas City Stake

### Central Church

The following program of the church school Sunday morning from 9.45 until noon, gave the Saints opportunity to worship together and to find spiritual refreshment:

Worship period .....	9.45-10.20 a. m.
Movement from "Sonata in B Flat" .....	Mozart
Hymn .....	7 Praises
Invocation .....	A. D. Hitchcock
"The Procession" .....	Ce'Sar Franck
LeRoy Smith, Baritone	
Nomination and Election of Church School Officers	
Talk .....	George Mesley
Recessional Hymn .....	143 Praises
Offertory Prayer .....	A. D. Hitchcock
"Spring Song" .....	C Pinsuti
Postlude, "Postlude" .....	A. Hesse
Class Period .....	10.20-11.05 a. m.
Processional .....	"Prelude in D Minor"
Service Period .....	11.05-12.00 m.
Hymn .....	110 Hymnal
Prayer .....	J. T. Gresty
"The Lost Chord" .....	Sullivan

### Choir

Sermonet .....	Leonard Lea
Hymn .....	
Benediction .....	

In the evening Elder C. Ed. Miller delivered an illustrated lecture, the first of a series on the *Book of Mormon*, and the choir sang "How lovely are thy dwellings," by S. Liddle. An offertory solo, "How beautiful upon the mountains," was sung by Juanita Hofsess, soprano. Sister Hazel Scott played the organ.

Next Sunday will be observed in Central Branch as Children's Day. There will be special services of baptism and confirmation at the morning service.

The junior boys will be hosts to their parents at a church dinner next Friday evening at seven o'clock.

### Fourth Church

"Faith" was the subject of Brother A. H. Chrestensen's sermon at the morning hour May 18. He read the eleventh chapter of Hebrews, and his text was from the fifteenth chapter of Romans, verse eleven. He also read from Revelation 21.

The testimony of God's goodness and great love for his workers in the mission fields was the theme of Patriarch Ammon White's sermon in the evening.

At the family service at 9.30 in the morning June 1, Sister Eleanor Sandy, of Central Church, gave an interesting talk on the young people's camp at Nauvoo.

The sacramental service was richly seasoned with the Spirit of Jesus Christ. Testimonies from the depth of the soul were many and came close one upon another until past the regular hour of dismissal. God spoke very gently and kindly to the young people, admonishing them to be clean in body as well as in spirit. All were given the blessings which come to those who have prepared themselves to receive divine support and assistance.

At the 6.30 hour in the evening Elaine Smith read a paper on music among the Israelites and other ancient people.

The morning service June 8 commenced with the reading of "A general epistle to the Saints," by Pastor J. O. Worden, who then delivered an instructive sermon on the topic, "Tuning in and listening to God." His text was Psalms 49: 4: "I will incline mine ear to a parable."

Brother A. H. Chrestensen, of Kansas City, occupied the pulpit in the evening, reading Psalms 14. His instruction along the line of economics were made plain by the simplicity with which he handled his subject.

### Bennington Heights Church

Elder Hugh W. Goold was the speaker at eleven o'clock, reading as a lesson Psalms 15. His sermon was very interesting. Brother Goold is a former pastor and is always welcome at Bennington Heights.

A short devotional service prepared by the pastor, Orville G. Helm, was had before the commencement of the Sunday school period. This devotional service proved popular and may be continued.

At 7.45 Brother Frank McDonald, of the general missionary force, was the speaker, impressing his hearers with his forceful delivery of the necessity for a godly walk in Christ Jesus.

Some of the Sunday school young folks have made a good record, attending three hundred Sundays in succession.

The interior of the church building is being redecorated. Wedding bells recently rang for Floyd Kelley and Grace Groenaman.

## Castroville Mission

### Monterey County, California

June 11.—Testimony that the gospel is taking root in the hearts of the people in this vicinity is evidenced by the growing list of members here. Fifty-one have been baptized in the last two years. Of this number, thirteen have joined the church since December 1, 1929. This work has been done largely through the efforts of Brother A. Ray Lawn, of Watsonville. On March 16 six were inducted into the kingdom. On April 20, Easter Sunday, Robert Lowrey, of Castroville was baptized by Brother Lawn in the Pacific Ocean. Again on May 25 a happy group of Saints motored to Moss Landing, where Orville Dick and Wilma Buak were baptized by Brother Lawn. Brother Dick is sixty-three years of age, and Sister Wilma eight. Preparations had been made to have an outdoor basket lunch on the beach sands after the ceremony, but due to the chilly wind we drove back to Castroville and enjoyed a fine lunch and visit together. At the evening services the candidates were confirmed by Brothers Lawn and Hinton.

All of the meetings are progressing. As most of the members here are new in the faith, the program and work have the aim of bringing development and enlightenment to all. Saturday evening, May 24, about fifty-five of the Saints and their friends met at the church and gave a surprise reception to the new missionary in our midst, Herbert Hinton, of San Francisco. A fine spirit of brotherly love was present, and all were cemented more closely together in the bonds of Sainthood.

On June 1 a spiritual feast was enjoyed by the Saints at the sacramental service. The priesthood present included several visiting members. Elder Hyrum L. Holt, of Whittier, Elder John Lawn, of Hollister; and Priest A. Patterson, of Modesto, assisted Elder A. Ray Lawn, Elder Herbert Hinton, and Priest J. A. Jones of this mission. A reverential and peaceful spirit was present, and during the meeting the Spirit spoke to us. We were told our place of meeting together is an humble church, yet so is the gospel an humble gospel. We were advised to labor together in meekness, humility, and love and to help one another. The message also told of calamities at our door that grieved the Father.

At the evening service it was announced that three young people have given their names as candidates for baptism, which gives us much joy.

There is a good deal of sickness in this locality, yet God is merciful to his children, and many can testify of his blessings of healing in their behalf. HERBERT E. HINTON.

## MISCELLANEOUS

### Appointment of Bishop to Nauvoo and Des Moines Districts

Brother A. L. Sanford, bishop's agent of the Nauvoo District, and Brother E. O. Clark, bishop of the Des Moines District, both having presented their resignation to take effect June 1, 1930, Bishop Charles Fry has been appointed as bishop of both the Nauvoo District and Des Moines District.

We take this opportunity of publicly expressing our sincere appreciation to Brothers Sanford and Clark for the faithful service freely and willingly given in the past.

Bishop Fry has been for some time actively engaged along this line of work, and because of his experience and the satisfactory performance of the duties thus placed upon him we feel confident he will also be able to command the confidence of the membership of these two districts.

Bishop Fry will communicate directly with the solicitors of both districts, advising them where they may address him in forwarding their reports.

THE PRESIDING BISHOPRIC,  
By M. H. SIEGFRIED.

Approved by the First Presidency,  
By F. M. Smith.

### Conference Notice

Eastern Michigan district conference will convene at Port Huron, Michigan, 1016 Varney Avenue, June 28 and 29. We cordially invite the Saints of the district to cooperate with us to make the conference a success. Branch presidents and secretaries, please have your reports in the hands of the district secretary, Herbert Swaffer, Crosswell, Michigan, on or before this date. Visiting Saints will be welcome and cared for.—Myron A. Carr, district president, Jedd, Michigan.

### Ministerial Conference

Ministerial conference of Southern New England District will convene at Onset, Massachusetts, reunion grounds Saturday and Sunday, July 5 and 6. The first session for organization and business will be held at 7.30 p. m., July 5, followed by an address by Pastor David E. Dowker. Sunday: 8.30, priesthood session; 9, sacramental service; 11, address, "Our ministry"; 2 p. m., quorum sessions; 3.15, addresses: "Our immediate task," "Our succeeding task"; 7 p. m., sermon.—W. A. Sinclair, for advertising committee.

### Two-day Meeting

There will be a two-day meeting at Highland Branch June 28 and 29; first service at 7.30 p. m., June 28. This is one of the old branches in Southern Ohio District, and is located seven miles from the famous Serpent Mound. The members of the branch want you to meet with them. Please avail yourself of the opportunity.—A. E. Anderton, district president.

### Reunion Notices

Northern Wisconsin-Minnesota 1930 joint reunion will be held on the beautiful reunion grounds at Chetek, Wisconsin, June 27 to July 6. A good program is being worked out, and good teachers and speakers will be provided. Come prepared to make this reunion a reunion indeed; meet old friends, make new ones. Learn of the progress of the work and prepare to help carry it on. Your help is needed. We are trying to keep the cost as low as possible. Tents and springs 50 cents per day, or \$5.50 for the ten days. Bring your own straw ticks and bedding; straw will be furnished free. Meals will be furnished at 15 cents for breakfast; 30 cents for dinner, 25 cents for supper. Make this your vacation, learn while you play, and appreciate the greater

values of life. Write and reserve your tent at once. Inform us when you will arrive and the number in your party.—W. E. Shakespeare, Chetek, Wisconsin; Wesley Elvin, 805 Beacon Street, Minneapolis, Minnesota.

The reunion of Southern California District will be held at Laguna Beach, California, at Fairy Woods Camp Grounds, July 11 to 20, inclusive. Special speakers will be M. A. McConley, R. D. Weaver, and Eli Bronson. We anticipate a large crowd and a wonderful time. For additional particulars, communicate with W. A. Teagarden, district president, Box 384, Lomita, California.—W. A. Teagarden.

### Request for Prayers

Charles Hardy, of Fisher, Arkansas, is under severe affliction and in a state of great physical weakness. His relatives and friends ask the Saints to remember him in earnest prayer.

### Addresses

A. T. Trapp, Graceland, Cheltenham Road, Gloucester, England.

George R. Yerrington, 142 Waverly Street, Providence, Rhode Island.

### Conference Minutes

EASTERN MAINE.—Semiannual conference of this district was held at South Addison, Maine, June 7 and 8, attendance being very good. There were many members from Western Maine District. The conference was in charge of and under the able supervision of Newman Wilson and the district presidency. Bishop E. L. Traver, of Boston, was present, also E. F. Robertson, of Stonington, Maine. The first session was held Saturday at 7 p. m., a meeting to revive the Saints and stir them up to activity. Brothers E. L. Traver and E. F. Robertson, also the Reverend Pennol, of the Seacoast Missionary Society, gave encouraging talks, and Brother James Edwards, newly appointed missionary, gave a little talk on cooperation and the unifying of efforts of the laity, local priesthood, and missionary force. Sunday morning found a large group assembled for prayer service at 9 o'clock, and a spiritual feast was enjoyed by all. At 10.45 a. m., E. L. Traver preached on "Our possibilities and duties as Saints." At 2 p. m. E. F. Robertson preached and at this time read the "General epistle to the Saints." His sermon was based upon the subject matter of the epistle. At 7 p. m. James Edwards spoke on "Moving forward." The conference was then adjourned by motion to meet at Jonesport, the time being left to the district presidency.

## Reunion Calendar

North Dakota, Minot, June 20-29.  
Spokane, Liberty Lake, Washington, June 20-29.  
Northern Wisconsin-Minnesota, Chetek, Wisconsin, June 27-July 6.  
Owen Sound, Port Elgin, Ontario, June 29-July 6.  
Eastern Montana, Andes, Montana, July 4-13.  
Southwestern Texas, Bandera, July 4-13.  
Southern Saskatchewan—July 11-13.  
Central Texas, Hearne, July 11-20.  
Southern California, Laguna Beach, July 11-20.  
New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.  
Spring River, Columbus, Kansas, July 17-27.  
Northern Saskatchewan, Saskatoon, Saskatchewan, July 17-20.  
Kentucky-Tennessee, Puryear, Tennessee, July 18-27.  
Alabama—July 19-27.  
Mobile, Mobile, Alabama, July 25-August 3.  
Alberta, Ribstone, July 24-27.  
Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 25 to August 3.  
Portland, Portland, Oregon, July 25-August 3.  
Northeast Nebraska, Decatur, July 25-August 3.  
North Platte, North Platte, Nebraska, July 26-August 3.  
Southern New England, Onset, Massachusetts, July 26-August 10.  
Toronto, Lowbanks, Ontario, July 26-August 10.  
Florida—August 1-10.  
Chatham, Erie Beach, Ontario, August 1-10.  
Seattle-British Columbia—August 1-10.  
Nauvoo, Nauvoo, Illinois, August 1-10.  
Lamoni, Lamoni, Iowa, August 1-10.  
Central Michigan, Beaverton, August 2-11.  
Western Montana, Race Track, August 8-17.  
Western Iowa, Woodbine, August 15-24.  
Northern Michigan, Park of the Pines, August 15-24.  
Eastern and Western Maine, Brooksville, August 15-24.  
Kirtland, Kirtland, Ohio, August 14-24.  
Northeastern Illinois and Southern Wisconsin, Belvidere, Illinois, August 14-24.  
Eastern Colorado, Colorado Springs, August 14-24.  
Far West, Stewartville, Missouri, August 15-25.  
Idaho, Hagerman, Idaho, August 15-24.  
Southeastern Illinois, Brush Creek, August 22-31.  
Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

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**THE SAINTS' HERALD**

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# THE SAINTS'

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Volume 77

Independence, Missouri, June 25, 1930

Number 26

## The Sanitarium

Some twenty-one years ago the Independence Sanitarium opened its doors and began the task of caring for the sick who sought admittance; and since that time the number of patients has steadily increased. Despite the increased number of available beds made possible by "hook or crook" changes in and additions to internal space, the limit of capacity has steadily been pressed. And for many months the demands have at times exceeded the capacity of the institution.

For several years those in charge of the Sanitarium have been aware of the necessity of more room and better building, and repeatedly have made requests for appropriations for the purpose of securing the needed increased capacity. But because of the large number of urgent demands made upon the church treasury, the Sanitarium was largely left to shift for itself.

In its work since its inception, the Sanitarium has been more of a hospital in its work than a sanitarium, because the demands made upon it by the community in which it stands were largely for hospitalization. And in responding to these demands the growth of the institution has been in hospital work and equipment. Thus the Sanitarium has become the hospital for Independence and eastern Jackson County.

The community needs for larger hospital service and a knowledge of this on the part of the Sanitarium authorities suggested the cooperation of local (city and county) forces with those of the church, to supply the demand. The church through the Sanitarium Board expressed its willingness to cooperate with local authorities, and the Chamber of Commerce of Independence met this approach by undertaking to raise in contributions from the citizens one hundred and twenty-five thousand dollars, to put with a like amount from the Sanitarium Board. A drive was organized, and the task of raising one hundred and twenty-five thousand dollars from the citizens of Independence and vicinity was begun, under the auspices of the Chamber of Commerce. It looked like an insurmountably large task; but as we go to press, the campaign is nearing its close with every indication pointing to the

successful culmination of the endeavor. To this appeal there has been a fine response from the citizens of Independence, irrespective of race, politics, or creed. The need for larger hospital facilities is generally recognized, as is also the work of the Sanitarium in the past in doing the work of a community hospital.

The results of the campaign will be to put on the present Sanitarium grounds a new building at a cost of approximately one quarter of a million dollars, modern, well-equipped, and designed for expansion to care for increased demands. The movement results in a change in board personnel, as well as in the name of the institution. The board will be enlarged to include two *ex officio* members—the mayor of Independence and the "eastern" judge of Jackson County; and the institution will be called the Independence Sanitarium and Hospital.

In making these changes, the board has not for a moment lost sight of the original purposes of the institution. It is intended that not only will it continue to function as a sanitarium, but that this feature of its work will expand. We look forward in hope that this expansion will be rapid.

The drive for contributions from Independence citizens has been conducted quietly, but efficiently, and the headquarters of the Chamber of Commerce has for a few weeks been a very busy place. The solicitors are well organized, and the daily lunches in the Memorial Building, at which generals, majors, colonels, and captains make their reports are interesting occasions somewhat unique in Independence history. A fine feeling towards the Sanitarium seems to pervade the community, and holds good promise of the future success of the institution.

F. M. S.

## President Elbert A. Smith Benefited by Surgery

Sometime during the Centennial Conference President Elbert A. Smith took his departure for the Sanitarium at Battle Creek, Michigan, for the purpose of securing needed rest and the physical benefits the institution could offer him. He was badly spent and suffering.

Having remained there for two months under observation and in favorable surroundings, some

improvement in his health had been obtained. But the doctors decided that, due to Brother Smith's hypertrophied condition some relief might be given him by operating for thyroid. The thyroid operation was accomplished June 19, and on the 19th and 20th the patient was reported as doing *well* and *remarkably well*.

The Saints of the church will be glad to hear of his satisfactory progress.

R. J. L.

### We Need Christ Loyalties

We are told a beautiful story in simple words in the gospel according to John. Jesus was going about gathering together his disciples. Here is the incident in its scriptural setting:

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Nazareth was a city despised by the Jews. Their fathers had despised Nazareth for generations, and the feeling toward the little city had become a Jewish tradition. All self-respecting Jews despised Nazareth and looked for no good to come from her. For this reason Nathanael's question was not unexpected to Philip, the question of a little loyalty. Philip did not argue with his friend, he did not try to convince him with words that Nazareth could produce good; he merely answered: "Come and see." How much this man who later became Jesus' follower must have grown in loyalty to high ideals in his association with the Master! That conversation with Philip and the response to his invitation formed the turning point in the life of Nathanael. From that time his loyalties began to expand.

Today we believe and teach that as the child grows his experiences involve constantly growing and expanding loyalties. At first he knows only the home, next it is the school and the church, the community, the town, the State, the Nation. And now men are endeavoring to add to that list an international consciousness and to expand the loyalty of every man, woman, and child to include consideration for and confidence in all mankind.

Christ's life was crowded with great loyalties. He was infinitely loyal to the Father who for a divine purpose had sent him to live among men; he was loyal to that purpose, and he was loyal to himself and his friends. His daily life gave constant expression to his big loyalties, his utter lack of jealousy and provincialism. He had come to earth for a great purpose, and he was true. He said, "Follow me."

To be a true follower of the Christ calls for a broad-visioned, big-hearted people, a people whose lives are ruled by the same ideals and loyalties which took the Savior even to the cross. His stride is too rapid for those who hesitate and doubtfully ask, "Can there any good thing come out of Nazareth?" His task is too great for the souls who spend their time jealously watching the achievements of others. His purpose is too divinely important to be committed to those who allow their lives to be circumscribed by little loyalties.

It is easy for us to think ourselves loyal when we are fired with the enthusiasm generated by a General Conference, a convention, a reunion, a big undertaking successfully completed. The real test comes when we settle back to routine work. Then as we endeavor to apply that which we have learned, to utilize our zeal advantageously, do we need to keep constantly before us the vision of Christ loyalties.

"Philip saith unto him, Come and see."

L. B. M.

### In the Midst of Sacrifice Period

This number of the *Herald* comes into the homes of the Saints in the midst of the period of eight days set apart as Sacrifice Week—a period fraught with many possibilities of renewed progress for individuals and for the church.

Soon after one of the most depressing periods of our church existence, the spirit of sacrifice in a woman who had all her life been devoted to the interests of the church prompted her to send a one hundred dollar check to the Bishop as a sacrifice offering. She had the progress of the church as the objective of her act, but without doubt there came to her tears of joy when she realized how effective for good her example had proved. She brought a personal benefit to herself as she sought to bring about a unity of spirit in the church.

God has so arranged affairs as to leave himself always free from debt. He permits no child of his to do work or put forth effort or sacrifice for him without seeing that he gets his munificent reward. Men are generally deeply in debt to God, and many have debts of long standing they have not attempted to adjust with him. God does not permit his debts to run delinquent.

This sacrifice period is the opportunity of the Saints to pay off some of their old debts. It is their opportunity to help forward the missionary and organization work of the church. Every Saint should make a determined effort to unite with his brothers and sisters in the spirit of sacrifice.

R. J. L.

# OFFICIAL

## Winning Districts in the Oratorical Contests

It was found impossible to compile the complete data on the Centennial Oratorical Contest until after the finals, which occurred on April 6. A careful check of the points to be allowed on the basis of responses shows that first place has been secured by Graceland College, which was treated as a district in Region 10, of which C. B. Hartshorn was regional director. Two scholarships will be given this district for winning the most points.

Second place was won by the Seattle and British Columbia District in Region 7, of which Granville Swenson was regional director. One scholarship will be given this district.

Third place was secured by the Southern California District in Region 6, of which G. P. Levitt was regional director. A complete set of playground equipment will be awarded this district.

By referring to pages ten, eleven, and twelve in the handbook of instruction, it will be seen that the districts winning first, second, and third places are made the basis for awards by the general church. Branches may be awarded prizes for securing the highest number of points by the district in which they are located. The awards to districts winning first, second, and third places apply to the entire number of districts in the church, and not to the districts winning in each of the sixteen regions. It will be readily appreciated that if awards were given to districts in each region, the amount involved would run into large figures.

The publication and distribution of these awards to districts is the final act of closing the Centennial Oratorical Contest. This is the first contest of its kind to be made church wide in its scope, and it has developed an experience which will be invaluable in initiating and conducting future contests, of which, we hope, there will be many in the coming years.

The contest has been the means of stimulating a church-wide review of the ideals and purposes of the Restoration of the gospel in the latter days, as believed and practiced by this church. It has brought to a great number a personal knowledge regarding the authoritative mission of the church. It has brought a personal testimony of its divinity to an even greater number, and on the whole the influence of the contest has extended to many thousands of Saints in addition to the one thousand and six who registered in the contest.

It has given to the church a new book entitled *Youth and the Restoration*, which contains the six orations given in the final contest with the pictures of the participants, and twenty-four other orations

of outstanding merit. This book has missionary possibilities, and represents a cross section of the thoughts and experiences of the young people of the church who necessarily had to make a careful and analytical study of their subjects to survive the many elimination contests and to be selected out of several hundred as deserving a place among the thirty best orations. It is a splendid book to give to nonmember friends of the church, and year after year will undoubtedly bear a convincing testimony and prove a constant witness to the ideals and purposes of the Restoration.

EUGENE CLOSSON,  
For the Executive Committee.

## Sacrifice Week

An elderly sister leaving for California handed her sacrifice offering to one of the bishops the day before starting on her trip, and made the comment that she wanted it to be counted among the first, and preferred to make her offering before she started rather than after she arrived at her destination.

Over a long period of years this has been the attitude of this sister. When there was work to do, she was among the first to offer her services. When money was needed, her offering has always been among the first to be received. With consistent regularity she has paid tithing.

The Christian character developed in this sister has not come to her because she has dreamed herself into this high standard of Christian living, but because she has actually given of her time, service, and money to help build the kingdom of God. In doing this she has built a Christlike character.

This week of sacrifice is a special time in which the church is called to prayer, meditation, and sacrifice. There are thousands who doubtless have observed the same course as did the sister mentioned above. They will be counted as spiritual supporters of the church, as thoughtful observers of its needs, and as helpers in supporting the church financially.

But also we are interested in those other thousands who forget the church until sickness comes or disaster or disappointment overtakes them. Then their first thought is of the church, which all through the years of their forgetfulness has been kept on its onward course by the dependable Saints.

During this sacrifice week, will you be counted as a dependable kingdom builder, or among those who neglect to keep their lamps burning? The parable of the ten virgins is not far removed from human experience today. Now is the time for you to determine if you shall be counted among the wise. Sacrifice week gives you an opportunity to make this decision.

THE PRESIDING BISHOPRIC,  
By A. CARMICHAEL.

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THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

# ORIGINAL ARTICLES

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## Advantages of Further Education

By G. N. Briggs

Education has been defined in about as many different ways as there are writers on the subject. No two persons ever attain the same education. One might as well expect two children in the same family to be alike because they eat from the same table. The personal nature of education is very important. A man is himself plus his education.

What are some of the advantages of a higher education?

In the first place it should be distinctly understood that within the walls of a college or university is not the only place where higher education can be secured. Many well-educated, refined, and cultured people never attend college. However, it has been found that within the college higher education can be secured more quickly, at less expense, and in most cases more efficiently, than in any other way. The readers of this are urged, as they proceed with the article, to remember that there are other ways of becoming educated than by attending college.

Frequently attempts have been made to express the value of an education in precise terms—indeed, with mathematical precision. One who considers all the circumstances will easily perceive that all such attempts must be more or less futile.

What is education worth? It is easy to ask; very difficult if not impossible to answer. What is the value of life, of love, of religion, of friendship? Who can answer?

Many attempts have been made to express the value of education in terms of personal honor and renown, in service, or in dollars and cents. One such estimate is as follows: "In the United States as a whole, the average college graduate earns \$2,000 a year, the average high school graduate \$1,000, the average elementary school graduate \$500. A college education is worth \$72,000 and a high school education \$33,000. Each day spent in high school is worth \$25 to each pupil; each day spent in college \$55.55."

One need not take too seriously these attempts to put the value of an education in terms of money. They are by no means conclusive, but have only certain significance. What is the chief aim of higher education?

### *Is It Service?*

The worth of a college education in training for service to one's fellow men, and in ability to participate in democratic institutions in a country such as ours where the people are responsible for the form of government they enjoy, is certainly of prime importance. Education is a "patriotic duty" was emphasized during and after the war; it is of even greater importance in times of peace. President Coolidge has said that democracy depends on an educated citizenry. The patriot is not merely he who serves the country in war. Patriotism is even more needed in times of peace. The full capacity to serve the country, the church, and God comes only with ample training.

The United States Bureau of Education in a publication a few years ago makes the following comparisons:

The efficiency of an illiterate people in competition with an educated nation is as the crooked stick against the sulky plow; the sickle against the reaper; the bullock cart against the express train, the ocean greyhound, and the airplane; the pony messenger against the telegraph, telephone, and wireless; the individual harangue against the printing press, the newspaper, the library; the spinning wheel against the factory; the pine fagot against the electric light; the peddling of skins and herbs from the oxcart against the bank, the check book, the railroad, the department store; the log hut against the steel skyscraper; the unaided eye against the microscope and telescope; incantations and magic against the chemist, the hospital, the modern physician and surgeon. Take away from one entire generation all education, and society must revert to the stick plow, the oxcart, and such primitive means, because steel implements, locomotives, steamships, electricity, telephones, telegraph, waterworks, steel buildings, mining and chemical industries, factories, modern sanitation, hygiene and medicine, books, newspapers, courts of justice, and laws that protect and defend the rights of the weak are all impossible without education and are efficient only in proportion as educated intelligence is applied to them.

### *Is It Pleasure and Joy in Living?*

One of the great objectives in life is to get the greatest amount of joy and pleasure possible while we pass along the road of life. Only by so doing can we give it to others. Education of the greatest value is that which brings the largest amount of personal satisfaction, pleasure in art, literature, music, religion, all the higher things of life. These are best appreciated by the educated, not necessarily the college educated, but by the refined, the cultured of God's people.

To be in touch with the world's great minds of the past and the present, to comprehend the problems that confront civilization, to partake of the world's culture, and to be in attunement with the Infinite brings the highest degree of satisfaction and joy.

### *Is It Leadership?*

The worth of an education was demonstrated during the recent war as perhaps never before so

markedly in all history. Men with a college education occupied the positions of leadership—held the commissions. They were found to be able, on short notice, to do the necessary things, to meet the emergencies arising every day, to be of the best help to their country in her greatest crisis when we were plunged into the worst catastrophe of all the world's history. The prepared man met the country's supreme need. A recent war bulletin gives us the following:

With no schooling the child has only one chance in 150,000 of rendering distinguished service; with elementary schooling he has four times the chance of one without it; with high school education he has 87 times the chance; with a college education he has 800 times the chance.

#### *Is It Distinction?*

Wealth is a poor basis for the judgment of a man. Anyone can earn a living. The question is one of making the best use of money earned, not a question of the high cost of living as much as the cost of high living. Many have based the value of an education on the distinction attained. One of the usual methods is to compare the names in "Who's Who" with those not there. In a recent edition of "Who's Who," 24,278 names were recorded. Of them

- 74% had a college education.
- 10% had a high school education.
- 7% had a common school education.
- 2% were self-educated.
- 7% had no educational report.

These figures are certainly striking. The inference seems clear that those who may be ambitious to rise greatly increase their chances by obtaining a college education. And yet distinction is not the most important thing in life. Even if it were, many self-educated men have risen to great distinction.

#### *Is It Wealth?*

No one would say it is. It is true that many educated people are wealthy. It is equally true that men without a college education have amassed fortunes. Carnegie, with a common school education, accumulated many millions. Rockefeller, Edison, Duke, are other examples. It is an interesting fact about all of these men that they have spent the bulk of their riches on the education of others. A great English financier said recently:

When an honest and diligent but uneducated boy comes into my bank, I say, "He will make a good bookkeeper," and I put him to work at the books. When I get hold of a youth with a liberal education, I say, "He will make a real banker," and I give him every opportunity to learn all branches of the business. Almost invariably he makes good.

It is a commonplace of banking that if two boys of apparently equal capacity, one college bred, and one not college bred, are set to work in a bank, at

first they will go along together, if, indeed, the college boy is not a little handicapped in the race. But after ten years the college boy has driven ahead and is still going, while his competitor has reached his limit and stays at the bookkeepers' desk.

The end of education is not, then, the massing of wealth. As a matter of fact, the college bred do occupy many positions of financial importance. Exceedingly few of them are in the rank of the needy, although very many are not wealthy.

Will anyone be bold enough to give a final answer to the question: "What is the aim of higher education?"

Is it service?

Is it pleasure and joy?

Is it leadership?

Is it distinction?

Is it wealth?

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## Apostasy and Restoration

*A sermon by S. A. Burgess, delivered at the Stone Church, February 16, 1930; reported by Mrs. A. Morgan.*

In speaking of the Apostasy and the Restoration, we are naturally taking into account the wealth of information in the hands of our hearers. Most of us are already convinced of this fact of an apostasy and a restoration. This evening we may well consider each part of the subject under the three general heads, although we will not attempt strictly to follow this division of scriptural passages, the facts of history, and finally the philosophy involved.

It would not profit us merely to go back and throw stones at those who lived in the centuries of the Dark Ages, however vile they may have been. It would not profit us merely to spend our whole time in the adoration of those who have preceded us, or pat ourselves on the backs and thank God we are not as other men. The question is, What lesson remains for us today to learn? We must consider first the facts and then the philosophy or lesson involved. What lessons are there for us in this apostasy and restoration?

In viewing the history of the past it is possible for us to collect those things that look worst and paint a black picture for some one; or, we can collect such points as favor some one view and paint

the picture white. We trust for divine wisdom to paint the picture as near the truth as possible.

It is well, at this time, that we as a people are prepared Sunday by Sunday, week by week, and consider that which we are about to celebrate. This is a year to celebrate in a second and greater sense, because if the chronology we have is true, that Jesus of Nazareth was born in 4 A. D.; and, if, as is doubtless true, he was baptized when thirty years of age, and then he commenced his ministerial career (A. D. 27), and his ministry lasted three years, as most *Bible* students agree, then it is almost certain that in the spring, at the Passover in A. D. 30, he was lifted up on the cross. One writer worked it out that he died April 6, A. D. 30. If so, then on April 6 we celebrate the nineteenth centennial of that most magnificent, that most glorious sacrifice that this world has ever seen, when God himself, in his Son, came down and manifested his love to humanity by suffering on the cross.

It may not be without significance that, when the church was restored, eighteen hundred years later, our heavenly Father selected that day of the Great Sacrifice as *the* day to be especially celebrated by again restoring his church to earth; that day on which the church was again organized.

Or, as other writers give April 7 as the date of the crucifixion, April 6 would be the day when the Lord broke bread in that great supper, and April 6, 1830, would be the eighteenth centennial of that event, the day appointed by the Lord when six men met and renewed that great covenant in memory of him.

### *Apostasy*

After the death of our Savior, Peter wrote:

Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 *Peter* 1: 20, 21.

And continuing in the next chapter:

But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Note particularly that in the ages past, even in the early Christian church, there were false prophets and false teachers.

But there were many prophecies of an apostasy:

*Acts* 20: 29, 30: For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.

*Matthew* 11: 12: And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

2 *Thessalonians* 2: Let no man deceive you by any means; for that day shall not come, except there come a falling

away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.

*Acts* 20: 28: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

2 *Timothy* 4: 3: For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

*Revelation* 2: 4: Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

*Galatians* 1: 6: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Mosheim and others note the facts of that earlier apostasy, how step by step they proceeded until the time came that we call the Dark Ages.

There are so many passages that clearly forecast an apostasy, time forbids reading all. Many of them are to be found in the *Compendium* and in the *Instructor*, and also in the tract by our latter-day apostle, John W. Wight, on the *Apostasy of the Church*. These passages very clearly forecast, not only that there would be a falling away of the early Christian church, but that it would commence even before the apostles had left the scene.

In the first century they had among them the practices of the Nicolaitanes, and other damnable teachings, and we can well believe they were the outgrowth of adultery, or polygamy as you may choose to call it. They departed in other ways from the faith. They departed because they looked around and, taking the way of the world, they attempted to make the church as much like the world as they could, in hope that thereby they might win the more to Christ. They copied after the Greek philosophy, the Roman philosophy; they copied practices that were evil. At least when Constantine made it the established church, it was easy to

see that the church had no longer the spirit of inspiration.

The reading of the Scriptures was forbidden, because the priesthood claimed to be the representatives of God and to have the sole right to interpret Scriptures. Since they claimed this sole right, it was forbidden for anyone to read and thereby get a wrong interpretation. The people would rather listen to the priesthood and allow the priests—lower priests and higher priests—to direct, and thus learn what they must believe.

### *Confession—Indulgences*

In John 20:23 it is written, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The confession of sin before the church is indicated in Holy Writ:

If you bring your gift to the altar and there find that thy brother has aught against thee, go first and be reconciled to thy brother, and if he will not eventually be reconciled, tell it to the church.

But this was considered to mean, "Tell it to the priest," and the priests encouraged that theory, so at length it was enlarged until they not only heard confession of sins, but undertook to forgive them, acting in the stead of God. It was a gradual development until they undertook to claim for themselves the right to say, "Thy sins are forgiven thee."

Among even Christian people there has occurred an interesting doctrine. It was connected with the transmigration of souls; that one's life here was but one of a series of lives, but that one was atoning in life for wrongdoing in past lives; that trials were to prove us and pay for some of this past evil. If borne patiently, so much was gained, but if not borne patiently, the original sin was returned also with the impatience, so there was a double burden to be paid.

Now in the Middle Ages a doctrine was developed in part akin to this, that there existed a great pile of righteous deeds, the righteousness of Jesus, the righteousness of the apostles and all of the saints, and that the priest could take from this great treasure house of righteousness, and offset it against the sins of the individual and thus cancel his sins, or blot them out, and therefore forgive the sin. But the righteousness of all the righteous people was continually added to this supply, which could be measured out like cloth, or used as a poultice to apply to wrongdoing.

Finally this degenerated to the extent where indulgences were sold, not only for past sins, but for future sin in the abstract and then in particular. That was the one remaining step. But this idea is

founded in the assumption by the priesthood of the right to forgive sin, to act for the whole church and for God. Even the idea of indulgences is not alone a thing of the past, but is sometimes found in our own experience; nor is it only in the Dark Ages that it is difficult in church and state to convict wealth. Righteousness should not be a thing of time or of place.

It is clear that an apostasy took place, followed by a restoration, but it is also indicated in the Scripture that there will be again an apostasy.

1 Timothy 4:1, 2: Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

### *Restoration*

Unless there were an apostasy, or falling away, there would be no necessity for a restoration, but a restoration is clearly forecast.

Daniel 2:44, 45: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof is sure.

Head of gold, arms and breast of silver, legs of iron, thighs of brass, feet of clay; but it was in the days of these kings, in the latter days, that the God of heaven would set up his kingdom.

Revelation 14:6, 7: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.

We have already touched, in part at least, upon the fulfillment of how the church departed, until they no longer had the Spirit with them. It was not a sudden process, and yet it was enough to cause departure in the first century. They continued little by little to do wrong. The idea of the infallibility of the pope was not then developed, but is a doctrine developed in our own time. That doctrine is that the pope may be a vile sinner in his private capacity; be the most fallible of men in a private capacity, but as the Lord's anointed, and the head of the church, he was infallibly the voice of God; and so there abided in him the power of chrism, blessing and forgiveness of sin. God could speak only through him.

We must remember that there were also splendid men, good men, who had been bishops and archbishops of high caliber, who followed the truth as they saw it, and while we have placed emphasis



upon the selling of indulgences, at the same time there were priests who made this ceremony not of indulgence, but of confession, a means of teaching valuable lessons; like the priest who, when a woman came and told him she had repeated some slander, told her to go and open a pillow and scatter the feathers about. When she came back and said she had done it, he said, "Now go back and pick them up." She said, "I can not do that; the wind has blown them everywhere." He said, "Neither can you undo the evil your tongue has committed."

There were good men who attempted to reform the church. As John Rushton said in his little tract, unless there was an apostasy it was heresy to attempt a reform. They attempted to reform the church, but at the same time there was not one, but many, who were looking for the time when the Lord would set up his new sign, call his new apostles. A hundred years ago there was a growing expectancy that the time was near at hand when God would restore the gospel. Many far-seeing men were looking for the coming of the new dispensation, which will be the same given in the days of Jesus.

So we find a boy who would not join any church, but went out to pray. Some said that he had never prayed before. That is not likely. At these meetings he was convinced of the mission of Jesus but was in doubt what church to join. So he went to his *Bible* to learn what he should do, and his *Bible* opened to the Epistle of James. James was writing to the church, to those who had been baptized in Christ Jesus. They believed in apostles, prophets, seventy, bishops, with other officers, and yet to them he said:

If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything from the Lord.

"If any of you lack wisdom." Ah, that presents at the start a very wonderful and glorious promise. Any of us have a right to ask of God and not simply through the priests. There is the restoration of true priesthood. This boy was young in years. He had to wait until he reached the years of accountability. Jesus did not enter his ministry until he was thirty years of age, according to the Jewish law. Joseph Smith did not receive the plates until after he had reached his twenty-first birthday, until he was a man in the eyes of the law of the land.

He says he went into the ways of youth and frivolity. Oliver Cowdery has told us that it was not anything bad he had done, but because he felt he had been frivolous-minded; had gone into things

that young people did; innocent pleasures. But he had seen God and felt the force of that glorious vision.

Let us go back a moment. As he knelt and prayed, what did he first receive there that spring day in 1820? First there came to him the power of darkness so great that he could not withstand it; but he prayed to God, and his silent prayer was answered. The dark was rolled away, and a glorious vision opened before him. He saw two persons, most glorious, and one turned to the other and said, "This is my beloved Son; hear him." Here is the central fact of the whole Restoration, Jesus the beloved Son. *Hear him!* Despite all he had gone through, he yet remembered the purpose for which he had come, and when asked what his purpose was, he asked which of all the churches was right; which was true; which he should join. Those were the essential questions.

The answer was to join none of them; for these professors, not all professing Christianity, but these persons are wrong; and they are teaching—or the churches of the day are preaching—for God's commandments, the doctrines of men; setting up their human agency for the divine remedy.

Then when he was in his eighteenth year, as he prayed, an angel appeared to him three times in one night, and again in the morning, and finally took him to a hill and showed him there the plates, buried by the people who had lived on this continent—the plates of the *Book of Mormon*. He was not permitted to receive them. He quoted a passage from Malachi with other passages of scripture. Not satisfied with that, he repeated the message three times. Each year he came again, and finally on September 21, 1827, Joseph Smith reached the years of accountability and received the plates.

Our very worthy brother, Elbert A. Smith, has set forth the great religious ideas of Joseph Smith, jr. The first and greatest was of a new revelation. Men then believed that God had said all that he ever would say; and the people generally still have this idea—that God had nothing further to reveal. The heavens were as brass. In fact, when he stated he had seen a vision, they said it was of the Devil, as though the Devil had greater power to communicate than God.

First of all, then, the restoration of the idea that God is the unchangeable Father; that he is the same today as in the past, and as ready to converse with his children.

The second was the *Book of Mormon*. As Brother Elbert points out, the criticism that God didn't even know anything about America is answered by the *Book of Mormon*, which tells us that

there were people here, and he came and communicated his will unto them.

The next idea was the restoration of the officers of the church. Restoration of the priesthood, for what? Kings and priests—that is what Strang would think. We have over in the office a manuscript of the minutes of one of their conferences, and it says they set men apart by the laying on of hands and the touch of the scepter. Some have claimed that a true priest is a God-ordained king, but whether he is or not, we prefer to take it the other way, that the true king or ruler is a God-ordained priest, humbly serving the Lord and the people of God. The true mission of priesthood is not to exalt you or me, but the priesthood is composed of men who are carrying out the work of God, in the service of others.

Another heresy held of old was that the priest stands between man and God. He is the mediator. The true service of the priesthood is to reconcile man to God, not to intervene between God and man, but to bring man into contact with the divine. So did Jesus, our only mediator.

Next arises the question of creed. Our creed is all truth. Our purpose is to restore the gospel as it was in the beginning. It is not a creed of faith alone, but of all truth, proving all things and choosing that which is best; when we find our belief is not true, then being willing to accept that which is true. We ought to be progressive and go on, and must if we are ever to put on the likeness which is in Christ Jesus. But it is well to remember that with all of our getting, we must get understanding. Remember, the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding.

With all the learned men of the earth studying and looking for the Restoration, yet it is this ignorant boy who was chosen to do that great work—humble, that he might not take the credit to himself, but that he might begin at the foundation of wisdom, the fear of the Lord, which is the beginning of wisdom, and that understanding which is the knowledge of the Holy One. He believed that all truth must be in accord with the truth of the past, but having accepted this, we should go on to perfection.

Have you ever considered how these creeds have all been changed in the last hundred years, and how many who would not accept our faith, yet believe in the possibility of present-day revelation, believe that there is such a thing; that there must logically be such a thing as revelation today? A number of churches have taken up the idea of divine healing, with the laying on of hands for the healing of the

sick. They are taking up stewardship and discussing it at length. Not all of the gifts have yet been acknowledged by others, but other churches are moving out, and we are thankful that it is so; that there is new light come into the world, which is inspiring and enlightening all.

Then comes this idea of priesthood. A man sent from God—the true man sent from God will always be the humble man. He will not look for glory for himself, but will glory in the fact that he, through his suffering, may bring good to others. His desire will be for the blessing of humanity, not for what he will get out of it, but O Father, that I may be permitted to work with thee for the blessing of humanity. I must be about my Father's business. There is nothing that can be greater than that. A priesthood humbly serving its God, and following in the footsteps of the Master; coworkers together with God and with one another.

There are two more factors evidently to the Restoration. Zion as the gathering place is one of the first; the other is the *Inspired Translation*. Of the *Inspired Translation*, P. Marion Simms in his *Bible from the Beginning*, published last year, says:

One of the most puzzling *Bibles* in print is that published in 1867 by the Reorganized Latter Day Saints, at Lamoni, Iowa. The Utah Mormons do not use it. It has many additions to the usual text, Joseph Smith having claimed a special revelation for the changes he made. Had these additions favored the doctrinal position of his church, the explanation would have been easy, but they do not seem to serve any denominational or sectarian purpose.

This much at least may be said of many of the changed readings found in the *Bible* of the Reorganized Latter Day Saints. Its author had the courage deliberately to alter the text, and make it say clearly what many *Bible* students succeeded in getting by theological legerdemain.

If these things are true, and we believe they are true, that the changes were not made to serve denominational purposes, is it not possible, even probable, that this book is what it claims to be, a revelation of many plain truths which had been taken away?

It is of further interest that he places the *Inspired Version* as one of the canon of the whole Scriptures along with the great manuscripts of the past.

As to the social program, the tremendous increase of interest in stewardship throughout the Christian world has given recognition to the need of a social revelation. Zion, a state or community of justice between men, has received growing acceptance to a very remarkable degree in the last one hundred years. We do not stand alone with these two concepts. But despite the devotion of a few in ages past, this plan was of less interest a century ago when land was still accessible and cheaper than today. It was not unique at that time

by any means as there had already been some such attempts at a Utopian city in America prior to that time. But today the interest is certainly tremendously increased.

We stand tonight, then, at a new parting of the road. There has been apostasy after apostasy; restoration after restoration, and yet man has departed from God. If Paul, with all of his experience, was fearful lest after he had served others he himself might become a castaway, it behooves us also to walk with due care. We must realize the fact that departure from God is always possible. It is clear from the Scriptures that there will be a departure from the truth in the last days. (1 Timothy 4: 1, 2.) Though some have construed Daniel 2: 44 to mean that there can not be a falling away, we will deceive ourselves individually and collectively if we think that as individuals or a body we can not depart from God. Eternal vigilance is the price of safety. We can all agree that there has been one or more apostasies in these latter days. It behooves us, then, to be watchful, careful, with all prayerful kindness and love, holding firm to the rod of iron, which is the word of God, his Truth.

To us then is given this wonderful privilege of taking the truth of God to the world. Perhaps we could best illustrate it by an example. Consider the methods of artificial light. Men in ages past have had various forms of light, and but little progress was shown for many centuries, even millenniums. Candlelight was the best for ordinary use. Even my mother as a small girl remembers when dip candles were used. Then in a short time we all had the kerosene lamp; then the gas light; and finally came the electric light, practically all in the last fifty years. Even in twenty-five years the power and efficiency of electric lighting has increased manyfold.

Now if the Protestant churches are justified in sending missionaries to what they call the heathen (they call them heathen because the Christians have greater light than those to whom they go), then in like measure, and not in a spirit of pride, but because of the precious thing we possess, we should share with all others the greater light we have now received. Since our light is and should be greater than those to whom we go, we are justified in going to these other so-called Christian churches and offering them this greater light.

I do not say that you and I possess all of this greater light that we should have. There is much we do not yet have. But we have at least the principle, whereby we may have the full glory of divine light and intelligence.

If we will realize our responsibility, and seek learning by study and also by prayer; lacking wisdom, if we all ask of God and seek earnestly to know the truth, to make that truth a part of our lives, we may approach nearer to the divine throne, and there receive greater light for the blessing of others. Day by day and year by year we may come to a better understanding with one another as we grow nearer to the truth, and may become indeed the light of the world, and the whole world be made to rejoice that the truth of God has been again restored to the earth.

May the grace of God be with us, to help us to fulfill our responsibility. May God give us wisdom to help the honest in heart, the faithful, and the true to come unto him and learn of the Meek and Lowly. May his peace be with you.

## Our Duty

### *An Exhortation*

*By Milburn H. Hull*

But Jonah rose up to flee into Tarshish from the presence of the Lord and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord.—*Jonah 1: 3.*

God commanded Jonah to arise and go to Nineveh, that great city, and cry against it; for the wickedness of that city had come up before him. God knew Jonah's ability, and assigned him a task.

Jonah, in this instance, was tied to his duty. It was not intended that he would get away from it. God knew his limitations. Jonah's relation to his duty is very similar to the relation that you often see—of a cow picketed on pasture. As long as the cow is contented with the allotted area marked by that rope, she can eat and enjoy herself with much pleasure. But as soon as she tries to escape, she meets all sorts of trouble.

Such was the case with Jonah on this important occasion. As long as he followed God's instructions, everything worked smoothly. But as soon as he began to backslide and try to get away from that duty which God had assigned to him, all kinds of trouble beset him.

What was it that kept Jonah from performing this duty which God had assigned to him? Pride. Jonah was a Hebrew, and he had all of the characteristics of the average Hebrew character. The idea of heathen repentance to him was abhorrent. Jonah, a Hebrew, carrying the message of God to the heathen Ninevites! The idea was simply absurd. According to Jonah's line of thought, the

Ninevites had no conception of what repentance meant. And if they did have, who would want the heathen people in the Hebrew society? "We are God's chosen people, we have special endowments, and we have a society of our own. We are disposed to do bigger and more polite business than this. This little, insignificant job you have given me, of teaching the heathen, does not suit me at all. I am a man with a great deal of experience, and I know how to deal with real things and real problems, and here you are sending me to preach to these little heathen Ninevites. Let some common person who does not hold a place of prominence, as I do, perform this work. I can not stand to start way down there. I am cut out for bigger things."

Jonah was just following a line of argument which is very prevalent today. God is calling some of us to perform the common tasks, and to do humble work; but we do not respond as we should. God gave Jonah great ability and many talents, and that was where Pride led him astray. We talk so much about big men and little men. We think that God thinks as men do. God knows nothing about such terms, save as he sees us using them. There are only sincere men and honest men and faithful men in the sight of God.

"Jonah, come and go to Nineveh, and hear the cry of my people." "Lord, I don't feel cut out for this sort of work. My talents are better displayed in society, and at my club, and at my lodge, and other places. You have plenty of humble people that haven't as much talent as I have, and who can do this work better. I am going to run off to the Tarshish of society, of business." And consequently you will always get into trouble, as did Jonah.

Henry Ward Beecher said, "The most of some people's troubles is forcing God to drag them along. As they won't follow voluntarily, so he is continually drafting them. And their troubles will never cease until they wake up and make an effort to walk where God wants them to go." God has to keep some people sick to make them follow him. He has to keep some poor to make them follow. He has to keep some humble and some burdened. Just as soon as some of us get rich, we forget God. God had to do a great deal to Jonah before he would come to his senses.

We would have so much less trouble in this world if we would just stop long enough to try to find what God wants us to do, and then, when he tells us, go and do that thing.

Jonah lacked a spiritual mind for his task. This is evident in his desire to get away from it. When Jonah was called by God, he was not living close enough to God. But when God calls, he always emphasizes the need of preparation. God called

Moses and sent him to spend forty years in the Pharaoh's kingdom before he was ready for God's work. Jesus himself spent thirty years in preparation to work, and three years for his fellow men. Saint Paul, when he was called for the great task of evangelizing the Gentiles, spent three years in Arabia getting his heart right to answer God's call.

In this age of fast living, the air is charged with oratory, with music, with sermons, and with jazz. What do you hear? Whatever your heart is prepared to hear, whatever you have a mind to hear. You will have to cultivate a spiritual mind if you are to undertake spiritual tasks.

When Jonah was called to carry the gospel to the Ninevites, he did not have faith in God. To be able to carry the gospel of Jesus Christ requires faith. It required faith in ancient times. It requires more faith today. Some people do not believe that the gospel of Jesus Christ is the power of God unto salvation. They do not believe it is destined to save the world. They do not believe it will do what is claimed for it. And they are not responding to its call. Why? Are we doing our share now, or are we putting it off for some one else to do? Jonah may have doubted. He may have needed more faith. In that he was not so very different from many of us.

Do any of you remember Elbert Hubbard's story about President McKinley waiting to send a "Message to Garcia." General Garcia was in the wilds of Cuba fighting with a little band of Cubans against Spanish oppression. The United States had decided to join forces with Cuba, and they wanted some one to take Cuba a message to hold out until the United States soldiers landed. The President was looking everywhere for a man to deliver the message. Some one mentioned a young man by the name of Rowan in the State Department. He was sent for. When he arrived, he was given the message and told to set out for Cuba. Rowan did so without asking any question whatever. He simply saluted and set out, and in three weeks he had given Garcia the message that finally made Cuba an independent country.

This is what the church needs today! Some Latter Day Saint Rowans, who will have enough faith to take the gospel to the waiting, struggling, and dying men.

Are you going to be a Jonah, or a Rowan? Are you going to try to shirk your duty? or are you going to do it without asking questions?

The Lord had a job for me, but I had so much to do,  
I said, "You get somebody else—or, wait till I get through."  
I don't know how the Lord came out, but he seemed to get  
along—  
But I felt kind o' sneakin' like—knowed I'd done God  
wrong.

# NEWS AND LETTERS

## Lincoln, Nebraska

June 14.—Pastor E. J. Lenox returned home the latter part of April after a few weeks at the Sanitarium and attending General Conference. A baby boy arrived at the Lenox home on Easter Sunday.

Elder and Sister E. F. Robertson and Brother Robertson's mother stopped in Lincoln April 27. They were on their way back to their mission in Maine after visiting Brother Robertson's mother at Franklin, Nebraska. Lincoln Saints were glad to have our former pastor here once more and to listen to two excellent sermons by him. The members brought lunch baskets packed with good things, and a luncheon was enjoyed in the church basement. His mother accompanied them as far as Omaha, where she is visiting a daughter.

Brother William Shakespeare, former missionary to Southern Nebraska District, was here May 4. He partook of the sacrament with us, favored us with his singing, and in the evening preached a fine sermon.

Sister Fike was called to rest May 9 after a period of suffering covering several months. Funeral services were held at Wilbur on Mother's Day, Elder C. H. Porter, a life-long friend officiating. Sister Fike was known to and loved by a host of friends. We will miss her but not as will her husband, who is left to mourn. He continues to live alone in the little home they made together. May God sustain him in his bereavement.

Sister Elsie Hale, who has been at Thune, Nebraska, the past nine months teaching, is spending her vacation at home. Her friend, Miss Lucy Gilmore, of Thune, accompanied her home and will attend the summer session of school at the State University.

The Department of Women presented a play, "Listen, ladies," at the church May 23. Ten were in the cast, which was directed by Sister Hale. All took part creditably, and a sum of more than twenty dollars was realized from the sale of tickets. They expect to present the play July 1, at Roca, Nebraska.

Sister Poague's Temple Builders had a chautauqua at the church May 29, earning about ten dollars. We are glad to be able to report these activities among our members. The social contact is helpful, and we believe will form a closer bond of fellowship.

Brother Jordan, of Des Moines, Iowa, is recovering in Saint Elizabeth Hospital. Seven weeks ago he suffered a fractured ankle when struck by a truck. He expects to soon be able to go home.

Among other recent visitors to Lincoln were Brother B. M. Anderson, of Omaha, who occupied the eleven o'clock preaching hour May 25; the grandparents of Sister Robidoux, Brother and Sister Luke, of Sheridan, Iowa; and Sister Lillie Reneau, of North Platte, who visited her sister,

Mrs. Katie Hale, of Lincoln, as she was on her way to and from General Conference.

The evening of June 13 about fifty members gathered at the church honoring our young brother, Lawrence Brockway, who leaves us soon. A radio broadcasting program was the entertainment of the evening, given under the direction of Sister Carrie Hale, assisted by George Sutterfield. After the program the women served ice cream and cake. Lincoln will miss Brother Brockway. He has been a faithful worker, holding the office of elder and acting as assistant pastor. He deserves the highest praise for carrying on as he has in church work. Last year he received the highest honors in the university, leading a class of forty in the Phi Beta Kappa, an honorary society. He will soon obtain his master's degree and leave for his home in Wichita, Kansas, for the summer. He expects to go to Pasadena, California, next fall to attend school, working for a doctor of philosophy degree. We wish him Godspeed and hope that he will return to Lincoln whenever it is possible.

Brother Glenn Reichenbach, who completed his work at the university this year, has gone to Chicago to work for the Goodyear Tire Company.

George Sutterfield, another young brother, has won credit for himself and the church, receiving this year the one hundred dollar award for the best triumph over heavy odds in obtaining an education. He is a senior next year and is working at night for the Iowa Nebraska Light and Power Company, attending his classes and studies in the daytime. He is not only paying his own way, but is assisting a widowed mother and younger brothers and sisters, and in the church he is a deacon, our branch solicitor, and is also in charge of the recreational activities of the young people. Certainly he deserves commendation and credit for his work here.

June 15, Father's Day, was observed at the morning service, and the Children's Day program was in the evening under the direction of Sister Poague. The little children thoroughly enjoyed presenting this program, and they did well.

The work in the departments is progressing, and we hope for better things in the future.

## Mallard, Iowa

June 12.—A fine meeting was had on sacrament Sunday, May 4.

The Women's Department has been busy painting and varnishing the floors and pews of the church, and as a result we have a neat, clean house in which to worship.

On Mother's Day, May 11, a good program was rendered at the eleven o'clock hour in honor of the mothers. The following Sunday Brother and Sister Edwards and family, of Pomeroy, visited our branch. Brother Edwards was the speaker at the morning service.

There was no evening service in the church due to the baccalaureate sermon at the school building, which was delivered by Elder Ray Whiting, of Council Bluffs. This was the first time a Latter Day Saint has been asked to take part in the commencement exercises at Mallard. We were much pleased when we were asked to have one of our ministers preach the baccalaureate sermon. We were prompted that Brother Whiting would be very good for the occasion and asked him to speak. He responded, and we are sure that all were well pleased, for we heard many comments favoring the sermon. The scripture reading was from Deuteronomy 30: 15-20. For a text he chose a part of Revelation 3: 8: "Behold, I have set before thee an open door, and no man can shut it." Very forcefully he brought home the lesson of the need of choosing a life in which we may receive the blessings God has in store for us.

The graduating class numbered nineteen boys and girls.

One day I needed the Lord, needed him myself—needed him right away—

And he never answered me at all, but I could hear him say—

Down in my accusin' heart—I've got too much to do.  
You get somebody else, or wait until I get through.

Now, when the Lord, he have a job for me, I never tries to shirk;

I drops what I have on hand and does the good Lord's work;

And my affairs can run along, or wait till I get through;  
Nobody else can do the job that God has marked out for you.

—Dunbar.

We are proud of our young brother, Velmar Fish, who graduated with honors.

The Saints had planned on having Brother Whiting during the morning service, but because he was busy elsewhere he was unable to reach Mallard until five o'clock in the evening. We, therefore, had only a short visit with him. Brother Gerald Gunsolley brought him to our city, and they returned home soon after the service. We were much pleased with Brother Whiting's sermon, and feel that both brothers made considerable of a sacrifice to make the trip in so short a time. We pray that they may be blessed for helping us in this manner.

We are looking forward to a visit from our missionaries in the near future.

### Lancaster, Ohio

1111 West Fair Avenue

May 11.—The Saints of Lancaster are proud of their new church home which has been built by much sacrifice and by the overcoming of many difficulties.

Our first meeting was a district meeting, and Saints and friends from all over the Southern Ohio District were present.

A social service began the meetings of the day, District President A. E. Anderton in charge. There was a good spirit of testimony present.

The preaching service followed with Brother Anderton as speaker on the subject "Mother," in commemoration of the day.

Dinner was then served in the basement of the new church, such a dinner as Latter Day Saints are in the habit of serving. The ice cream was donated by a nonmember.

Afternoon services began with a Sunday school business meeting in charge of Brother Gray, district Sunday school superintendent, in which the following officers were elected: superintendent, Elder W. P. Vickroy; secretary-treasurer, Sister Bessie Wasem; librarian, Brother Robert Dickson; organist, Sister Bessie Wasem. The following officers were installed by appointment: Brother Elmer Caldwell, assistant superintendent and treasurer; Brother Joseph Turner, chorister.

The preaching service which followed was of much benefit to all who attended. Brother J. E. Matthews, of Columbus, Ohio, was the speaker, and through him the Spirit gave us much encouragement and comfort. A young man, Brother Clayton Woods, was then confirmed.

The preaching service of the evening was of interest to nonmembers, Brother J. E. Matthews being speaker.

The Saints of Lancaster Branch invite all to come and worship with them.

On May 18 there was unusual interest in the Sunday school, attendance being much larger than heretofore.

At preaching service we had with us Brother Harley Vance, of Chillicothe, Ohio, and Brother Gersham Meyers, of Columbus, Ohio. Brother Vance preached, and Brother Meyers also gave some interesting points. Brother Meyers preached at the evening service. Many nonmembers are taking an interest.

Saturday evening, May 24, we met for the election of branch officers. Those elected are: Branch president, Elder S. E. Dickson; Branch clerk, Brother Earl Campbell; treasurer, Brother Elmer Caldwell; chorister, Sister S. E. Dickson; organist, Sister Bessie Wasem; solicitor, Elder W. P. Vickroy; publicity agent, Brother Elmer Caldwell. This with other business transacted starts the first year in our new home.

On May 25 there was good attendance at Sunday school and church services. Brother Gray, district superintendent, was here and preached. At the evening service Brother S. E. Dickson, pastor, preached.

Lancaster Saints are striving to serve God and his Son

Jesus Christ, and to live so that the promises given us on the first day in our new church home may be fulfilled, that the old Jerusalem gospel may be preached to every nation, kindred, tongue, and people, that the Prince of Peace may come and dwell with us.

ELMER H. CALDWELL.

### Thankful for Blessings of Sainthood

Freeburg, Missouri.—For the past two years we have not had regular privileges, but we have derived much comfort and strength from the church papers. We are working for a highway construction company and seldom have opportunity to meet with the Saints. During the last two years we have lived in different places in Illinois and Missouri and have had the pleasure of meeting with the Saints in Beardstown, Illinois, Hiteman, Iowa, and Jefferson City, Missouri. The services attended in those places will be remembered a long time. Although the Saints were strangers to us, we enjoyed the meeting with them and felt at home. We were also permitted to go home at Christmas time and meet with the Saints at Fairland, Oklahoma.

I am indeed thankful for these privileges. I want to live a humble and faithful life and some day find a home where we can attend services regularly, for I realize that the opportunities for development are much greater if one lives where he has opportunity to attend and participate in different church activities. I also know that I have much to do in my home in rearing my children, and my responsibility in this respect is even greater because we are isolated. I desire the prayers of the church that I may not neglect my duty.

I enjoy reading the *Ensign* and the *Herald*, especially the news from the branches where we have attended church.

The children and I are making plans for Sacrifice Week, and hope to help the church all we can.

MRS. R. L. MONTGOMERY.

### Chicago, Illinois

Central Branch, Sixty-sixth and Honore Streets

Having been absent from my home branch for two months, I have not written of the activities of Central Church in Chicago. While away I was privileged to visit my brother and mother in Wheeler, Arkansas, who are isolated from church privileges. There are a few Saints at Siloam Springs, and they with my people will be happy to have the missionaries visit them. They feel that good will come of such a call.

With several other Chicago Saints, I journeyed by night bus to Saint Louis, where we were joined by other members, another bus being added to carry the crowd. We arrived in Kansas City at 5.30 p. m. and were soon in Independence with the surging Centennial Conference crowd, Saints from all over the land and other countries. We were happy to attend the conference, to renew old acquaintances, and to make many new ones. Strength, encouragement, and inspiration were received from the many activities provided. All returned from the conference enthusiastic over the church program and with new zeal to undertake the work of the coming year.

The monthly historical programs are well attended at Central. They are proving the means of our becoming more familiar with the great latter-day work.

The building fund Sunday programs have proved financially successful. More interest is being taken in plans for a new church home, and in the not far future we are visualizing a new building such as we need to carry on the work on the South Side of our city. This will mean determination and sacrifice, and we are remembering as

Brother C. E. Schmid has told us that we must build saintly characters as well as the building in which to worship. Christ set the perfect example of Christian living and character. We, with God's help, can mold ourselves after that pattern.

Easter and Mother's Day were observed with special services and music. Brother Wallace Eskridge delivered the Easter sermon, Brother Norman Hield the Mother's Day discourse.

Midweek prayer services are well attended and a spiritual help to all attending. It is cheering to the soul to hear our young men and women bear their testimonies, voicing the sentiments of their hearts in regard to their work. Surely God is helping them to prepare for the tasks which are theirs.

The priesthood of the branch meet once each month and some very constructive work is being done. Before conference and since the time of its dismissal, the missionaries passing through Chicago have given us much spiritual food. Brothers Budd, Baldwin, Chandler, Williams and local men, C. E. Schmid, W. Eskridge, C. Evans, H. Kier, J. J. Oliver, F. Almond and Brothers Edstrom and McCaig have not allowed us to lack in the ministry of the priesthood.

The Father has been mindful of our sick. Brother Steve Lester, jr., who was very ill underwent an operation several weeks ago and has fully recovered. Sister J. J. Oliver has been quite ill but is improving. We are glad to see two young sisters at services once more, Ollie Evans and Lois Bell. The family of Sister Fanny Rodger has been shut in for several weeks, the little daughter having scarlet fever. They are now out of quarantine. Sister Ben McGuire, of Independence, was Sister Fanny's guest while they were shut in. Sister Fay McDonald's children have also been on the sick list, but are better now.

On May 19 Brother H. P. W. Keir preached the funeral sermon of Brother Haas who lived with his daughter. The body was taken to Michigan for interment. Two daughters mourn the loss of a kind father.

For June 8 a special service had been arranged by branch officers. While soft music was played by Sister Pearl Kerr, Brother H. P. W. Keir led five little boys down the aisle and inducted them into the kingdom of God on earth. Brother C. E. Schmid made fitting remarks while the candidates were preparing for the confirmation service. Those baptized were Russell Enoch Graff, Thomas McKay, Lee Dennis, Ray Dennis, and Phillip McDonald. Brothers Keir, Pement, Hield, Schmid, Oliver, Cochran, and Baldwin assisted in the confirmation service. It was a splendid meeting in which the Holy Spirit's presence caused the hearts of the members to rejoice. The benediction was by Brother Baldwin.

At the following service Sister Fay Keir was at the piano. The anthem, "*Seek ye the Lord*," was sung by the choir, Brother Ail Sherman singing the tenor solo. Brother Baldwin chose as the theme of his sermon "*Consecration*," and read Mark 12 and *Doctrine and Covenants* 64. We were glad to have Brother and Sister Baldwin stop to see us as they were on their way west to their new field of labor.

Brother Graff and family are leaving for Langley Field, Virginia. They have been in constant attendance at services, and we regret that they are leaving this branch. Our best wishes go with them and also with Miss Katherine Adams, Sister Graff's sister, who is going to Los Angeles, California.

Saints from a number of States have lately visited in the homes of various branch members, and we were happy to welcome them at services. Two of our Graceland girls are at home this summer, Hazel Bell and Grayce Thoman.

Sister Cora Keir's class of young people is giving a play Thursday evening for the benefit of the building fund. The younger children are having an operetta, "*The golden slipper*." Proceeds from this, too, will be applied to the building fund.

The women are holding a bake sale on Saturday afternoon, the proceeds to be used toward the purchase of new curtains which are being installed in the church. Some changes are being effected in the church which will help the appearance of the building.

A beach party was had by the young people Decoration Day at Jackson Park. Some of the adults picnicked at one of the forest preserves.

June 1 a peaceful sacramental meeting was enjoyed by all. God's Spirit was there, and each one felt it was good to be in the house of the Lord. It was the same Spirit which prevailed at the conference sacramental service.

The following Wednesday evening Brother Horahitu, of the Society Islands, with Brother H. W. Savage as interpreter, gave an inspirational lecture. He also sang a hymn. A collection was taken up and given to these brothers; then the brothers shook hands with them and thanked them for the talks and visit. Some of the West Side Saints were present upon this occasion. Brother Horahitu was the guest of Brother and Sister Frank Almond, who spent some time in the islands.

## North Manchester, England

Although this branch is far away from the center of general church activities, we were unwilling that April 6, 1930, should pass unrecognized by us. Pastor Nephi Dewsnup accordingly arranged special services. In the morning a unified service was held at which Elder F. H. Smith related the story of the vision and the coming forth of the *Book of Mormon*, and Priest H. W. Gillson spoke on the testimony of the three witnesses. The afternoon was devoted to a sacramental service to coincide as nearly as possible with the one held in the Auditorium at Independence. The evening service was devoted to church historical events and very old Latter Day Saint hymns. It was a humble effort, but the services of the day composed our small tribute of thankfulness for the wonderful gift of the gospel.

Here in Northern District the Easter week-end is devoted to the annual conference, but in this branch we felt there was something we had been missing for some years past. We wanted to sing our hymns of thanksgiving and partake of sacrament. Accordingly at nine o'clock Easter Sunday morning, as many as could conveniently manage gathered around the table of the Lord. Previous to this date, the children attached to the junior service had been desirous of offering their sacrifices to the Lord, so before the sacrament was administered, the children sang "*Joyful Easter bells*" from *Zion's Praises*. During the singing of the hymn the pastor came down to the lower platform, and the children walked up to him in single file, each giving a newly laid egg to be distributed to the sick and the poor of the branch. This was a pretty ceremony. After the service was dismissed we went to the North East Manchester Branch where the conference was held.

Sunday evening, May 4, a pleasing incident occurred in this branch. A full program was arranged. After the opening services the children of the junior service were grouped and sang together "*When mothers of Salem their children brought to Jesus*." The pastor then announced that we were to participate in two ordinances, the blessing of a baby and the renewing of our covenant with the Lord. In explanation of our beliefs on the blessing of children, the pastor read from the book of Moroni 8:4-29, and Priest H. W. Gillson spoke a few words quoting references from the *Bible* on the subject. At the close of this talk, and while Sister Nelson, musical director, played the first bars of a hymn the deacon arranged two chairs facing the lower platform, the children formed a guard of honor while singing "*Suffer little children*"; then the parents came with the baby and occupied the two chairs. The children resumed their places and the pastor read the charge to parents from *Doc-*

trine and Covenants 17: 19; 28: 13, and 68: 4. The babe was blessed by the pastor and Elder F. H. Smith.

The fact that our services run smoothly is due in no small measure to the work of the musical director, Sister Maud Nelson, daughter of Elder W. H. Greenwood. It is on occasions such as the one described above that we realize our indebtedness to our faithful workers.

We regret to report the death of two sisters who were called away from us very suddenly. Sister Ann Towers and Sister Susan Wray, sisters of Elder W. H. Greenwood, have been taken to another world. A service was held in memory of them at the branch, and there was a record attendance. They were two of the most regular attendants in this branch and were only happy when they were working for the Master. We miss them sorely.

## Nauvoo, Illinois

Fortunate are we that the historic value of Nauvoo is such that it claims the interest of our missionaries and when possible they make pilgrimages to this spot. It affords us a diversity of speakers that other branches are not privileged to enjoy, and is much appreciated.

On June 8 we had with us Elder Taruiarii, of the Society Islands, and Elder H. W. Savage who acted as his interpreter. They had visited a number of large cities and historic places, stopping to speak at the different branches along their route. Sunday morning Brother Taruiarii spoke to the Saints here and told us that in all his travels throughout the United States he had found no prettier spot than Nauvoo. He declared that he believed when the time came for his people to gather to Zion, they would feel happier on the banks of the Mississippi than anywhere else.

Elder A. M. Chase, who is located in Montrose, visited Nauvoo one morning to arrange for a monthly meeting of the Sunday school workers of the district. Montrose, being the most centrally located, was chosen as the meeting place. On May 13 the Saints of Nauvoo hired the launch, and twenty-five of our number crossed the river to attend the first meeting. A pleasant evening was spent talking over the different problems of the church school. The new district worker, Elder F. C. Mussell, was present and was introduced by Brother Chase. At the close of the meeting the Saints of Montrose served punch and wafers. It was voted to meet again one month from that time, which we did. A program was presented at that meeting by Sister S. A. Burgess, daughter of Brother Chase, on the life of Fanny Crosby. Many interesting facts were gleaned about this wonderful woman, and a number of her songs were sung by the congregation, one number as a quartet selection by three members of the Chase family and Brother Reed, and a duet by Sister Burgess and Sister Smith. A short discussion was then held on the problems confronting Sunday school workers.

Elder F. C. Mussell was with us May 14 and gave an encouraging talk during the Wednesday evening prayer service.

Evening services were omitted on May 18 that all might attend the baccalaureate services at the high school. The address was given by Reverend Foster, the Methodist pastor, assisted by Elder J. C. Page. This was followed a few days later by the commencement exercises of the high school graduates. Roberta Lewis who was among those graduating, was awarded the highest honors in her class and received a scholarship to Carthage College. Roberta, however, plans to attend Graceland in the fall. On the following Wednesday evening the graduation exercises of the grade school were held, Lois Heady and Dorothy Fusselman being among those graduating.

As many of our Methodist friends have attended our special services from time to time, it was suggested that we

return the courtesy. Accordingly our Sunday service was closed one evening, and all attended one of the special revival services held at the Methodist church.

The fifth historical program was successfully carried out on the evening of May 25 with the play "The church in Kirtland." L. H. Lewis, who resided in Kirtland several years, gave a talk on Kirtland, using a blackboard illustration of the Temple.

Children's Day was observed with a splendid program by the children at the eleven o'clock hour, under the direction of Sister J. C. Page, assisted by Sister Leon Bauer.

Brother and Sister Arnold Ourth were made happy by the arrival of a boy on May 23. They have named him Arnold Nicholas.

Bertram Lewis returned home from Terryville, Connecticut, where he has been teaching the past two years, to spend a month with the home folks before attending summer school at Columbia University. He will teach in the high school at Mattituck, Long Island, in the fall.

Mary Lee and Mildred Sanford have returned from Graceland. Mary plans to return to Graceland in the fall, and Mildred will teach in the Elliott School. Sister Irene Layton has been engaged to teach in the high school in Independence.

The "Friends of Our Native Landscape," an organization of citizens from Chicago, Northern Illinois, and Wisconsin, interested in conserving the beauty of our native landscape, gave a picnic supper and masque entitled "The beauty of the wild," near Mount Moriah, where a large tract of land is being reserved for a state park. Many people from Nauvoo, Hamilton, Warsaw, and Carthage attended. The masque was held in a beautiful grove overlooking the Mississippi, and portrayed the Indian sorrowfully leaving the home of his forefathers; the coming of the pioneer, hewing his way with an ax; the builder following, intent on accumulating wealth; and at last came the Friend who pledged his support in preserving the landscape from complete devastation. A number of notable speakers were to take part, but at the conclusion of the masque a heavy rainstorm drove all to the shelter of their cars and homes.

On June 9 the contract for the hard road between Nauvoo and Niota was signed, and it is expected that the slab will be laid before cold weather.

## Brooklyn, New York

Park Place and Schenectady Avenue

As reunion time draws near, many are making plans to attend the district reunion at Deer Park, New Hope, Pennsylvania, July 12 to 27. Brother T. J. Elliott and Brother and Sister Charles W. Harris drove to Philadelphia May 25 to meet with the reunion committee. We look forward to a fine reunion.

The choir has resumed activities, meeting every Wednesday evening after prayer service. We are glad to have Amy Glassford with us again. The orchestra has just lost a member. Roderick Binney, who is employed by the General Electric Company, has been transferred back to Schenectady. He plays the violin and was a helpful addition to the orchestra.

Dorothy Potts has resigned from the office of superintendent of the primary department, and Aleta Spencer has been elected to fill the vacancy. Brother Ed. Spencer has just given the kindergarten chairs a new coat of paint, which adds greatly to the appearance of the room. The children of both primary and junior departments are busy preparing a Children's Day program, to be given Sunday, June 15.

A miscellaneous shower was held at the Howard Mousley home the evening of June 5 in honor of Ethel Waterhouse, whose marriage to Glenn Parrish will take place this month.

On Sunday, May 11, we enjoyed a visit from Brother



Gilliard of Australia, and Brother Horahitu, of the Society Islands. Brother Horahitu was accompanied by Brother H. W. Savage, who acted as interpreter. Brother Gilliard delivered a short talk to the Sunday school, giving some interesting history of the Australian Mission. A part of the morning hour and the entire evening hour were occupied by Brother Horahitu.

Most of the preaching hour on May 11 was occupied by those of our number who attended General Conference. Each one talked for a few minutes on some phase of the conference. Sister Eliza Squire described the lei ceremony of the Hawaiian delegates, and placed a lei about the neck of our pastor as an expression of the pleasure of the branch at his reappointment to Brooklyn.

Several of our members attended the baccalaureate services of Adelphi College, Garden City, Long Island, Sunday, June 7. Dorothy Potts, daughter of Brother and Sister George Potts, is a member of the graduating class. Her graduation qualifies her as a kindergarten teacher. Mildred Chatham also graduates this month from Pratt Institute.

The pastor was visiting in Connecticut last Sunday, and the pulpit was occupied by Brother William Nichols in the morning and by Brother Paul Belleisle in the evening. An anthem by the choir with solo part by Anna Warnky, and a solo by Amy Glassford, with violin obligato by Roy Squire were features of the morning hour.

## Lamoni Stake

### *Children's Day in Lamoni*

#### *Baptisms and Confirmations*

Eight juniors were baptized on Children's Day. The service was held at eight o'clock Sunday morning. The font was banked with screens and flowers, and about it were two rows of chairs for the parents and friends. The pastor, W. E. Prall, presided, and Roy A. Cheville officiated. During the baptismal rites, hymns familiar to the children were played on the piano by Rae Lysinger.

The confirmation service was held at 9.30 as a part of the exercises of the junior department of the church school. After song and prayer those baptized marched in and took their places. They were Lorraine Weddle, Dale Moon, Harold Chapman, Nellie Lester, June Lewis, Bobbie Anderson, Earl Jones, and Paul Smith. W. E. Prall, Roy Cheville, Walter Hayer, and Roy Derry were the ministers in the confirmation.

#### *A Service for Children*

Following the announcements and offertory, the beginner and primary departments marched to the main auditorium, a department on either side. The congregation joined in singing "Let them come to me," a children's song, and W. E. Hayer, director of the junior church offered prayer.

The service was planned to present the church's hopes and program for children. Three provisions were presented. The first was the blessing of children. Sister James Thomas, who is superintending the primary church, told the story of Jesus blessing the children; then while a quartet sang "Suffer little children," W. E. Prall and Roy A. Cheville brought Leah Ne, the infant daughter of Doctor and Sister Frank Shipman to the platform to bless her. As they left, the quartet sang, "The child of Galilee."

The teaching work of the church school was presented by two exercises from the beginners and from the primaries. These were not rehearsed, and the children enacted on the platform their regular programs. The beginners gave their birthday exercise and the primaries their collection of tithing. The director of the church school explained the purpose of these exercises and solicited parental cooperation.

The third provision of the church that was explained was

that of baptism and confirmation. The eight children baptized came to the platform, the quartet sang "I have heard the sweetest story," and the pastor, W. E. Prall, welcomed the children into membership. He spoke of the meaning of assuming membership in the church, asked for their support, and extended the hand of fellowship to each one. The quartet sang a verse of "My faith looks up to thee," and W. E. Hayer offered a closing prayer.

#### *A Children's Cantata*

The church was well filled for the evening service. Pink and white lattice work of crepe paper and a border of ferns and flowers covered the altar railing, and baskets of pink peonies decked the platform. At eight o'clock the children marched to their reserved sections, attired in colorful costumes of flowers, leaves, and birds.

During the opening hymn by the congregation, a junior chorus of girls came to the platform and stood behind the presiding minister, Roy Cheville. They sang a soft response following the prayer, read a scripture reading responsively, and sang a two-part chorus.

The main part of the service was a children's cantata, "The pathway of service." The reader, Lois Garver, represented the soliloquy of a little boy who wondered about God's care and what he might do. As he reflected about the familiar scenes of nature about him, each phase of nature presented itself. The beginners were a chorus of flowers. Primary boys were trees or grasses, or raindrops. Primary girls were buttercups, snow beams, etc. At the close there was an ensemble of all the children in costume, and with the congregation they sang to a familiar tune the words "Onward in his service." The service found ready response with the congregation. Vera Kline and Vesta Stevenson headed the committee of church school workers which presented the cantata.

## Mother's Day at Georgetown

### *Grand Cayman*

The Temple Builder girls of the church at Georgetown, Grand Cayman Island, gave a program the evening of Mother's Day, May 11. All the girls' friends had promised to come, and the performers were amply rewarded for the work of practice and decorating the church. The house of worship was beautifully decorated with crouten foliage and palms and white and red flowers.

Certain front seats were reserved for the choir, there not being room on the stage for their seating. However, as the crowd assembled the choir gave up their seats and sat anywhere in the congregation. The church was packed. Chairs were brought in and placed in all available spaces, and the porch was crowded with people. The audience numbered about two hundred people, and there would have been more had their been sufficient room.

The program consisted of two addresses, several songs by the choir, solos, duets, and quartet numbers. There were short recitations by the beginners, juniors, and intermediates, and a play entitled "The whole world pays homage to mother."

Among the mothers present were Mrs. G. H. Frith, the commissioner's wife, and Mrs. Moon, wife of the Presbyterian minister. The latter stayed away from service at her own church that she might be with us, and kindly assisted in giving an address and offering the closing prayer.

Our Adventist friends had services an hour earlier than usual so that they, too, might be with us.

This was the only Mother's Day program given on the island, and we thank all our friends who helped and attended the concert.

## Independence

Stone Church

The words of the Savior to Nicodemus: "Except a man be born of water and of the Spirit, he can not enter the kingdom of God," were used by Elder H. W. Savage as a text for his Sunday morning sermon. In the selection of this text Brother Savage had been helped by Elder Horahitu, of the Society Islands, who sat in the congregation with Apostle Clyde F. Ellis.

Solomon's counsel to men to "seek wisdom," and Christ's commission to his disciples to teach men to "observe all things," were emphasized by the speaker. Jesus went about stirring the hearts and minds of people with parables, and he instructed his disciples to teach wisdom to mankind, showing them the necessity of being born of the water and the Spirit. Having placed ourselves in a receptive condition through faith, repentance, and birth of the water of the Spirit, we are promised the Spirit of truth which will teach us all things. Zion is to be a place inhabited by the pure in heart, and in order to carry out the purposes of the Father, latter-day revelation tells us that we have far to go in seeking wisdom and learning to do good.

The Stone Church Choir, led by Paul N. Craig, sang "*Beneath the shadow of the great protection*," by Dickinson, Sister Ruth Holman singing the contralto solo. "*Like as the hart desireth*," by Allitsen, a bass solo, was pleasingly sung by Albert Brackenbury. Miss Lorena Kueffer accompanied the anthem and solo on the piano, in addition to contributing an organ offertory number. Elder D. O. Cato was in charge of the service, assisted by Elder J. W. Peterson.

Announcement of the first Sunday evening Campus service of the season drew a large crowd to the grounds to listen to the concert given by the Auditorium Band under the direction of Earl Cox.

President Frederick M. Smith, the speaker, continued his theme of last summer, "*Problems confronting the Zion home*," approaching it from the angle of health, the work of the Health Department of the church, the need for clinical work and regular physical examinations as preventions of disease.

Pastor John F. Sheehy was in charge of the service, assisted by Elder A. K. Dillee, pastor at Second Church, and Elder Samuel C. Smith, pastor at Walnut Park.

### *Among the People in Zion*

"Learn to do well," the injunction of Isaiah, is the topic upon which the young people who attended the prayer meeting last Wednesday evening in the basement of the Stone Church, have been thinking this week. Elders M. T. Williams and John F. Sheehy were in charge of the worship hour, which was highly profitable to the large number present because of the thought of the evening and the responsiveness of the congregation. At that time Brother Sheehy read from Isaiah 1 and bade the congregation think this week on the desirability of learning to do well. Reverential attention was given by the young people to the ordination of one of their number, Brother Almer Sheehy. Almer, who is the eldest son of Pastor Sheehy, was ordained a priest by Elders C. Ed. Miller and John F. Sheehy. In 1921 Brother Miller baptized this young man a member of the church at Onset, Massachusetts.

The junior worship period at the Campus Sunday morning, in charge of the superintendent, appealed greatly to all the boys and girls. A story was told by Sister S. A. Thiel, Evelyn Burgess gave a reading, and a small chorus of boys sang accompaniment for a reading by Lucille Watkins.

On Friday evening, June 20, the Wahdemna Choral Club presented its final concert of the season at the Stone Church. Most of the chorus numbers sung had been especially requested by friends of the choral club. The Wahdemna Male Quartet: Roderick May, Richard Day, Robert Crawford, and Orville Martin sang three numbers; Blaine Bender read a

short play. Soloists were Lois Cool Nunamaker, soprano; Delta Nace, soprano; Gladys Good, contralto; LeRoy Smith, baritone; Lorena Kueffer and Hazel Scott, organists; Elizabeth Smith, harpist; Orrin Fry, violinist. Paul N. Craig is conductor of the chorus, and Rosamond Filson Sherman, accompanist.

Among those lately called away by death is Brother Benjamin Andes, fifty-eight years of age, who died at noon Friday, June 20. Surviving are his wife, Mrs. Clara Andes, of the home in Independence; his parents, Mr. and Mrs. S. C. Andes, Independence; four daughters: Mrs. Everett Lemley, Mrs. J. B. LaRue, and Mrs. F. O. Blake, Independence, and Mrs. Andy Bozarth, of Warrensburg; two sons: Robert Andes, of Independence, and G. D. Andes, Breckenridge, Texas; three brothers: Jake and John Andes, Independence, and Sam Andes, Andes, Montana; two sisters, Mrs. Fred Cool and Mrs. Katherine Wilcox. The funeral occurred Sunday afternoon at the Stone Church in charge of Elder W. S. Macrae, of Holden. Interment was in Mound Grove.

A group of patrons and friends of the Emma Hale Memorial Library responded to an invitation to meet at the Library Building yesterday evening. The principal item on the program was a review by Brother Evan A. Fry of the book *Laughing Boy* by Oliver LaFarge.

At the orchestral program presented the evening of June 17 by N. DeRubertis's Orchestral Training School under the auspices of the Kansas City Guild of Music at the Westport Junior High School auditorium, four Independence young people were awarded certificates on the completion of the year's work in the orchestra. Of these two are members of the church, Elizabeth Smith, harpist; and Lee Mills, trumpeter.

A special service will be held at the Stone Church next Sunday afternoon at 2.30 in which will occur the ordination of the men whose names were approved by the conference in Zion June 16. It will be the privilege of the people of Independence to witness at this time the ordination of eight men to the office of elder, five to the office of priest, and five to the office of deacon.

### *Liberty Street*

The various decision days sponsored by the general church in the last year have called for such enthusiastic and ready response from all Liberty Street children who had reached the proper age for baptism that Children's Day this year found only one little boy ready to be received into the church. The baptism of this candidate, Robert Trumble, took place at the Stone Church early the morning of June 15. The confirmation service formed a part of the opening exercises of the church school. Patriarch F. A. Smith, Robert's grandfather, officiated at both services.

The Children's Day sermon was given by the pastor, F. A. Cool. The preparation on the part of parents to help their children live the good life does not begin after the child has entered the waters of baptism but must be in progress long before the child is ours. Whether these new members are potential church leaders or merely future lukewarm Latter Day Saints also depends in large degree on the parents. These were points in the pastor's sermon. Music was furnished by Kenneth Turner and Lyda Thomason.

The junior service was the one in which the children themselves participated. Songs, recitations, etc., formed an important part of this service. The morning talk was by Cecil R. Walker, Raymond Wrigley, junior leader, being in charge.

The Liberty Street Saints were especially happy June 8 to have Elder George G. Lewis, the new director of religious education in Zion, meet with them. He visited the church school and "looked in" on many of the classes during the study hour. Immediately following the class period, he made a short talk setting forth some of the objectives of the department he represents. On this day, John Blackmore

was the morning speaker, and I. A. Smith preached in the evening.

E. T. Atwell was the speaker the morning of June 22. Kenneth Turner, grandson of Brother Philip Turner, played a piano solo which was especially enjoyed.

The junior service saw the introduction of a new worker, Clyde Smitherman, who gave the theme talk of the morning. Mary Madden Smitherman told the story, and a vocal solo was contributed by Mary Ethel Cool. Ruth Tignor furnished a piano number and the newly formed junior choir sang "Our task."

June continues to prove that it is the month for brides, but for Liberty Street late May began the season. At the pastor's home the evening of May 29, Mary Madden became the bride of Clyde H. Smitherman, F. A. Cool officiating in the double ring ceremony. Gomer Cool playing the violin and Lyda Thomason the piano furnished two musical numbers.

The country home of Mr. and Mrs. I. W. Frisbey on Lexington Road, formed the setting for a pretty lawn wedding Saturday evening, June 21, when Susie Adkins, of the local congregation, was married to Elmer R. Petre. The single ring ceremony was conducted by Elder F. A. Cool. The bride was attended by Miss Ruth Tignor, and the groom by Thomas Adkins, brother of the bride.

Both of these newly married couples are making their homes in Independence, and we welcome them as members of the Liberty Street congregation.

#### Walnut Park

Children's Day, June 15, was observed with a beautiful baptismal service in which nineteen candidates entered the kingdom. After the opening exercises in the main auditorium, the beginners, juniors, and baptismal class marched upstairs and gave a program. The children, led by the class of members to be baptized, then marched to the lower auditorium, being followed by relatives and friends. The platform and font were beautifully decorated with roses and asparagus ferns. Brothers S. C. Smith, K. R. Mosier, H. M. Curtis, and John Taylor officiated in the service. Then the service was taken upstairs, where confirmations were in charge of Brother S. C. Smith. The choir, orchestra, and a quartet furnished the music.

Some of our student young people who have been attending college are now at home, and others are away at summer school. Joseph Price has returned to his home from the University of Oklahoma to spend the summer vacation with his family. Vera Chapman and David Morgan are home from Graceland. Dorothy Bryant and Ada Fallon are attending the summer session at the Central Missouri State Teachers College, at Warrensburg, Missouri.

The Sunday morning service, June 22, was in charge of the Mothers' Class of the church school. The teacher of the class, Sister J. H. Logeman, sr., presided over the service, with the assistance of Sister John Schwab. The musical numbers, in addition to congregational singing, consisted of an anthem by the choir "Let not your heart be troubled," and the song "Home, sweet home," by a quartet composed of Delta Nace, Bertha Elerick, Milford Nace, and Arlon Chapman.

Sister Ida Etzenhouser was the special speaker of the morning, her subject being "Preparation for marriage." In her discussion of this subject she pointed out the causes of divorce, the principal ones of which are: (1) Hasty marriages; (2) marriages while principals are too young; (3) marriages between those physically or mentally unfit; (4) differences in religious faith; (5) national and racial differences; and (6) promiscuous petting. The period of engagement should cover at least six months but not over two years, and should be a period of mutual education. Boys should learn how to stick to a job before getting married and should give consideration to the fact that one's income must be sufficient.

#### Enoch Hill

Though Enoch Hill is considered one of the small congregations in Independence, it has a group of more than fifty active young people. For a number of months these young people, fifteen years of age and older, have functioned as an organization to promote the spirit of friendliness and helpful participation in church activities, and lately, under the leadership of their president, E. H. McKean, they have chosen to call themselves the Enoch Hill Erodelphians. Each Friday night they sponsor outdoor recreation on the church grounds. In this movement last Friday evening was a special occasion. More than a hundred young people were on the grounds to engage in outdoor games, volley ball, and baseball, visitors coming from Kansas City and Liberty Street and Walnut Park congregations. Refreshments were sold in the form of ice cream, candy, and pie. The Erodelphians were assisted in the entertainment by the Boy Scouts and the Girl Scouts of Enoch Hill, the latter led by Sister Don Cox. Proceeds were divided between the playground equipment fund and the Girl Scout uniform fund.

Sunday morning Elder J. F. Petre chose to read as the basis of his sermon "The hope of the Saints," 1 Corinthians 15.

Pastor O. W. Sarratt is at present confined to his home with rheumatism. The branch members hope and pray for his relief. He is much needed at our services.

On Sunday evening the congregation on Enoch Hill met with the Saints of the eight other branches in Independence at the Campus to listen to a sermon by President F. M. Smith.

#### Spring Branch

The eight o'clock prayer service Sunday morning was well attended, and a spiritual meeting was enjoyed.

At the eleven o'clock hour came the service of confirmation of those baptized on Children's Day. Those officiating were Brothers Tankard, Cleveland, Fish, Smith, Mabbott, Andes, Teeter, Lanpher, Bozarth, and W. F. Smith. The charge to the members confirmed was delivered by Brother Bozarth. As we sat in the congregation during this hour, we recalled the beautiful service of last Sunday when these little ones entered the waters of baptism. They were the first to be baptized in our new ever-visible font. Everything was in order for their initiation into the kingdom; and as soft music was played, parents watched with joy their children go to meet the elder who officiated.

The priesthood met at the church Sunday afternoon.

Pastor J. E. Cleveland and son Ralph have gone out of town to work for a week or ten days. During this time Assistant Pastor Mabbott is in charge.

Brother Leonard Roberts was appointed recreation leader for Spring Branch.

#### Gudgell Park

June 8 at the morning hour Bishop R. T. Cooper spoke on "Stewardship." In the evening Elder W. M. Self was the speaker. Attendance throughout the day was good.

Children's Day was observed at Gudgell Park June 15. Several of the women went to the church early in the morning, taking with them an abundance of flowers and ferns with which to decorate the church. The church school session was crowded to the extent that several classes met out on the lawn. At eleven o'clock all returned to the church auditorium to participate in or listen to the program of songs, readings, and a playlet given by the intermediates, juniors, primaries, and beginners.

Brother Edward Larsen preached to the congregation last Sunday morning, his theme being "Love."

Midweek prayer meetings are showing sustained attendance and interest.

We are glad to have Sister Joy Sherman home for the summer. She has been attending Graceland. This fall she will teach in Iowa.

## Holden Stake

### Atherton

Brother Jeff Butler occupied at the eleven o'clock hour April 27.

May 4 Brother R. D. Weaver was here, and his theme was "The Lord's prayer." Accompanying Brother Weaver were Brother and Sister Sarratt, of Enoch Hill.

Brother Otho Clark preached the Mother's Day sermon at the eleven o'clock hour. In the afternoon Elder John Blackmore, of Independence, preached a Mother's Day sermon in our new church in behalf of the Parent-Teacher Association. Special music was rendered by various people of the community. In the evening Apostle F. H. Edwards occupied. His subject was, "Beware of Christ."

Bishop J. A. Koehler preached in the evening of May 18.

May 25 Brother Otho Clark preached.

At the eleven o'clock hour Brother Blackmore and Brother Ware occupied. Brother Blackmore stressed the command, "Feed my sheep." Brother Ware said that if we are living in close touch with God, he will direct by his Spirit.

In the morning of June 15 Brother A. E. Allen reminded us of the anniversary of Pentecost and read of the occasion as recorded in Acts.

Last week the Saints met on the lawn at the home of Brother Ira Curtis and had a good social time. Refreshments were served.

At the election of officers held in May, Brother A. E. Allen was chosen pastor with Brother George Beebe as his associate, Sister J. A. Koehler as women's leader. Aside from this, few changes were made. Elder W. S. Macrae was in charge. Brother C. V. Hopkins was present.

Sister Gladys Beebe has been secured to teach in a near-by school.

### Warrensburg

On the evening of May 28 Brothers W. S. Macrae and James Duffey met with us, and the annual business meeting of the group was held. Warrensburg has been working under the church school plan in the last few months, and it has proved so satisfactory that all seemed desirous of continuing in the same course for the new year. Brother G. W. Hancock was sustained as pastor. He nominated Brother G. R. Norris as his assistant, which nomination was approved by the group. Sister Harold Weeks was sustained as group secretary. The supervisors elected were as follows: Brother Odess Athey, supervisor of religious education; Brother G. W. Hancock was chosen supervisor of the adult division; Brother Clyde Johnson, supervisor of the young people; and Brother LeRoy Morgan of the junior department. It is believed this kind of organization is superior to the old method inasmuch as the various departments can better work together as a unit, and there is greater incentive for the young people to take active part.

The summer term at the Central Missouri State Teachers College is now in session. There are nineteen Latter Day Saints enrolled. The out-of-town Saints in attendance at church whom we have noted are Sister Altha Koehler Belscamper, Sister Gladys Beebe, and Sister Mildred Ingram. These students find a cordial welcome with us. We need their assistance, and urge all Latter Day Saints, who are attending college, to meet with us at our church, located on Washington and Market Streets.

Sister Helen Meyers, who taught in the Higginsville, Missouri, schools, is home for the summer.

Two of our young people, Sister Esther Rich and Brother Charles Johnson, were among the high school graduates in Warrensburg this year.

We greatly miss from our ranks the congenial faces of Brother and Sister I. M. Smith. For many years they lived in this group, and were loved and respected by Saints and townspeople. We trust they are enjoying their new home in Independence, Missouri.

On Sunday, June 1, Lois Anne, infant daughter of Brother

and Sister G. R. Norris, was blessed, Brother G. W. Hancock being the spokesman.

The Children's Day program was held in the forenoon of Sunday, June 15, after which all participated in a basket dinner at the home of Brother and Sister John Priest.

### Knobnoster

Annual business meeting was held May 27. Stake President W. S. Macrae and James Duffey of the stake high council met with us. Officers were elected as follows: Pastor, J. T. Nutt; superintendent of Sunday school, Brother E. E. Petre; superintendent of Recreation and Expression, Sister Eva Moorman; superintendent of music, Sister J. T. Nutt; secretary, Sister Luetta Norman; treasurer, Brother C. A. Kramer. Other officers were elected at a meeting held June 10.

Brothers Allen Bugnee and R. E. Burgess, who have been under a doctor's care, are slowly improving.

Sister William Elkins and sons Joseph and Howard, and daughter, Sister Edith Beebe, also Brother Carl Payne, all of Lexington, attended the Children's Day exercises here Sunday morning, June 15.

## Kansas City Stake

### Central Church

The first day of summer dealt Kansas City quite a blow, as the thermometer hovered around one hundred and the humidity was intense, making it hard for people to enjoy comfort. This same condition prevailed throughout Sunday, but the attendance at the morning service was up to normal despite the extremely hot day, as previous announcement had indicated it would be "Children's Day."

That hymn dear to the heart of every Latter Day Saint, "Tis a glorious thing to be in the light," was the opening song, and the invocation was offered by the associate director of Religious Education, Brother Roy Thrutchley. Following a short session of lesson study, all departments returned to the main auditorium, and after the prelude, "Offertory" by Salome, on the organ by Sister Elizabeth Hitchcock, all joined in singing "All hail the power of Jesus' name." The infant son of Brother and Sister Ross Moore was blessed by Elder Cyril E. Wight and given the name of Howard Duane. Following the blessing of this little one, five of the primary children knocked at the door of the church for entrance through the sacred ordinance of baptism, Lillian Sandy, Doris Hitchcock, Walton Bodeen, Ralph Phillip Moore, and Robert Forties. Elder Cyril E. Wight officiated. The service was beautiful, the font having been decked with flowers and shrubbery.

While the candidates were preparing for the confirmation service, a brief song service was enjoyed by the congregation, after which the remaining period of the morning was occupied by the ordinance of confirmation. It was a simple but impressive Children's Day service.

At the evening service, the choir ably sang the "Hallelujah Chorus" from Handel's "Messiah," the congregation standing in tribute to "Our Lord and King." Sister Kathryn Skinner contributed a lovely number on the cello.

Elder C. Ed. Miller continued his illustrated lectures on the *Book of Mormon*, showing interesting pictures of the ancient inhabitants of this continent, quoting from the *Book of Mormon*, and presenting food for thought along archaeological lines that will enable any church member to defend this book.

Members of Central Church who formerly lived in Saint Joseph are to have charge of the Sunday morning service June 29. Saint Joseph Saints are invited to attend and to join in a basket dinner.

The O. B. K's will have their third initiation service next

Monday evening, June 30, one of the principal features being a social on the church lawn.

#### Fourth Church

"Come learn of the meek and lowly" was the song sung as a prelude to the Children's Day service June 15 in the midst of flowers and greeneries. Other songs were "Tell me the story of Jesus," "Ye must be born again," "Jesus is the children's friend," and "Be pure in heart." A varied program of music and exercises pleased those present.

At 7.45 Elder Norman Carter occupied the pulpit, his theme being "Hope."

#### Gladstone Church

Elders C. A. Selbe and C. G. Lewis were speakers Sunday, June 8, morning and evening. The Children's Day program, in charge of Brothers Lewis and Moran, was exceptionally good. The congregation filled the room.

The joint baptismal and confirmation service participated in by Bennington, Northeast, and Gladstone congregations, added eight more souls to the stake. They are divided among the three churches mentioned as follows: five to Bennington, one to Northeast, and two to Gladstone. Elders E. W. Lloyd baptized five, C. G. Lewis one, and Brother Egan two.

The Spirit of the Lord was present at the *Book of Mormon* Class. Elder E. W. Lloyd was the speaker at 7.45.

## Conference Visitor Returns to England

May 26.—We are pleased to inform *Herald* readers that we have our district president, W. H. Chandler, back again with us looking fitter than we have seen him for some time. He is brimful of rich experiences and says he had a wonderful visit in America.

He arrived home in Warrington Friday, May 2, and a reception was held in his branch on May 10 to which the whole district was invited. An entertainment was arranged; then Brother Chandler was given time to speak. He said that his visit had been the realization of the dream of his life; always he has longed to go to Independence and take part in a conference. At the basis of every religion, he said, there is a certain amount of mystery, something you can not explain, something you want very much to discover. There is mystery associated with this latter-day work, things you love because of their church association, things you wish to learn. He showed his listeners a stone he had taken from Hill Cumorah, a few twigs from shrubbery on the hill, and a piece of bark from the tree by which Joseph knelt to pray. It was our brother's privilege to meet and talk with the Saints of Independence and other regions, and to go over some of the ground trod by the early pioneers. He said that he had a certain amount of wonderment and awe when he saw the river that Emma Smith crossed with her little children; he saw it covered with ice just as it must have been when the early Saints traveled over it to their settlements.

One of the biggest impressions made upon Brother Chandler was the realization that religion must stop looking wholly into the past; today humanity is demanding that provision be made for the present. We have learned about Moses, Jeremiah, and Isaiah. Is it now possible for us to translate the teachings of Christ in terms of human activity? Our church believes this is possible. We want people to be happy. Can we make our religion touch every phase of life? Can we be happy and make others happy in our endeavor to interpret the Christ life in terms of human living?

Our brother expressed gratitude to all who made it possible for him to have the privilege and pleasure of this visit. If he had been royalty, he said, he could not have been treated better.

OLIVE HEYWOOD.

## The Descent

When Jesus took the three disciples, Peter, James, and John, up into the mountain and became transfigured before them, they besought him that they might memorialize the place, so glorious was the scene and so hallowed the spot. But Jesus, apparently, gave no heed to their request, for straightway he led them down the mountain side to paths of service, he himself healing the demoniac who was brought before him.

It seems to me that during the late General Conference we have been upon the mountain top, for we have beheld the far-extending vision of the "marvelous work and a wonder," we have learned how Christ may be glorified in human living together, and we have sensed the possibilities of the commission of personal evangelism. In our individual benefits, I feel sure new depths have been sounded in our souls that have stirred us with desire for a closer walk with God.

And now, as we make the descent from the mountain top and enter upon our paths of service and take up what we sometimes call the commonplace things of life, let us be assured that no task is ordinary where human weal is involved. And can we ever get away from the welfare of others, or would we ever want to? And if old heartaches return and trials continue, with the fresh courage we have received shall we not bear them with better grace, for, after all,

"The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

I pray that the broader vision of our tasks, our firm resolves of faithfulness thereto, and an abundant faith in God shall bring a fruition commensurate with all our hopes.

GRACE L. KRAHL.

## A Church Paper in Every Saint's Home

By J. L. Bear

Really, every Saint's home should have at least one of the church papers. I believe there are very few Saints who would not be willing and anxious to have the *Herald* and any one of the other papers if they only knew the good they would get from them, in keeping up with the progress and program of the church, the missionary activities, the branch, the groups, and the letters from Saints far and near. This will help you spiritually, physically, and temporally. For good news, spiritual blessings, as well as other activities, will help encourage the reader, aid to cast aside his doubts or fears, and blues, and naturally you will be more healthy and save doctor bills. The church papers are very necessary and essential to your salvation now and hereafter; and really no one can afford to be without them.

I believe it is a duty of the priesthood, who are the salesmen for the church, to sell the church papers to its members. Salesmen must create public sentiment and create a desire in the buyer for that which they have to sell. Therefore they must convince the buyers of its value and of its necessity.

The pastors of each congregation, and the visiting officers, should teach the Saints to have one of the church periodicals in their home. It should also be the duty of the Sunday school superintendent, and other officers. This should be done methodically, consistently, and persistently.

One Sunday in each month give the publicity agent about ten or fifteen minutes to make a talk on getting subscriptions. I think it would be a good idea, in giving this talk in the group or branch, to have everyone who takes the *Herald* raise his hand; have everyone who takes the *Ensign* raise his hand, etc. Then have all those who do not take

## MISCELLANEOUS

### Appointment of Missionary

Notice is hereby given of the appointment of Elder Edward Larsen to the Spring River District, as missionary.

The name of C. Edward Miller was inadvertently omitted from the published list of appointments appearing in the *Herald* May 21. It should have appeared as in charge of the Graphic Arts Bureau.

THE FIRST PRESIDENCY.

### Pastoral

I have been appointed to labor in missionary work in Manitoba, Winnipeg my objective. If there are Saints who know of members or friends of the church in this region who desire a visit from the missionary and an invitation to meet with the Saints, please write me the names and addresses of such people. The church in Winnipeg is located at 247 Kensington Street, Saint James (a suburb of Winnipeg), in the west part of the city. Services are held each Sunday morning: Sunday school at 10 o'clock, preaching at 11 and again at 7 in the evening. All Saints who have opportunity to attend will be welcome. My address is 285 Rutland Street, Winnipeg, Canada, care of G. W. Panting.—*Leonard Houghton.*

*To Branch Presidents and Superintendents of Church Schools:* The late district conference on Saturday afternoon, June 14, 1930, at Moline, adopted the new plan of religious education in harmony with the action of the Centennial Conference at Independence; and advised that the branches give due consideration to this new plan and adopt it when wisdom directs that they are ready for it, and after consultation with district and general church officers. The matter of providing for the district work of the Department of Religious Education was left in the hands of the district presidency until the regular election of officers at the fall conference. As the result of a council meeting of the district presidency, the following course was determined upon: That the three members of the presidency work in the interest of this new department, and that the district president arrange a program of meetings in the different branches, suggesting a time and place for each of the counselors to occupy; and that he secure the cooperation of the several branch presidents and superintendents of church schools, asking that the class period and 11 o'clock hour on Sunday be given over to the visiting member of the district presidency, for discussion of the subject of religious education. This need not interfere with the children's classes in the church school, but should include the adults and young people. The following schedule is suggested: Savanna, June 29, Edward Jones; Muscatine, June 29, C. A. Beil; Rock Island, July 13, Edward Jones; Waterloo, July 13, C. A. Beil; Galesburg, July 20, Edward Jones; Oelwein, July 27, C. A. Beil; Davenport, July 27, Edward Jones; Moline, August 17, C. A. Beil; Dahinda, August 17, Edward Jones; Millersburg, August 24, Edward Jones; Joy, August 31, C. A. Beil; Clinton, September 7, Edward Jones; Kewanee, September 21, C. A. Beil; Buffalo Prairie, September 14, annual, union, all-day meeting with basket lunch; September 28, rally day in all branches; Fulton, Crab Town, and other places will be provided for by the district president and missionary. This program is subject to change if found advisable on ac-

any of the church papers, raise their hands. This will give an idea how many take the papers, and what kind.

Make an appeal for subscriptions. Keep this method up systematically, and results will follow. It will create sentiment and a desire, and I feel it would not be long, if this were kept up, until everyone would have a church paper in his home.

count of missionary work, or other conditions. Branch officers should see that the visiting brothers are supplied with gasoline and oil expense.—*E. R. Davis, district president.*

### Reunion Notice

Seattle and British Columbia district reunion begins on Friday, August 1, and continues over the second Sunday, the 10th, at Silver Lake, Washington, just off Bothel Highway, six miles south of Everett. Seattle-Everett interurban has a station within half mile: Take drive leading down through the woods, bearing round to the right on the shore of lake. Or take path leading out from station at the left of the drive. Free straw to fill beds. Springs 50c. Meals: Breakfast, 25c, dinner 35c, supper 35c. Children under twelve years, 15c, 20c, and 20c respectively. Tents: 10 by 12, \$4; 12 by 14, \$4.50; 8 by 10, \$3.50. Camp stoves on ground for free use, and a few near-by cabins may be had at reasonable prices—single or double with beds or cots.—*Frederick W. Holman, secretary, 9003 Fourth, Northwest, Seattle, Washington.*

### Reunion Canceled

The district presidency and reunion committee of Southwestern Texas District have decided not to have a reunion in their district this summer. We request all district members who can to attend the Central Texas reunion, Hearne, Texas.—*R. E. Miller.*

### Two-day Home-coming

There will be a two-day home-coming at The Plains (Ohio) Branch July 5 and 6. The branch is looking for those who formerly lived at The Plains to return for this meeting. Every former member of the branch is urged to be present for the two days. The first service is 7 p. m. Saturday, July 5. All friends are cordially invited.—*A. E. Anderton, Southern Ohio District President.*

### District Fourth of July Picnic

Kewanee Branch, of the Rock Island District, is sponsoring a district Fourth of July picnic in connection with a six-day institute that is being planned for that branch July 1 to 6, inclusive. This picnic was approved by district conference action at Moline, June 14, and is to be held at Francis Park, four miles east of Kewanee about half a mile off hard road State No. 28, U. S. No. 34. When you arrive at the county line four miles east of Kewanee, watch for marker directing you to the park. All who are within reasonable driving distance are invited, and those who have extra room in their cars are requested to try to make room for some who have no means of transportation.—*E. R. Davis, district president.*

### District Institute

London District will hold an institute in the local church on Maitland Street, London, June 27, 28, and 29. Brother E. E. Closson, Brother Leonard Lea, and Apostle Clyde F. Ellis are expected to be in attendance. Friday evening will be devoted to an address by Brother E. E. Closson, after which a social hour will be spent. The classes Saturday afternoon will be in charge of Brother Lea and Brother Closson, followed by a program of local district talent at 7.30. Devotional services on Sunday morning will begin at 9 a. m. with prayer meeting, followed by preaching at 11 a. m. by Apostle C. F. Ellis. The afternoon will be occupied by L. Lea at 2.30 in a class hour, with a round table discussion led by E. E. Closson at 3.30. Brother Closson is to be the speaker Sunday evening.—*Grace L. Perry, district secretary.*

### District Program Substituted for Reunion

After a conference of branch pastors and their associates in Northern California District, it was voted not to hold a reunion at Irvington this year. We are arranging a pro-

gram which we hope will care for the needs of the district, and seek the cooperation of the members.—G. P. Levitt, district president.

#### Addresses

Bruce E. Brown, 3211 Hebert Street, Saint Louis, Missouri.

Thomas Newton, 709 Poplar Street, Paris, Tennessee.

#### Conference Minutes

**WESTERN MAINE.**—District conference convened with Stonington Branch May 31 and June 1. Bishop E. L. Traver was associated with the district presidency in presiding. Statistical reports were read from six branches; ministerial reports were read. Louise J. Eaton was elected secretary; A. E. Begg, chorister; organist, Jennie L. Carter; usher, Ralph Candage. Elder Newman Wilson and Bishop E. L. Traver were the speakers. Ralph Candage was ordained to the office of priest. A few Saints from Eastern Maine District were visitors. The conference adjourned until the call of the presidency to meet with the Vinal Haven Saints in the fall.

**SOUTHERN MICHIGAN AND NORTHERN INDIANA.**—Annual district conference was held at Clear Lake, Indiana, June 7 and 8. Apostle D. T. Williams presiding assisted by the district presidency. Reports were received from thirteen branches and the nonresident members, nineteen elders, and the heads of all the departments, also from the treasurer and bishop's agent. It was voted to approve and adopt the new plan of religious education in the district. Elder William Osler, district president, was elected director of religious education in the district. It was voted upon recommendation of the district treasurer that we establish an endowment fund for the district. This fund is to be accumulated by taking one tenth of the district funds and placing it in a trust fund, the interest only to be used for district expenses. The following brothers' names were approved for ordination to the office of elder: George Cassell, Angola, Indiana; Myrtle Rusnell, Ionia, Michigan; Albert Stanke, Lansing, Michigan; Ray Frisbie, Lansing, Michigan. Officers for the coming year were chosen as follows: President, William Osler; secretary, Myrtle Perry; treasurer, Elmer Evans; bishop, Elmer Evans; chorister, Louise Evans; publicity agent, Myra Garnett; auditors, Walter Ryder and Blanche Cavanaugh. Brother Osler chose as counselors Elders Alva Dexter and Walter Ryder. Following the election short talks were given by Brothers William Osler, James Pycok, Elmer Evans, and Alva Dexter. Clear Lake is an old established branch and has entertained many district conferences, but this was one of the best and largest ever held there. Sunday morning during the prayer service the gift of tongues was manifested, particularly commending two sisters of Clear Lake for their faithfulness in branch work. They have been associated with the work there since the branch was organized. Sunday afternoon it was voted to extend thanks and congratulations to Clear Lake Saints for their hospitality. Elder S. A. Barss, president of Lansing (Michigan) Branch extended an invitation to the conference to meet with Lansing for next conference. The invitation was accepted. Time of next conference is left with the district presidency.

#### Our Departed Ones

**OMANS.**—Melissa Susan Omans was born April 18, 1847, in New York City, New York. She married George Omans July 6, 1861, and to them were born ten children, six of whom survive. She was baptized a member of the church by J. C. Foss in 1889. Died at the home of her daughter, Mrs. Edith De Con, Hickman Mills, Missouri, May 30, 1930, and was buried at Joplin, Missouri, June 2, S. N. Gray in charge, the sermon by Elder Henry Sparling. Surviving are her children: Garry Omans, Frazee, Minnesota; Bert Omans, Joplin, Missouri; Anna Casavant, Sioux City, Iowa; Estella Lane, Independence, Missouri; Edith De Con, Hickman Mills, Missouri; Fred Omans, Des Moines, Iowa. Five of her six children are members of the church.

**BROWN.**—John Brown was born April 28, 1862, at Lindsey, Canada. He died Sunday, June 8, 1930. Married Lucy Farley, of Carsonville, May 6, 1888, and to them were born five children, three sons and two daughters: Frank and Arthur, of Detroit; Mrs. Byron Teeple, Wollcott, New York; Mrs. G. T. Richards, Cameron, Missouri; Harry Wellington, who preceded his father in death. The deceased united with the church March 26, 1907. He was a true and devout member to the time of his death, a kind friend, father, and husband. Left to mourn are four children, ten grandchildren, other relatives, and many friends. Interment was beside his son at Downington, Michigan. The funeral was in charge of A. E. Ledsworth, the sermon by C. E. Harpe.

**JONES.**—Mary E. Carson, daughter of Matthew R. and Lucetta Carson, was born in Meigs County, Ohio, February 1, 1851. Moved with her widowed mother to Illinois, where she grew to womanhood and married William Benjamin Pride. To them were born four children; Charles A., of Fairfield, Illinois; Elmer W., Marion, Ohio; William J., Elkton, Oregon; and Grace H. Brashear, Cisne, Illinois. In 1875 she was left a widow, and four years later was married to Benjamin S. Jones, and to them three children were born: John S., Gillette, Wisconsin; Ernest A., Alliance, Ohio; and Darwin L., Cisne, Illinois. Her husband died in 1894, and she was again a widow, left with a family of seven children to care for and rear. In 1911 she united with the church, which was but the crowning act to her Christian ministrations. She will long be remembered in many homes in the community. It was her desire to attend the Centennial Conference, and opportunity was afforded, but she suffered a stroke soon after arriving in Independence and was taken to the Sanitarium. There all was done for her that was known, but she grew worse and was taken home to Cisne, Illinois.

Two weeks after she suffered the stroke she died, her passing occurring April 19, 1930. Besides her seven children she leaves twenty-four grandchildren, five great-grandchildren; one brother, Matthew R. Carson, Jonesboro, Arkansas; one sister, Emma Vandevur, Tyler, Texas, and many other friends and relatives. The funeral sermon was preached by O. C. Henson, Mount Vernon, Illinois, in the Methodist Church at Cisne, Illinois.

**McCLOUD.**—Sarah McCloud was born November 30, 1874. Died June 10, 1930, at Tucson, Arizona, of dropsy. She was baptized May 12, 1929, by Elder George Wixom, and was a member of Tucson Branch. By occupation she was a nurse. She leaves one son and three sisters, residing in the East. Funeral from Riley's Undertaking Parlor, Tucson, in charge of W. A. Brooner, presiding elder, and the sermon was by S. S. Smith. The body was shipped to her sister at Granite Falls, Minnesota, for burial. Our sister bore a good reputation and was a faithful member until her death. A number of her nonmember friends as well as the Saints were at the funeral.

## Reunion Calendar

North Dakota, Minot, June 20-29.  
Spokane, Liberty Lake, Washington, June 20-29.  
Northern Wisconsin-Minnesota, Chetek, Wisconsin, June 27-July 6.  
Owen Sound, Port Elgin, Ontario, June 29-July 6.  
Eastern Montana, Andes, Montana, July 4-13.  
Southern Saskatchewan—July 11-13.  
Central Texas, Hearne, July 11-20.  
Southern California, Laguna Beach, July 11-20.  
New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.  
Spring River, Columbus, Kansas, July 17-27.  
Northern Saskatchewan, Saskatoon, Saskatchewan, July 17-20.  
Kentucky-Tennessee, Puryear, Tennessee, July 18-27.  
Alabama—July 19-27.  
Mobile, Mobile, Alabama, July 25-August 3.  
Alberta, Ribstone, July 24-27.  
Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 25 to August 3.  
Portland, Oregon, July 25-August 3.  
Northeast Nebraska, Decatur, July 25-August 3.  
North Platte, North Platte, Nebraska, July 26-August 3.  
Southern New England, Onset, Massachusetts, July 26-August 10.  
Toronto, Lowbanks, Ontario, July 26-August 10.  
Florida—August 1-10.  
Chatham, Erie Beach, Ontario, August 1-10.  
Seattle-British Columbia—August 1-10.  
Nauvoo, Nauvoo, Illinois, August 1-10.  
Lamoni, Lamoni, Iowa, August 1-10.  
Central Michigan, Beaverton, August 2-11.  
Western Montana, Race Track, August 8-17.  
Western Iowa, Woodbine, August 15-24.  
Northern Michigan, Park of the Pines, August 15-24.  
Eastern and Western Maine, Brooksville, August 15-25.  
Kirtland, Kirtland, Ohio, August 14-24.  
Eastern Colorado, Colorado Springs, August 14-24.  
Far West, Stewartville, Missouri, August 15-25.  
Idaho, Hagerman, Idaho, August 15-24.  
Southeastern Illinois, Brush Creek, August 22-31.  
Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

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Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
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# THE SAINTS' H

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Volume 77

Independence, Missouri, July 2, 1930

Number 27

## Hospital Campaign Pledges Net More Than \$132,000

This is Tuesday, July 1. Last night at the Memorial Building, in Independence, a "Victory dinner" was given to the workers in the campaign for money to help build a new hospital building. And it was a victory dinner, for the reports from "majors," "captains," and "colonels" carried the sum total of subscriptions well over the goal of \$125,000. As reported and summed up at the meeting the grand total was over \$132,000.

At the beginning of the drive there were few men who thought it possible for success to crown the efforts to reach the goal set; in fact, there were many who were positive in their expressed conviction that it could not be done. But as the concerted movement got well under way there developed a distinct change of sentiment. A splendid response was being met, and instances were few where solicitors met with rebuff.

The workers were well organized, and a cheerful, earnest spirit pervaded the entire corps. They were bound to win! And they did.

The dinner last night was joyous, though the spirit of rejoicing was quiet in character. Of course there was singing, laughter, and noise! Why shouldn't there be? Yet the outbursts and demonstrations were not boisterous. The objective and purpose of getting the means to erect a building where the sick and afflicted shall be adequately cared for gave a tone of earnest, quiet zeal which ran throughout the whole drive, and gave refinement even to the spirit of rejoicing.

From the beginning the campaign was well organized. We have before said in these columns that it was under the auspices of the Chamber of Commerce of Independence; and though directed by the American City Bureau, of Chicago, yet the details were always under the scrutiny of the alert secretary of the chamber, Mr. Mark Drehmer, who from the very first loaned to the movement a hopeful zeal that was a promise of success and a constant encouragement to the workers.

There is a probability that subscriptions yet likely to come in will carry the total to a figure which will net a sum well over the goal fixed.

Recognizing as I have for some years past the great need for more space and better equipment for the work of the Sanitarium in its function as a hospital, I find myself rejoicing much that there is put before us the probability of the early erection of a modern and commodious building for hospital purposes, and I am looking forward with the pleasure of keen anticipation to seeing the capacity of the institution so enlarged that its work may be expanded and improved in quality. The service of the Sanitarium has always been of a high quality; but always have the workers been under a handicap which we now have promise will be removed.

One of the speakers last night at the dinner was Mayor Roger T. Sermon. He was outspokenly happy over the success of the campaign; and he in no uncertain language expressed his opinion that it was one of the most momentous occasions in the history of Independence, which runs over a period of more than a century. He had reference to the splendid cooperation of the citizens of all classes which had resulted in gathering the means to supply a distinct community need. Seldom, if ever, have all the citizens of Independence worked together for the accomplishment of a single purpose as they have in this drive; and this united effort has been worth much to the city. Despite the predictions by some to the contrary, a large sum has been raised at a time when general financial conditions were unpromising, and the success of the effort has enriched the *esprit de corps* of the citizen. It holds promise of finer cooperation in securing those things which the community needs.

In thus raising the sum stipulated the community has put up to the Sanitarium Board (and the church) a very definite task; for it has been agreed that to this sum an equal amount will be added. This means that the building provided will be one of about one quarter million dollar value. Besides this, the new building must be equipped.

I am sure the work will be financed in due time, and it is the intention of those concerned to have construction begun soon.

The Sanitarium in the course of its twenty-one

years of experience has won a host of friends, and these friends, I am sure, will match the generous spirit of Independence citizens, and come to the aid of the Sanitarium Board in meeting its obligations.

Plans for the building are about complete, and the site is determined. More anon. F. M. S.

## Historical Program for July

### For Local Branches

Subject: *The Church and Governments—  
Law and Order*

Despite the difficulties of the early Saints in securing protection of life and property through due process of law, the church has always stood clearly for law and order, for the support of properly constituted authority. Members of the church have always been counseled to exercise diligently their privileges and responsibilities as citizens of states and nations.

### Suggested Program

Song: National hymn ("*America the Beautiful*" is suggested for programs in the United States).

Prayer: Including thanks for governments.

Reading: Section 112, *Doctrine and Covenants*, "*Of governments and laws in general.*"

Music: Special number.

Short talk: "*Observance of law.*" Suggested text, ". . . for he that keepeth the laws of God hath no need to break the laws of the land." (*Doctrine and Covenants* 58: 5.)

Play: "*An hour in liberty jail,*" number seven of "*Conversations,*" by Elbert A. Smith; published in July number of *Vision*.

Song: Number 116, *Saints' Hymnal*.

Prayer: That we might be better citizens and thus bring about even better government; dedication of Saints to that cause.

## Building New Churches

There is an encouraging trend of progress in the church toward the improvement of our church buildings, both as to the structures themselves and as to location. We have seen concrete evidence of this on our visit to Detroit and Toronto.

At Detroit the Highland Park and Central Branches united some time ago and are worshipping together at the Central Church. But the site for a new building has been purchased, and the people are hoping soon to begin the structure. The old church is inadequate to the needs and possibilities of the branch.

Here in Toronto the Central Branch disposed of its Soho Street Church a year or so ago, and has since been meeting in a hall, pending the building of a new church. The new site has been purchased, plans are being perfected, and the congregation is anxious to see the new building erected. In this project the Central and North Toronto Branches will unite.

The sites in both these cities have a great deal in common and indicate the progressive trend mentioned above. The lots are located in vicinities where property values will increase rather than decrease, as would have been the case with the former locations. The new locations are in neighborhoods of attractive residences and streets, whereas the surroundings of the former locations have gradually become less desirable.

At Detroit the new church will face one of the new boulevards in one of the newest parts of the city—and just a week ago excavation was begun for a new civic library building to cost \$195,000, directly across the boulevard from the church site. In Toronto the new church will be near the intersection of two of the city's principal trafficways, and within a block of a park-playground owned and maintained by the city.

In both cities the new churches will be convenient to transportation lines, which will expedite travel to and from church for those without cars and for all in rainy or wintry weather. Easy access to main street car lines will make it possible for those coming from greater distances in the city to reach the church readily. This is especially true of the Toronto location.

Adequate space for classrooms is being included in the plans for these new churches, which will avoid the confusion so frequently inevitable in the sessions of the church school. The day is passing when our people will be content with undesirable locations and inadequate buildings for their "church homes." It is fine that as fast as they are able the congregations should free themselves for a wider service by the acquisition of better quarters and more dignified surroundings. We rejoice in the progress already shown. May the good work go on.

L. E. F.

## American Missionaries Land at Liverpool

President Floyd M. McDowell and Apostles Paul M. Hanson and F. Henry Edwards have landed at Liverpool, England, according to a cablegram dated June 30. For President McDowell this is his first sight of European territory, and for the first time his feet have touched its soil. Apostle Hanson has made a number of missionary visits to Europe, while Apostle Edwards was born in England.

## Building Together

Glancing through the pages of a current religious publication of widespread circulation, my eyes rest on the first two words of a title, "*Building together.*" The story which follows tells of the successful efforts of three tiny denominations to unite and care for the religious education of an Iowa village of three hundred people. Through experiment these people are learning to build together, a lesson Christ seeks to instill in the hearts of men.

"I will build my church," said Christ. And before parting from the eleven disciples on a mountain in Galilee, he assured them of the power which was his and gave them this commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What were the disciples to teach? All the things which their Master had commanded them, and these things were designed to produce one glorious result—Christlikeness in the lives of men and women.

Love God and your fellow men. Let your light shine. Be charitable and generous and helpful. Acquaint yourselves with ways of kindness, consideration, and peace. Serve God with diligence. Exercise wisdom upon all occasions. Be hopeful and honest. These are some of the things Christ taught his followers by example and precept, and these teachings were committed to the men who were to care for the church he had builded. To aid them in their divinely appointed task, the disciples were promised the Comforter, the Spirit of Truth. Paul, a few years later, wrote to the Corinthian saints: "We are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon." Building together!

There is deep significance in the thought that we are laborers (or builders) together with God, the Creator and Builder of the universe, in its application to our undertakings of the present day. The past has proved that wondrous things are to be achieved through united and consecrated building. Think of the growth of the Restoration in its first fourteen years, of the achievements of the pioneer Saints, the journeys of the early missionaries, Kirtland Temple, Nauvoo. Building together!

We are apprentices in the art of building together, and the church is the workshop. As we work we realize that to become real builders after the pattern of our Master, we must share a common goal, a high, ever-attracting, ever-impelling ideal,

and a determination to mark our lives with those virtues which characterized the Christ. We must be imbued with a love which overlooks little differences and shortcomings. We must have sympathy and wisdom to guide, courage to persist in the face of difficulties, humility to seek God's help at all times, and honesty to make us true to ourselves and to God.

The Centennial Conference proved to the world that men of this day and this year can and are building together. Now the builders are scattered in many countries and States helping, teaching, applying. We hear of their comings and goings and of the work of thousands of sincere people, and we are very conscious that we of latter days have a purpose, a great end to achieve—Zion. The Great Builder has given us this commission. Are we building together?

L. B. M.

## By-products of Sacrifice Week

The week of special sacrifice, which closed June 29, has undoubtedly brought to the church as a whole another great spiritual experience, and to thousands of individual members who prayed for the church and actually sacrificed to make possible an extension of its missionary program, it has brought an uplifting personal experience.

No Latter Day Saint can engage in consistent and sincere prayer without resolving to work with God to make the prayer come true, nor can he give thought and consideration to the needs of the church without feeling the urge to supply those needs to the limit of his ability. Also when he makes a sacrificial offering of money to further its missionary work, his heart interest goes along with his offering, for where he places his treasure there will his heart be also.

In fact, those who work for the church are the church. Their prayers and deeds identify them with its purposes, and they become the living, vital forces that carry forward the work of God.

Sacrifice week has brought a clearer vision of the church's mission and ideals to thousands of Latter Day Saints who have taken the time during the past week to think through the present needs of the church. Those who made a sacrifice offering, whether it was one dollar or one hundred dollars, have directly contributed to the support of the men who go out as missionaries to preach the gospel. They have definitely invested in a church-wide endeavor to build the kingdom. They become active partners with God and thus find standing with him.

Who would choose to be counted *out* instead of *in*?

THE PRESIDING BISHOPRIC,

By A. Carmichael.

## THE EXTENSION COURSE OF THE CENTENNIAL INSTITUTE

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This new course of study is now ready for distribution. It has been prepared in outline form by the Department of Religious Education at the request of the First Presidency, Quorum of Twelve, and Presiding Bishopric.

The course consists of eleven outlines and is adapted for use in study classes at reunions, conferences, conventions, and rally days. The purpose of the course is to direct the attention of the Saints to some of the major aspects of church development and to an analysis of some of its fundamental beliefs and projects as they are related to our general church program of individual and group development, looking forward to the ultimate goal—the establishment of Zion.

The material as presented reviews the church program and projects in a new light and from a new viewpoint. If studied carefully these outlines will suggest new lines of approach and will prove stimulating to those who are continually engaged in preaching. The entire set should be purchased in order to get the most out of this course, due to the fact that each outline is interdependently an important part of the whole course. Each outline has a bearing on and helps to interpret and amplify the others.

The eleven outlines listed below comprise the course which is known as "The Extension Course of the Centennial Institute." The price is 10 cents each, or \$1 for the complete course. All members of the priesthood, but especially missionaries and officers of stakes, districts, and branches, should secure these outlines immediately. The matters discussed are of vital importance to the church, regarding which every Latter Day Saint should be fully and accurately informed.

Orders should be sent to the Presiding Bishopric, The Auditorium, Independence, Missouri.

**1. The General Epistle to the Saints**

A study outline of this document analyzing the important points raised therein.

**2. The Church**

A study outline which discusses the church in its many aspects and from many viewpoints.

**3. Beliefs of the Church**

A study outline reviewing the fundamental and doctrinal beliefs of the church.

**4. Growth and Resources of the Church**

A study outline showing the growth and development of the church and its institutions.

**5. Our Missionary Task**

A study outline emphasizing the scope and importance of missionary work.

**6. Tithing (1)**

A study outline giving the scriptural basis for tithing.

**7. Tithing (2)**

A study outline which discusses a character development aspect of tithing.

**8. The Church Budget**

A study outline of the principles and application of the budget.

**9. The Family Budget**

A study outline showing the advantages of applying the principles of budgeting in conducting the financial and moral affairs of the family.

**10. Church Investments**

A study outline emphasizing the authority and stability of the church as deserving the confidence of its members and also their investment of time, ability, and money in its program.

**11. Thrift**

A study outline giving the essential principles of thrift and their application.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Family of God; Complete the Circle

*A sermon by J. F. Curtis, delivered at the Stone Church, January 7, 1930; reported by Mrs. A. Morgan.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

#### *The Family of God*

I have read eleven verses of the 55th chapter of Isaiah. As has already been announced, the general theme for the week is the completing of the family circle. There is one very important family that is being completed, and that is the great family of God. Additions are being made to this family, and if those who are added to it are faithful, and continue so, they will always remain members of this wonderful family, which is the greatest family in heaven and in earth. In fact, part of that family is already in heaven, and part of it is upon the earth; and it is our endeavor, as a church, to get new members into that family. Anyone who desires to become a member, and is willing to meet the conditions, may become a member of that great family of God, the best family that we know anything about.

When we think about the families upon the earth, some of the noted ones, at least, we think it would be very nice indeed if we could become or were parts of certain families. I remember years ago we used to read what some of the Roosevelt chil-

dren had for breakfast. The reason they were mentioned was because they were the children of the President of the United States. I never saw in the paper anything about what I had for breakfast, and I, too, have had some good breakfasts.

Yes; to be a part of the family of the king of England would be a wonderful thing. The members of that family are looked upon as something very wonderful. Well, they ought to be. There are families in the church that have been known for years, and have been a credit to the church, with few exceptions. Once in a while there is a black sheep in the flock, but there are noted families in the church. In fact, every family that comes into the church is noted, to quite an extent, or ought to be. The fact that they had become members of the great family of God made them so.

We may not fully appreciate some of these people that come into the church. I have in mind now an incident that happened when I was a boy. There was a brother who used to attend the church services here in the Stone Church. He was a man who followed his daily labor in a humble way. He did not have very fine clothing. He worked on the section, if you please. But that man was at church regularly. That man was here at the services of God, and I wonder if there are very many who have received a greater reward, or are better prepared for it, than was this good old brother who worked every day for his daily bread. And if he came to church in clothing to his own liking, and was not considered up to date, there was within the body of that man a soul that God recognized and blessed.

#### *Man's Estimate of Worthiness May Not Stand*

I would not be surprised sometime if some people whom we think are not worth much as compared with some others that occupy some very fine places in the world, and possibly in the church, if in the great day of accounting, God, who knoweth the hearts of all men, and who will give to every man according to his service and the way he has lived, will give them more than he will give some of those who have been more highly respected here in this life. And these humble ones will shine out in eternity better than some who have made an outward appearance which is fine, but within may not be as good as they should have been.

I do not want to discredit any, but I do wish to say this; that there will be no pets in the great family of God; there will be no partiality. Every individual will receive according to his labor, whether it be good or evil. "As in Adam all die, so in Christ shall all be made alive, but every man in his own order, Christ the first-fruits, and after-

wards them that are Christ's at his coming." Or, as Paul expressed it in the Roman letter, "They are not all Israel, which are of Israel."

#### *More than Heredity Is Necessary*

You remember in the days of Jesus Christ there were some who said, We be Abraham's seed, and heirs according to the promise. But had they been Abraham's seed spiritually they would have lived in accord with the teachings of Abraham, and would have been indeed the children of God. It is not enough for some one to say, "My father was a good Latter Day Saint"; "My mother was a good Latter Day Saint." One may come from a good Latter Day Saint family and think he is all right. I hope he is; but it wouldn't be because his father and mother were good Latter Day Saints, although their influence would have a great deal to do with their children, as it should. I would not for a moment discredit the good work of the fathers and mothers with their children, but the children must do right. You can not get through on the credit of your father or mother. You must stand yourself, and do your own work, as we all have a work that must be done, for by our works we stand or fall. Don't forget that.

Paul said they who are the children of the flesh are not the children of God. The flesh must be overcome. That which tends to evil must be held in control, and we must be led by the Spirit of God; and if we are, then we are the sons of God, or heirs of God, and joint heirs with Jesus Christ. Abraham at one time hearkened to the voice of Sarah and got into trouble. Sometimes a man can hearken to the voice of his wife and get along nicely—if the counsel is all right. We have to use our judgment, of course. But in this case he hearkened to the voice of Sarah and had improper relations with Hagar. But finally Sarah saw her mistake, and cried, "My wrong be upon thee." Yes; she had made a mistake.

#### *Your Brother's Keeper*

Then we read the account concerning Abel and Cain. You remember Cain asked, Am I my brother's keeper? Of course he was not, for he had killed his brother. He should not have done that. Then he tried to get rid of the responsibility by asking, Am I my brother's keeper? Yes, he should have been, whether he was or not. And when we, as the children of the light, know the wonderful things that are contained in the gospel of Jesus Christ, we should send out the light to others. We should be our brother's keeper. We should be interested in our brother, but we should not be so limited. We should be interested in others, in other

families. In fact, the great commission of Christ was, "Go ye into all the world and preach the gospel to every creature." The gospel is unto all, and in this wonderful family that God is establishing he invites all to come unto him: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart."

Cain and Abel brought offerings. Abel's sacrifice was acceptable to God, but Cain's was rejected. They were brothers in the same family. There is a reason for Abel's offering being accepted, while Cain's was rejected. Such a condition might happen in the world today. The work of one brother in a family might be accepted, while the work of another brother in the same family might be rejected. In order for our work to stand, it must be in harmony with the word of God. There is no double standard. The gospel is the same yesterday, today, and forever.

#### *Character of God's Love*

In 1 John 3: 1-3 we are told, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That is a wonderful thing. What manner of love the Father hath bestowed upon us that we should be called the sons of God. It is possible, therefore, for us to be the sons of God. We can, if we will, belong to this great family. Part of it is in heaven, and part of it is on earth. "As many as are led by the Spirit of God, they are the sons of God." The Spirit of God leads into all truth.

In the 15th chapter of John, speaking of his disciples, who were already clean, they having obeyed the gospel, Jesus said, "Now ye are clean through the words which I have spoken unto you. Abide in me, and I in you," and "ye shall ask what ye will, and it shall be done unto you." Yes; they were clean. The reason they were clean, clean spiritually, was because they had heard the gospel message and had complied therewith. Therefore their sins were pardoned, and they stood before God in an acceptable manner; a wonderful condition to be in.

In the case of the rich man and Lazarus, told in Luke 16: 19-31, we read of a righteous man, a man who feared God and who lived in accord with the principles of truth, so that when he died his spirit went to the paradise of God; then, on the other hand, the rich man, who fared sumptuously every day, who had what money could buy, who seemingly cared nothing about the religious question. Poor Lazarus was a son of God, evidently, or he never would have received the spiritual blessing, when his spirit departed from his body; but the rich

man seemingly cared nothing about this family of God. He was interested in the things of the world; and here we have a presentation of two types of men, one a child of God, the other a man of the world, but by the bye the rich man passed over on the other side. No angels accompanied his travel on the other side of the grave.

But poor Lazarus received a very fine reception and was taken to the paradise of God, while the rich man lifted up his eyes in hell. I assume the climate was not very good, but the rich man looked across a gulf and saw Abraham and Lazarus in his bosom, and then he began to realize that he had made a serious mistake. Now he was willing to consider the religious question. He requested Abraham to send Lazarus to his assistance, but this was denied him. When he saw the distressed condition he was in, he remembered that he had five brothers back on the earth. Here was the family circle; and he became very much interested, not only in his own salvation, but in that of his five brothers back on the earth. He thought he could solve the problem by making a request which would result in Lazarus being sent to his five brothers, that he might warn them, so that they would not come to the place where he was occupying. But Abraham said, "They have Moses and the prophets. Let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent." Now notice the answer of Abraham. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Why did he say that? Because there is only one gospel; only one way of life and salvation; and no one can enter in any other way.

There may be a number of relatives, relatives of the different families represented in this audience; we may be interested in completing the family circle. We may be very much interested in that; but we can not accomplish it except as we present Christ to them; the gospel of Christ. We may be very much interested, but if they will not hear this great message which came from heaven, and comply with it, they will not become members of this family circle. They will not become members of the church. They will not be entitled to the reward which otherwise they would receive.

You remember Noah; his family circle was not very large, seemingly. I don't know how many may have died before the flood came, but there were only eight souls in the ark. The family circle was not very large, but the family of God that formed that circle was saved. God was on the side of right, and no matter how large the circle was of those who were wrong, they were not worthy

and did not receive his protection, and so we should learn a lesson from that. If we would enjoy the protection of God, we must comply with the requirements of his law.

Another instance is related in the 19th chapter of Genesis, from the 12th to the 17th verses. This man Lot was told to warn his sons and his sons-in-law, but it seems as though it did not do them any good. They were in the family all right, in one sense, but the record says, "but he seemed as one that mocked to them."

#### *Indifferent to the Call of Gospel*

Friends, you know how it is today, when you approach some one who is not interested in the gospel question. It may be some of them are near relatives. It may be a father, a mother, a brother, or a sister, or some other near relative; yet when you endeavor to present Christ to them, they are not interested; some of them are not. They may become interested later, but some seem indifferent about this religious question. Like one woman whom I knew who used to be a good member of the church, but she has not been working at it now for several years. In conversation with her one day she said, I would be glad if death would end it all. I said, Yes, I suppose you would; but it will not.

There are a lot of folks when they are through with this life who feel like saying, Here goes nothing, and having it all over. There are a lot of folks who would not like to meet the Lord and answer for the way they have lived. No; they would like to have it all passed by; but how different with the children of God! Death is something that some people dread very much; they are not ready. How different those who have made their peace, calling, and election sure. They long for the time to come when they shall pass to the other side, where their troubles, trials, and tribulations will be things of the past, because they have made their peace, calling, and election sure.

#### *The Riches of Eternity*

This is realized in a limited way frequently when we meet together in prayer service, when we draw near to God, as we do sometimes, when the Spirit of God is in our midst, and some one starts up the tune, "Nearer, my God, to thee," or "Jesus, I my cross have taken," or when some one offers a prayer which touches our hearts, and we feel and know that the Spirit of God is present; then we can sing, "Come, thou Fount of every blessing." We look forward to the time when Jesus will come, and we would be glad if he would come, for we feel a longing in our souls to be in the presence of the children of God. No doubt this is the reason some of you folks are here tonight, notwithstanding the weather

is much against the service in some ways; yet when I look into your faces I can see that you have an interest in this great latter-day work so that you would not be satisfied to stay at home. I am pleased to see that you are interested in this work. You come and you will not let anything hinder you from coming, because you love to be in the house of God. You love to mingle with the children of God, and that love grows and develops until with faith you look forward to the coming of our Lord with ten thousand of his saints. There will be Grandpa Adam, and Grandma Eve, and Uncles Noah and Abraham, and the rest of the relatives, and we will spend a thousand years on this earth—not in a general conference; something so far ahead of that that there will be no comparison; a grand reunion, where there will be peace, joy, and gladness supreme. Not that it is not very nice to attend a general conference. We enjoy meeting with the Saints, where the Spirit of God is present, and where there is unity; but the time will come when the knowledge of the Lord shall cover the earth as the waters cover the deep; and we shall spend a thousand years in the presence of Jesus Christ. My! that will be wonderful indeed. This is our faith. This is our hope. And this great family is the family of God. We are all invited, yea, urged to become members of this wonderful family. We should become sons and daughters of the kingdom of God, and this is worth while.

#### *Responsibility for Our Families*

Another thought that I wish to call attention to is found in section 90 of the *Book of Doctrine and Covenants*, paragraph 6, and it reads as follows:

The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you to bring up your children in light and truth, but verily I say unto you, my servant Frederick G. Williams, You have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

Suppose God was speaking to you tonight, my brother, my sister, the heads of families, would your condition be like this brother's when God spoke to him? Would it be better, or worse? Will you think it over?

And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house.

You know we should have things right in our

homes if we would influence our children. At least we can do our part.

Verily I say unto my servant Joseph Smith, jr., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I call you servants for the world's sake, and ye are their servants for my sake; and now verily I say unto Joseph Smith, jr., You have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

#### *An Evidence of Joseph Smith's Calling*

Some people think that Joseph Smith was not a true prophet, but I am convinced of the fact that if he had been a false prophet he would not have given out a revelation rebuking himself. This supports the claim that he was a true prophet. God spoke to him and rebuked him for his shortcomings. "Your family must needs repent and forsake some things." I wonder if there is a family in Independence that is so pure and good that there is not room for improvement. "What I say unto one I say unto all. Pray always, lest that wicked one have power in you, and remove you out of your place." So there is room for improvement all along the line.

I was talking once to a brother. We differed on some things of a religious nature. I had known him for a number of years. He said, "Frank, I would like to do something to help your soul." I looked at him and smiled and said, "Well, brother, I have never seen the time that my soul would not stand some improvement; but, I am not the only one." My listeners, can you say that your soul does not need some improvement? Have you, as a father, or as a mother, of the family of God, reached the perfect condition, so that there is no improvement necessary in your life? Will you think it over? Some day we will all answer to God. I have been thinking about it a good many years, and I have been convinced of the necessity of coming up higher.

#### *Keep the Word of Wisdom*

This might be a good time to speak on the Word of Wisdom. I hardly ever do, but it comes to mind now. I was invited once, with a number of Latter Day Saints, to sit down at a very fine meal in a private home. The sister said to me, "Brother Curtis, what do you drink?" I said, "I will take some cold water." She said, "All right." A sister next to me took coffee, some took tea, others coffee. I said nothing about the Word of Wisdom. But the sister sitting next to me said, "Brother Curtis, I notice you drink water," and she started talking about the Word of Wisdom. I said, "Sister, years ago, when I became a missionary, I came to the conclusion that if I made improvement along



spiritual lines, I would have to commence somewhere, so I left off my cup of coffee. One habit after another was overcome. It helped me. Missionaries should be examples to the people."

It makes a difference whether you drink tea and coffee. All should observe to keep the Word of Wisdom. Once I was visiting in a home. At dinner the sister asked me what I would drink, and I said water. The man of the house said he would take coffee. Later he endeavored to excuse himself. He said, "Well, I see you drink water!" I said, "Yes, sir." "Well, I drink coffee." "Yes." (I could see that. It was very easy to see.) "I did not drink coffee," he continued, "but a couple of missionaries came along and they drank coffee, and I thought if it was good for missionaries it would be good for me. So I began drinking coffee." I said, "You follow the missionaries, do you?" He said, "Oh, yes." "Then," I said, "from now on you drink water." But the very next meal he drank coffee. Some people follow the missionaries when it suits them, and when it does not, it is different.

Let me refer again to the sister who sat beside me who had a cup of coffee. She kept on talking about the Word of Wisdom until finally—after I had made my statement that I thought if I ever made any improvement I would have to begin somewhere so began to leave off some of my habits—she said, "My cup of coffee does not look good to me," and she didn't drink it. The brother next to her said, "My cup of tea doesn't look good to me." There was not a drop of tea or coffee consumed at that meal. These people resolved among themselves that from henceforth they would drink neither tea nor coffee. They are trying to complete the family circle. Would you like to join them? Come on, now, you Latter Day Saints. You may think it no harm to drink tea or coffee, but you want men outside of the church to comply with the perfect law of liberty and become church members. Are we to make all our growth before we are baptized into the church? or is there some room for improvement when we come inside?

#### *Go Forward; No Looking Back*

Paul said, "Let us go on unto perfection, not laying again the foundation of repentance from dead works." Let us go on and make improvement. And I want to say here, and I care not for the criticism, but I have seen in the last several years a growing tendency in this church to use more tea and coffee than they did years ago. You can take that for what it is worth, but it is the wrong thing, in my opinion. I am saying that in all kindness. I want you to join the family circle, and come up higher. Let us show to the world that we have something better than they have.

Saints are gathering into Independence from the different districts. I know we have good people here and a number of them are keeping the Word of Wisdom although some are not. Saints, on coming here, expect to find us living up to the highest standard. They expect that the people who live in Zion will be living worthy of the celestial glory. Don't take my criticism too harshly, but just think it over. After a hundred years of training, the church should make great advancement during the year 1930.

Remember Lot's wife? Some people come into the church and move along nicely for a time, like good old Sister Lot who started out all right. But she was told not to look back. Finally she got so careless that she turned around and looked back. Yes; and when she did, the *Bible* says she turned to a pillar of salt. I wonder in our travel towards the standard of purity and holiness if we do not sometimes forget to keep our faces Zionward, and our thoughts on the things that are pure and good. Sometimes in a careless moment we look back and go backward instead of forward. We forget our duty to go on unto perfection, and go back to some of the old habits that we had before we came into the church.

Some members of the church get along very nicely for ten or fifteen years, and then, if they are not careful, go back to former habits. Why go back? Let us go on. Oh, it takes courage; I grant it. I know you may be tried. Sure; we all are. The Devil's business is to try us, to tempt us, and to overcome us if possible. But let us not listen to him; let us go on and fight the good fight of faith and not turn back.

I am satisfied that we are not going to convert all the people of the world and have them members of this great family of God; and possibly some of our relatives will not be converted to the gospel. God offers to make an everlasting covenant with all, and unless we become members of that gospel covenant we can not be cleansed and purified from our sins. In the 17th chapter of Luke, we read a very interesting account. When Jesus comes, it says there will be two men in one bed, and when the angels come to select the remnant and gather them to Zion, we are told that one shall be taken and the other left. Two women shall be grinding at the mill, the one shall be taken, the other left. The great family of God will gather to Zion, with songs of everlasting joy. Two men will be plowing in the field, and you may say, "Well, what is the difference between them?" There is just the same difference between them that there was between the rich man and Lazarus. One will be taken, the other left.

*Who Shall Be Taken?*

We have this difference, even in the church. In the 25th chapter of Matthew, we are told that when the Lord comes, his kingdom, that is, his church, will be like unto ten virgins, five wise and five foolish. If you see some acting foolishly, be careful that you do not stumble and fall because some brother or sister comes short; be among the wise virgins who go ahead. Keep close to God, so that your influence will be helpful in building up this great family circle that will last throughout eternity. There are going to be some foolish virgins. Only half of the church members will be ready according to this parable.

*Who Wants to Be Excused?*

Again, a great supper is prepared for the coming of our Lord. All are invited. One man—it is recorded in Luke 14: 15-21—began to make excuses and said he had bought a piece of ground and would have to go and see it. Had he been wise he would not have purchased it before seeing it. Another said, I have bought five yoke of oxen. I will have to go and try them. Had he been wise he probably would have investigated before he purchased them. The last one said, I have married a wife. Have me excused. I have heard many excuses. Some people in the church, if asked to teach a class, or act in some office, will say, "Excuse me, please." "Do not ask me to sing, or to play the piano. Have me excused," until I have concluded that all the Lord will have to say to some people at the judgment day is, "You are excused."

You know Jesus said, Ask and you shall receive. So if you don't want to be excused, do your part as best you can.

The Lord is going to have guests at this great supper of his. In the 14th chapter of Luke the Lord's servant was told to go out quickly into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind. There is going to be a great feast and a great gathering, and although some may be procrastinating their religious duties, the work of the Lord will go on.

*The Time to Care Is Now*

In the Old Testament we read, "The fool hath said in his heart, There is no God." A righteous man wouldn't have said that. A child of God would have known better. "I will never be religious," says one. "I don't care anything about religion." Wait, brother! Wait! You don't know what you may do yet. The rich man spoken of in the 16th chapter of Luke didn't care anything about religion, either, but, after death he became interested very quickly. The word of God tells us that the time

will come when every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. So sometime, somewhere, every knee will bow, and they will confess to the glory of God that Jesus is the Christ. They may have to go through the sweating process, and may have to pass through some sad experiences. It is better to pass through our trials and tribulations now, and be prepared to meet God, than it is to wait until we are chastised until we learn obedience by the things which we suffer. We should live close to God.

Jesus said, "Whosoever doth not take up his cross and come after me can not be my disciple." (Luke 14: 27.) If we are going to be the disciples of Christ, we must take up our cross daily and follow the Master. If there are those of our relatives and friends who will not receive the message of Christ, they will not be members of that family, not until they learn obedience. Whether it be a wife, a father, or brother, that we desire to convert to Christ, let us live close to God ourselves.

Brother Gillen last night made it plain that the ministers of Christ should set the example, and should live so that they would be in touch with God, so that they might be properly qualified to represent Christ in the world. Not only should the ministry, but all members of the church, keep the laws of Christ. There is no double standard. We are all invited to come. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This great family is the family of God.

May God help us all that we may work with our relatives and friends, or whoever we may be associated with. May God give us the power to do that which is right. Wherever he may lead may we be soldiers in his service, valiantly representing this wonderful family of God, so that others may become interested and cast in their lot with us.

**Three Things to Do**

Three things a man must do if he is to be outstandingly successful. He must be willing to go beyond the course mapped by others, to go beyond the secure but ill-paid limits of common endeavor. He must be prepared for his venture by the training and experience that will give him the best chance of success. He must have faith; faith in himself and in his destiny; faith that, though previous efforts have failed, the next effort will succeed. —*Youth.*

## The Value of Music in Missionary Work

*A lecture delivered by John R. Grice to the Joint Quorums of Seventy during the General Conference at Independence, Missouri, 1930.*

Even if I were able, I should not feel disposed to attempt to present this subject from either a technical or historical angle, but rather to consider its value to us as a body of men whose duty it is to use every good agency at our command in order to carry our message, which is the gospel of Jesus Christ, into the hearts and minds of men.

You at once catch the thought that I believe that not only should the heart of man be touched, but his mind must also be led in proper channels if we are to accomplish a full conversion of the individual.

The importance of music and its place in missionary work is seldom understood in fullness. In fact, it is often underestimated to the extent of failing to see the need of having a *real message* in its content; or it may be cast out entirely as an unnecessary adjunct to successful missionary endeavor.

I am satisfied that the value of its content should have careful consideration when we realize that music is the universal language of the soul. It is read in every nation and understood in every language, though each nationality may place its own peculiar interpretation upon it.

Music arouses the emotions and inspires to noble thoughts, out of which great and noble deeds may grow; therefore, the better its class the greater its power over men for good. Inspirational tones, begotten of the spirit of true devotion, make for feelings of reverence, transporting those who catch the message to sublime heights.

The great God who created man sent the heavenly choir to serenade the shepherds as they watched their flocks by night; thus the Heavenly Evangel was relayed by holy lips and voices to the entire world of humanity and is still being perpetuated by men and women of consecrated heart and mind.

The work of the church, as we understand it, is to evangelize the world; to encircle the earth with a girdle of faith. To do this—God deemed it wise to organize his forces, calling men, and sending them out to teach, and we have every reason to believe that music is one of the things that he desired us to use as a means of converting men.

Music opens up a wonderful avenue of opportunity for all who have gifts and ability in this line. And those who do not have such ability should organize those who have and use their gifts to further the cause of truth.

As the futility of attempting to sow seed in ground unprepared is well known, so also it has

been as clearly demonstrated that a bountiful harvest should not be expected from spiritual seed sown in unprepared soil.

Music stirs the emotions, preparing the heart and mind to receive the missionary message. Why attempt to teach, then, until the heart and mind have been prepared, especially when such means is at hand?

"What! Can not it be done without music?" it seems I hear some one ask. Yes; but music is one of the elements that can assist in preparing the soul, making a possible short-cut to conversion. It helps our hearers to have a ready mind, receptive to truth.

Would we reach our hearers? How necessary, then, that in both music and song we make the best effort possible to interpret our message in the light of the character of Jesus Christ, whom we would emulate. Our music, to be effective, must awaken in men the consciousness of their need of Christ.

To make music missionary in its nature, not only the content but the method of its interpretation must be of the character to lead men's minds away from the vulgar, the jazz type, to the good, the ennobling, the uplifting, and the true. It is not a missionary's duty to try to compete with the world in matters of amusement or entertainment, but rather to stimulate men to noble thoughts of religion, which is our business as ministers for Christ.

Catherine Lambert, writing in the *Saints' Herald* of June 26, 1929, under the caption, "*The place of music in the church,*" says:

Music, with its power to inspire, to elevate the soul, to bring a closer relationship with God, and to evangelize the world, has its place in our church and will make its gifts and influence felt in the lives of its people.

The word that is sung is potent with power to touch the heart and has more force than that which may be either spoken or written, and should be used because of its beneficent results.

Seeing it was wisdom in God to admonish "the young men and maidens to cultivate the gift of music and of song," it must necessarily have a place of importance in the church. If it is important to the church, and so important that it should be "cultivated," it must be valuable as a missionary asset, for *the church can not continue without missionary work.*

We find a great need, in very many branches, of taking heed to this admonition and cultivating the gift of music. Missionaries can help supply a great need of the church if they can convert a lot of our parents to see the necessity of giving their children the opportunity which will be of such great worth to the church. Many branches are poorly equipped in this line, and if the missionary happens to be a

soloist, or there be some one in the branch who can sing, there may be no one to accompany, and an added attraction is lost and the work of the missionary hindered.

Music is not argumentative, but rather an impelling force which fills the soul with holy desires and aspirations.

Carlyle says:

Music is a kind of inarticulate, unfathomable speech which leads us to the edge of the infinite and impels us for a moment to gaze into it.

Music should be of the highest possible type; usually simple for rendition, or at least that which may be easily understood by the greatest number of those whom we desire to reach. Trash must be left out. Jazz, even though it be given a religious coloring, should be avoided. Our music should have a content and be given an interpretation that stirs religious emotions and thoughts. It should be of a character to enrich the religious life.

The poet has set out very definitely the power and influence of music over wandering, sinful man; the power to bring back from paths of sin one who had wandered far, to a place of security and rest, in his song-poem, "*The sinner and the song.*" The words it contained, "Jesus, lover of my soul," have a definite religious content with power to enlist the attention of one who has battled with life's adversities to the point of discouragement, yet is made to feel, as his soul is bathed in rich, melodious strains, that God is willing to hear the sinner's cry whenever he "comes to himself," like the prodigal son, and is willing to return. His need is found, and in the depths of despair the words, "While the billows near me roll," make him feel his own condition and create within him a desire to flee to the sympathetic arms of Jesus in its pleading, "Let me to thy bosom fly!"

No one can fully explain the influence of music, either over persons individually or in congregations. It sways one emotionally, and then draws lovingly to its creator—God. It can be made a season of refreshing for the soul, an hour of sublime worship, fitting the congregation for reception of the message of the minister.

In our congregations we should sing praises to God with unity of purpose; such songs as "*Jesus is calling,*" "*I need thee every hour,*" "*Consecration,*" "*The old, old path,*" "*In the light,*" "*I have found the glorious gospel,*" "*God is marshaling his army,*" etc., which have a tendency to make men feel missionary minded, and without this missionary consciousness we shall never reach the objective set by the Christ of "saving the world."

Whether it be instrumental music, solos offered by the human voice, or choir work, each, if properly selected, has its place.

In matters of selection I see no reason for any difficulty arising. The musical director, if properly approached, is usually willing to cooperate with the missionary and seek for his advice as to the hymns to be used during his missionary effort. Selection should be made, not with a desire to entertain, but to prepare the congregation for the message to follow. Choose that which will have a tendency to drive out evil and invite men to let Christ have residence within. Help the leader to choose songs that will develop the sacred flame of passionate desire for Jesus. This will create the worshipful spirit in the congregation, for music goes far below the thoughts and interprets feelings, discovering a consciousness not otherwise reached.

Music is a gift of the gods, and happy is he who recognizes its presence and uses it to bring men beneath its enchanting spell; for the proper kind is sure to lift men to greater heights.

The church has had numbers of missionaries, much of whose success could be attributed to musical ability, making it possible for them to draw men to them as the magnet attracts the steel. In the not far distant past we have had as exponents of the power of music, missionary teams like F. A. Russell and O. H. Bailey; John F. Sheehy and H. Arthur Koehler; Charles May and Marvin Fry; E. Y. Hunker and others; not forgetting B. H. Doty with his original songs. All these are effective workmen who recognize the possibilities in music and have used it to the honor and glory of God; workmen who, without musical ability, might have accomplished good, but it would have been impossible for them to have done nearly as much, robbed of this great power of attraction.

May I be pardoned for having a vision of the future in which I see our talented singers and musicians much better organized for radio work, one of the most effective means of taking the gospel to the nations of the earth than they are at present; whose voices, with full consecration, shall be used to sing our message into the hearts of men with a power and a conviction not yet known; and when our talent shall be organized for more effective missionary work in that, accompanying a good speaker, shall go consecrated musicians (missionaries indeed) who will recognize a God-given opportunity and give unreservedly of their gifts for humanity's betterment; who will organize the local talent and direct their course until the word as preached by the minister shall have a spiritual musical foundation upon which to rest, enabling him to carry conviction to hearts that could not otherwise be touched. With them I see a consecrated band of visiting missionaries, organized, perhaps from among the local and the general

membership, who shall, through methods of personal evangelism, invite, and under the power of the endowment compel men to come under the spell of divinity through their consecrated efforts. Thus will Zion become a reality and the world be warned, and the honest in heart be gathered out of Babylon to a place of security.

I am predicting that music shall take its place in the work of the future as it has never done in the past, and recognizing the power of this valuable asset we shall make haste to the accomplishment of the task intrusted to us, even that of carrying the gospel to the nations of the earth.

### The Church in Scandinavia

*Sermon by E. Y. Hunker preached in the Stone Church, Independence, Missouri, April 15; reported by Mrs. A. Morgan.*

I wish to call your attention to the reading of several passages of scripture, associated together, the first of which is Acts 10: 34, 35:

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

*Revelation 14: 6:* And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

*Acts 17: 26, 27:* And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

*Mark 16: 15, 16:* And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

*Matthew 28: 18-20:* And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

I can say, truly and sincerely, that I would very much have preferred to yield place to my brothers here, in their honor. It may seem a bit peculiar that I should be the speaker instead of one of these who represents Scandinavian blood and has labored there, while I am not a native of any one of those countries. But inasmuch as I, too, have done labor in each country and perhaps see conditions through the eyes of one who is not inclined to be partial, I hope to be able to bring to you something about the church and its work in the countries of Scandinavia

which shall cause you to appreciate more highly the efforts, the sacrifices, and the endeavors of those who have labored there and who have laid a foundation for a work in those lands.

My subject calls for more or less historical data, and there are many who do not care much for just historical facts. There are others who do. It is also true that if we speak from a historical basis alone, without looking further than the mere facts of history, without seeing the hand of God moving among his creatures upon the earth and without realizing other things which will enlarge our vision and increase our desire to consecrate ourselves to the great work of God, then our preaching shall be in vain. If, however, in looking over the things connected with the work of God in other lands and among other people, there shall be born within us a new desire and a deeper consecration to do our part and to put our shoulders to the great task, whether it shall be at home or abroad, with full determination, then we shall have received that which shall be a benefit.

There is a text in the 119th section of *Doctrine and Covenants* which says: "Prosecute the missionary work in this land and abroad, so far and so widely as you may." That instruction, coming from the Lord, was given a number of years ago. And, together with the other texts that have been read in your hearing, it implies very effectually and very clearly that the primary work of the people and of the church of Jesus Christ is missionary work. We believe that. We believe it is true. But do not misunderstand this statement by saying that the missionary work is the most important work. The missionary work is primary, but that does not make it the most important. The gathering of material with which to build is always primary, but the gathering of the material in itself is not the end. The end is that this material which has been gathered may be formed and molded and builded into the superstructure which shall reflect the honor of God and shall cause his name to be revered and respected among mankind.

The chief end of the church of Jesus Christ, with all of its phases pointing to the one great goal, is that men might become godlike. And becoming godlike, feeling in some degree as God feels, being touched to some degree by the same emotions that touch him and that flow from our great Father of all, and from his Son, there must also come into our lives the consciousness that will make us aware of the needs of our fellow men; and realizing that they are in dire need, we must endeavor to reach out

our hands to call them to the kingdom of God, that they too might grow into the likeness of him who is our example.

In the efforts of the church to promulgate the missionary work, men and servants of the church reached Scandinavia. Nothing was accomplished there by the church of the Restoration prior to 1844. After the period of 1844, when the missionary emphasis was laid with such great stress by the people of the church at that time, missionaries reached these lands and made many converts. It was some time after the Reorganization was effected that the first missionaries of our church reached the shores of these countries. Several times men were appointed to go, but because of conditions arising and existing over which they did not always have control, they were unable to reach there. Our first missionaries to set foot upon the soil of Scandinavia were Brother H. N. Hansen, who went to Denmark, and Brother Magnus Fyrando who went to Sweden. This was in 1874. They had many hardships to meet, and in the years that followed swiftly after that time the hardships did not seem to lessen.

The church kept in mind the work of the Scandinavian fields, and endeavored, now and then, to appoint men to accomplish work there, but until the time that Apostle Peter Anderson took direct charge of these fields the work was very backward, and the conditions hard to meet. Many times the men went upon their own resources, and many times their resources were not great. They found themselves put to the necessity of going out and laboring for their daily bread, and to find, as occasion might permit, opportunity to spread the work by visiting, by distributing literature, or preaching in halls or homes.

Many of these hardships we can not appreciate in America today. Many of the older missionaries can appreciate them, but the hardship of going to these countries was made more acute because of the dominating influence of the state church in each land, with its majestic cathedrals; with its age-old traditions, handed down from generation to generation; with its splendid rituals in its service and worship, and with the systematic religious training in the schools, which at that time was a part of the school curriculum. The people were so taught and imbued with the spirit of the dominant religion of these countries, it was almost impossible to break through the wall. Prejudice was strong, a prejudice made more bitter and more hateful because of the

stigma that had come upon the Restoration through the work of the Utah people whose introduction and teaching of polygamy and those other abominations that had entered into their church, cast a shadow of shame and reproach upon the work of latter days. These things caused hardships, let me repeat it, which would be difficult for us to appreciate today; and these men, passing through these obstacles, certainly faced things that were none too easy to meet.

We find from the history of the men who have gone to these countries, the names of H. N. Hansen, Magnus Fyrando, Peter N. Brix, and the brethren behind me (Peter Muceus, O. W. Okerlind, and P. T. Andersen), Swen Swenson, C. O. Johnson, David Lundquist, John H. Hanson, C. A. Swenson, Nels P. Hansen, N. C. Enge, T. O. Strand, and others we might mention, who endeavored to carry the banner of the gospel to these lands. If we could remember today and relive some of these experiences, it would cause us to feel anew a faith which inspired these men to go forth in the face of great obstacles; many times living upon what just a few cents a day could buy—very meager, indeed. Sometimes they were so hungry, having gone for such a period of days in hunger, they could scarcely walk. Without provisions, no money, strangers, facing the bitter opposition where there was hardly a friendly hand or a friendly smile to greet them, and where every power of opposition was brought to bear in the endeavor to frustrate their work; that is the history that some of these men have left behind them.

Brother Muceus, who has charge of the service this morning, went to Norway about the year 1897, not as a missionary, but on a visit to see his mother, who was upon her deathbed at that time. While there he taught the gospel as he found opportunity, and one person was baptized before he returned to America.

About the year 1900 Elder N. C. Enge was appointed by the church as a missionary to Norway. He went to that land among the people where he was born and endeavored to make contacts. In his work he found here and there, after many, many days of labor and bitter opposition, a few friends. He finally began to see some interest manifested in the work, and a few accepted the message. Brother Muceus was appointed in the year 1901. He went to Scandinavia at that time, especially to Norway, to his own home town. He held his first service in the town where he was born in front of the home where

his father lived. Having no other opportunity, he took a chair into the street and stood before the people to present to them in that place for the first time publicly, the message of the great Restoration.

Brother O. W. Okerlind and Brother P. T. Andersen have carried the message to their respective lands, Sweden and Denmark, and have had the same experiences, facing their people in those hostile lands, where they had scarcely any friends. Through days, even months and years of this kind of labor, they made every effort, together with these others whom we have named. We should appreciate, this morning, some of these things.

We have heard often in the past history of our church the story of the unknown grave. Recently this grave has been found. But in the history of the Scandinavian mission there is today an unknown grave. In the year 1900 or 1901, one of our missionaries, Elder Mads P. Hansen, who had been appointed to Denmark, went from there to Norway in the endeavor to help Brother Enge. A day or so after arriving there, he became seriously ill, was taken to a hospital, and died soon after. There were only two acquaintances who followed the casket to the grave. He was laid away there in a lonely spot in a graveyard, and today we do not know where his grave is. We do not know whether the grave has been reused, for in these countries, where there is a scarcity of land, the cemeteries many times are used over again; and it is a rule, generally followed there, that if a grave is left unmarked, after a period of twenty years, it reverts to the authorities, who may reuse it. Without doubt some of his people are living in America today. They do not know where his body was laid away, but there has been left in the minds of those who know the history of this man the story of his deep consecration and his humility, and of the spiritual power that he had as he moved among the people; and though his grave is unmarked and unknown today, the work that he has left behind him will stand as an eternal monument.

Despite all the hardships and labors of these men, the Scandinavian field has yielded comparatively few members to the Reorganization, and every member gained has been an evidence of much labor. The conditions to be met there today are considerably different from what they are here. When we go into a place, it almost always becomes necessary for us to rent a hall or a building. It is necessary for us to do advertising in the papers. If in a small town, where the people are divided politically,

and each group is represented by a paper, it is necessary for us to advertise in each paper, thus doubling the cost of advertising.

It is impossible for us to hold a series of meetings there as we do here. We can not hold more than two or three services a week. The people simply will not, and many times can not, come. They are burdened with their daily cares and their labors. They are tired and weary. Besides they have been traditioned otherwise. They do not feel the necessity of attending services each evening, so we have a problem there. We have the problem of meeting the old traditions; of meeting these people who have been schooled in an individualistic faith, or the idea that justification by faith is the one thing necessary for salvation, and they are ready to argue and to defend themselves for hours at a time with much vim and vigor. Nevertheless among the converts gained from the Scandinavian countries, and of Scandinavian descent, there has come to this church a very fine and splendid contribution.

In the history of the United States there are a number of nations which have made specially fine, uplifting contributions to our land; whose sons and daughters have become stanch citizens and have given of the best blood and best talent we have. Among these nations are the Scandinavian nations, Norway, Sweden, and Denmark. In the history of our country there is to be found no better type of citizenship than that given by the Scandinavian people, who are a clean-cut type of people; a people of good intelligence; a people of ability; a people who have been used to the hardships of a rigorous life, and so are able to meet and to surmount many of the economic conditions of this country, thus giving to themselves and to us a worth-while contribution. As they have done in the nation, so they have done in the church. The blood of Scandinavians is intermingled in the history of our church and has brought to us such a contribution as has helped us to make progress.

I wish to name a few of these this morning, to call your special attention to these things. The mother of President Frederick M. Smith, and also of his immediate brothers and sisters, was of pure Norwegian descent. In the Quorum of Twelve we have had such a noble man as Apostle Peter Anderson, and I want to say to you people this morning that wherever I have gone where this man has labored, I have found but one testimony regarding his life. That testimony has been this: "He, being dead, yet speaketh." There is no more wonderful testimony that can be given about any man than that testimony. Because of the life he lived he left behind him an influence that was uplifting and

good, and that caused people to turn their thoughts toward God.

We have at the present time Apostle Paul M. Hanson, who is of Danish extraction. We have in the various quorums of the church those who are of Scandinavian descent—Brother P. T. Andersen, Brother O. W. Okerlind, Brother Peter Muceus, of the Seventy. There are other men in the various quorums and membership of the church, also of Scandinavian extraction. They have given their contribution, which has become a part of the history and the life of this people.

The work in Scandinavia at the present time is handicapped because of the lack of man power; the lack of membership; the lack of equipment. We need men. These men named have made a contribution. They are able yet to make a contribution, but they can not today make the same contribution under existing conditions there that they could when younger. They have labored hard, and we have the utmost respect for the labors they have given.

We have today one representative of the church in Scandinavia under general church appointment—Brother V. D. Ruch—who, with his wife, is laboring there in a wonderful way in the endeavor to preserve the work. But Sister Ruch is frail in health. She often works beyond her physical powers and overtaxes her strength. As a result, not long ago we had a letter from Brother Ruch saying that she was very ill. Brother Ruch has been in Norway and Denmark, but as yet has not been able to go to Sweden. Here is a crying need. The call for men, the call for consecration, the call for equipment, the call that comes to this church, to every member of this church, to do his part and to consecrate of his means for the purpose of prosecuting this work, the missionary work in this land and abroad so far and so widely as he may.

In section 125 of *Doctrine and Covenants* there is specific instruction given regarding the preparing of tracts in various languages. One of the languages mentioned is the Scandinavian. The tracts should be provided, for they certainly need them. We need new tracts; more comprehensive tracts; we need tracts that will bring us before the people, and we need men to make contacts and carry on the work. Why, I am assured this morning that despite the hardships to be met, and despite those things that face us in these countries, the time will come when they will pour their treasures in human souls into the stream of the ingathering of the people of God; that they shall take a prominent place and part in the helping in the establishing of Zion and the lifting of the banner of King Immanuel

for the nations of the earth. This is not mere sentiment.

We lack adequate funds in order to reach all classes of people. Today, because of the way we have been circumscribed in these countries by lack of means and lack of funds, the gospel has reached a class of people who are a good class, but they are a class who are generally without material means for helping the work forward. Now they can not help that. Most of the people there who are unable to help, if given the opportunity that people in this country have, would go to the top, but they are circumscribed by conditions in those countries that we know not here; and because our efforts have been limited we have gathered that class of people into our work. They are making a contribution, it is true, but this gospel was not to go to one class to the exclusion of all other classes. This gospel was to go to all people, and to every kindred, tongue, and people. We must have them all if we are to carry forward our work. And most of all, there as well as here, is beginning to dawn upon the minds of the people the lack of the real demonstration of the power of the gospel of Jesus Christ in the lives of the membership. That applies to everyone, including your speaker; for, let me tell you, the world is looking for a demonstration of the work of Jesus Christ. People themselves may not know it, but they are looking and waiting for it. The world will never be satisfied in seeing the gospel working in an individual way, touching the lives of individuals and then leaving them standing alone; and we must realize that the gospel of Jesus Christ by its very principles must be applied to more than individual problems. It must be applied to group problems and social problems; and the working out of our social problems in such a way that a society shall be brought forth in which we shall find safety, peace, and security.

Upon one occasion I talked to a young man in Norway; a splendid young man, who had done a noble piece of work in providing for his loved ones under adverse conditions. His talents are covered up because of the very conditions under which he lives, and from which he can not free himself. I endeavored to interest him by talking about the principles of the gospel; faith, repentance, baptism. For those he showed no interest; but when we began to talk of social conditions, he immediately became interested, and as I tried, to some extent, to unfold for him the social program of this church, his interest deepened. Finally he said, "This sounds very wonderful; but I want to know, is this plan in operation now?"

This is a vital question!



The conditions over there are causing men to turn their minds in the direction of cooperative social movements; and when they can see the gospel of Jesus Christ, with its principles, applied in our hearts and lives in such a way that it becomes vitalized in actual living, their individual interests in the great common interest and goal of this church will be stimulated. Men's minds have been turning that way because they are coming to realize more and more that it is the only way society can exist successfully.

If you were buying a car, and listening to a salesman talking about it, you would not be so much interested in what he had to tell you about what the car could do, as in seeing whether the car would do the thing he said. That is a trait of human nature; and it is true, not only in regard to automobiles and material things, but also regarding spiritual things.

Now, we are sure that the day will come when the gospel shall spread its way in Scandinavia; when we shall be able to send men to carry this message; when we shall be able to call unto the people and say to them, "Here is a demonstration of that message which will save men not only in the hereafter, but will also save them from conditions which are unfavorable today, and give to them the best opportunity under the best of conditions for the development of those talents and powers within their souls that are crying out for expression." That is the work of the church in America; in Scandinavia; in England; in Australia; in Canada; in Germany; in Holland; in every other mission wherever we may go—the gathering of such materials as may be transformed by the gospel into workers in the building of the kingdom of God.

A number of years ago, when I accepted this latter-day message, it was not long until it was made known to me in a very definite manner that I was to take up missionary work for this church. And it was made plain, in a still more definite manner, if possible, that that missionary work was to be in foreign fields. And let me bear this testimony to you people this morning: that evidence did not come to me because of any personal desire to do work in foreign fields, for often in my prayers that was the one thing that I struggled against. I did not want to go on a foreign mission, but having received evidence that that was my call, I was desirous of knowing where I should labor. I went to Graceland College, and there I made the matter of the study of languages a subject of prayer. After almost two weeks of meditating and praying about this, there came to me in the early hours of one morning, a vision. That is why I said a few moments ago that my feeling and assurance that the

work would roll forth in Scandinavia are not built upon sentiment alone, but upon a number of experiences. In that vision I was permitted to see the countries of Europe unfolded as upon a map, and as I looked I saw a finger. Somehow, by some power that I can not explain, I knew that finger was the finger of God. As I continued to gaze that finger went around Norway and Sweden three times, then pointed out five places in Russia, and after it had pointed out these places a voice that spoke as the sound of many waters said: "Herein lieth a wonderful work for my people."

We have labored. It has seemed at times that the very doors have been closed against us, but we labored still in the assurance that the time will come when the gospel will go forth, when there shall be gathered out from this people the elect of God; and not only that, but let us think for a moment this morning upon the millions upon millions of human souls in these countries, in Russia and other lands, who have never as yet heard the sound of the restored gospel. What a task before us! But this morning let us rest assured in this, that God is behind this work, and if we will do our part he will do his.

Then let us arise; let us unite ourselves in whatever task may fall to our lot, that we shall consecrate ourselves, whether it be in the ministry, in business, in agriculture, in the home—let us unite ourselves to do this one thing, to become stewards for God and to give ourselves whole-heartedly and consecratedly to the carrying on of the task that those who have gone before have so nobly started.

### Religious Achievement and Penitence

Examining and comparing one another's claims, the truth will surely emerge that all the religions of the world have less to be proud of than to be penitent for. Their claims of virtue will surely be submerged in their common consciousness of misdirection, sloth, self-centeredness, love of power, satisfaction over palliative measures of relief where conditions called for daring social reconstruction, and a hundred other sins of which religions have been historically and institutionally guilty. Whatever may be the result of weighing virtue against virtue, excellence against excellence, good fruits here against other good fruits there, the paramount disclosure of such a study will be that no religion has any right, on the basis of its achievements, to thank God that it is not like other religions; rather will it smite upon its breast and say, God be merciful to me a sinner!—*The Christian Century*.

# OF GENERAL INTEREST NEWS AND LETTERS

## The Mysterious Stranger

*A Story Retold by Carl F. Mayer*

This story was told to me some years ago by a non-Latter Day Saint: A story of a German farmer family down in the former German South-West-Africa Colony during the Herero Rebellion there in 1904-06:

"We were located," the daughter began, "some one hundred miles southwest of Windhuk, the capital. As soon as the rebellion broke loose, all of my father's dusky help deserted the farm, leaving us, father, mother, and myself, to ourselves. We felt somewhat secure in the idea that Windhuk, with its protecting troops, was near. For some weeks we had seen no militant Herero bands near us, and we had no thought of leaving our beautiful farm.

"One night I was rudely awakened by somebody shaking me out of my slumber. I opened my eyes, and at first wanted to yell. Before me stood a man in ordinary farmer's clothing, but his face was flaming and rather serene. He soon spoke:

"Get up, quickly! The Hereros are coming to plunder and kill! Make haste!"

"The fact that I was awakened so unconventionally brought me nervously to my senses, and I hurried, as soon as I was dressed, into my parents' bedroom. They both were awake, but still half asleep, it seemed. When they heard of my experience, they confirmed the visit of the stranger who had been also in their room, and told me to select the best horses for immediate flight.

"When I went outside, my first stirring thought was to look for that mysterious stranger. He was gone.

"We had scarcely reached the foothills of the nearby mountains, when we looked back at the moonlit landscape. There we saw our home going up in flames, and we could hear, though about five miles away from the scene, the tortured cattle bellowing amidst the murderous shouts of plundering Hereros. The mountain air is very clear there.

"We then headed into the mountains as fast as we could, and some hours later we reached safely the city of Windhuk.

"To me," concluded the girl thoughtfully, "this mysterious stranger was more than a mere man. I am not familiar with churches, but our family is a God-fearing one, and I believe that God the Almighty saw it fit to save my dear father and mother and me. These little things seem so insignificant, but I really believe that miracles do happen, even

## Rock Island District

*Young People's Convention*

The annual young people's convention of Rock Island District was held at Moline church June 13 to 15. Due to illness we were unable to secure a general church worker until Saturday morning, but District President E. R. Davis, who was in charge of the convention, ably conducted the study hour periods with an interesting discussion on the purpose of the church and the new program of religious education. On Friday evening a general entertainment was enjoyed with piano and violin solos, readings, and songs. A darty trio and short play, "*Grandma helps things along*," added to the fun.

Eugene E. Closson arrived early Saturday morning from Independence to conduct the class work for the remaining days. The success of this lecture course might be measured in attendance, which grew from ten to one hundred and twenty-five, but its value is more truly expressed in the broadened viewpoint and deeper concept of religious education, the inevitable reaction to his message. He clothed the ideal in such practical garments that we could easily understand and apply it to everyday situations and to every group.

Formerly the aim of religious education was to teach subject matter as an end in itself. Now we feel that everything we teach must be immediately applicable to the needs of life, and unless our *Bible* and *Book of Mormon* lessons, etc., serve the purpose of making our lives more Christlike they are valueless as a means of religious education.

Recreation and religion should not be separated; in fact, the ideals of Christ and Christian living may be expressed as definitely in the natural activities of young people as in a prayer service. The psychological approach of religion to a young person is most effectively made through the channels of personal interest, friendship, and companionship, development of his physical and social nature, expression of his abilities in recreational and religious activities, until he is prepared for that spiritual attitude which leads to true worship.

All types of activity may be good or evil according to the attitude of those who participate and the results obtained. Recreation, wisely chosen, will always serve to develop and strengthen the individual physically, mentally, spiritually, and socially. If it does not do this, and tends, instead, to tear down the body or lessen the mental and spiritual powers, then it is not a safe or wholesome recreation and should be abandoned. We should be very careful, however, that reason and not prejudice are the criteria by which we judge the recreational activities of our young people. We should also provide abundantly for the social needs of our youth, so that they may not need to look to the world for their companions and life mates.

The ideal home is one which has been planned for the full expression of wholesome activities and natural development. The child who learns self-reliance and initiative in his early games in the back yard will not forget them in real life.

At the conference session on Saturday afternoon the new program of religious education was adopted by the district, and we look with favor upon the branches adopting the new

in this modern time, where young and old seem to be enveloped so much in their own affairs."

Lo! and behold! thy God liveth!

system only as fast as they are ready for it. The district presidency will act as superintendents of religious education until the general election of officers in October. They will cover as much of the district as they can in the interest of the new program, so that every branch may thoroughly understand it and see fit to adopt it.

It was also agreed that we send our supply of reunion cots and a gasoline stove and oven to the Boys' and Girls' Camp at Nauvoo. We are glad to loan this equipment where it can be of service until such time when we may again need these articles.

The district has planned a Fourth of July picnic at Kewanee, Illinois, to be followed by a two-day institute at that place. It is expected that this will be a notable social event and drawing card for the subsequent convention. We hope that as many as possible will attend this gathering, for it is the first district picnic which has been attempted, and Kewanee Saints are making adequate preparation to give proper entertainment.

Brother Charles Hield, of Chicago, was with us on Sunday and preached the closing sermon on Sunday evening. While many had already departed for their homes, the service was well attended, and everyone felt that the convention had been a decided success in every way. We anticipate the return of Brother "Gene" and all other visitors at a future time when we may continue our work together. We regretted the illness which prevented District Missionary Amos T. Higdon from being with us. We sent him a message of sympathy from the conference and trust that by this time he may be much improved.

MRS. JOHN STIEGEL.

## McKenzie, Alabama

Saints of Pleasant Hill Branch are catching the spirit of the Centennial and launching out on the new program of the church. The first step toward this program was taken on Easter when the departments combined in the program "What does Easter mean to me?" representing all ages, from the tiny tot who thinks of Easter only in terms of Easter eggs, to the aged grandfather, looking forward to eternal life, taught through the death and the resurrection of our Master. The departments combined again in the observance of Mother's Day. It was on this day that Elder Glenn Davis, General Conference appointee, arrived and preached his first sermon to us.

Sunday, May 18, Apostle James A. Gillen preached the high school baccalaureate sermon. The high school auditorium was filled, and Brother Gillen's sermon had a great influence in changing the attitudes of nonmembers toward the Saints. The townspeople and the school officials extended Brother Gillen invitations to return and lecture.

Alabama district conference convened with the Lone Star Branch, at which time Brothers Gillen and Davis were present. The latter was chosen district president to succeed Brother D. E. Sellers. Elder H. H. Wiggins and D. E. Sellers were chosen as his counselors.

The Pleasant Hill Branch elected Elder Glenn Davis pastor to fill the vacancy caused by the resignation of Elder H. H. Wiggins. Brothers Wiggins and L. G. Sellers were chosen as associate pastors. Elder J. R. Harper was chosen pastor of Flat Rock Branch and Elder J. W. Baldwin pastor of Lone Star Branch.

Pleasant Hill Saints wish to express their appreciation to Brother Wiggins for the services he has rendered. They too wish to pledge themselves to the new pastorate in the further progress of the work.

Seventy young people meet on Tuesday and Thursday nights on Pleasant Hill Church grounds for recreational activities. Much enthusiasm has been shown, and the Pleasant Hill Church is fast becoming the community center.

Children's Day was very fruitful. The morning worship services, in charge of the pastor, were directed to children, the endeavor being to make this day their decision day; and as a result, coupled with the recent visits that had been made, twelve children were baptized. They were: Carl Wendell Drake, Lila Odom, Merle Sellers, Maxine Snowden, Marjorie Snowden, Myrtle Davis, Bertha Davis, Lourine Shelly, Margaret Vickery, Emma Jean Patrick, Cecil Harper Barnes, and Arlan Parker. Confirmation services were held in the evening, at which time six elders of the branch officiated in the sacred ordinance of the laying on of hands.

The twenty members of the ministry, with their wives, held a priesthood banquet at the home of Brother and Sister D. E. Sellers. The Temple Builders served the dinner, under the direction of Sister J. L. Harper, director of women's activities. The theme of the banquet was "Sailing Zionward," Brother Lyle D. Flynn acting as toastmaster. The following toasts were given: "Setting the sail," by Brother E. C. Sellers; "Charting the course," by Elder B. E. Barlow; "Joining all hands on deck," by Elder H. H. Wiggins; and "Sailing on," by Pastor Glenn Davis. The banquet had the tendency to more closely unify the priesthood, and helped to dedicate them for the missionary efforts scheduled for the near future.

The Saints in and around McKenzie humbly and earnestly pray for the progress of Zion and wish to pledge themselves to further its development.

LYLE D. FLYNN.

## Little Visits in Zion

By J. M. Terry

We visit the Sanitarium quite frequently and try to cheer the sick, whose universal testimony is to the good and kind treatment given them by the medical staff and efficient nurses. Some of our most active missionaries are found there at times, resting or undergoing treatment for their bodies worn and impaired by hard work. The unanimous opinion of the afflicted is one very favorable to the kindness of the nurses.

Recently Sister Terry and I had a pleasant visit with Brother and Sister John Hartnell, who in times past have been pillars of the gospel work in Michigan and are still firm in the faith.

By invitation I lately spoke at Liberty Street Church. There the congregation is ruled by the spirit of love and peace, Elder F. A. Cool being the able pastor. The Saints appreciate the old gospel story taught by the Restoration.

At night we visited the Stark Acres Mission, in Kansas City, and rejoiced with them in the gospel. Elder Joseph Curtis has charge of the little band of members firm in the faith there.

The group prayer service in District 1 A was especially good and spiritual the night of May 21. The Saints were again reassured of the divinity of the latter-day work.

The good work at Englewood is moving on under the care of Elder Dewey McNamara. We visited this branch on sacrament Sunday and found the congregation alive in the good work. A number of testimonies of the Saints stirred us to our souls' depths.

By invitation we were called to Spring Branch on Children's Day. Their new baptismal font was dedicated by the prayer of the pastor and sanctified by the baptism of about sixteen precious souls, mostly children. The young people's choir did excellent work, singing a cantata telling of the birth and wonderful life of our Savior.

Such visits to the various congregations confirm my belief that the good work is moving on in Independence.

Sisters Lillian Huch and Mamie Kinghorn sojourned a few days with us on their way from a visit in their former home, Saint Louis, to their present home in Seattle, Wash-

ington. They came east to attend the General Conference. They long to live in the center place.

The Sunday afternoon prayer services at the Stone Church often leave us with a blessing. The good Spirit inspires us with words of comfort and cheer, and assures the worshippers of the advancement of the gospel.

The more we know of it and the more we see it work on the hearts of men, the more firmly and intelligently do we love the gospel, and the river of evidence flows on.

## Los Angeles, California

### Central Branch

While the new pastor, Elder Eli Bronson, has been with us only a short time, we hope that we have made as good an impression on him as he has on us. On Monday evening, May 12, the trustees sponsored a reception for Brother Bronson, at which time we endeavored to impress on him the privilege he has of working and living in southern California. These social evenings are ideal for getting acquainted; and as Brother Badham, acting for the trustees, had arranged a fine program and refreshments, a good time was had by all.

Due to the fact that the schools in Portland had not dismissed for the summer, Brother Bronson was denied the pleasure of the companionship of his family until last week. We are glad to welcome his family to Los Angeles, and trust that they will feel at home here and will have no regrets for their move to this city. They arrived on Saturday afternoon, June 7, and found their home ready for them, a nice dinner waiting, and a full pantry. The Women's Department was responsible for the dinner as well as the pantry shower.

May 11 a fine Mother's Day program was given under the direction of Sister Laura Freie. A pageant had been arranged combining Mother's Day and Father's Day and featuring the mothers of America and the fathers of today. The leading parts were taken by Sister Grace Bell, characterizing "America," Sister Garnet Sames as "Memory," and Jack Forsythe as "Youth of America."

Sunday evening, May 11, Brother Bronson preached his first sermon in the Los Angeles Central Church. He chose for his subject "*Divine provision for human needs.*" This sermon gave us a taste of the spiritual food that will be ours in time to come, and we have not been disappointed.

We were indeed glad to have the opportunity of meeting Elder W. J. Haworth, missionary from Australia, and party. They enjoyably entertained us with motion pictures of their journey to conference. Sister Flora Delofski gave two readings which were entertaining. Brother Haworth talked Sunday morning, May 13.

Brother Lyle Woodstock, who has visited in Los Angeles for some time, has returned to his home in Independence. We regret to lose Lyle but are happy to have had the opportunity of knowing and working with him. We sincerely wish him happiness and success wherever he may make his home.

The young people, under the leadership of Sister L. B. Shippy, are continuing their good work. Every Friday evening is Youth's Evening at the church. The Mizpah Chapter of Temple Builders, which consists of the girls over twenty years of age, under the leadership of Sister Bernice Wagnon, meets every Monday evening. The third Monday evening of each month is devoted to social activities, while the other evenings are given to the study of the comparative religions. These girls are doing fine work. They are working at present to raise money for the Sanitarium. Mr. McKinney, manager of the Regent Theater, located at 4012 South Vermont Avenue, donated the girls several hundred tickets for the performance on Thursday night, June 12. The girls sold these tickets at the regular admission price of twenty-five cents each and raised a tidy little sum in this

manner. On last Monday evening, June 16, Sister Wagnon entertained the girls at her home, serving dinner to them at a charge of twenty-five cents each. The money raised on both of these ventures will be used in their Sanitarium fund.

May 25 a large number of our young people attended the young people's rally at Long Beach. This was under the supervision of Brother Wilfred Burton, district superintendent of the Department of Recreation and Expression. There were a great many district young people present, and many sports and pleasure events arranged. Nor were the spiritual features of the rally neglected. This was an occasion for the spiritual, mental, and physical refreshment of our young.

Tuesday, May 27, the priesthood of Central Branch sponsored a banquet as a get-acquainted meeting. This banquet was a great success, and we discovered that the pastor has another great accomplishment; he is an ideal toastmaster. The Marthas, who have done wonderful work for a number of years in preparing dinners and banquets, again took charge of the preparing and serving of the food, and their delightful dinner, together with the fine program rendered, demonstrated that there are few better pleasures than a social gathering of the Saints.

The adult department, under the leadership of Sister Billie Carpender, has arranged for a series of health lectures by Doctor A. W. Teel. These are given every Sunday evening at the close of the public speaking class. The public speaking class, under the direction of Sister Margaret Wickes Jones, meets every Sunday evening at six o'clock. Much good has been accomplished at these classes, and the instructors are to be commended for their service.

Brother and Sister Frank Gregg, who for years have been associated with the work in Los Angeles, are moving this week to Long Beach. While this move will of course curtail their activities to some extent in Los Angeles Central Church, we hope that we may enjoy their presence at many of our meetings and social activities.

The publicity department of Central Church has made arrangements to keep a complete set of church publications on hand at all times. Anyone desiring to purchase these publications may now receive prompt delivery. The books are on display at the church, and we invite all the Saints to inspect them. These publications can not be recommended too highly, and a complete library of church books should be in every home.

## Daisy Hill, Saskatchewan

During the last six months activities in this branch have moved on. The Saints entertained a crowd of considerable size with a Christmas program and bazaar December 13, 1929, at the Daisy Hill Schoolhouse, meeting with real success. At the advice of Sister W. L. Christy, wife of the district missionary, only such numbers as breathed of the spirit of Christmas were used. Most beautiful of all numbers on the program was a drama entitled "*Christmas.*" The youngest participant on the program was wee Edith Bates, just six months old. She is the daughter of Brother and Sister Edward Bates, and acted her part to perfection. When the curtains were pulled aside for the manger scene, little Edith was seen fast asleep in a manger made of poplar wood, and Sister Kingwell, who took the part of Mary, looked on. A hidden choir sang:

Asleep in a manger, no crib for a bed,  
The little Lord Jesus lay down his sweet head.  
The stars in the sky looked down where he lay,  
The little Lord Jesus asleep in the hay.

A more beautiful and touching picture could not have been presented. It thrilled the entire audience.

Through the work of the women of the branch many beautiful garments were made and auctioned at the bazaar.

A sum of more than forty dollars was as a result handed to Brother Ward L. Christy as a token of appreciation for his missionary services in Northern Saskatchewan District.

The new year found the Saints holding regular weekly services and the Recreation and Expression Department meeting every two weeks on Friday evening.

We have always been granted the privilege of using the Daisy Hill Schoolhouse for services and entertainments, and have benefited by the use of the school district piano. This piano had a small debt against it, and the Saints felt it their duty and privilege to apply their time and talent in some cause to clear the debt and to repay the school district for its kindness. On February 21 the members, with a little help from people who were nonmembers, held a concert, and the proceeds were applied to the piano fund. The concert brought much encouraging comment. Many of the audience declared it to be the best concert they had ever heard.

It was advertised that the Daisy Hill Branch of the Reorganized Church of Jesus Christ of Latter Day Saints would present on the evening of Easter Sunday a sacred concert featuring a pageant, "*Easter dawn.*" This announcement brought a large gathering to the schoolhouse. Those who took part worked diligently to make the production the success it was.

The members of the branch, especially the young people, unitedly responded to the call of President Frederick M. Smith prior to the opening of the Centennial Conference, relative to the fast. As a result, the little sacramental service held at the farm home of Brother and Sister Charles Low April 6 was one recognized of God. He abundantly poured out his Spirit upon us, and we were made to rejoice that we were permitted to live in this day when we may enjoy the blessings of a restored gospel. The service encouraged the branch very greatly, and the Saints are striving to place themselves on a higher plane and to live more worthy of the blessings they are receiving.

## Duluth, Minnesota

June 18.—The Centennial Conference should live on in the lives of the members who attended its meetings, and we hope that its work shall bear fruit in the days to come. Since a fine representation went to Independence from Duluth, we are expecting to feel the benefit of the conference in a keener desire to move forward in the working out of the church ideals. We wish to help to present a practical demonstration of the laws of God.

Brother Ernest Losey, who is here as salesman for a Philadelphia firm during the summer months, was the morning speaker May 18, bringing to us many rich experiences gleaned during his life as a minister of truth. Pastor A. C. Bundy was the evening speaker. Brother J. P. Fetting, of Sandusky, Michigan, chief engineer on the *Jay E. Morse*, a steamer which plies the great lakes, was a welcome visitor.

Elders P. G. Schnuckle and Samuel Case motored to Two Harbors May 21 in the interests of the church, and met with the group of Saints in prayer service.

Brother W. C. Stauty was the morning speaker May 25, using for a theme "*What is in thine hand?*" Elder P. G. Schnuckle occupied in the evening.

Brother Stauty visited a group of Baptist colored people at church in the evening and through request occupied the sacred desk. He was invited to return.

We were made sad on visiting at Two Harbors June 1 to find a number of the Saints afflicted. Sister Susie Craven was operated upon for appendicitis May 28. Her sister, Loretta, from Chicago, was attending her. This group of members is true to the program and ideals of the church, and its members are doing their bit to hold high the banner of King Immanuel.

Elder A. C. Bundy and Brother Robert Zuelsdorf motored

to Two Harbors to meet with the Saints in prayer service June 4.

June 8 Pastor A. C. Bundy was the morning speaker in Duluth, and he also preached in the evening. After the evening service under the canopy of heaven in the bay waters, Elizabeth Peterson and Joseph Thompson were baptized by Pastor Bundy. They were confirmed during the evening service June 15 under the hands of Elders A. C. Bundy and Samuel Case.

Brother Robert Zuelsdorf was the speaker for the morning hour. It being Children's Day he used for the subject of his discussion the six fundamental principles of the gospel of Christ, using blackboard illustration.

We are anticipating the opportunity of meeting again with Saints at the reunion.

While our trials have been many and still exist, our thoughts are on heavenly things; our minds are stayed on God. We desire to accomplish the purpose wherein he has called us, and we pray that we may be endowed with power from on high to assist in the realization of the ideals of the church, making Zion a place of beauty and light.

## Omaha, Nebraska

### Central Branch, Thirty-sixth and Burt Streets

We are led to rejoice in the quiet and peace that now prevail as our Sunday school period merges into the morning worship hour. Such was the case on May 18 when two young men of the priesthood, Mindred Keairnes and Marion Cooper, were in charge of the service. Elder R. W. Scott was the speaker of the morning and chose as his text, "I am come that they might have life, and that they might have it more abundantly." As an enlargement on this theme, he advised us that if happiness is our goal we should study the doctrine of stewardships and make practical application in our lives. Pastor Blair Jensen, the speaker at the eight o'clock meeting, told us in forceful terms that procrastination and lukewarmness are two insidious forces pulling on the strength of this church. With two such sermons as these to direct and inspire us, it would seem that we must move forward.

Wednesday evening prayer meetings, while not so well attended, are of a high order, and for the balance of the year will be under the direct supervision of Elder C. T. Self.

As the lesson period of our church school was drawing to a close on May 25, Assistant Superintendent H. O. Wrenn brought a timely lesson on punctuality, loyalty, and service. Elder David Lewis was the speaker of the morning, his theme being "*Loving each other.*" During the Recreation and Expression hour, the Temple Builders of South Side Branch gave an interesting playlet on the "*One tenth.*" These girls are striving to raise funds so that they may attend the reunion in a body. Brother Blair Jensen was the speaker of the evening.

The first week in June marked the closing of the season for class work, which was held every Monday evening during the past winter. This period of study was sponsored by the Sunday school, and a good many availed themselves of the opportunity for study and the earning of diplomas. The sacramental meeting of June 1 was well attended, and the Saints enjoyed a goodly portion of the Spirit. *The General Epistle to the Saints* was read by Doctor H. A. Merchant. A pleasing musical number by the choir, under the direction of Brother Harry Greenway, and a very beautiful sermon on "*Gardens*" by Pastor Jensen brought to a close the Sabbath Day.

On June 4, a former pastor, J. L. Cooper, returned from Kirtland and brought with him Jane Audentia Fredrick, who is visiting at the home of her grandparents, Brother and Sister B. M. Anderson. The leading thought of Brother Cooper's sermon on the following Sunday was that this

church has a distinctive message and must produce a distinctive people. Sister Grace Edwards, of Independence, Missouri, sang a lovely solo at this service. Also on this Sunday we were very happy to welcome home our Graceland students. Brother W. T. Wellman was the speaker during the evening hour.

On June 11 in Nevada occurred a wedding that was of interest to Omaha folks. Sister Lena Parlet, a former Graceland student, became the bride of Mr. Robert Swaney, and we wish for them a lifetime of happiness. The young couple will live in California. Brother and Sister Cooper and John Francis left the morning of June 12 for their new home in Kirtland, and our good wishes for success go with them.

June 14 the annual Sunday school picnic! The attendance of two hundred and fifty was considered very good; and although some of the fun was blighted by a shower of rain, the event was considered a success. The sports committee found the *Game Book*, by Eugene Closson, an invaluable aid, and highly recommend it.

Children's Day dawned bright and clear; both morning and evening services were very well attended. The baptismal service of the morning hour and the confirmation of the evening was in charge of Brother Jensen. Prior to the ordinance of baptism, Doctor H. A. Merchant gave a short discourse. Brothers C. T. Self and Marion Cooper were the members of the priesthood who were instrumental in inducting thirteen candidates into the church. We are happy to welcome these children into our ranks. A beautiful duet was sung at the evening meeting by Sister Nell Kelley and Brother Harry Greenway.

## A Fatherly Counsel

By Gomer T. Griffiths

By the grace of our heavenly Father I am still in the land of the living and enjoying the rich blessing of health. I truly appreciate the great goodness of our heavenly Father in my behalf. By reason of the physical strength given me, I am able to go forth among the people of God and encourage them to go forward in the Lord's grand and glorious latter-day work.

At this juncture I wish to call the attention of the ministry to the revelation given through our beloved brother, Elbert A. Smith, in the basement of the Stone Church at Independence at the time of the General Conference in 1920. Said revelation was given to the priesthood then assembled, and I quote a part of it, which reads as follows: "When you go forth to preach the gospel to the world, you are not to preach your own speculations or idle imaginations, and you are not to preach the philosophies of men. You are to preach the gospel as given in the three books I have given the church, and you are to cry repentance to this generation, and when you stand to preach to the Saints you shall say to them as Moses of old, that they shall go forward."

I have been trying by the aid of God's Holy Spirit to preach both to the nonmembers and to the Saints, in accordance with the above instruction, and I can truthfully testify from my own experience that he who gave the revelation will abundantly bless the ministry that will heed the counsel of God as is therein given. And there is no doubt as to the success that will attend the labors of those who abide by his will in that respect.

As members of the ministry we should be very careful that we do not refuse the counsel of God that is given to us from time to time, for fear that we may be guilty as were those in the days of John the Baptist who refused the counsel of God against themselves, given to them through the prophet. We are always safe when we govern ourselves by his written word, and then as a consequence of our obedience thereto, the labors that we perform, though in

weakness on our part, in the interest of humanity and his great cause, will be attended by his power, which will supplement our efforts, and the labor thus performed will not be in vain.

There never was a period in the history of this world when there was so great a demand made upon the ministry of God as he now makes of his servants. The command has been given, and reiterated time and again in these last days, that his ministry should proclaim his gospel in language that the people can comprehend, and that they declare unto this generation the doctrine of repentance and baptism for the remission of sins, for the reason that Jesus came to the earth that through the gospel the people may be saved from their sins.

It is very evident that the great majority of the people of this generation love pleasures more than God, and as a consequence wickedness is on the increase, and iniquity abounds on every hand. In view of this fact, we should put forth our efforts to preach the gospel of Jesus Christ which Paul declared was the power of God unto salvation in the power and demonstration of the Holy Ghost.

Adhere to the counsel above given, that we be not found guilty of preaching idle imagination and the philosophies of men, and our own speculations. There are thousands upon thousands of honest souls in the world who are anxiously waiting to hear the sound of the old Jerusalem gospel, and who would gladly obey its precepts if they only had the opportunity to hear it.

In my travels among our own people, I have discovered that many of the families of the Saints do not observe their prayers in the season thereof, as we have been commanded to do in the *Book of Doctrine and Covenants*. Very many fail to observe the family altar. It has been necessary many times for me to suggest that we bow around the family altar and render thanks to our Father in heaven for his mercies and the protection afforded us through the day ere we retire for the night. I regret very much that this has happened in the homes of branch presidents and district presidents. Those who are so negligent in observing the order that God wanted his people to establish in their homes, and thus neglect to set the proper example before their children in teaching them to pray and to attend to other family duties, are under the same condemnation as were some of the leading officers in the church in the very beginning of the latter-day work. (See *Doctrine and Covenants* 90.) And how such brothers can be spiritual minded and successful shepherds over the flock over which they have jurisdiction in spiritual things is a mystery to the writer.

The radio and the automobile are wonderful and useful inventions when used for good purposes, and, therefore, we would not want to have them taken out of the world. However, they are being used very often to the detriment of many of our people. For instance, when they tell us that they get more good out of the radio by staying at home than they get in the church; that they get better singing, music, and preaching, where it is so convenient for them to just sit in their nice comfortable chairs and listen to it rather than to go to the trouble of going to the church.

Automobiles could also be used to the glory of God and in the interest of the church; but many use them for pleasure and Sunday visiting and joy riding. If they were put into service in conveying aged and invalid members to the church, what a wonderful good could be accomplished in this way! There are those who have done and are doing a good work in this respect in taking the ministry to places of appointment; for which they will receive an equal reward.

Our talents and means should be used to the glory of God and in helping to gather into the fold the honest in heart. The hastening time is upon us, and may grace and power be given to us all to assist in qualifying the people for the coming of our Lord. To this end may God bless Israel.

## Sawyerille, Illinois

June 23.—This is the first report from Sawyerille Branch organized fourteen months ago and having at present twenty-nine resident members. The Saints are progressing in all lines of gospel work and are grateful for the many privileges they enjoy. We can truly testify of the wonderful blessings which follow our efforts.

Sunday school attendance averages fifty, while a great number is present on Wednesday evenings at the Religio sessions.

A dramatic club was organized a short time ago, Sister Nettie Farley Garret, director. Her ability was shown in the first play, a Negro minstrel at which a sum of forty-three dollars was made and used to redecorate the interior of the church.

June 15 was a day long looked forward to by the children and long to be remembered by all who attended the annual picnic. Our only regret was that Brother and Sister George Barraclough could not be present. In the late afternoon we drove to a beautiful place where Branch President A. A. Russell baptized a young woman who has been an active worker for some time, and three brothers whose ages are ten, fourteen, and seventeen. The quartet were confirmed at the evening service, the Spirit being felt by all present.

Brother Barraclough, of East Saint Louis, whose untiring efforts during the last twenty years have made this branch possible, delivered the eleven o'clock sermon Sunday, June 22. We look forward to his regular monthly visits in Sawyerille.

The Saints have been greatly blessed in carrying on the work here and are hopeful of much more to soon be accomplished. This being a coal-mining community, it is often necessary for families to seek employment elsewhere, but we seldom feel a severe loss, for other Saints move in and the branch work is kept moving.

ETHEL COLLINS.

## Southern Michigan and Northern Indiana District Conference

The following account of the splendid conference of Southern Michigan and Northern Indiana District appeared in the local paper:

Large and appreciative attendance marked the successful conference of the Southern Michigan and Northern Indiana District of the Reorganized Church of Jesus Christ of Latter Day Saints June 7 and 8. The members of the local church at Clear Lake, four miles east of Fremont, were the hosts of conference; and owing to their businesslike preparation and hospitality, the needs of all visitors were amply satisfied and smiles of satisfaction were on the faces of all. Led by Elder D. T. Williams, of the Quorum of Twelve, director of world-wide missionary work, and assisted by District President William Osler, the business of the conference progressed smoothly.

A rousing gospel song service, led by Miss Louise Evans of Grank Rapids, district chorister, was held at 7.30 p. m., and then at 8 p. m. a concert was given. This concert was of unusual merit and the various numbers of music, song, and dramatics were ably rendered by young and old. The contributions to this program by all the neighbors and friends, in and around Angola were appreciated by the large audience which packed the church building. The concert lasted about three hours, but never at any time did it drag, owing to the excellent nature of every contribution.

Sunday morning at 8.30 a devotion service of prayer, praise, and testimony was presided over by Elder D. T. Williams. The spirit of Pentecost blessed this meeting, and cheer and spiritual strength gladdened the souls of all. At 11 a. m., Elder J. Pycock, of Toronto, Ontario, Canada, delivered a sermon on "True religion." Elder D. T. Wil-

liams, in a clear, forceful way, delivered a stirring sermon at 2 p. m. Elder O. J. Hawn, of Coldwater, Michigan, at 4.30, preached an old-time sermon in his usual fervent manner. Reverend G. Brown, pastor of the Baptist Church at Ray, Indiana, here, offered an inspiring invocation. Elder S. W. L. Scott, of Coldwater, Michigan, preached at 8 p. m.

Visitors came to this conference from South Bend, Fort Wayne, Hudson, Elkhart, Buchanan, Kalamazoo, Battle Creek, Marshall, Lansing, Grand Rapids, Coldwater, Benton Harbor, and various other points. About six hundred meals were served in the dining room—twenty-five chickens were utilized in the making of a substantial dinner on Sunday. At the close of the conference the delegates by unanimous vote, thanked the members of the Clear Lake church for their hospitality and kind care.

The local church at Clear Lake, under the careful leadership of Branch President George Cassell, deserves congratulations for the success of the conference held there. The Southern Michigan and Northern Indiana District will hold their annual ten-day reunion at Indian Lake near Vicksburg, Michigan, from July 25 to August 3. This camp-meeting reunion is usually well attended, and a corps of ministers and teachers and workers provide study classes and meetings and activities for young and old. This reunion provides an opportunity for a vacation of spiritual worth, and the cost of living there is moderate. All are invited to attend either part or all the time.

## Pleasant Valley Branch

Lucasville, Ohio

The burden of work on the Saints has of late been great. They are endeavoring to complete some repairing on the church home before the branch two-day meeting, which original plans set for July 19 and 20. However, because of existing conditions Brother A. E. Anderton, district president, of Columbus, called the meeting for June 21 and 22, not giving us sufficient time to complete the work.

The long-planned-for two-day meeting opened Saturday evening when Elder Leonard Barker, of Middletown, Ohio, superintendent of Recreation and Expression, gave a splendid talk, explaining the reasons for our playing together and how we must go about it. At this time we organized a class and installed as leaders: Brother E. E. Williams, superintendent; William L. Aultman, assistant; Sister Mabel Hilt, secretary; and Sister Mesley Hilt, treasurer.

The prayer and praise Sunday morning opened at 8.30 and was attended by a goodly number. "Sweet hour of prayer" was the opening song. Elder R. M. Gray, of New Lexington, Ohio, offered prayer, and many excellent testimonies were given. The presence of the Spirit was felt by a number, and words of approval of the work of members were given through one of God's servants. Brother William L. Aultman was called to the office of deacon through District President Anderton.

At 9.30 the house was nearly filled for Sunday school, and the hour was in charge of Brother Gray, district Sunday school superintendent. He gave many new thoughts to the Saints, bringing a broader vision of the work of the Sunday school. At this service Sister Rexroad sang a beautiful hymn, accompanying on her guitar. Also young sisters of McDermott Branch sang a hymn.

At 10.45 Elder Barker preached to a large number.

At noon, lunch was spread for all by the women of the branch.

The hour of 1.45 found us again in service, Sisters Rexroad and Walter Culp presenting a splendid dialog. Brother Anderton brought a gospel message to the people that afternoon. Many members not of the faith were present. Brother Aultman was ordained a deacon at this service under the hands of Elders Ed Wiggett and Richard Shope, of McDermott.

Our aged Sister Sopha Crabtree is very low. She has suffered her third stroke. Another aged sister, Martha Bealor, is not expected to be with us long. These women have been faithful, and their friends have the assurance that their reward will be great.

## Hazel Dell Branch

Weston, Iowa

The eighth grade graduation exercises were held in the Saints' church May 16. The building was prettily decorated for the occasion, and friends and relatives of the class filled it to overflowing.

June 2 a surprise party was held in honor of Brother P. T. Anderson, who left for his mission to Denmark June 7. A social time was enjoyed by all present, and a purse was presented him as a token of the esteem in which he is held by the Saints. After the program, refreshments of ice cream and cake were served by the sisters of the branch.

One Sunday we had the pleasure of listening to another Scandinavian missionary, Elder Peter Muceus, who formerly spread the glad tidings of the gospel in his native Norway.

On Mother's Day our presiding elder, Brother J. A. Hanson, gave a talk on the mothers of Lamanite times, the time of Christ, and of the latter days.

June 22 was Children's Day in Hazel Dell Branch. The morning speaker was Elder E. Y. Hunker, one of the district missionaries. Brother Hunker preached a sermon especially for the children on the words of the Savior: "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." After a picnic dinner the adults enjoyed the children's afternoon program. This was presented chiefly by the beginner and primary classes. Two children were blessed and one young sister baptized. The day's activities closed with a sermon by Brother Hunker.

## Pisgah, Iowa

All who were privileged to attend the General Conference were made stronger. Each one is more determined to labor diligently in the months to come. Those who were present at the conference endeavored to convey to others some of the good things we heard.

The Mother's Day program was made very beautiful by the efforts of the Sunday school leader and his corps of helpers.

We have been fortunate in having Brother Marcus Cook, of Vancouver, Washington, worship with us May 25, following several evenings with good sermons. We are thankful for his help.

Elder Joseph Lane, our faithful helper, is laboring in this region and often gives us a cheering call.

Children's Day was observed with an appropriate program. Up to the present time seven have been baptized, all children of our Sunday school.

## Spokane, Washington

For the past three weeks Spokane Saints have had the privilege of having Apostle J. F. Curtis in their midst. He has been holding a series of missionary meetings, which have been instructive and enjoyable in every way. Spokane Saints always enjoy Brother Curtis. He will remain for the district reunion to be held June 20 to 29 at Liberty Lake.

The new pastor, Elder Alma Andrews, and family have arrived, and Spokane members are happy to have them. There has been a great need in this branch for a full time man, and we feel that the coming of Brother Andrews and his family means a great deal to us. Brother Andrews is proving himself able and efficient.

Two aged members recently passed away, Brother A. Shippy and Brother H. Snyder, also one young in years, an active Boy Scout fifteen years of age, Stanley Stanton, at Newport Mission.

On sacrament Sunday, June 1, two babies were blessed, the son of Sister Catherine Porter and the daughter of Sister Edith Nelson. The Spirit was present to a marked degree at this meeting.

A daughter was born to Brother and Sister Lloyd Whiting June 1 whom they will call Dolores Maxine.

Father's Day was observed with an appropriate program. Muriel Whiting sang "Daddy's lullaby." During the program all fathers were requested to stand, then a beautiful prayer of thanks was offered for our fathers.

The Saints are busy preparing for reunion, and all are anticipating a joyful and beneficial season.

## Oakland, California

From *The Oakland Bulletin*

June 15.—Today is a happy day for our congregation. We meet for the first time in our new church home. All are proud of the building and equipment which are ours. Not a little sadness was felt last Sunday when it was realized that we were saying good-bye to the old meeting place which has sheltered us so long. Many memories of it will linger, and the frame building on Magnolia and Sixteenth will be a shrine to all who have known the blessings of the Lord in this branch in recent years.

Today is Children's Day, and it is appropriate that this happy day should be dedicated to them and they be the first to worship in the new church which will be their home and responsibility in years to come.

The entertainment committee has arranged a fine and attractive program of social and recreational activities for the summer. Sister Ethel Christensen and Brother R. T. Smith with the assistance of Sister Clara Aldredge and Aileen Presley and Glen Jacobson will be the ones to carry the program into effect. June 13 was set aside for a swimming party. July 4 there will be a picnic for all.

Brother and Sister M. Fonda were in Santa Rosa last Sunday. Brother Fonda preached at Santa Rosa and at Windsor.

Last Sunday Brother and Sister Moran were summoned to Fresno because of the serious illness of Sister Moran's brother. He passed away Sunday night. The funeral was at Fresno and interment was in Cypress Lawn, San Mateo, the pastor reading the committal service.

Elder G. P. Levitt, district president, was a visitor in the city during the week. He preaches today at Park-Presidio Church.

## Yuma, Colorado

June 16.—Harvest days are almost here, and if a kind providence permits us favorable weather another four weeks, we will have a beautiful harvest.

The Sunday school still meets regularly. June 1 we were invited to meet with the Saints at Lamar, Nebraska. Twenty-four of us went to spend the day. It was an enjoyable meeting with Brother Hull, Brother Winegar, and Brother Hougas in charge. The Saints there have a nice church building and made us feel welcome. We all regret that Brother Hougas is leaving this part of the country.

June 8 Brother Tabor came from Wray and held a communion service following the Sunday school. After a basket dinner we listened to another good sermon.

Brother Hull held an all-day service June 15. There was a good crowd with several visitors present.

The Women's Department, under the able leadership of Sister Marie Klusman, is meeting regularly and at present



is piecing a quilt for the local Lutheran Hospital. Two weeks ago the sisters met with Sister Henrietta Schmidt, an isolated member near Holyoke, and on June 19 we plan to meet with Sister C. J. Ford. Grandma Ford is past eighty years of age. She has been an isolated member for many years and enjoys having the women with her.

Miss Lefa Lutz, who recently underwent an operation for appendicitis, is able to be at home again and plans soon to return to college in Denver.

Seven members from this group enjoyed the privilege of attending General Conference this spring, and the rest listened with eagerness to their reports.

## Holden Stake

### Holden

Sunday morning, June 8, junior services were held. This is proving to be an interesting part of the worship for children and also for adults.

June 15 was Children's Day. An appropriate service was held at eleven o'clock, with a short sermon by Brother C. F. Scarcliff. Following this service, three were baptized by Brother George F. Baker. At night an interesting program was given by the children. The attendance was large.

Brother F. A. McWethy, who recently met with a serious accident, was with us again on Sunday, June 22. We feel that God was guarding him and rendering it possible for him to continue in his work as one of the stake presidency.

The Saints here are sorry to learn of the serious condition of Brother George Hancock, of Warrensburg, Missouri. Recently he underwent an operation and is to have another soon. We feel that he needs the prayers of the Saints, that he may continue his work in the church as he has done here and elsewhere.

Brother W. H. Eliason was the speaker Sunday morning, June 22.

A religious education class for the young people is being conducted every Tuesday night. Brother Eliason is president, with Brothers Freelin Hampton and Charles Kittinger as associates.

On Wednesday and Friday of each week for the month of July and part of August, a vacation school is held at the church for the religious instruction of children from the ages of five to thirteen. Brother Eliason is in charge, Myrtle Carr is in charge of the music, and the teachers of the various groups are Arlene Shimel, kindergarten; Gladys Carr and Arlyne Lovell, primary; and Sister Eliason, junior age. About twenty-two are enrolled.

Brother and Sister Lester Macrae, who are *en route* to their mission in Hawaii, spent a week with their parents, Brother and Sister W. S. Macrae. They left June 25 for Los Angeles. From there they will sail for Honolulu, July 1.

### Lees Summit

The branch of Lees Summit had an enjoyable evening June 20 in honor of the men that helped re-roof the church. There were about one hundred present. People came from Grandview, Lone Jack, Greenwood, and Pleasant Hill. After the evening was spent playing games, refreshments were served.

The Department of Women had a meeting last week at the home of Sister Pearl Mingles. They had one lesson on the new plan of religious education. The next will be an all-day meeting.

Pastor G. R. Wells called a meeting June 18, and branch officers for the year were elected.

A Children's Day program was put on under the direction of Sister Louise Haas and Sister C. W. Childers. The decorations were in the form of a garden, in the midst of which was a long white ladder. On the ladder were written the six principles of the gospel.

## Independence

### Stone Church

A little out of the ordinary was the eleven o'clock service at the Stone Church Sunday, when our South Sea Island brother, Horahitu, delivered the discourse in his native tongue, the same being interpreted by Elder H. W. Savage, Apostle Clyde F. Ellis in charge.

Elder Horahitu began by expressing his pleasure in meeting the people of America and viewing the country since coming here to attend the General Conference last spring.

Selecting the well-known incidents found in the 10th chapter of Acts, relating to Cornelius and Peter (the vision of the latter whereby he was shown how the gospel was to go to others than the Jews), the speaker expressed his gratitude for the Lord's plan that his own people in this day and age of the world might also receive the gospel.

He then related briefly to an attentive and appreciative audience something of the history and traditions of his people in the islands. He told of their legendary belief concerning the great Father, *Oatea*, his Son, *Tane*, and of the great and powerful Spirit, *Mawi*, mentioning the traditions concerning the creation, also how they came to take up the practice of worshipping idols of wood and stone.

The first European to visit the island of Tahiti was Captain Cook. After his advent came the British missionaries, and later the Catholic priests. They succeeded in persuading the islanders to throw away their idols, but on the other hand taught them it was right to drink alcoholic beverages and to smoke tobacco. Because of these things their home life many times was broken up, and according to Elder Horahitu, these early missionaries brought more darkness than light to his people.

Later when our missionaries were sent to the islands, they taught them the harmfulness of these things, that they were against the law of God, and that the teachings they had received were the traditions of men. Eleven were baptized, and these were the first in all the islands to receive baptism by immersion.

The speaker firmly believes that his people are the descendants of some of those Nephites mentioned in the *Book of Mormon* who went out to sea on the ships built by Hagoth, and hence are of the same lineage with them.

Elder Horahitu is a forceful and brilliant speaker in his own tongue. He is held in high esteem among his people. He has been knighted by the French Government for the excellent work he did during the influenza epidemic of 1918, and is called on frequently by the Chief Judge of all the outlying islands to assist in his work in the Court of Conciliation. He is a strong temperance advocate, and as such is called upon by this official to talk to and influence his people toward right ways of living.

It was a congregation of relatives and friends which gathered Sunday afternoon at the Stone Church for the ordination service. Organ music, the singing of hymns, "*Rise up, O men of God!*" "*I can hear my Savior calling,*" and "*O Lord! my best desires fulfill,*" with a scripture reading from Exodus 3 and 4, silent prayer, meditation, a brief address by Apostle E. J. Gleazer, and the prayer of consecration created an atmosphere of true worship for the service. Behind the altar on which lay the three standard books of the church, presided Apostle E. J. Gleazer and Elders H. G. Barto and G. G. Lewis.

Two by two the members whose names had been approved for ordination by the recent conference in Zion, were called to places at either end of the altar, and received the ordinance of the laying on of hands. The following men were ordained: To the office of elder, Evan A. Fry, Vernon A. Reese, Charles Keown; priest, Gerald G. Phillips, W. Earl Page, Paul Elliott; deacon, Jay S. Weeks, Donald DeTray, and Charles Stover.

Officiating in the ordinance were Elders G. G. Lewis, T. A.

Beck, E. J. Gleazer, W. Wallace Smith, J. Livingston, J. A. Becker, A. K. Dillee, D. A. Whiting, H. L. Barto, and Dewey McNamara.

Developing his Sunday evening theme, "*The relationship between the juvenile court and the homes of Jackson County*," Andrew B. Steele, probation officer of Jackson County, named some of the happenings tending to show the growth of child-mindedness on the part of the public, and spoke of the juvenile court as one of the many agencies working in the interest of the child. That the court seeks to cooperate with the home by supplementing the work of the parents in caring for the child was the central thought of Mr. Steele's lecture.

The speaker was introduced by Elder M. A. Etzenhouser, head of the Social Service Bureau of the church, who also introduced Sister M. A. Etzenhouser, of the Social Service Bureau, Chief of Police D. O. Cato, and Mr. C. E. Lavell, for many years truant officer in Independence. Mr. Lavell made a two-minute talk on the work of the Anti-cigarette League in the schools of Independence.

Congregational singing was led by Pastor J. F. Sheehy, Lorena Kueffer at the piano. An organ offertory number was played by Miss Kueffer, and Lilly Belle Allen, soprano, sang "*I heard the voice of Jesus say*." A group of musicians from Walnut Park assisted in the musical service.

Because of threatening weather, it was thought unwise to hold the union Sunday evening service at the Campus, and the large congregation filled the Stone Church.

#### *Among the People in Zion*

Sunday school attendance at the junior Campus service was about one hundred and twenty-five. "*Blest be the tie that binds*" was sung, and Elder Will Bollinger offered the opening prayer. Sister Alice Burgess conducted a short song fest in order that the boys and girls might learn some new songs. The worship service opened with Brother Moore playing "*Poem*." The school sang "*America*," and the sacrifice offering was taken up while "*Consecration*" was softly played, and Brother Bollinger gave thanks for the sacrifices made. "*America the beautiful*" was sung, and the children made a pledge to the flag. The closing song was "*The star-spangled banner*."

"*Zion—its achievement*" was the theme of Bishop J. A. Koehler's address to the Y. P. R. Class Friday evening in its regular weekly meeting at the Campus. Bishop Koehler will again lecture to the class the evening of July 11, his subject being "*Stewardships*."

Edwin Alonzo Green, an aged friend of the church, died in Independence the morning of June 27 at the home of his son, Doctor Stanley Green. He had lived in Independence about sixteen years. Besides Doctor Stanley Green he is survived by another son, Doctor John R. Green, of Independence; a daughter, Mrs. Donald R. Black, Kansas City; a brother, F. L. Green, Kansas City; and a sister, Mrs. George Reed, Onslow, Iowa. The funeral services were held at the home at 2.30 Sunday afternoon. Interment was in the Green vault at Mound Grove Cemetery.

The White Masque Players celebrated the night of June 28 with their annual party at the farm of Wallace N. Robinson, near Pleasant Hill. A large number of costumed guests participated in the entertainment, which took on the nature of a western round-up and rodeo. The principal feature of the evening was a one-act play, "*A prairie doll*."

#### *East Independence*

A pretty little wedding occurred June 22 when one of our girls, Sister Gladys Schofield, was married to Brother William Rufus Wilson, of Independence. H. J. Friend officiated. The marriage was solemnized in the presence of members of the families of the contracting parties and a few close friends. Both young people are excellent young Latter Day Saints, and their friends wish them a happy life together. They are at home to their friends in the Lexington Apartments, Lexington Street.

The confirmation meeting which followed the church school that morning was a calm and peaceful meeting. Three little people who were baptized on the previous Sunday were confirmed during the hour, and short, enthusiastic talks were made by Pastor L. W. Moffet, Roy Young, and Charles Edgerton.

The midweek service of prayer was well attended, and a comfortable time was spent together.

Sunday morning, June 29, the Sunday school was a session in which many little tots marched to their places, and a number of older members were present to receive instruction in class work. The speaker, Elder J. H. Miller, chose for a text the words of Paul: "For what fellowship has righteousness with unrighteousness?" urging members to more righteous and unselfish living.

## Kansas City Stake

### *Central Church*

On Wednesday evening, June 25, in the presence of a large number of friends and relatives, the marriage of Miss Hazel Corrine Scott, daughter of Brother and Sister Glenn Alvin Scott, and Mr. J. Adelbert Withee took place at 8.30 o'clock. The service was read by Elder Cyril E. Wight. Tall palms, ferns, and large baskets of daisies formed the setting for the bridal party. Preceding the ceremony Miss Amy Winning played a program of music. Miss Juanita Hofess, accompanied by Miss Winning, sang "*I love thee*" and "*Not because your heart is mine*." Miss Lilly Belle Allen sang "*Pippa's song*" and "*Beloved, it is morn*." Miss Elizabeth Smith on the harp and Mr. Frank White on the violin played the Mendelssohn "*Spring song*." The bride was given in marriage by her father. Her sister, Helen Louise Scott, was maid of honor. The bridesmaids were Miss Dorothy Eden, Miss Florine Hands, of Kansas City, Miss Kathryn Haberman, Miss Jayne Lewis and Miss Hazel Vanderwood, of Independence, and Mrs. Chris Lee Rhodes, of Tulsa. The flower girls were Doris Louise Wallace, Gladys Cornelia Scott, and Alice Louise Scott. Donna Coates, of Saint Louis, was the ring bearer. Stanley Withee acted as best man for his brother, the bridegroom. The groomsmen were Mr. Evan A. Fry, Mr. Clark Woodford, Mr. Alma Kearns, Mr. William Harrington, Mr. Roy McNeil and Mr. Arthur Mills, jr. A reception followed at the home of the bride's parents. Mr. and Mrs. Withee departed for their future home in Albuquerque, New Mexico, and it was with regret that their friends bade them farewell. Hazel has been an ardent worker in both Kansas City and Independence in musical activities, and she will be very much missed, and Adelbert, who grew to manhood in Independence, leaves many friends there.

Sunday was a cloudy and windy day but served to bring relief from the intense hot weather through which we have passed for several days. The morning service was in charge of ex-members of the church in Saint Joseph. It was surprising the number of members Saint Joseph has given to Central.

Following the prelude, a hymn from *Zion's Praises* was sung, after which Brother Everett Bowser gave the invocation. "*The Way, the Light*," by Del Riego, was sung by Helen Scott, soprano, Brother Evan Fry assisting at the piano. Sister E. L. Alter gave a lovely reading, "*Saint John's fund*," which was highly appreciated.

At the conclusion of the lesson study, with the reassembling in the main auditorium. Brother Evan Ellers, baritone, sang a pleasing solo. Elder R. S. Salyards was the speaker of the hour. The service concluded with a basket lunch characterized by the spirit of fellowship. Reminiscences were exchanged, and all enjoyed a happy visit.

At 7.45 preceding the preaching service, the choir sang several numbers, "*Remember now thy Creator*," by Adams, "*Fairest Lord Jesus*," and Miss Delta Nace, soprano, of In-

dependence, sweetly sang "The Lord is my Light." The talk by Elder Horahitu which followed was interesting, Apostle Clyde F. Ellis acting as interpreter.

Mr. and Mrs. Lyle Moneymaker are the proud parents of a son, born Sunday, June 29.

#### Grandview

The Gleaners Sunday School Class motored to the farm of Brother J. H. Cookley, near Wolcott, Kansas, the evening of May 31 for an outing. A crisp breeze and beautiful moonlight made an ideal night for the picnic.

Sister Cecile Hamilton, of Salina, Kansas, is here again for a short time. Sister Hamilton teaches every summer in the school for the blind.

The marriage of Sister Mildred Swearingen to Brother Fred G. Brose took place at 8.30 o'clock June 19 at the church. Elder C. E. Wight read the service. The bride was given in marriage by her father. The church was beautifully decorated with palms, ferns, and hampers of pink gladioli. A reception at the home of the bride's parents followed the ceremony. Brother and Sister Brose left for a motor trip to the Ozarks.

#### Bemington Heights

Sunday, June 22, the sermon in the morning was by Brother E. B. Johnston, and in the evening stereopticon views of historic Nauvoo were presented by Brother W. O. Hands, showing the finding of the graves of Joseph, Hyrum, and Emma Smith, and many other places of interest.

Pastor O. G. Helm was the speaker June 29. At the close of the sermon there occurred the installation of officers chosen for the coming year: Superintendent of Sunday school, Donald Stafford; supervisor of the primary department, Georgia Binninger; supervisor of young people, Harley Sampson; supervisor of adults, Emma Helm; chorister, Mary Helm. In the evening we were to have had for speaker Elder George Mesley, the leader of the O. B. K's in Kansas City, but he failed to come, and Brother O. G. Helm ably substituted. Several musical numbers were presented by members of the O. B. K. organization.

Thursday evening the Temple Builders, assisted by their mothers, served a delicious supper at the church, netting them a nice sum.

The ladies' aid will begin this week to can fruit and vegetables for the Harvest Home Festival. It is hoped that everyone will help in this undertaking.

## Southern Wisconsin District Conference

The semiannual conference of Southern Wisconsin District was held at Soldiers Grove June 21 and 22. The weather was beautiful, and Saints came from Janesville, Beloit, Madison, Evansville, and Lancaster.

On Friday evening Bishop C. J. Hunt was the speaker, using as the basis of his sermon, "Whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The district is glad to have Bishop Hunt appointed here.

The sun shone beautifully Saturday morning, and the members came together from the hills and valleys of Soldiers Grove, also some from Lancaster arrived in time for the 9.30 prayer service in charge of Brothers Harry Wasson and Wesley Davenport.

Thirty-three were present, and four prayers and twenty testimonies were given.

Elder Berve was in charge of the 10.45 round table service. Patriarch F. A. Smith and Bishop C. J. Hunt presided over the discussion, and some interesting questions were asked and answered, the priesthood being especially enlightened concerning their several duties. Also points in the financial law of the church were taken up.

At 2.30 the business meeting was in charge of two of the district presidency, Amos Berve and George Noble. The invocation was by Bishop Hunt. Reports came from the bishops, showing receipts to the amount of \$1,293.07, from the district treasurer, district reunion budgeting committee. These were approved. The report of the budgeting committee was as follows: District president's expense, \$75; supervisor of religious education, \$15. This amount will be apportioned among the branches of the district. Bishop Hunt spoke in regard to nonresident members being given a chance to help.

The resignation of Brother Fred Dryer as one of the district presidency was read and accepted, and Brother Henry Woodstock was chosen to occupy this office.

A resolution was adopted that the Southern Wisconsin District approve and adopt the new plan of religious education as outlined by General Conference and that the district presidency organize as rapidly as conditions and wisdom may direct. The resolution carried unanimously that considering existing conditions reunion for Southern Wisconsin District be postponed for at least one year.

In consideration of the long and faithful service rendered by Charles C. Hoague, jr., as bishop's agent for Southern Wisconsin District and the valuable and faithful assistance of his mother, Mary Hoague, to her son and her husband, Charles C. Hoague, who served faithfully for a number of years, a resolution was adopted expressing the sincere and grateful appreciation of the district for their services. The secretary was requested to send Brother and Sister Hoague a copy of the resolution. These workers expressed their thanks for the cooperation of the district. The secretary was asked to cast a unanimous vote for Bishop C. J. Hunt as bishop of Southern Wisconsin District.

The time and place of next district conference were left to the district presidency.

At four o'clock in the afternoon Patriarch F. A. Smith spoke to the men in the lower auditorium on "Duties of the evangelical minister," and in the main auditorium Sister Leda Colbert, superintendent of women, talked on women's duties in the church and home.

That evening Bishop Hunt presented a forceful sermon on the text from Hebrews 9: 7 and 8.

Sunday morning, in spite of the downpouring rain, Brother Philip Davenport, jr., led two precious souls into the water of baptism, two little girls, Ruth and Bernice Stevenson. By 9.30 the rain had ceased and the sun was shining. The people gathered at the church for prayer service, Brothers Amos Berve and George Noble in charge. The candidates were confirmed at this service by Patriarch F. A. Smith and Bishop C. J. Hunt. This was a splendid service of prayer and worship.

Philip Davenport, sr., was in charge of the eleven o'clock service, and Brother F. A. Smith was the speaker. For a text he used: "I have given you to be the salt of the earth, the light of the world."

A picnic lunch was had in the lower auditorium at the noon hour, and certainly Soldiers Grove Saints know how to feed the physical man. A bounteous meal was served.

The 2.30 service was preceded by half an hour of song and music. Brother Berve was in charge of the hour. Sister Sylvia Dennis and Sister Walker, of Madison, rendered a beautiful duet number. Patriarch F. A. Smith read the scripture 1 Kings 9: 1-9, then the congregation sang "Hail to the brightness of Zion's glad morning." Patriarch Smith preached the sermon dedicating the Soldiers Grove Church. For his text he chose, "Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it." Following the sermon Philip Davenport, jr., the branch president, gave a reminiscence of the gospel brought to Soldiers Grove. Brother Leonard Houghton was the first to tell them the gospel story. Brother Houghton could not be present, so Brother Berve introduced to the congregation his helpmate, who has stood faithfully by his side

and whose prayers have many times ascended for his welfare and success. Brother Davenport presented to Bishop Hunt the keys of the church, and in response the keys were accepted and returned to the branch president with the wish for the church to be a blessing to the people of the branch who by their precept and example may be a blessing to the community.

Brother Amos Berve voiced the dedicatory prayer.

A vote of thanks was extended the Soldiers Grove Saints for their hospitality and to those who came to help make the conference a success. Everyone felt well paid for coming, for the conference was splendid.

## Sherrill, New York

The Saints in Sherrill are still living over the late General Conference. It brought encouragement as nothing else has for years. If many more of our New York members could have enjoyed it with those who attended, we would have been better pleased. We now have every reason to work with hope and assurance toward the realization of our dreams of Zion. We find it not so easy to settle down once more in a very small branch, and yet if that is where we can be of most service, there is where we should occupy.

Sherrill Easter exercises were jointly held with Syracuse in Syracuse before the return of the members attending conference. A pleasant time and interesting program were reported. Brother Hettrick, of Philadelphia, the father of Sister Lucretia Clark, was with the Saints on this occasion and contributed a talk morning and evening.

The district conference came a few weeks later, May 30 and 31 and June 1, at Buffalo with Doctor Weegar in charge. Since the Saints took advantage of the holiday on Friday, May 30, the attendance to open the conference was the best ever. Classes in religious education were conducted by Elder J. E. Vanderwood and in music by Misses Catharine Lambert, and Maurine and Doris Weegar. These were well attended and good interest was shown. Not only were classes conducted Friday evening but also Saturday forenoon, ten to twelve o'clock, and afternoon from two to three.

The business session of the conference came at three o'clock with reports from branches, district officers, and other members of the priesthood. There was some legislation on plans for a reunion in the district. The conference adopted the new plan of religious education and put Brother Vanderwood in as president of the district. He chose as his assistants Doctor Weegar and Frank Mesle. A rising vote of thanks was extended to Brother Weegar for his untiring efforts in the office of district president. He spoke as we wish we might all do when he said that he had done his best. Sister Ada Davison resigned as chorister of the district, and Sister Catharine Lambert was recommended to take her place. We have some fine prospects for choristers in our young sisters now trained for music supervisors, Sister Maurine Weegar having occupied in this position the past year, and her sister, Doris, to hold a like position next year. Sister Ada's efforts have been appreciated, but she feels that she is too far from the bulk of the district.

The Saturday evening program after the song fest was made up of surprises. All was well done. Buffalo presented two plays, which were good.

The sacramental service Sunday morning at nine o'clock was well attended and showed real life. The unified service from 10.30 to 12 included a short sermon by our new district missionary, J. E. Vanderwood, special numbers of music, recitations, and a talk to adults by F. C. Mesle during their class hour. After a priesthood meeting, the afternoon session included a debate between Niagara and Buffalo. The proposition was, Resolved that more has been accomplished in the last century by the church than in any other. The

young people did well. Niagara was declared the winner. Sister Florence Kennedy, of Buffalo, won by an overwhelming vote in the reading contest, which consisted of a favorite selection from the *Inspired Version*, Isaiah 29. Those who heard it will not soon forget the experience, for the Spirit of God surely attended it.

Elder Vanderwood left toward evening for his home in Independence with plans to see his daughter, Hazel, graduate from Graceland College and later to bring members of his family East with him.

Brother Mesle spoke at seven o'clock, new time, and at 7.45, standard time, occupied the pulpit at Niagara Falls, twenty miles away.

The eastern end of the district was not well represented.

Buffalo was accorded a vote of thanks for its hospitality, and the Saints left declaring the conference most enjoyable.

Buffalo Branch is growing to the extent that they are planning to build a good-sized addition to the church. The grounds are kept up very nicely by a brother of the branch. The radio has been used for announcement of their services. They call it "The little church with a big message." A goodly number of the priesthood are active.

An enjoyable day was had at Sherrill when Syracuse joined with them for Children's Day. Together they gave a program which occupied two hours. Then the Saints drove to a pretty spot, Stockbridge Falls, where a picnic dinner was spread. At five o'clock a goodly number returned to Willow Place in Sherrill and witnessed the baptism of Marilyn Davison, who was confirmed at the evening service. In the evening hour three of the ministry, Brothers Richardson, Rathbun, and Davison, talked on the principles of baptism and laying on of hands, Brother Mesle giving a short resume. The Saints frequently find themselves wishing they could do away with the distance between Syracuse and Sherrill in order that they might meet together more often.

We understand that Brother and Sister Morris Whitehead are back in their home city.

Vacation time is soon to arrive, and attendance is bound to shrink. We plan to adopt the unified service. And we are also thinking of the sacrifices we can make this coming week. We look forward to the time when many more of our people will be educated to the idea of observing the financial law.

We were pleased to have a load of young people with us overnight when the Fisher boys and Sister Katherine Schafer left Dorothy Mesle, who has been attending Graceland College during the past year, at the home of her parents.

## Saskatoon, Saskatchewan

Saskatoon Branch celebrated Mother's Day in a manner fitting the occasion. There was a cradle roll festival in connection with the Sunday school. All mothers with their little ones received special invitations, ten being seated on the rostrum. A group of children sang, "*In the early spring-time*," presenting each little bud of promise a rose bud which the mothers pinned on the babies. Then the children formed in a line, greeting the little ones with a welcome to our Sunday school. This was followed by a beautiful ceremony of blessing, as the children sang "*Suffer little children*." Two infants were blessed. Next came the cradle-rocking ceremony, when "*Precious jewels*" was sung. The children then marched past a flower-decked basket, singing "*Hear the pennies dropping*," and dropped in their mites. A birthday cake graced the center of the table, and after two wee girls offered thanks, it was cut and passed to the little ones assembled.

Brother Arthur Gendron and Sister Ethel Cruce were in charge of the junior service, which was most appropriate for the day. Lovely musical numbers were rendered by the junior choir, and a series of exercises was carried out by the

classes. Brother Diggle preached a fine sermon on "Motherhood."

In the evening the choir sang several Mother's Day numbers, and Mr. Mackie sang feelingly "My mother's prayer." The Temple Builders were responsible for the lovely decorations and the carnations which were presented to all mothers in the junior service.

Brother and Sister Ward L. Christy returned from their sojourn in the South June 3, tired but well, and reported an enjoyable visit, a wonderful conference, and a desire to be at work once more.

Children's Day was fittingly arranged for by Sister Christy. The chapel was a delight to the eye, there being decorations of potted and flowering plants. A real bird warbled incessantly as the children sang the sweet songs of Zion. The little ones were assembled on the rostrum, and they joyfully participated in various exercises. Three children gave their names for baptism, Grace Travis, Frank Ward, and Bert Ward. One of the little group, Harold Reid, was in the hospital, having been seriously ill with pneumonia, but we are happy to report him now convalescent. The Children's Day spirit was carried out in junior church service, the Laurel Class and Young People's Class participating. The junior choir sang a group of songs under the capable leadership of Brother Christy. He preached the sermon, which was much appreciated.

Conference convenes July 17 and will continue until July 21. It will be held in the chapel at Saskatoon. By that time it is hoped that the water and sewer facilities in the region of the church will be completed.

Forty-six junior tithing books were distributed among the young people last Sunday. The young are awake to the needs of God's cause as never before.

A garden party will be held on the grounds at the home of Brother and Sister Diggle Friday evening, June 20, under the auspices of the Women's Department. Special music is being arranged, and all members and a large number of nonmembers are looking forward with pleasure to the unusual event. The weather man is being frequently consulted, and the Saskatoon Board of Trade has been pouring oil on the troubled waters of the sloughs to eliminate the mosquito nuisance, so it is hoped that all will go well.

The Saints are sorrowing with Brother and Sister Thompson, of Springwater, Saskatchewan, whose little son of twelve years passed away last Friday in a local hospital.

## The Australasian Delegation

By W. J. Haworth

When we left Australia on February 20, there were sixteen in the Australian delegation to the Centennial Conference. Of these, Elder and Sister Barmore, Elder and Sister Velt, Colin Ferrett, Walter Johnson, and Elvie Cuthbert plan to remain in America. Brother Geoffrey Gillard is still touring in the East with Brothers Savage and Horahitu. Sister Watson and Ethel spent the better part of May with relatives at Tacoma, Washington, and will sail from Vancouver. Sister Kennedy sailed from San Francisco with Evangelist and Sister Jones May 14.

A farewell basket dinner was tendered to the remnant of the delegation at the Campus in Independence, at noon May 11, by a large number of friends specially interested in Australia and Australians. As we partook of the good things provided and united with our friends in social contact, we were deeply conscious of the "tie that binds." Again, the next morning at 7.45, when a fleet of cars carried us and friends to the Union Station in Kansas City and the inevitable farewells were said, the same spirit of wonderful fraternity was strongly in evidence.

Sisters Elliott, Delofski, Haworth, and the writer left Kansas City that morning, via Rock Island No. 11 train for Los Angeles. Sister Lewis joined us there at the week-end. We

were met at the Southern Pacific Depot in Los Angeles by Elder Eli Bronson and Sister McConley. There we were most hospitably received by the Saints and have to acknowledge the kindness of Sister McConley, Sister Shippy, Doctor and Mrs. Mather, of Los Angeles, Sister Bussy and Brother and Sister Carter, of San Bernardino, and Brother and Sister Sharkey and Brother and Sister Farley, of Santa Ana. All these entertained us for one night or more. Space forbids a recital of the names of those who otherwise contributed towards our happiness, but we must not leave out a mention of Elder Eli Bronson, who daily placed himself and car at our disposal.

We spent six days in southern California, during which time we visited and talked for the branches at Long Beach, Los Angeles, South Side, San Bernardino, and Santa Ana. At most of these points our pictures of Australia or of General Conference activities were shown. We were loath to leave these good Saints, but we had to obey the call of duty and run according to schedule of our traveling plans.

We had intended sailing from Los Angeles but found the *Mawi*, sailing from San Francisco, May 21, the only available steamer to fit in with our plans to arrive in Hawaii before the end of May. As these arrangements had been made with Brother Waller some time previously, we did not feel like altering them, thus causing inconvenience here and at the same time shortening our stay in Honolulu. Accordingly we reluctantly passed through San Francisco, staying only one night. We got in touch with some of the Saints who could be reached by telephone. Doctor and Sister Holting generously drove to the hotel and took us for a sight-seeing tour before the sailing of the ship. It was good to see them and to enjoy their kind hospitality. We much regret that we were not able to give San Francisco a week or two of our time, as we had hoped to do, but as this would have necessitated waiting another month for a ship from Honolulu, it was ruled out. Under the circumstances we feel sure our San Francisco friends will pardon us.

We had a pleasant journey to Honolulu, on the *Mawi*. On arrival there May 27, we were met by Brothers G. J. Waller and I. H. Harbottle and Sisters Imila Tatum, Edith Titcombe, Mollie Antone, Katie Bertelmann, and others. Then followed eight or nine days of activity in which the Saints vied with each other in driving us from place to place about the beautiful island of Oahu. We found them a generally cultured and lovable people. The three branches on this island are tributes to the missionary zeal of Elder Waller and others who have come to the help of the church in that mission.

We attended such meetings as had been arranged, preaching twice, making a number of talks, and showing moving pictures of the General Conference, scenes around Independence and other points of interest we had visited *en route*. Sunday was a particularly busy day. In the morning we visited and talked to the Japanese Sunday school, the Chinese Sunday school, and a combined sacramental meeting of the three branches. Brother Waller explained that for him this was about the usual Sunday program. An illustrated lecture by the writer and the rendering of her oration, "The vision of the Restoration," by Sister Delofski, occupied the Religio hour. Then the writer preached the evening sermon, being introduced by Elder Waller. There is plenty of work in Honolulu, and we regretted that our arrangements would not permit of a longer stay in view of the fact that there are no missionaries there at the moment.

During our stay we occupied the mission house, which we found very comfortable. There we prepared our own food and got back somewhat to Australian conditions. In addition, the good Saints provided a number of dinners for us. We were entertained at the Waiole Tea Rooms by Brother Waller's daughter, Mrs. E. K. Briggs, and Maria Piikoi; Elias and Emma Kavakaow gave us a Hawaiian dinner; Sister Margaret Ching a Chinese dinner; and Imila Tatum,

a Japanese dinner. We were also entertained at dinner at the home of Elder Waller, Mrs. Briggs doing the honors.

During our journeying to and from the General Conference, we have met many of God's people, all of whom have treated us most kindly. Whether in Tahiti, San Francisco, Sacramento, Independence, Lamoni, Nauvoo, Los Angeles, San Bernardino, Long Beach, Santa Ana, Honolulu, or elsewhere, the Saints have treated us generously, and this has caused us to be drawn closer still to the International group which constitutes the church. On behalf of the Australian delegation I wish to express hearty appreciation of and thanks for the many kindnesses shown.

## Castroville Mission

Monterey County, California

June 25.—Since the last report, June 11, six have been added to the kingdom at this place. June 22 Brother A. Ray Lawn, of Watsonville, baptized the following in the Pacific Ocean: Mr. and Mrs. Hirschel Green, Arthur Wilms, and Alice Yonemura, of Castroville; Clifford Ward, of Salinas; and Mabel Jennings, of Watsonville. Brother Green is a World War veteran, and Sister Green is a teacher of music—piano, violin, and voice. Sister Green has been the chorister at Castroville Church for the past year and has desired to join the church for several months but waited until her husband was ready. They have three children. Both Brother and Sister Green realize that many blessings have come to them and their family since Sister Green has been assisting in our church work. Arthur Wilms is a little lad nine years of age who, of his own volition, asked to be baptized. He has been a regular attendant at both our Sunday school and church services. His father, Brother Wilms, plays the violin in our orchestra. His mother is also a great help with the young people. Sister Alice Yonemura is a Japanese girl twenty-six years of age. She was a lieutenant in the Salvation Army before joining our church. Brother Clifford Ward is a boy of sixteen, being a distant relative of Brother Lawn. Sister Mabel Jennings is a fine young woman eighteen years of age. She is in the employ of Brother Lawn at his Chiropractic Sanitarium near Watsonville, California. She sings splendidly.

Castroville has a splendid group of young people, and everything is being done to hold them and to interest their friends. After the baptisms Sunday, a basket lunch was enjoyed on the sand. Large tarpaulins were spread on the ground, which kept everything nice and clean. Several of our people went in bathing in the afternoon, as the water was nice and warm and the day balmy. After a good time highly enjoyed by all, it is interesting to note that everyone was at the confirmation and speaking services on time. In fact, our attendance was somewhat larger in the evening than it had been in the forenoon.

A great degree of the Spirit was present at all of the services in the evening, at which time the writer spoke for twenty minutes on the "Laying on of hands and the gift of the Holy Spirit." Then Brother Lawn gave the charge to the candidates and spoke feelingly to the congregation on the text, "He that entereth in by the door is the Shepherd of the sheep," associating it with the last verse of the ninth chapter of John, "If ye were blind, ye should have no sin; but now you say, We see; therefore your sin remaineth." A number of nonmembers were present and no doubt were impressed with the evening service, which consumed about two hours' time. There were some special numbers rendered by the choir, and Sister Hetherington, of Salinas, sang a beautiful solo, being accompanied by Sister Green. As the writer led the six candidates forward, the congregation sang from *Zion's Praises*, "Jesus is calling."

The spirit of brotherly love and kindness which pervaded the meeting made everyone rejoice. This was evidenced by the fact that some old grievances, which had been standing

for some time, were entirely wiped away and a cordial hand-shaking took place. One brother was heard to remark to another, "We had our troubles on the outside, but we will be brothers in the kingdom. Let's forget it." The other brother said, "Yes, we will forget it and be brothers hereafter and not listen to tales we hear."

Castroville Mission is rejoicing and steadily advancing. This makes fifty-seven baptized here to date. There are three more who have given their names, and more are investigating. The writer leaves here for Chico, California, June 27, but we hope to be able to return to these lovable people and to this, our maiden effort as a missionary in the church.

Brother Lawn needs help here, and we feel that it will not be long until some consecrated men here will be called to the various offices to help him carry on the good work.

HERBERT E. HINTON.

## At Work in Wisconsin

By C. J. Hunt

The late General Conference assigned me as a mission field and region for bishopric work Wisconsin, one of the foremost dairy and agricultural States in the Union. Wisconsin has from the beginning of the Reorganization been a strong support to the church in every way, and from its membership positions of trust in nearly every quorum have been filled. Thank God for her contributions of faithful men and women, also financial support.

The centennial year of the church finds hundreds of Wisconsin Saints loyal and ever ready to help make this conference period a greater success than in former years. This can be done by a united effort.

Since coming to the State, I have held services in Beloit, Janesville, Evansville, Madison, Milwaukee, Lancaster, and Soldiers Grove. La Crosse, Black River Falls, Arkansasaw, Chetek, and other places will be visited in the future.

Before this letter is in print the Saints' chapel three miles south of Soldiers Grove will have been dedicated by Patriarch Frederick A. Smith, Elder Amos Berve in charge of the services. Elder Philip Davenport, jr., is branch president. Brother Berve has given me faithful and efficient support in every way.

If *Herald* readers have relatives or friends living in the State of Wisconsin who are members or friends of the church, and they do not attend services and you wish them to become more deeply interested by a friendly visit or an encouraging letter, please send their names and addresses to either Elder Amos Berve, 1907 East Washington Avenue, Madison, Wisconsin; Elder W. E. Shakespeare, Chetek; or C. J. Hunt, 315 West Liberty Street, Evansville, Wisconsin. Carefully consider this request.

I feel sure you will agree with me that this is the year for every member to reconsecrate his life's energies to the blessed cause, making the work of the Reorganization the greatest and most prosperous in its history. Let us renew the former slogan, "Every member a tithe payer," whether payments are large or small.

## New Philadelphia, Ohio

June 22.—June has been a successful month in this branch. Four young people have been baptized, and Brother Leonard Cramer, who has been away from the church for some time, renewed his covenant. The young people baptized were Wayne Thomas and Grace, Margaret, and George McMillen. Elders John Carlisle and William Goudy officiated at the baptisms.

Saints of this branch were saddened by the news of the serious illness of Brother Manchester, of Akron, who suffered a paralytic stroke some time ago, but recent reports are that he is somewhat improved. Brother Manchester was

# MISCELLANEOUS

## Appointment of District President

To succeed Elder Leonard Houghton as president of the Northern Wisconsin District, who has resigned, this will be notice that, subject to the action of the district conference, Elder William Shakespeare is hereby appointed president of the Northern Wisconsin District.

Yours sincerely,  
THE FIRST PRESIDENCY,  
By F. M. S.

## Reunion Canceled

Owing to varying conditions governing at the present time, it was thought advisable by the district presidency and reunion committee of Des Moines District to cancel the reunion for this year.—*E. G. Beye, secretary reunion committee.*

## Young People's Convention

Southern Ohio District will hold a young people's convention at First Columbus Branch, Tompkins Street and Medary Avenue, July 18, 19, and 20. If you have wanted an opportunity to excel in your church work, here is the chance to gather knowledge, which will help you in your efforts. Brother John Blackmore and his wife, Sister Nellie Blackmore, will be principal figures in the convention. While this is a young people's convention, we urge the older members to attend also and get a better insight of the new Depart-

formerly president of this district and a frequent visitor, and his many friends are hoping that his health may improve and that he may be able to continue his work for the Lord. Brother James Bishop, district president, has been quite ill since his return from General Conference, but is now able to continue his work.

We are looking forward to the Kirtland reunion, and it is hoped that we will have a better representation than we did at the Centennial Conference. Our local representative, Brother and Sister Charles Hensel and Sister Charlene Hensel, reported an enjoyable time. Sister Hensel gave an interesting account of the conference at the regular meeting of the Women's Department May 15, which was enjoyed by all.

Members of the Women's Department recently completed a beautiful quilt for the reunion. The annual picnic of the department will be held July 17 at Tuscora Park. Sister Ada Stein was recently elected president, to succeed Sister Margaret McMillen, who resigned on account of poor health.

June 12 the primary and junior departments had their picnic at Tuscora Park. Fifty-eight young people enjoyed dinner and supper and spent a pleasant time at games, contests, and swimming. Sister Hazel Noble, superintendent of the primary department, Sister Bernice Watkins, and Sister Edna Howells were in charge.

We have had no visits from ministers of the district for some time, but it is hoped that soon we will enjoy the presence of at least one.

We realize that we do not have the attendance at services that we should, but we are living in hopes that our prayers will be answered and that God will bless our efforts and enable us to carry on in spite of all our enemy, Satan, may try to do.

We were sorry to hear of the appointment of Brother Charles Fry to another district but hope that he will have good success in his new territory.

Brother William Watters, our oldest member, is on the sick list, having suffered a stroke of apoplexy. Brother Watters is eighty-eight years old.

ment of Religious Education of which Brother Blackmore is a general officer. Sister Blackmore is especially to help those who are interested in junior church and the primary departmental work, and to advise as to materials and order of service for the very young. Classes will commence at 2 p. m. July 18, and until the convention closes there will not be a dull moment. We invite surrounding districts (Kirtland, Wheeling, Pittsburgh, Northwestern Ohio, and others who would like to come) to meet with us, and give Brother and Sister Blackmore a splendid welcome. We have room for all. Come!—*A. E. Anderton, district president.*

## Our Departed Ones

STANTON.—Stanley Stanton was born January 15, 1915, at Binton, Michigan. He was baptized at Daisy, Washington, in 1924, by Elder W. P. Bootman. Drowned in Upper Bay at Newport, Washington, June 6, 1930, being fifteen years old. He is survived by his parents and one brother. Apostle J. F. Curtis preached the funeral sermon. Interment was at Newport, Washington.

RENTFRO.—Byron Lawrence Rentfro was born November 10, 1911, at San Antonio, Texas. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, at San Antonio, Texas, May 16, 1920, and was a member of the Second Branch at that place. Byron attended the city schools and was in his senior year in high school. He was devoted to the church, always ready to do his part in the Sunday school or other church work. He was the only child of Guy L. and Dora E. Rentfro, workers in Second San Antonio Branch. He fell asleep, passing from earthly life, June 21, 1930, at his home in San Antonio. Elder G. H. Wixom, missionary to Southwestern Texas District, had charge of the funeral, assisted by Elder T. J. Jett, sr. Interment was in Rose Lawn Cemetery, San Antonio.

OPSAL.—Stephen Opsal was born in Wisconsin January 8, 1854. He married Emma Wheeler, of California, in 1887. Five children were born to them: Earl, of Chico, California, who passed away as the result of an automobile accident about three years ago; Mrs. Mattie Uhl, Chico; Mrs. Lula Turner, of Bangor, California; Mrs. Ethel Longmire, and Mrs. Irene Henry, of Oakland. After leaving Chico where the family lived many years Mr. and Mrs. Opsal moved to Oakland about six years ago. He was baptized a member of the church July 27, 1903, at Chico, and remained faithful to the end. He enjoyed good health until a few months before his death. Was stricken very suddenly March 24, 1930, and passed peacefully away. The funeral was conducted by J. W. Rushton, and interment was in Mountain View Cemetery, Oakland.

BANDY.—Ruth Abbott was born at Courtney, Missouri, January 28, 1904. At the age of twelve years she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints. May 22, 1928, she became the bride of Jack Bandy, and to this union Robert Jean was born April 3, 1930. Her recent home was with her foster parents, Mr. and Mrs. C. E. Reinking, at Greenwood, Missouri. She died May 24, 1930. Surviving are her husband and child, her mother, Mrs. Grace Lande; two sisters: Mrs. Crystal Gearheart and Mrs. Lucille Rummings; foster parents, Mr. and Mrs. C. E. Reinking; foster brothers, Jesse and Ray Reinking. The funeral service was held in the Carson Undertaking Parlors, Independence, Missouri, May 27, the sermon being by Elder J. M. Terry. The body was taken to the family burying plot at Sni Mills, six miles south of Oak Grove, Missouri, at which place another short service was held.

DACON.—Steve Dacon was born October 7, 1914, at Flint, Michigan. He died June 7, 1930, at Cash, Michigan. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints February 17, 1930, at Cash, Michigan. He lived in the home of Brother and Sister John Starks for three years, where he had been taken from the orphans' home at Coldwater, Michigan. Six small boys were his pallbearers. The body was shipped to Sturgis, Michigan, for interment. The funeral was at the Cash Church, sermon by C. E. Harpe.

VAN DUSEN.—Robert Van Dusen was born July 2, 1848, in Ontario, Canada. He died May 19, 1930, at Gulliver, Michigan. Was baptized July 23, 1911, by J. J. Cornish, whom he heard preach the restored gospel many years before. The seed that was sown so many years before and was revived from time to time by B. S. Lambkin, John Goodman, and others, brought forth fruit later in life. The funeral services were conducted by Elder Matthew Brearley in the town hall, Gulliver, Michigan, and interment was in the new cemetery, Fairview, near Manistiquie, Michigan. Left to mourn are his wife, who faithfully and kindly cared for him many years during his illness, three sons: Harvey and Alva, Sault Sainte Marie, Michigan; and Charles, of Rudyard; four daughters: Mrs. Henry Hanson, Rudyard, Michigan; Florence, Port Huron, Michigan; Mrs. Jack Ely and Bertha, of Sault Sainte Marie, Michigan; and one brother, Elijah Van Dusen, of Topinabee, Michigan.

TURPEN.—Isabelle Keown, daughter of John and Mary Ann Keown, was born near Pleasanton, Decatur County, Iowa, July 30, 1865. Married February 5, 1882, William Brison Turpen, who preceded her in death April 15, 1930. Three of her seven children survive and were present at the funeral, as were two brothers, David and John R. Keown. She was a granddaughter of George Morey who shared the vicissitudes of the early Saints driven from Jackson County, Missouri, and later from Nauvoo, and was a pioneer settler of the church in the territory around Lamoni. Sister Turpen was baptized in 1883, and continued faithful till death. The funeral was in the Saints' church at Pleasanton, in charge of James A. Thomas.

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## THE SAINTS' HERALD

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Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY

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Volume 77

Independence, Missouri, July 9, 1930

Number 28

## Elbert A. Smith Improves Rapidly

News from President Elbert A. Smith, convalescing from a thyroid operation at the Battle Creek Sanitarium, continues to encourage and greatly please his friends. His doctor, his surgeon, and his nurse agree that the convalescence is progressing in an entirely satisfactory way. This news is confirmed by Sister Smith, who with their son Lynn is present at Battle Creek.

President Smith's wide circle of friends will be made glad at the prospect of his recovery from the operation and his strong chance for a much-improved condition of health.

R. J. L.

## Church Membership Statistics for June

The church now numbers more than 108,000 souls. The church records show 107,981, which lacks only 19 of being 108,000, and Elders C. A. Kress in Nebraska and R. L. Fulk in Illinois have reported 15 baptisms each for June which will be included in the July report. They were reported just too late to be included in the June totals which would have placed the church membership at 108,011.

Looking closely at the baptisms reported from the various localities, one is impressed with the general distribution of them. It is one of the most even and healthful reports of missionary success which has come to my notice. The missionaries and the church at large are to be congratulated. It would seem to indicate a steady urge and activity along the missionary line of work.

If all ministers of local churches and all missionaries will acquire the habit of scrupulous promptness in reporting, there is no doubt losses by reason of neglect to report at all will be obviated. It is also encouraging to find the report of one's home branch, district, or stake incorporated in the statistician's report for the month.

The phase of this report which is particularly gratifying is that of the general indication that the missionary and proselytizing activities of the church are receiving much more consideration than in former years. And this is right. If wisdom tempers

these efforts, too much energy can not be consecrated to the bringing of the gospel to the point of decision with all the souls Saints are able to reach.

R. J. L.

### Statistician's Report

The monthly summary report of The Department of Statistics for the month of June is as follows:

Total Net Enrollment of the Church June 1, 1930	107,551
Transfers	918
Blessings	227
Marriages	114
Ordinations	38
Divorces	6
New Branches	2
Changes of Names	2
Silenced	1
Resigned	1
Restored	1
June Baptisms	500
Transfers from Unknown	21
Gains by Correction	6
Total Gain	527
Deaths	82
Expulsions	8
Losses by Correction	7
Total Loss	97
Net Gain during June	430

Total Net Enrollment of the Church July 1, 1930 107,981

From the above summary it will be observed that a total of 500 baptisms was reported during June. This is the best month of June in the history of the Reorganization with the exception of June of last year and of June in 1921.

This brings the total baptisms up to date for the calendar year 1930 to 2,100. Inasmuch as the objective for the year has been set at 6,000, this means that 35 per cent of the objective has been achieved. The monthly totals of baptisms for the past ten years suggest that approximately 40 per cent or a grand total of 2,407 should have been achieved by this time of the year. However, this deficiency is relatively quite small, and the church has reason to be encouraged by the creditable showing of the first half of the year.

It will be the duty and opportunity of the missionaries and local priesthood to see that the missionary spirit is kept alive and burning brightly in order that those who are honest in heart and ready to accept the Master's call may be gathered into the fold.

Several facts and figures which have come to our attention indicate that the missionary work will continue to prosper, as it has in the past year. Particular attention should be called to the excellent showing made by the Northeastern Nebraska District, which with 41 baptisms had more converts than any other district, stake, or mission in the church. The Decatur Branch had the largest number of these, with 22 baptisms, all but 7 of which were the result of the missionary efforts of Elder C. A. Kress. Twelve baptisms were performed in Omaha, 5 at Blair, and 2 at Walthill. Fifteen more baptisms were reported by C. A. Kress for Walthill, performed on June 29, but because the reports came in after the first of July will be counted with the July baptisms.

Fifteen more baptisms performed by Elder R. L. Fulk at Tunnel Hill, Illinois, on June 22 and 29 will be counted with the July baptisms for the same reason. Many other branches have had baptisms during June which have not

yet been reported, and it is urged that those performing such baptisms be diligent in seeing that the reports for the same reach this office as soon as possible.

Other districts which were outstanding in the number of baptisms for the month of June are the following: Northwestern Iowa with 24 baptisms, Northeastern Illinois with 23 baptisms, Northern Michigan with 22 baptisms, and Southern Ohio with 20 baptisms.

Northeastern Illinois deserves special recognition because of the fact that seven different branches contributed to the total for that district. This is more than in the case of any other district, and indicates that the missionary spirit is widely diffused.

Those branches or district non-resident groups, outside the stakes, which had five or more baptisms are the following:

Name	No. Baptisms	Name	No. Baptisms
Decatur, Nebraska	22	Wichita, Kansas	6
Missouri Valley, Iowa	13	Blair, Nebraska	5
Sacramento, California	11	Brentwood, Missouri	5
Boise, Idaho	10	DeKalb, Illinois	5
Cheboygan, Michigan	10	Detroit, Michigan	5
First Columbus, Ohio	9	Fanshawe, Oklahoma	5
Spokane Non-resident Group	9	London, Ontario	5
Muskegon, Michigan	8	New Castle, Pennsylvania	5
Central Omaha, Nebraska	8	New Philadelphia, Ohio	5
Wells, Michigan	8	New Westminster, British Columbia	5
Second Columbus, Ohio	7	Plano, Illinois	5
General Non-resident Group	7	Portland Non-resident Group (baptized at Bend, Oregon)	5
Oklahoma City, Oklahoma	7	West Pullman, Illinois	5
Albin, Wyoming	6	Winnipeg Non-resident Group (baptized at Lundar, Manitoba)	5
Cardin, Oklahoma	6		
Des Moines, Iowa	6		
Sandusky, Michigan	6		
San Bernardino, California	6		
Stratford, Ontario	6		

There are 33 branches and non-resident groups in the above list. The wide geographical distribution of the branches reporting baptisms indicates the extent to which this missionary spirit is being manifested in the church.

In addition to the above list, 8 branches and 1 non-resident group reported 4 baptisms each, 20 branches reported three baptisms each, 17 branches and 2 non-resident groups reported 2 baptisms each, and 34 branches and 5 non-resident groups reported 1 baptism each. This means that a grand total of 108 branches and 12 district non-resident groups outside the stakes reported baptisms this past month.

Within the stakes the totals were as follows:

City of Independence	29
Kansas City Stake	18
Holden Stake	11
Total	58

A large number of the baptisms performed in the stakes have not yet been reported. This is particularly true of Independence, Lamoni, and Far West Stakes.

The total of 500 baptisms is distributed thus:

The Stakes	58
United States and Canada, outside the stakes	409
British Isles Mission	8
Australian Mission	25
Total	500

The above figures give a very creditable showing along the line of missionary activity. We trust that the month of July and succeeding months of this year and next year shall show the same favorable degree of missionary zeal.

## As to Our Opportunity

As a result of recent contacts with representatives of some fifty other Protestant denominations, I have been impressed with at least two conclusions in regard to our own church.

1. *We may learn much from other Christian peoples.* We have too often allowed the bugaboo of "sectarianism" to hamper our development. If our motto is sincerely, "All truth," we should make use of every good means and method of accomplishing our tasks. People in other churches are facing problems and thinking and working upon tasks which are in many respects like our own. We can have a fellowship with them which may be mutually helpful.

2. *The opportunity before this church is greater than ever before.* That opportunity consists in the possibility of leading the way in individual and particularly in social righteousness. This church is challenged today more than ever before to give an answer not only to "What do you believe?" but to "What have you done?" In the staging of a demonstration of those social principles which we hold are superior, lies our great opportunity.

All too frequently we either underestimate the church and its possibilities and become discouraged, or we think more highly of ourselves than we ought to think. Either attitude is dangerous to our progress. We should be discontented with our attainments, to be sure; but rather than making our claims less, we should do more to substantiate those claims. Mingled with our pride in the church as a divinely-established institution should be our shame that we have not more completely fulfilled the call to establish a Zion social order.

The outlook for the church is hopeful—but hopeful only as the future shall demand and *have* from each of us more than we have ever given before to the common cause. If we have something, if something has been especially given to us, which other churches do not have, we must not only be able to tell them—we must show them. Nothing is quite so convincing as results.

L. E. F.

## Author of "Zion's Highway"

On page 613 of the *Saints' Herald* for June 4 will be found a poem, "*Zion's highway*." The author of this poem is Brother Arthur E. Starks, of Gaylord, Michigan, and we are glad of the opportunity of giving him credit for the production. Brother Starks says many of the Saints sing these words to the tune "*Annie Laurie*."

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## Conventions and Institutes

It is a good thing for editors to travel occasionally to make contacts with the people whose interests they are trying to serve. The associations, the exchange of views and experiences, and the formation of new friendships, all contribute to a more practical kind of education than can possibly be obtained from books.

The convention and institute recently attended at Toronto and London, Ontario, served to emphasize the importance and need of this work. The meetings were very profitable, not only to those who listened, but as well to those who spoke and directed the discussion.

We had occasion to observe the eager interest, the attention and enthusiasm with which large numbers of people attended the institute and convention work in these cities. In Toronto the young people admirably organized and managed the convention, as well as attending in large numbers. Toronto Branch is to be congratulated upon having a large number of fine young people who give promise of becoming able workers in the church. London is favored with a group of talented musicians and with another group who have done much for that branch in dramatics. At the conclusion of the institute work there a committee was organized to carry out some of the plans suggested at the institute and other plans for the young people. At both places the editor and his associates had great reason to be grateful for the appreciative interest, the kindly treatment, and the generous hospitality of the Saints. A side trip to Saint Thomas made some acquaintances that we would willingly have continued.

One feels that there is just one defect that hampers the work of a two- or three-day institute or convention: the period is too short, and it is necessary to crowd too much teaching and activity into a short period of time. Our recent experience taught us this above everything else. At both places we felt that we had to leave just as our good work had begun. It would have been much better to continue the meetings for a week, taking an easier pace, and having two Sundays at disposal.

The people are very much interested in institute and convention work. It is quite certain that this method of instruction and means of inspiration is bound to grow. The church has need of teachers and leaders who can go to the branches and meet with them to discuss problems and methods with local workers.

A fine spirit of cooperation was exhibited at these gatherings. Among the people there is a serious devotion, a spirituality, and a willingness to work.

It is a fine thing to see younger people coming to the aid of the older leaders in an effort to help supply the need for workers and to solve the problems.

L. L.

## The "Herald" Undertakes a New Service

Hereafter the *Herald* will carry in each issue some material of interest to those who are in charge of working out the regular program of activities in the local churches. Under the heading, "*Church Work and Services*," will appear articles and program materials for almost all of the church services.

*The Herald* is thus taking over many of the functions that were performed by the *Department Journal*. Workers who have read and used and appreciated the *Journal* and the services it gave may at first be inclined to regret the discontinuation of that useful magazine, but they are assured that the material which it carried is to be continued, for the most part, in these columns.

One important phase of our work is to be carried by *Vision*: that of the material concerning the newly organized Young People's Division, with Eugene E. Closson as supervisor. *Vision* will continue to be the young people's magazine, and will now become in addition the official organ of the Young People's Division. Our readers are urged that that magazine is now taking on an even greater importance in the church work.

*The Department Journal* has served a very useful purpose. It was the organ of a group of workers who labored with the approval of the First Presidency to develop the field of religious education in the church. So important has that work become that it is now felt that all the people of the church should have access to it. Religious education is no longer a side issue: it is the work and concern of the church at large. Therefore it becomes a matter of interest and importance for the official organ of the church, the *Saints' Herald*. With its task completed, the *Journal* gives way to permit a greater period of active endeavor.

Our material now goes to and serves the interests of a larger group of readers, such as the *Herald* affords. Besides, this change effects an economy both for the subscribers and for the church.

Active church workers, leaders, pastors, and teachers will now need both the *Herald* and the *Vision*. With one less periodical for which to subscribe, they should not find it too much to take these two important publications.

Our policy is not to be regarded as one of retrenchment, it is rather to be regarded as a policy

of integration. The change ought to increase the efficiency of our work, the coherence of our plans, and the activity of our workers.

It is now, as before, the desire of our workers to serve all of the needs of the church and all its officers with helpful articles and program materials. It is felt that a great period of work and expansion is ahead. We wish to contribute our part.

L. L.

### For Unified Picnics

Here is one little example of the need for a unification of our religious education forces, such as is being provided in the plan adopted by General Conference in April.

In two of the branches which I recently visited the picnic season was on—on to such an extent that in each place two picnics had been planned for the same week! Picnics are fine, but there were some folks who thought two in one week were a little too much.

In one branch the Sunday school and the Women's Department were planning picnics; in the other the Sunday school and the Department of Recreation and Expression. In each instance many of the same people would participate in both picnics.

This is in no sense a reflection upon any of the departments mentioned or either of the branches involved. It merely illustrates a situation which no doubt exists in many other places, and indicates the desirability of "getting together." And picnicking is just *one* of the things that could be more effectively done under a unified system.

But if we can't get together on our picnics, what kind of a job are we likely to do at the whole, large task of moral and religious education?

L. E. F.

### Graceland Catalog for 1929-1930

The *Herald* has received a copy of the *Graceland Record*, which is a catalog of Graceland College for 1929-1930, and contains the announcements for 1930-1931. In a letter President George N. Briggs calls attention to the good list of students during the year 1929-1930. He predicts, also, an excellent attendance during 1930-1931, a fine group of new students having already been listed.

Graceland's announcements for the year 1930-1931 are attractive. The new dormitory for women has added much to the comfort and culture of college student life. The outlook for the accomplishment of the purpose of our school is the best in its history.

Anyone interested may secure a copy of the new catalog by addressing the President, Graceland College, Lamoni, Iowa.

R. J. L.

# CHURCH WORK AND SERVICES

## Planning Services of Worship

By Roy A. Cheville

An adviser about planning services of worship once wrote, "Let all things be done decently and in order." At another time he advised, "Quench not the Spirit." After two millenniums these instructions still hold good as fundamentals—the essentiality of orderliness and vitality.

Any group experience requires recognized ways of procedure and leadership. Otherwise, there is disorder and ineffectiveness. But regulations and forms are secondary. A service of worship should be so well planned that its details and technique do not detract from the general spirit of worship. The planning and practice should be so thorough and habituated that the mechanics do not absorb the attention. The minister who is busy wondering if the ushers understand the time when the offering is to be received or whether the priests are certain about marching to pass the sacrament, can not give his best contribution to a service of worship.

### *The Place of the Sermon*

It is oftentimes said that the sermon is essential to every service of worship. Some would quibble whether the sermon is a part of the worship service or another feature. With such distinctions I shall not be concerned. This much is certain: something is necessary as a part or complement to the worship which will give point and challenge, whether it be sermon, drama, or address. The worship should unify and inspire and make vitally felt the presence of God and the brotherhood of the church. This must be directed into channels of actual living. In no case, however, is the worship merely "opening exercises" or "preliminaries" to the sermon. It has its purpose, but is not complete alone.

### *A Few Simple Principles*

The following suggestions are summaries that grow out of experience. They are to be interpreted as suggestions rather than fixed rules.

1. The worship service is not a "show." At no time may it become a pageant of ceremonies and display. If elaborate elements are employed, they must be for the majesty of worship and not for the astonishment of onlookers.

2. The service must always be permeated with the spirit of devotion. The director of worship must be more than a master of technique and a presid-

ing officer; he must be the priest and prophet who makes felt the divine presence.

3. The elements of the service must have an air of familiarity to the participants. There is no room for "knocking them cold" with something "new and flashy." Well-known hymns strike the best response—one does not care to practice songs, but to voice thoughts of worship. If everything is strange, the participant is intent upon mastering the elements involved. This does not mean a drab repetition of time-worn materials. Well-known elements may be rearranged or new ones introduced gradually.

4. Each service of worship should have some central objective. The several parts of the service should have direct or indirect relation to this. No service should be motivated by the mere desire to "hold a meeting." The objective of the sermon should find its expression in the theme of the story, the topic of the talk, or the proposition of the sermon.

5. The well-planned service affords variety of mood and participation. Periods of intensity and depth of piety may be followed by those of brightness and active participation. For instance, the devotional climax of the prayer and response may well be followed by a spirited congregational hymn.

6. Effective services must be planned ahead, and yet be elastic enough to allow for spontaneity and adjustment to the occasion. Perhaps the hymn-prayer-hymn-sermon-hymn-prayer program is the most used order of service. One wonders whether this is because it is considered the best or because it is easiest. One extreme is rigidity; another is lack of planning.

7. The pastor or director of the service should superintend the planning of the service. He should know the purpose or objective; he should know the material at his command, in music, pageantry, building equipment, etc.; he should know the background of his congregation. Associated with him should be the leaders of music and other fields concerned. Ushers should be familiar with the order of service. Of course, in many instances, others may be better in the planning than those named. Often the chorister may be more efficient than the pastor. If the meeting is a preaching service, the preacher should be consulted so he can fit into the program.

8. It is well to plan services over a period of time. For juniors a common theme is often desirable for a month. For adults sufficient variety might be included so that there would be an appeal for all types of worshipers. Special days may be planned as points of emphasis. Various workers or groups may then be employed.

### *Functions of Elements of Worship*

The voluntary is not designed to hush down conversing members of the congregation. It is to give tone to the meditations of those gathering and to direct their attention to the service.

The prayer of the service is often misunderstood. Perhaps it would not be out of place to confess that oftentimes the chief motive that has actuated the "opening prayer" has been that custom has made it necessary to have a prayer at this part of the service. If there is a theme or purpose, should not this be clearly understood before the prayer is offered? In junior service I have found greater response to the prayer if its real purpose be made clear.

It is pretty much the same with adults. For instance, in case the missionary needs of the church and the essence of missionary spirit is the theme, the prayer should catch up the heart of this missionary spirit. Sometimes there is confusion between the invocation, the principal prayer, the closing prayer, and the benediction. A single service does not have all of these. The invocation is a short supplication asking for guidance and help at the opening of the service. The benediction is a brief dismissal. Sometimes the principal prayer is at the close. I recall services that centered around those who were going abroad in mission work. In these cases the closing prayer of blessing was the climax of the service.

Hymn singing serves several different functions. Sometimes it is for effecting unity; sometimes for common prayer; usually, for giving expression to some common ideal. It is the greatest avenue of group expression. Most ministers prefer a well-sung familiar hymn just before the sermon.

Music by choir or soloists appears in almost every well-planned service. It is not to be considered "special music" in the level of concert attractions, but as adding definitely to the atmosphere of the service. I have heard a well-trained, spirit-moved voice singing "*Come, Sweet Comforter*" when the very soul of the congregation was expanded and thrilled. Scripture readings and poetry sometimes tell the story of the theme, as at Eastertide or Christmas. At times these serve as a call to worship to centralize attention about the occasion. Often the use of familiar lines of poetry breathe inspiration, comfort, or challenge.

For special services, there is a variety of possibilities that may be employed under skillful direction—taps at a memorial service; a flag salute on Armistice Day; unveiling of church colors on April 6; candle ceremonies at Christmas; tableaux of home on Mother's Day, etc.

(Continued on page 775.)

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Family Circle

*A sermon delivered at Stone Church, Independence, Missouri, January 5, 1930, by President Frederick M. Smith; reported by Mrs. A. Morgan.*

You have centered your attention for the week on the theme, "Complete the family circle." While my thought for this evening's discourse may stray from that theme, I expect there will be a number of points where they find common ground.

After an absence of some little time I return to this congregation with the feeling that I am coming home, and with deep emotions I realize, as I always do when I enter this pulpit, that I am before the largest congregation of the church, a congregation which should represent the acme of its development.

I sense deeply the responsibility imposed upon me. I feel just as keenly the responsibility imposed upon you, and while I am perturbed greatly about myself, as to whether I can rise to these responsibilities, and discharge these duties in a way that shall please God and further his cause, I am equally disturbed about you. But why should I be? This people as a rule have risen to the emergencies and their opportunities in such a way that we ought not doubt them when the time comes for them to show themselves in their true colors as Latter Day Saints. We know what the answer will be.

I wish to read a portion of the *Scriptures* for a lesson, calling attention to a few of the outstanding thoughts expressed, and then attempt to weave it around the other thoughts, which we have had in mind to present to you on practically the opening Sunday evening service of the year. The lesson I desire to read is found in the 12th chapter of Saint John. It is rather lengthy, and I shall not read it all, but only portions of the account:

Then Jesus six days before the passover came to Bethany where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there;

and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Passing the comments on the work of the chief priests, to the 23d verse, we read again:

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

Even the great heart of Jesus was disturbed. With all his prescience and all his foresight, when he approached the hour of temptation, when he approached the hour of tense nerves and spiritual strain, he was troubled, and he said:

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by and heard it, said that it thundered; others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

This lesson abounds in goodly lessons, and is so rich in instruction that we could well afford to spend, not one evening upon it, but many.

Coming back now to the theme of the week, "Complete the family circle," I might ask, What does the word *complete* mean? In what sense is it used? In what sense is the *family circle* used? Naturally we think of that portion of society which dwells in the home; that cluster of lives which center around about a man and wife, father and mother, and those who constitute the home circle. To attempt to complete the circle would signify one of two things: either that the family circle had become broken, by reason of circumstances wherein the members of the family were compelled to live for the time being, or else that in its process of growth it had not yet reached that state where it could be said to be complete. Yet I would raise a question with you, even those of you who have borne children to the extent of your capacity, and have endeavored to give them adequate care in a home properly equipped and well furnished. Can we say that if, considered from a physical standpoint, the home itself is perfect, can we truthfully say that the home is complete, or that the family circle is complete unless we can know of a surety that in that home, as a result of the attitude of the individuals themselves, there is that spiritual equipment that will lift the family above the ordinary conditions, and fortify them against the storms and

stresses when temptations shall come? It seems to me, if I rightly understand the meaning of the theme, that we are looking to the completion of the family, not alone in a physical way, but that it is the bounden duty of this people to see to it that the spiritual equipment of the family is so intensified and fortified and improved that they will complete the family circle by giving the children and inmates of the home that which will enable them to overcome; and in the terms of the text, glorify God.

If we approach the theme, "*Complete the family circle*," from this standpoint, I would suggest a thesis for what we may have to say by saying that the purport, the intent, the need of the plan is that we as a people may complete the family circles in Zion by bringing into these families the highest spirituality, and impressing upon them the fact which is fundamentally religious, which is fundamental to the stability of the church, and which is socially important, that he lives best who closest follows duty, when he is conscious of the divine presence and acknowledges his responsibility to God.

To follow duty we must know what duty is. We must know what duty demands. And let me suggest this: to follow duty and do what duty demands means that we must pay the price for that which comes to us in the way of reward. When duty has been properly discharged, it does not come free of cost. There is no royal road to a completed family circle. It comes only by assiduity, and by close and tenacious adherence and loyalty to those great principles which are the underlying and definite foundations on which our religious structure is built.

Adverting to the lesson that we have read, I call attention to those two characters whose names have been remembered through all the time since they lived, and will probably continue to be carried in the minds and thoughts of people as being emblematic of two distinct types of individuals. I think there is a lesson for us in that story, that we should carry home in our attempts to complete the family circle in the spiritual sense that I have suggested.

The scripture lesson we read spoke about a supper. How many times we have been criticized for giving suppers or banquets, and yet here is a place where Jesus was invited to—shall we call it to a banquet, or we may call it, too—a supper. Yes. He was entertained in the home of his friends. He was made welcome. They recognized, of course, that even with his greatness he had need to be ministered to in a physical way. They probably knew, as you and I can not but know from past experiences, that when bread is broken among men it means that the bonds of fraternity have been strengthened. It means, as you and I know and

probably also recognize, that men who hold in their hearts that which we may characterize as enmity or jealousy or suspicion will find it dissipated by the fine feeling of fraternity that comes from a recognition of the fact that we are all dependent on the great Being by whose mercy we live, and according to whose mercy we enjoy the good things of life. And so I fain would see among our people a proper recognition of the fact that fraternity is enhanced over the common table. This morning we assembled around that greatest of all tables, the table where we met the divine Spirit of the Master, and there received that which sustains our courage, strengthens us spiritually, and helps us to resist the temptations that come. Therefore I would also have us recognize the fact that when we meet around a table with a group of people with that fine fraternity that comes from a recognition of our common ideals and common aspirations, there can not but be social benefit, provided we have the appetites of the flesh under proper control so that they take their proper subordination to the higher things of life. And just as surely as we undertake these activities we must recognize the services of those who minister to physical needs. So in the story of Martha and Mary we have represented two distinct types of service: Martha, with motherly instinct to care for others, with that disposition to put self entirely in the background, and to think only with gladness of the welfare of others, and perhaps with not a little pains and labor prepare those things that sustain physical life and bring comfort by satisfying the appetites, which, after all, are God-given. Mary, not so prone, perhaps, to hang over the gas range, or plan the products of the oven, but recognizing, too, that there are some things which have to do with associations and activities outside of the kitchen. She remembered, too, that she had long since laid by this box of ointment which she had expected to present as a testimony of her fealty and love. So she poured the ointment upon his feet and used the hairs of her head to wipe away the surplus, while the odor of the ointment filled the entire room as an incense and testimony of her fine spiritual devotion. She exhibited a sense of ceremony and its application in the lives of people. It was a self-devised ceremony in which Mary's devotion found expression. Martha and Mary represent types, almost opposites, both seeking expression in activities of service.

The lesson we can not but draw from this, when we remember the rebuke that Jesus administered to Judas Iscariot, is that we can not despise anyone in the church who is giving his service in the way for which God has qualified him. We are to recognize the merits of each one who is willing to work.

There is no person so short of capacity but that there is some way in which he can manifest his love of God, and when that is expressed by his heartfelt devotion, he is as much entitled to our respect as the most talented individual in the church.

Please note that here are two opposites of service mentioned together—that of ministering to the appetites of the body, or the temporal and material needs, and that of the highest type of ceremony. They are the extremes; but within the range of these extremities rank practically all of our spiritual duties. In many places in holy writ they are spoken of in the same sentence or paragraph. The religious duty of responding to the demands for spiritual ministrations, the need for ceremony, the proper feeding and nourishing of the emotional life, is emphasized along with the importance of having the physical needs and temporal demands properly conditioned on a common religious basis: the care of the body and the care of the spirit. Martha, ministering to the wants of the people, in the kitchen, while Mary was devoting herself to the highest of spiritual ceremonies by anointing the feet of the Savior with ointment she had saved, exemplifying the range of religious duty.

We of course may stop long enough to note a fine lesson which I simply hinted at when I spoke of the criticism made by Judas Iscariot when he saw what to him was a waste of precious ointment. He saw how this ointment could have been sold for three hundred pence and the treasury enriched to that extent. Wishing to criticize, as some people even in modern days wish to do, and not having very much to criticize, he seized upon the first thing to which his attention was called, and tried to rebuke the extravagance of an act unconsciously designed to promote the spirituality of the people by attending to their ceremonial inclinations.

I wonder if the comment of John, when he speaks of Judas Iscariot in such severe terms, was in the mind of Jesus when he gave the rebuke he did to him. John, you know, calls him a thief: "This he said, not that he cared for the poor; but because he was a thief, and had the bag and bore what was put therein." Just a thought, and then I will let it go. When you are disposed to criticize some things you have seen in your branch or district or church, when you feel that perhaps you might have done better, and are looking around for something on which to hang the cloak of your criticism, be sure you are not aping the spirit of Judas Iscariot when he would rebuke Mary for anointing the feet of Jesus with the precious ointment.

Now we pass to the spiritual test that came at this time to Jesus. Without doubt there were times in the life of Jesus as we can each of us attest from

our own experiences, when he—seeing the things accomplished, comparing them with the things yet to be done, comparing the ideals that he was presenting to the people with their achievements, so far as mutual endeavor is concerned—felt depressed and disheartened. He must have passed hours in agony of soul, when he could have cried, *I have become discouraged in attempting to point to you the way; when I see the slothfulness with which you seek the paths of rectitude and righteousness, and move toward the goal.* One can sense, in a small way, perhaps, the tensivity of his great heart, as through him throbbed the consciousness that before him lay the supreme test. He knew the time was near at hand when he would be betrayed by those who should have been his defenders; when upon the cross he would pay the supreme price that would complete his record as the Savior, the Master over death. He knew the agony that would come, and doubtless, like you and me, when we approach the test that at times lies before us, we would gladly escape. And yet Jesus said, *The hour is come.* The hour comes to you and me repeatedly as we journey through life. Those temptations and triumphs come to us, some of which come upon us with a suddenness that sweeps us off our feet, and we are scarcely conscious of the reserve power that we have at our command until we are put to the supreme test; and we would escape, just as Jesus desired to escape here.

But the hour had come when the Son of Man was to be *glorified*, as he said. I do not know whether Jesus used that word or not; but if he didn't, undoubtedly he used a word which we have had interpreted as *glorified*, which meant that whole scene or experience through which he would pass—the persecution, the trial, the torture, agony, pain, the lingering hour of distress as he hung on the cross, until his soul finally escaped. No doubt he would have escaped all this, but, "the hour is come that the Son of Man must be glorified." Yes, the hour is here; I would gladly escape, but if I am to discharge my responsibility I must myself attend to the completion of this duty, this task; and so should we Latter Day Saints when there come to us as there will this year, next year, and the years beyond, duties and responsibilities to the church. There will be presented to you tasks which will seem far beyond your strength, and you would gladly say, "Oh, do not ask this of me! Let me stay in the bosom of my family! Let me seek those things which bring comfort and peace and happiness, from the standpoint of the world! Do not ask me to go through the Gethsemane which means the completion of the duty; let me have comfort." At such hour let us remember the agony through



which Jesus passed and the conclusion that he reached, *I would gladly forego this thing, but for this cause came I into the world; and therefore, in order to complete my duty I must manfully face the trial, the agony, the punishments that come as a result of so doing.* And if in those hours when you are tempted to leave this church work for other kinds of work; when in the hours of weakness you are tempted to relax in your zeal and in your devotion, if you will remember the decision of Jesus, "For this cause came I," I have no doubt what your answer will be, for you will say, "Give me strength that I may serve!"

This whole story comes to us as a lesson in spiritual sacrifice. That is what Jesus meant to teach, and he gave this beautiful illustration and made a wonderful application of it in words so carefully selected that we scarce could take out one word and leave the lesson complete; and we might add to it volumes and not tell all that was in the mind of the Savior when he uttered it. An ear of corn dies, but it brings forth fruit, and it can not bring forth fruit unless it dies in the earth, as we usually speak of death; and then he added that significant lesson which he drew from it that is so difficult to understand; and yet, if we keep before us the idea of sacrifice, supreme sacrifice, the lesson becomes as plain as though it were carved in large letters in enduring granite: *He that loveth his life shall lose it.* In other words, he who thinks more of his life than of responding to the call of duty, will find that he will immediately lose it; but he that disregards his life, especially when it is weighed in the balance against duty, will find it; he who hates his life in this world will keep it in the life eternal.

There is your lesson. If any man would serve, he must follow some cause. It is impossible for a man working alone, as an individual, to give the service that it is intended he should; and therefore, any man who would serve, let me repeat, must follow, and any man who serves Christ, God, the Father, will do so only according to Jesus.

There is another lesson which is perhaps a supreme one, one which we can not expect to be duplicated in its magnificence and grandeur in our own lives. I doubt not it is meant to typify that which will take place in our lives if we make the same response that Jesus did. It is referred to in the words of the story which tells of what ensued after Jesus had reached his decision, after he had passed through the anguish of submitting to the sacrifice. He had said "Father, glorify thy name," indicating very clearly that he understood that that glorification should come through him by reason of his making a complete surrender and discharging all the

details of his responsibility, and after all this you will remember that the record tells us that there came a voice from heaven saying, "I have glorified it and will glorify it again." And there, too, appears the lesson I would have you always remember, that God never chooses even to glorify his own name except through the agency of man, through his workings and activities, so far as his work among mankind is concerned. And so I firmly believe, my fellow Saints, that whenever we approach the moment of the supreme test, when we are obliged to choose what we shall do, I firmly believe, let me repeat, that when we make our decision and say in words anew that, "From this day forth I and my household will serve God," and we shall occupy our own little spheres according to our own gifts, striving to follow Jesus, who, in the richness of his spiritual development and greatness of his soul, would have cried out, *Father, help me to glorify thy name by doing my duty; here am I;* then there will come to us, even though it may not be spoken in the thunderous words that shall reverberate through the heavens, the silver-tongued expressions that came from the angels of God, speaking to our hearts and souls in that language that we can not deny, whose influence has always been felt. This is the testimony that God gives to you that your choice is right, and that his name will be glorified through service. Therefore, let me hope, my fellow Latter Day Saints, that in every moment of choice that comes to you in the New Year on the question of duty, as you shall be confronting the tests of duty, when you shall be compelled to choose in your way as Christ did in his, the best that I can wish for you is that you shall have lived so close to the altar of God from whence comes your strength and spiritual sustenance, that you can make your choice as did Jesus, who chose to walk always with God, and place your hand confidently in his, knowing that in responding to that call of duty you are glorifying God's name and completing the family circle in Zion. Such is my prayer.

How great is the guilt of the church—that is to say, of those who have consciously and publicly confessed Christ—for the godlessness of the world! How often our Christianity has repelled men from the gospel of Jesus Christ and brought it into discredit! By our unconscious pride, by our continual drawing of lines of demarcation between ourselves and others, we have obliterated the distinctive feature of the gospel message that God loves the world—that he loves even people like Zaccheus.—*Emil Brunner, The Christian Century.*

## The Intangible Influences of a College

*By Roy A. Cheville*

College campuses are interesting places to those who have lived in college halls. To others they may be mere collections of buildings. To him who has really caught the spirit of his Alma Mater, trees and walks, corridors and corners may speak meanings and messages that are not translatable. A man of the faculty may be an ordinary citizen to the average observer, but to the student he may be a stimulating "prof" or an understanding "prexy." It is these intangible aspects that give vitality and worth to a college.

Anyone who is selecting an institution of learning may well afford to look to these intangibles. They vest upon material equipment, but transcend it. Education demands a basis of scholarly competency, but this rests on the pervasive tradition that scholarship is prized, and upon the persons who sense its worth. Such elements make up the atmosphere of an institution. It is the accumulation of all these through the years that makes up the tone of campus and classroom. In our own church college we term it "the Graceland spirit."

### *The Place of College Traditions*

Traditions are the most potent forces in the make-up of this college spirit. Some schools are crowded with them. Visitors at Yale often remark that the outstanding phrase of the campus is, "We do it this way at Yale." At any rate the "sons of Eli Yale" have responded to the spirit peculiar to their ivy-covered halls. Tradition may engender conservatism; at least they are governors. No one sits down and makes a list of acceptable traditions with which newcomers are to comply—they are just "in the air."

Most colleges advertise their traditions. In my senior year in high school, many pamphlets and circulars came from colleges, soliciting students. They usually talked about opportunities and traditions. Some wore ivy chains at commencement time. Some did not allow the "frosh" to enter certain places, and held selected spots sacred to seniors. Others staged push ball contests between newcomers and sophomores. Underneath these were more vital traditions that gave the distinctive tone.

In Graceland's third of a century a stock of traditions have been shaping rather slowly, changing with every year. Some are on the surface, such as limitation of some yells to certain occasions, and of visitation of "the spot" to those who are eligible. Deeper down are those that matter more. Democracy is a way of Graceland life—democracy that places all on a common plane, whether wealthy, or

industrial worker; that gives each student his status according to his achievements and contributions. Friendliness is another. The snob has no chance. Popularity is never gained by airs of superiority and smartness.

### *Qualities and Representative Students*

Another intangible force of college atmosphere is the student standard of living. This is not something superimposed by administrative legislation, though it can and should be directed by farsighted leadership. On a given college campus, what is the representative student? What gives prestige? Who may be elected to places of prominence and responsibility? It may be the holder of an athletic letter, the wearer of a fraternity pin, the ranking student in scholarship, the "rah rah boy" of newest clothes and latest colloquialisms, or the liveliest stepper at social functions. This feature is one of the best indexes of college atmosphere.

Students of Graceland often discuss the qualities that make up a representative Graceland. No code of requirements has ever been selected—these things are just felt. The Crescent organization has attempted to state the characteristics of the womanly woman, and on this basis the girls of the college select eight of their number as representative Graceland girls each spring. A cross section of conversations of several years reveals something like the following as the standard of the Graceland:

He must be able to do things, taking his place in student affairs. He must be constructive and wholesome—a negative student is soon "numbered." He must be democratic, friendly, and considerate, ready to mingle in group life.

### *The Influence of Faculty Attitude*

The touch of dynamic personalities is one of the major tests of a great institution of learning. The definition of the desirable university as consisting of Mark Hopkins on one end of the log and the student on the other, has become classic. The opportunity for young people to associate with specialists in academic fields who are also students of life is required of a worth-while college. Any subject of study is transformed by the personality who instructs.

The Graceland administrative board aims to select the faculty on the basis of personal fitness as well as academic thoroughness. It is possible for a scientific specialist to be a scoundrel outside the classroom. The small church college can not permit such as these to be enrolled on their faculties, for oftentimes the most effective work of the instructor is done outside the limited classroom hours.

A Phi Beta Kappa who can not touch the lives of youth with an inspiring idealism and wholesome attitude toward life has little place on the faculty of Graceland.

#### *The Power of Purpose in Schools*

The conscious purpose of a school shapes its spirit. Any school whose only motive of enrollment is collection of tuition fees, or whose chief item of publicity is athletic inducements, can hardly be expected to be concerned very much with fineness of idealism. This may be found in all probability in those institutions that have traveled the road of sacrifice to serve a lofty purpose of developing Christian character and sending out effective religious leadership.

Graceland has grown on no flowery route of ease. The sacrificial struggle is woven into her very life. Mastery over obstacles is in the spirit of her sons. Her wealth lies not in the marble of her walls nor in the magnitude of her endowments, but in the Christian purposiveness and preparation of her leaders.

#### *The Need of Conscious Appropriation*

Many foreigners come to our shores who feel no pulsations of America's finer ideals of democracy and liberty, but find the grossness of vice and crime. In every community are those who catch little or nothing of the spirit of civic welfare that motivates the men of vision. All those enrolled in the church do not sense the force of its spiritual vigor. Nor do all who enroll at Graceland or any other college sense the intangible factors that make the school distinctive in mission and vitality.

#### *A Necessary Question*

What does the college of my choice offer me or those whom I contemplate sending, in these intangible forces? Graceland asks this question in the assurance that in her traditions, purpose, faculty, and student standard, she offers spiritualizing atmosphere.

When all is said and done, the Christian minister at the present time, as always, has a better chance than anyone else to make a ringing declaration of the message of spiritual power and redemption for needy human souls. It is his privilege to be an optimist in a day when the non-Christian voices, from Spengler to Aldous Huxley, are frankly pessimistic. If the Christian church is not an essential part of our social order, what organization takes its place? If the gospel of Christ, in its transforming and cheering New Testament expression, can not meet our needs, what gospel can—*Frank Fitt.*

## Truth Applied Solves All Problems.—No. 1

*By R. S. Salyards, Sr.*

Americans and others believe that the establishment of the United States with its system of democratic government was brought about by the overruling hand of Divine Providence. They are not without abundant reasons for such belief. The history of the Nation, with its fundamental political institutions, indicates that the American Government was organized and carried forward by the supervising power of God, that liberty might be disseminated universally for the benefit of humanity.

Thomas Jefferson, in the Declaration of Independence, wrote:

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

But he also wrote, when he considered that the black man was held in slavery:

I tremble for my country, when I reflect that God is just.

He knew it was inconsistent to declare that all men were created free and to hold the black man in bondage. Thus in due time came about "the irrepressible conflict"; freedom-loving people and free labor in the industrial North, with slave labor in the agricultural South, ultimately developed antagonism and agitation which in due time threatened to disrupt the Government and destroy the Union.

The situation became more and more trying to the Nation. "Compromises" were resorted to, in effort to "patch up" the increasing rent of governmental texture, and a number of Presidents were elected upon platforms framed with a view to settlement of the vexing questions involved; and thus the Great Republic, the hope of humanity, as embodying and maintaining free institutions, was threatened with division, if not with failure and dissolution, so serious was the crisis, so divided its statesmen and its people. Compromise of truth could not and does not avail; for "Truth is mighty and will prevail."

In the increasing seriousness and complexity of the national situation, quoting Bancroft, the historian, "No one was wise enough after the flesh" to solve the problem; until, in due time, there was brought forth from the obscurity of the wilderness a man not nurtured in the mansions of the wealthy nor educated in the schools of the day; a man rugged, uncouth in manner, of simple and homely habits—one reared in the hard conditions of pioneer life, and endowed with homely but great practical wisdom. And, as he declared later, while *en route*

to Washington to assume charge of the government:

I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine being I can not succeed. With that assistance I can not fail. Trusting in him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

Abraham Lincoln loomed up as one brought forth and inspired to meet the great issues which threatened his Nation, and to become, as he has been designated, the savior of his country. His clear, logical mind, his great heart, his tenderness and mercy of spirit, his overmastering kindness, sympathy, and patience—this combination of rare qualities indicates much of the Christlike in the character and disposition of Abraham Lincoln. His public service in administration of the great task laid upon him has evoked universal tribute to the superior wisdom and ability manifest in his great contribution to his Nation and to the world.

How shall the wisdom and prudence of this outstanding man be accounted for—how explain the career of this obscure man, who came, like John the Baptist, out of the wilderness, untrained in the traditional precepts of the learned scribes of his time?

The explanation is simple; it lies in his faith in God, his unwavering confidence in the truth. Firmly believing that God had brought the Government of the United States into being; that the Declaration of Independence and the Constitution of the country were in evidence of the divine wisdom that instituted and ordained this Government for the maintenance and defense of universal liberty, Lincoln in the crisis resorted to study of the word of God, to find in the inspired word some statement of fundamental principle upon which to base a declaration of policy by which the country could be saved. He believed that the wisdom of God, and that only, could meet the great issues at stake. He did not believe that any form of mere political expediency or ingenuity could possibly meet the demand. Conviction of truth, of God as its author and maintainer, was his stronghold.

He found in that word this statement of Jesus Christ:

If a kingdom be divided against itself, that kingdom can not stand. And if a house be divided against itself, that house can not stand.—*Mark 3: 24, 25.*

His penetrating mind perceived its application to his great problem; he deduced from the statement the principle that this Government could not continue if divided; that it "could not endure half slave and half free." That it must be either the one or

the other; that the antagonistic principles of freedom and slavery would forever divide and disrupt the country.

He declared that "the house must cease to be divided." Steadfastly declining all overtures to temporize, to compromise with the leaders of the Southern Confederacy, he insisted that they lay down their arms and cease to war against the Union. Against all the disheartening defeats of the Northern armies, and the outcries of those who insisted upon a change of policy, he remained immovable in his convictions; and he led the Nation to victory and constitutional unity. He stood firmly by the Constitution. He believed in the power of truth to win in the great conflict of right against wrong, and he lived to see the right vindicated, though he paid the penalty of personal assassination. Like the divine Master whose counsel he followed, he could have yielded his principles and thus saved his life; but like his Master, he suffered death rather than betray the truth.

So now, Abraham Lincoln "belongs to the ages" because of his fidelity and wisdom. His great and good work is universally acknowledged; he has become one of the world's outstanding figures, one of its noblest examples. His greatness, his sublime humanity as champion of human rights, is acknowledged "in all the world." He succeeded because he was right, because he sought and persistently followed divine wisdom and guidance. His great contribution is a striking example of what has been done, of what may be done, and what always should be done, by every man: To make search for and to follow the counsel of Jesus Christ, the light and the life of man.

Lincoln is one of the greatest of the human figures who stand out as instruments who have voiced truth and administered it in their times, according to the purposes of God, in sympathetic understanding of the common needs. Such men and their co-workers form a galaxy of personalities whom God raised up and endowed with insight to minister in the exigencies of their days and times. They form links in the chain of destiny; they were prophetic voices who spoke and wrought against the wrongs which bound heavy burdens upon humanity. Like the great lawgiver of Israel, they "proclaim liberty throughout the land, unto all the inhabitants thereof."

From the time when God appeared unto Abraham in heathen Chaldee, when the patriarch was surrounded by influences of established idolatry and its repressive, corrupting system that wrought bondage of soul and body, and on through the ages following, the eternal God, Father of all, has called and chosen men in state and in church to lead the

race out of spiritual, political, and other forms of bondage. Divine intervention and overruling runs like a thread of gold through the pages of history. Like the warmth of the Gulf Stream in the oceans that wash the shores of continents and kindle otherwise stern climates into genial zones, the providences of God have touched the hearts and minds of good and great men and women, inspiring them to noble conceptions, pure purposes, right principles and aspirations for their peoples.

Accepting the call of inspiration to them, believing in the light that illuminated their minds, seeing and knowing the truth thus deeply borne in upon their consciences, they have stepped forward unhesitatingly, and in the midst of clamor, opposition, and contumely in all its forms, have pressed forward unswervingly, relying upon the God who laid such tasks upon them. Seldom were they acclaimed at the beginning of their work; indeed, it seems to be required of those who voice truth and stand by it that they shall suffer and suffer keenly the pangs and arrows of outrageous fortune in prosecuting the work laid upon them. It is by suffering, privation, isolation from the popular trend if need be, that men and women are tested and refined and strengthened for any great task. For it is only through the ordeal of proved, unreserved devotion, unflinching constancy in the work of attesting and defending truth in its principles, that anyone can fully be prepared for any important part in the sacred cause of human redemption. All truth is *sacred*, having its seat in the bosom of God, who is himself the harmony of the universe. Almighty God is its high originator. There is, therefore, a spirit, a life, a quickening power in the truth; it is a *living force*, an inspiration which burns in the breast and enlivens the soul and greatly exalts the mind of its recipient.

It appeals strongly, very strongly, to the real soul of the true man, the genuine woman. Such are they whose natures are "just and true"; who see the truth and who welcome it gladly; who are willing to suffer and if necessary to lose all they possess and to face even death rather than deny in word or deed the appeal of truth and justice. To deny it would be to deny God, to deteriorate in very soul, to kill the life of the self; to deny to the race that which is its only means of deliverance and life. The appeal to heart and mind, in all the range of human necessity and suffering, the challenge of right against wrong, of altruism against selfishness, in all things affecting the race entire—this range of duty and interest touches the whole gamut of human sense and feeling in its best and holiest aspects.

Good men and true will not remain apathetic in

facing problems of truth, but will challenge and stand by it through thick and thin, in whatever may result from their right course of action, whether commended or approved.

Jesus Christ is the Supreme Example of pure love and single-minded devotion to truth and fellow beings. In him there is revealed complete, unreserved love to God and man. There is no flaw in his purity of heart and clearness of mind. His life is that of all-absorbing consecration to the eternal purposes of God. He was and is in fact "the truth." In this he is supreme in the qualities that manifest the divine; he therefore is divine. To deny his divinity is to deny what embodies, what comprises divinity. "Full of grace and truth," manifesting perfection in the face of every situation and test that would bring out what would be less than perfection, how could he be less than "divine"; "one with the Father"! Creating the universe, suffering and dying to redeem man within it, from his birth through all the succeeding ages, he has been, and is, the great power that has leavened and continues to leaven the world. He is the emancipating, uplifting force which has made for human progress everywhere. He fulfills his great promise: "And I, if I be lifted up from the earth, will draw all men unto me."

From the day that he taught men to pray, "Our Father, which art in heaven, hallowed be thy name," he sent into the consciousness of humanity the realization that they were, not slaves to an emperor or other potentate, but children of God, created by him, therefore within the province of his love and consideration; that he should be the only being they should worship; and that they were brothers one to another. When he said to his disciples, "The very hairs of your heads are numbered," he meant them to understand that the Father was concerned in all that pertained to man's welfare and happiness.

This was indeed a revealing proclamation; it meant to men in darkness and superstition and fear that God had a heart for his created sons and daughters; that they were therefore worthy of love and sympathy and care. That conception of God's mercy and kindness has slowly been filtering into the breasts and minds of humanity from that day to this. Its progress has been slow, but its procession has been irresistible. It has grounded tyrants and institutions of selfish power under its glacier-like movements, until today liberty is more and more enlightening the world, and democracy is becoming universal in everything. Intrenched wrongs, religious, social, and political, are destined to go in the all-inclusive movement toward universal enthronement of "the merit system," in the interests of all concerned. Its avowed intention is to melt

away and extinguish all that remains in opposition to truth and universal liberty, in church and in the state.

Its ultimate goal is the removal of all establishments, personalities, principles, public or private, great or small, personal or collective, that hinder or contend against the common good. It portends the doom of any purpose or institution or spirit that would assert anything less than the good of the whole; that would in any wise exercise power unwarranted by the rights of the mass; that would selfishly claim power to rule, or act in arbitrariness of spirit. This great power which moves with such increasing range and broadening scope of action is the power of justice and love. It is of God; it is the basis and urge of his "eternal purpose," hence it can not fail. It is destined, under God, "to bear rule over all the earth." It is growing now, asserting its sway, and none can stay its course.

The work of those who place themselves in harmony with this eternal purpose will be able by the mercy of God to "abide the day" when all things shall be subject to the judgment of merit, according to the mind and will of God. The institutions, the personalities who in their several spheres of life recognize and avow the principles of truth; who love mercy and kindness, and not power over their fellow beings; who actualize in life the spirit of pure devotion and sacrifice—such are recognized and commended in the word, throughout. It is the sign of spiritual, moral, and all forms of discipleship that one shall share with Christ in breadth of sympathy, in pure humility, in sacrifice of human love of power and place. It is of God that his children be free from worldliness, vanity, mere social standing among the thoughtless crowd, free from all the many idols which human nature erects upon its pedestals of pleasure and heedless following of what is passing, unworthy, and not worth while. Doctor J. G. Holland in his poem "*Wanted—men,*" well expressed it at a time when there was much of conflict in an hour of great national perplexity:

God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office can not buy;  
Men who possess opinions and a will;  
Men who have honor—men who will not lie;  
Men who can stand before a demagogue,  
And damn his treacherous flatteries without winking!  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking:  
For while the rabble, with their thumb-worn creeds,  
Their large professions, and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

In the face of almost universal lust of power and display, Jesus Christ lived a life of deep humility

and plain simplicity. The virtues of love, truth, and sympathy for the common people were emphasized by him in simple living among them. His sharings of their lives of toil and self-denial are significant features in his life of example. He so ordered his life that his time and thought were given to the fundamental bases of life—God, fellowship with God in aspiration to bring himself and to keep himself in harmony with the love and purpose of the Father. By this he indicated the *true art of living*; namely, that "a man's life consisteth not in the abundance of that which he possesseth." He said plainly, "The life is more than meat and the body than raiment." The philosophy of Jesus does not seek to glorify or to make vogue the glory of the carnal, "the world," with its artificialities, its social and economic castes. Jesus taught that men should be "rich toward God"; but that philosophy is not the philosophy of the majority. And so "the world," with its obsession of material extravagance, and stir, and speeding up, and tension, and movement, remains in fact poverty-stricken, restless, unsatisfied, and fearful of itself and its fellow beings; starving for the necessary quiet and calm and assurance of soul-food; with the free-gift of salvation and general rest and welfare, were it obedient and in harmony with the true life, which is in God through Christ.

The story of the heroic, spiritual-minded, strong men and women named in the Hebrew letter, chapter 11, is a story of true greatness in strong devotion to eternal verities, those things which neither suffering nor death could make void and of none effect, in them. Such men and women were "persuaded" of such things. It is to their eternal glory that they stood by them.

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# NEWS AND LETTERS

## Far West Stake

### *Helpful Priesthood Conference at Richmond*

One of the richest spiritual experiences of my life was had while present at the priesthood conference of the stake at Richmond church, Saturday and Sunday, June 28 and 29.

For some time I had nurtured a longing to visit this historical spot in our church life, but little did I dream of the potential spiritual possibilities couched in such a visit.

Early Saturday morning our little group consisting of O. Salisbury, Milo Burnett, R. E. Jones, E. M. Vaughn, and myself left Saint Joseph by auto for Richmond, arriving in time for the morning prayer service.

After the prayer service two discussions were held, one of special interest centering around the new church school plan. Brother H. L. Barto, of the stake presidency, capably sketched this plan for our consideration. Succeeding Brother Barto's class, R. E. Jones presented the problems of a missionary church for analysis, and much profitable discussion was had.

At two o'clock a round table on the "Program of 1930" was conducted by the stake bishopric to the edification of those present.

Immediately following this the bishop's court of the stake convened to consider charges brought against a certain member for unchristianlike conduct. At this time also the reunion executive committee and missionaries met to outline the program for the 1930 reunion, to be held at Stewartsville August 14 to 24 inclusive.

About five o'clock a trip was made to view the monument erected by the Utah Church in memory of the testimony of the three witnesses to the *Book of Mormon*. A beautiful piece of skilled workmanship this, boldly holding forth in indelible letters the testimony as given to the world by Oliver Cowdery, David Whitmer, and Martin Harris. Of itself this monument stirs within one's bosom a thrill of pride and love; and when one pauses at the graveside of our stalwart pioneer forefathers, there comes the quickening influence of the Spirit witnessing to us the divinity of that testimony.

On the tombstone of David Whitmer we found a further testimony to the *Book of Mormon*. "The record of the Nephites, and the record of the Jews are one. Truth is eternal."

On our return from the cemeteries, we paused at the statue erected by the State of Missouri in memory of Colonel Doniphan, that noble man who played his part in our church history. The following inscription on this statue bears irrevocable testimony to the character of this good man:

"Colonel Alexander William Doniphan

"Colonel Doniphan was of immense stature, noble appearance, brilliant parts, fearless, of great moral courage, sanguine, faithful, just, poetic in temperament, the champion of the down-trodden, eloquent beyond description, and without doubt entitled to be classified among the greatest orators and lawyers that ever lived."

Next we passed to the site of the old jail, where Joseph Smith was at one time imprisoned. The blacksmith's shop on this site is at present run by a member of the church, Brother Jorgen Jorgensen, a deacon, and a man of excellent standing.

The sermon Saturday was by Elder O. Salisbury, and a goodly number was present to hear him.

Sunday morning a large number of the priesthood met at eight o'clock in prayer and testimony meeting. This service was of unusual spiritual merit. Every man present made his contribution; and the power of the Spirit was so manifest

that a great many were moved to tears. May we continue to enjoy such fruitful meetings as we move along in our church work.

The special class for the priesthood, conducted on the lawn by Elder O. Salisbury, proved to be a beneficial hour. Immediately following, Bishop Milo Burnett preached a helpful sermon, along the line of the sacrifice call, to a crowded house.

At two o'clock a round table discussion was held on various problems, in charge of the stake president and stake bishop. This was a very helpful meeting, since opportunity was given to all to raise such questions relating to the church and its work as were felt advisable.

Patriarch W. A. McDowell was announced as the speaker for the evening hour.

At the close of the afternoon service those of us from Saint Joseph returned home rejoicing in the experience that had come through the wonderful reception accorded us by the Saints at Richmond and the neighborhood.

The Richmond of the past is held sacred by the church because of its undying testimony to the restored gospel. The Richmond of today offers to the church unlimited missionary and pastoral possibilities. The members at that place are Saints in very deed, lovable, dependable, and worthy. We trust the day may soon dawn when it will be possible for Richmond to build the church edifice they so sorely need, a place of worship suitable to their needs.

The church may well be proud of historic Richmond.

WALTER H. CRYER.

## Des Moines, Iowa

717 East Twelfth Street

June 28.—Special sermons were delivered May 11 in honor of Mother's Day. Pastor C. B. Hartshorn gave the address at the eleven o'clock hour, his subject being "The best tribute." Sisters Elva Pratt and Janet Morey sang a duet. Elder J. L. Parker occupied the evening hour.

May 11 was also observed as Hospital Day. At the Religion hour Sister John Chapman gave an interesting talk on our own hospital. Sister Chapman was formerly superintendent at that place. Sister Hartshorn, a recent patient of the Sanitarium, spoke very highly of the institution.

Assistant Sunday School Superintendent Cora E. Wildey and family are spending the summer with her sister near Saint Louis. Her mother, Sister Brackenbury, has gone to Michigan for an extended visit.

The Home and Service Group held a bake sale at the city market May 24.

Children's Day, June 15, Elder N. V. Anderson, junior church pastor, and his assistant, Gladys Barr, presented the junior church members in a program. The children did exceptionally well, and Gladys favored us with an interesting story. At 3.30 in the afternoon Elder V. L. Deskin officiated at the baptism of six children. Elder C. E. McDonald spoke briefly to the children, after which they were confirmed under the hands of Brothers C. B. Hartshorn, C. E. McDonald, N. V. Anderson, C. E. Chapman, George Orr, and V. L. Deskin. The new members are Marie Bettis, Nellie Schaeffer, Audrey Deskin, Leslie Deskin, Raymond Barr, and Wayne Meek.

In the evening Elder C. E. McDonald preached. His subject was "Organizing the kingdom." This was the first of a series of four sermons which he is delivering each Sunday night on "Kingdom building."

The district reunion committee has called off the 1930 reunion and recommends that this district give its support to the Lamoni stake reunion, to be held from August 1 to 10.

Des Moines has a league of church baseball teams under the auspices of the city Y. M. C. A. Our Latter Day Saint Comrades, one of the teams which compose the league, have won every game of the season, carrying off the city cham-

pionship. This is the second year they have brought home the pennant. We congratulate them.

Brother and Sister C. B. Hartshorn entertained Brother Hartshorn's Sunday school class at their new home, 324 Indiana Avenue, June 10. This party was given as a special honor to the returned Graceland students who are also members of his class. Guests of honor were Eva Cook, Verba Parker, Vivian Castings, also Brother Hartshorn's niece, Frances Hartshorn, of Brooklyn, New York.

The young people will meet Sunday morning (June 29) at 6.30 in Grandview Park for prayer service.

Sister Nellie Blackmore, of Independence, came June 18 for a two weeks' visit at the home of her parents, Brother and Sister F. T. Mussell. Brother Mussell is also enjoying a few days with his family but leaves June 28 for Burlington, Iowa, where he is doing missionary work.

The young people of the branch have recently organized and chosen as an executive committee: Gladys Barr, chairman; Herbert Germer and Lloyd Mussell; secretary treasurer, Faye Williams. The following were chosen as standing committees: Worship, Geneva Colder, Eva Cook, and Mary Louise Mussell; social, James Maitland, Virginia Parker; publicity, James Parker, Nellie Bettis, and Merle Wildey; telephone, Helen Castings, Marjorie Steelsmith, Er-cell Nelson, and Darrold Brown. This group enjoyed a picnic at the park June 13.

July 13 will be young people's day in Des Moines Branch. This organization will have charge of all services. The worship committee is sponsoring.

Brother Charles Fry, who has been appointed to succeed E. O. Clark as bishop of Des Moines District, arrived in Des Moines June 28 to take over the duties of his office. The branch welcomes him.

## Madison, Wisconsin

Brother Waterman, a long time member of the church, died April 3 at the Wisconsin General Hospital.

Brother Henry Woodstock was called to East Delavan April 6 to preach the funeral sermon of Brother Lester Williams. The service was held in the Baptist Church, and Brother Woodstock was assisted by the Baptist minister.

A number of the Saints at Madison attended the May sacramental service at Beloit. During the Sunday school hour they delivered an Easter cantata.

May 15 and 16 Apostle D. T. Williams delivered two interesting illustrated lectures on "Church history."

After Brother L. Houghton returned from General Conference he preached the Sundays he was home before he left for his new mission in Canada. May 11 he preached on "Building for those who will follow after." May 25 his subject was "Behold, I make all things new." The young people's class gave Sister Houghton a birthday surprise party May 23. Sister Houghton is a good entertainer, and a happy time was had. These young people were her class in Sunday school. Before leaving, they presented her a loving cup.

Elder Berve was in town for one Sunday recently. Always we are glad to have him worship with us. In the evening his text was, "This one thing I do."

June 8 was Children's Day here. In the afternoon Charlotte Pratt, jr., was baptized by Brother Henry Woodstock.

On account of the all-day meeting at Evansville, sacramental service was postponed until June 8. Most of the members went to Evansville the first Sunday of the month.

Bishop C. J. Hunt was here to worship with us at communion service, and at seven o'clock gave a talk at the church. At eight o'clock in the evening the children gave a program in charge of Sisters Charles Clark and Nora Root. There were songs, playlets, recitations, and instrumental music. Dewayne Miller, one of the intermediate boys, gave the invocation. Before the program the baptized candidates were confirmed by Bishop Hunt and Brother Floyd Griswold.

Brother Hunt preached on Monday night, telling of blessings and experiences received in the church.

June 13 a backward party was held at the church.

Bishop Hunt was again in Madison and preached June 17. On Wednesday afternoon he with Brother and Sister Berve in their Whippet left for Lancaster. The bishop was to preach there that night. From there he went to Soldiers Grove to attend the conference held June 21 and 22. Besides those mentioned above, Sister Leda Colbert went to the conference from Madison. And on Sunday Mr. Walker went, taking with him Sister Walker, Sister Houghton, and Silvia Dennis. The Charles Clark family left on Saturday for the conference.

Word was just received of the death of Harlo Ott at a tuberculosis sanatorium. He is the husband of Sister Nell Stevens Ott.

June 29 Brother John Moss, of Watertown, will speak on "The principles of the gospel." In the evening the historical program is to be rendered.

## Toronto's Young People

The young people's convention held in Toronto, June 20 to 22, drew large numbers of people, both young and old, to the temporary quarters of Toronto Branch at Queen Street and Dovercourt Road. A significant feature of this convention was that it was well managed by a committee entirely composed of young people who have been active in the local church work.

Toronto Branch has a fine body of young people just arriving at the age where they can give excellent service. With continued preparation for their tasks, they should give a fine account of themselves and make an important contribution.

Toronto Branch is making plans that will soon result in the construction of a church building adequate to its present and future needs, and completely modern.

## Saint Louis, Missouri

*Grand Boulevard and Carter Avenue*

July 1.—On Easter Sunday Brother J. W. Rushton visited Saint Louis Branch and preached both morning and evening. Everyone was delighted to see him.

April 27 Brother and Sister Bruce E. Brown came to Saint Louis. Brother Brown is the new district president and is acting as pastor during the summer months. We had a reception in their honor.

We had a splendid Mother's Day program. The children had their usual program. Then followed a very spiritual sermon by Brother Brown. He also preached in the evening.

Children's Day there were four baptisms in the morning by Brother G. S. Trowbridge, and in the evening those baptized were confirmed by Brothers Trowbridge and Brown.

On Tuesday, June 17, the Daughters of Good Cheer gave an entertainment and playlet, and refreshments were served.

Father's Day was observed with appropriate services, and both sermons were preached by Brother Brown. The children had their program following class period.

Sister Crabtree was called to Ohio on account of the serious illness of her mother-in-law. Sister Myrtle Trowbridge was called to Texas on account of the serious illness of her son-in-law.

Ruth Crabtree and Sybilla Lloyd are home from Graceland College, and we are pleased to note the fine attitude they have developed toward the church and its program.

Sister Grace Billinsky left June 21 on a trip to Europe, to be gone until about September 1. We all wish her a pleasant tour and a safe return.

Those on the sick list at the present time are Mr. Eldon Woodrey, husband of Sister Nina Woodrey; Sister Ida Hawkins, Sister Eleanor Mottashed, Sister Luella Burch,



Brother Marvin Baker, and Brother L. Wilson. These people are very much in need of the prayers of the Saints.

The general atmosphere of all the services has been very spiritual, and we have enjoyed the Wednesday evening talks by Elder Brown.

Those who attended the General Conference have brought home with them a degree of the spirit that prevailed there. As a branch we are endeavoring to cooperate with the church in attaining its objectives. A. GRIMES.

## Tulsa, Oklahoma

### *Cheyenne and Fourteenth Streets*

We would like to shout this invitation from the housetops until every Saint could hear, "Come, see our beautiful new temple, and worship with us! Let your hearts be filled with gratitude and joy as are ours, and together let us blend our voices with the melodies of the organ, and lift songs of praise unto our gracious God."

For several years it has been the desire of Tulsa Branch to obtain a more suitable house of worship, one large enough to meet the demands of the rapidly enlarging congregation. Our hopes for a new church were high. We prayed and sacrificed, and we felt the need of consecrated cooperation and labored together in every possible way to reach our goal. Now we point proudly yet humbly to the large brick edifice on the corner of Cheyenne and Fourteenth Streets, near the central part of the city, and see some of our hopes realized.

The building has been used by the Jewish people for about ten years and is in splendid condition. The property cost around \$75,000 ten years ago, and was purchased by us for \$28,000. The lot alone is worth more than half the purchase price of the entire property. We think we are very fortunate in securing it.

Perhaps the most outstanding feature of the building is the pipe organ in the concealed choir loft above and at the back of the congregation. The upper auditorium has a seating capacity of three hundred. The decorum observed by the members in this room is conducive to reverence and holiness. The many classrooms are well supplied with chairs and desks. The pastor has a private study, and adjoining it is the library room. The large kitchen holds a position of importance. It is splendidly equipped with steam table, dishes, glassware, and silverware. It is located in one end of the lower auditorium. We have long needed a room such as our new lower auditorium in which we may entertain with plays and dinners. All Wednesday evening prayer services convene in this room, and also all meetings for inside recreation.

Coming in possession of the temple opened up great possibilities for Tulsa Branch in the future. We are confident that working unitedly and with God we will be permitted to scale the heights ahead.

One of the most appreciated contributions Tulsa Branch has had in the purchase of the new church has come through Mr. W. C. Adams, who though a nonmember not only gave liberally in financial help but untiringly and intelligently served as a member of the purchase committee. Mr. Adams is one of Oklahoma's prominent young oil men.

Most memorable was the first service in the new church. The members quietly took their places and sat in meditation, listening to the organ. Everything in God's creation seemed attuned this morning. The sun streamed warmly through the open windows; birds voiced their worship from the tall green trees, and the Saints sang gratitude to the Creator, feeling his Spirit in their midst. The service was in charge of Pastor O. A. McDowell. The Tulsa Choir contributed a selection, Sister Alma Adams soloist. The offertory was played by Sister Belle James, accompanist of the morning, and Sister Pauline James Arnson sang a beautiful solo. The morning message was delivered by President F. M. McDowell, and we believe we voice the opinion of the

entire branch when we say that this was one of the finest sermons ever spoken from Tulsa pulpits. As a fitting close to the impressive meeting, Ralph Mosher sang the solo, "Light."

At the same hour junior church was held in the lower auditorium, conducted by Claudia Cunningham. This was a new experience for the children, and they enjoyed it immensely. The junior choir sang, "Sleep, Holy Child." Frances Roberta Skinner and Ralph Mosher sang "Hold thou my hand." The sermonet was given by Marshal Martin. Anna Belle McComb played a piano number, and Cleo Skinner sang "The Child of Galilee."

The pastor is presenting a series of lectures on Sunday mornings on "Spiritualizing our finances," and on Wednesday evenings he is discussing "Twelve tests of character." These discussions will continue through twelve weeks. They are of interest and benefit to all.

The Department of Recreation and Expression presented a delightful program last Thursday night, when Miss Iona Goodwin, recently returned from Graceland, entertained all with several readings. Brother McDowell gave an illustrated lecture, which proved most fascinating. His lessons and sermons are so fine that we enjoy them deeply. We appreciate having a good, consecrated man to lead us in the branch and help us over the hard places.

## Ribstone, Alberta

June 19.—There are many things for which Ribstone Saints are thankful. Especially are we grateful for the rains which have lately been given us. Prospects are that despite the severe sandstorms of this spring, we may yet have some crop.

Regular activities continue at the church. Attendance on Sundays averages good, but the midweek prayer services have not been so well attended of late on account of the rain. Twice the women have tried to meet and it rained hard each day. Last Friday a wiener roast had to be given up on account of the rain.

A week ago last Tuesday night the Saints held an ice cream social in the church yard. A large crowd was present, and a sum of more than twelve dollars was cleared. We could have made much more, but the supply of ice cream ran short.

Next Sunday there will be a baptismal service at the lake after Sunday school. One young man, Albert Hairsine, and two children have offered their names so far, and there may be more. Supper will be taken by the members to the lake shore and shared together after the service.

We are going to have Elder and Sister Peter S. Whalley with us a while longer. They were to have left July 13, but received word from church headquarters that they are not yet to be sent on their mission to England. A number of Saints were gathering at a meeting last Monday night, when the news arrived that they were going to stay with us for a time.

June 12 the Orange Lodge held its divine service at our church, and Elder Whalley explained the duties and obligations of lodge members. There was a large attendance of Orange men and women.

Four carloads of Saints went to Wainwright Buffalo Park June 9. Twenty-eight were in the party. We spent a pleasant day at the lake and the auto camp; then after we had lunched and bathed, we drove through the park to see the animals: buffalo, cattelo, yak, deer, and elk.

Reunion will be here again this summer, July 24 to 27. We expect to have a good crowd and good time. Choirmaster Lloyd Gregory is beginning to practice his choir, so that it will be ready to help with music.

In our last report we told that Brother Lloyd Gregory and family were leaving for British Columbia, but we are happy to report that they did not go and are still with us.

A good crowd of the faithful were at prayer service last night.

## Independence

### Stone Church

At the close of the Sunday school hour it took only a few minutes for the congregation to fill the Stone Church. Though the morning was very warm and sultry, hundreds gathered to partake of the sacrament and renew their covenants with Christ.

Pastor John F. Sheehy, who was in charge, read for a scripture lesson Luke's account of the preparations made by Christ and his disciples for the feast of the Passover, and talked concerning the significance of the ordinance of the Lord's Supper in the ancient and latter-day church.

In the stand to assist were Elders Leonard Lea, W. Wallace Smith, M. H. Siegfried, H. G. Barto, C. Ed. Miller, and Alma Thomas. Also assisting in the carrying of the emblems to the congregation were several who received ordination on last Sunday afternoon.

Bishop Albert Carmichael spoke earnestly to the priesthood and their wives at the 2.30 service Sunday afternoon. It is the usual custom for the priesthood of the congregation to meet in their various quorums on the afternoon of the first Sunday of the month for the consideration of current priesthood problems. On this occasion the members of the ministry were invited to bring their wives that together they might listen to a clear explanation of the principle of stewardships and its application.

Toward the close of the afternoon rain made Independence and surrounding vicinity more comfortable and rendered it necessary for the second Sunday evening in succession, to hold the union evening service at the Stone Church. Continuing threat of storm kept many from the service, but a good number heard the sermon of President Frederick M. Smith on "*Social costs of children's diseases.*" A number of salient points were brought out in the treatment of the subject built upon the text: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Pastor Sheehy led the congregational singing and was in charge of the service, assisted by Elder H. E. Winegar. There was an organ offertory by Robert Miller, and Miss Elizabeth Okerlind sang a contralto solo; Mary Okerlind accompanied at the piano.

The general closing of business houses and an all-day picnic on the Campus were leading features of July 4 at Independence. Baseball games, races, contests, family picnics, band concerts, and in the evening a moving picture, "*The Gaucho*," featuring Douglas Fairbanks, drew large numbers to the Campus.

Attendance at the Campus junior Sunday school was about one hundred and nineteen last Sunday morning. After the opening song the children unitedly repeated the Lord's prayer. Elder Will Bollinger was in charge of the worship service, assisted in the sacramental service by Brothers E. E. Stonger, R. R. Redfield, M. A. Smith, and E. F. Hoisington. Elder R. V. Hopkins was present, and the spiritual gift through him gave much encouragement to the children. Elder S. A. Thiel was a visitor and talked to the children about "*Kind deeds*," the theme carried through this month's services.

### Walnut Park

One of the most significant services of the past week was a union prayer meeting of the Walnut Park and Enoch Hill congregations, held last Wednesday evening in the Walnut Park church. Elder Samuel C. Smith was in charge of the service, assisted by Elder C. V. Hopkins. Elder O. W. Sar-ratt, pastor of Enoch Hill congregation, gave an effective opening talk on the subject, "*Faith*," pointing out by an appropriate example what faith can do. A fine spirit was manifested by those present. There was an attendance of about one hundred and seventy-five.

The monthly sacrament service in charge of the pastor, Brother Smith, was held Sunday, July 6. Preceding the serving of the sacrament the infant daughter of Roy Leslie

and Ethel Francis Willoughby was blessed by Apostle C. F. Ellis and Elder C. V. Hopkins. The baby, Alice Jean Marie, was four months old.

The confirmation of two girls baptized during the church school hour also preceded the serving of the sacrament. They were Mary Isabel Willoughby, daughter of Harold and Miram Willoughby, who was just eight years of age on the day of her baptism, and Nina Frances Willoughby, daughter of Roy and Ethel Willoughby, who was a few months past her eighth birthday.

On the previous Sunday another baby was blessed, Jacqueline Lee Chapman, daughter of George and Alta Chapman, the ceremony being performed by Elders H. O. Smith and S. C. Smith. Before her marriage Sister Chapman was Alta Butler.

The speaker of the morning service, June 29, was Elder C. L. Olson, who is associate pastor of the Walnut Park congregation. His subject was "*The importance of being ready always.*" The Walnut Park Choir, under the leadership of Sister Minnie Scott Dobson, encouraged the worship spirit of the service with an appropriate anthem.

The Sunday evening services have been discontinued during the summer, in order that Walnut Park Saints may attend the campus services in which President Smith is the speaker.

### Second Church

"*Anyone who came in contact with Him was never the same again,*" was the theme of the address of J. A. Gardner at the eleven o'clock hour June 22. Brother Gardner preached a fine sermon in which he emphasized the potent power of Jesus' influence. Consciously or unconsciously everyone is affected by the contact of a good person. "He is never the same."

Pastor A. K. Dillee addressed the congregation Sunday, June 29, his subject being "*Questions.*" The three questions he asked and answered conclusively were: If a man die, shall he live again? What shall I do to be saved? and, Am I my brother's keeper? As always, Brother Dillee's "talk" was enjoyed and appreciated by everyone.

A single worship service lasted from 9.30 until 11.30 last Sunday morning. There was a fair attendance at Sunday school, many coming later for the sacramental service. Brother D. A. Whiting, associate pastor, was in charge. Brother Dillee and his family were out of town for the week end.

### Spring Branch

Considering the very hot weather Sunday services at Spring Branch were well attended. As special numbers during the Sunday school hour the congregation enjoyed a piano solo by Mary Belle Edwards and a quartet selection by Esther Frisby, Alma and Gladys Dixon, and Gertrude Dutton.

The sacramental service was in charge of Assistant Pastor J. C. Mabbott assisted by Brothers Fish, Bozarth, Heath, and Peer.

Three of our Sunday school girls, Mildred, Hazel, and Mamie Howe, are in the Sanitarium as the result of an accident in which their car was struck by a train at a railway crossing near Independence. Their father, Chester B. Howe, and their three-year-old brother, Chester, were killed. All the girls suffered fractured arms and legs besides a multiplicity of other injuries. Due to their condition a full examination was difficult, but reports from the Sanitarium early this week gave their condition as somewhat improved. The accident occurred at 6.30 o'clock Tuesday evening, July 1, and a double funeral service was held for the father and son at Second Church in Independence, July 2. Elder T. A. Beck was in charge, and the sermon was by Elder J. M. Terry. Interment was in Mound Grove Cemetery. The family has the sympathy of the entire community, and the prayers of the Saints are that the girls may recover.

Pastor Cleveland is still out of town. The congregation misses him and is wishing for his early return.

## Kansas City Stake

### Central Church

As a part of the continuous church school morning worship the sacramental service at Central Church last Sunday drew a large number of worshippers into the main auditorium of the church to listen to the prelude, "Traumerei," by Schaumann, the singing of hymns, invocation by Brother S. S. Sandy, the sacrament message by Pastor C. E. Wight, oblation talk by Bishop C. A. Skinner, and "Prelude in E flat," by Edward M. Reed. It was with the spirit of reverence and consecration that the congregation partook of the emblems of Christ's sacrifice, and the social service was uplifting.

Apostle C. F. Ellis was the guest speaker in the evening, bringing to his hearers a missionary message which cheered and urged to action.

The Plus Ultra Class is cooperating with the pastors in planning the morning program for the church school next Sunday. During July and August we plan to have a series of these class-planned services.

Central tennis tournament is progressing, and Paul Clarke is outlining plans for the Missouri side stake tournament. After the players have been ranked, there will be a challenge tournament and then on Labor Day a grand stake tournament in men's and women's singles, mixed doubles, and straight doubles.

Thirteen seniors met with Sister C. E. Wight and Sister Dana Scott Thursday evening at the rectory. Plans for a glee club were discussed and rehearsals started. Mary Emma Dunn was elected president and Warren Scott secretary. When the membership committee gets busy they hope to have a membership of twenty. We will expect to have some splendid programs from this group of young singers.

### Gladstone Church

The junior church in charge of Elder C. A. Selbe and Sister L. C. Connelly is progressing.

Elders A. R. Moore and Charles G. Lewis were speakers June 29.

A pretty wedding was solemnized at the home of Elder L. C. Connelly when Sister Dorothea V. Bundy and William Price were united in marriage. The double ring ceremony was used, Elder Connelly officiating. The bride and bridegroom each had two attendants and a ring bearer. Artistic decorations made a beautiful setting for the ceremony. Brother Bob Parsons sang "Love's old sweet song," Sister L. C. Connelly accompanying. Sister Connelly also played the wedding march. Thirty-two guests were present.

Brother and Sister Bimham and Brother and Sister Grunig and family have recently located in our midst.

## Holden Stake

### Marshall

Saints of Marshall Branch were shocked to hear of the drowning of John D., eldest son of Brother and Sister Stanley Wright. The family belonged to this branch until they moved to Lamoni about two years ago. Our sympathy and prayers are for them. Elder and Sister House attended the funeral. The *Lamoni Chronicle* gives the details of the accident. John D. was a promising boy of fifteen years, a member of the Boy Scouts, and a junior in high school next year. He was winner of high honors in several branches of local and district academic contests this spring. His death occurred while he, with several friends, was swimming in the Spurrier Pond, a mile west of Lamoni.

The Children's Day program occurred in Marshall the evening of June 29. It was given by the juniors, primaries, and beginners, who did their best. Many of the little ones took part and did remarkably well singing and reciting. It was very realistic when Catherine Thayer walked amid the

greenery and sang, "I walked in the garden at even." Dorothy Ridge and Catherine sang a duet number. Sister Dixie Spohrer sang "There is no love like the love of Jesus," and Sister Lillian McDonough sang "I have walked with God today." Sister Zella James led in a delightful little piece with the children, "Let the little ones come unto me." Sisters Rathbun, Frankie Thayer, and Dixie Spohrer had been faithfully training the children for two weeks or more. Sister Rathbun played the piano. Helpers made the stage beautiful with flowers and ferns. A new moon peeped down from the skylight, and a pink light glowed as twilight on the stage. Elder Harold Thayer gave the invocation and Brother T. L. McCormick the benediction.

## Annual Reunion at Home of Amos Smith

On the third Sunday in June each year a reunion is held on the farm of Amos Smith, six miles west of Listowel. The Lord has said that he is well pleased with his servant Amos for his efforts in bringing the scattered Saints together to praise our heavenly Father and in trying to bring the gospel message to nonmembers who are invited to attend the two afternoon services by handbills put in each mail box.

The services are held in a large cement drive shed with cement floor. This building seats comfortably about four hundred people.

Appreciation is expressed to Brother and Sister Alvin Stimore, Brother and Sister Alex Cadwell, and a nonmember, Mrs. C. W. Cosens, for their help this year, which they willingly gave.

For prayer and testimony meeting at nine o'clock in the morning, Saints motored in from Toronto (109 miles one way), Owen Sound (85 miles one way), London (about 70 miles one way), as well as from Saint Marys, Stratford, Mitchell, Guelph, Fergus, Elora, Arthur, Hanover, Saskatoon, and many other places. A peaceful influence prevailed through the prayer service.

At eleven o'clock Elder Hewitt, of Toronto, delivered an interesting sermon. At the two o'clock service, Elder Benson Belrose, of Owen Sound, spoke with much force, and Elder John Shields, of Wiarton, gave a short talk at the 3.15 service. It is estimated that four hundred people were in attendance. May much good be realized.

EDNA SMITH.

## Skiatook, Oklahoma

May 27 the Saints in this branch were made to rejoice. Apostle E. J. Gleazer and Elder Ed. Dillon ordained Brother T. P. Greenwood to the office of elder. We had been without an elder for some time. The service was most impressive, and the Spirit was strongly felt by the members.

June 8 Elder William Bath opened a series of meetings in Skiatook, and all have been greatly helped. It rained nearly all the first week, but we had very good attendance, much interest being manifested.

Brother Z. Z. Renfro, pastor of Oklahoma City Branch, came to help June 15. As a result of the meetings everyone has been inspired to greater efforts. They will be here three weeks, and the last week both will preach. The meetings are expected to close June 27, but if enough interest is shown they will be continued a greater length of time.

There are a number to be baptized Sunday.

The Department of Women has been meeting regularly and now has a class organized to study the *Doctrine and Covenants*. During the last three weeks Brother Bath or Brother Renfro has taught the class, which has been unusually interesting. This week is canning week in the department, and the women expect to be very busy. Always this group is well represented at the meetings.

Brother Renfro has won the hearts of the young people. He gave them a steak fry. About fifty were present, and judging from the noise made, a good time was had by everyone, old and young alike.

## Columbus, Ohio

### First Branch, Tompkins Street and Medary Avenue

June 26.—The last few weeks have been busy ones for members of First Branch. The Loyal Club has financed the redecorating of the church auditorium. The work was pushed ahead so that services were discontinued only one Sunday, and even then Sunday school functioned, with the exception of a few classes.

An impressive program was enjoyed on Mother's Day and was sincerely appreciated by all.

The following Sunday the morning services were conducted in the form of class work in charge of Sister Ziechang. The general theme was "*The need of a Zion.*"

Recently two sermons have been delivered by members of Second Columbus Branch, J. E. Matthews and Walter Reeves. We heartily enjoyed having them talk to us.

The evening of June 22 was given to the ordination of six young men to the Aaronic priesthood. The candidates were Paul Vail and Stephen Lewis to the office of priest; Ray Daugherty and Don Gabriel, teacher; and Don Crosier and Audrey Lane, deacon. The service was in charge of Brother C. W. Clark, Brother Harry E. French, and Brother A. E. Anderton. Brother Anderton gave the advisory exhortation to the branch concerning its reception of these brothers in their various offices. This was followed by ministerial instruction by C. W. Clark to the candidates themselves. Brother French delivered the consecratory invocation and gave a few timely remarks of appreciation. Unusual solemnity dominated the service, and the welcome hand-claps given by the members to the new officers at the close of the service were warm and whole-hearted.

On Thursday, June 12, we listened to an unusually fine program offered by six Graceland College students, five of whom were passing through Columbus at the close of the school term to their various destinations. The sixth was our own Margaret Williams whom we are glad to welcome home again. Those participating in the program were George Melenzyer, Charleroi, Pennsylvania; Dorothy Elliott, New York City; Jimmie Moses, Scranton, Pennsylvania; Harriet Bartlett and Earl Bartlett, of Detroit, Michigan; and Margaret Williams, of Columbus.

Our talented pianist, the former Elsie Weate, embarked on the sea of matrimony with Brother James Gabriel, formerly of The Plains, and the branch unites to wish them much happiness.

The Sunday school is flourishing and continues to hold record attendance in comparison with other services.

Owing to the untiring efforts of Chorister Nathan Weate, the choir is doing more and we hope better work. Also the members are enjoying many social activities. After church, June 22, they took their baskets and had dinner at the farm home of Sister Mary Hall. Needless to add, there was an abundance of good things to delight even the most epicurean tastes.

We hope to continue busy in this work, letting our light shine in many ways, that we may grow and expand in the wide field we have before us.

### Second Branch, Rinehard and Twenty-second Streets

June 30.—Sacramental service June 1 was in charge of R. E. Madden, John R. Grice, and J. E. Matthews. Many earnest testimonies were given, and the Saints were encouraged through words of prophecy.

In the evening Elder John R. Grice preached the sermon closing his series. "*The great Restoration*" was the theme.

June 4 Gladys Feller was baptized by J. E. Matthews.

G. P. Myers preached June 8 in the morning on "*Seeking the lost.*" For a lesson he read Luke 15. That evening Doctor W. C. Yergan, of Buckner, Indiana, gave a lecture on "*Health.*"

Richard F. Hunter was baptized by Robert E. Madden June 11, and confirmed by G. H. Kirkendall.

The Women's Department met June 12 for a pot luck dinner at noon. Eighteen were present. The rummage sale of the department netted seventy-five dollars. Sister J. E. Matthews taught the civic lesson. Sister Vassie Sheets told her experiences at General Conference.

The Sunday school presented a splendid Children's Day program June 15. Bishop H. E. French preached at the morning hour taking for a text Job 14: 14: "If a man die shall he live again?" In the evening Doctor W. B. Reeves preached on "*The laying on of hands.*"

C. W. Clark, pastor of First Branch, preached the morning of June 22. At seven o'clock Mrs. K. M. Todd was baptized by J. E. Matthews and confirmed by G. T. Griffiths. Patriarch Gomer T. Griffiths preached in the evening on the text, "The Lord is good, a strong hand in the time of trouble."

"*Sacrifice*" was the theme of R. E. Madden the final Sunday of June, and in the evening J. E. Matthews chose for a topic, "*Truth.*"

## Atchison, Kansas

### Ninth and Santa Fe

The attendance at services of the branch for the past month has been most encouraging. Members have manifested a deep interest in all the branch activities. This is especially true of the midweek prayer hour revived by the pastor five weeks ago. The branch program calls for Sunday school at 9.45, sermon at eleven, class study at seven, and sermon at eight. Saints or friends passing through Atchison or living here will receive a pleasant welcome.

Brother and Sister H. B. Sprague and family, of Independence, former members of this branch, were visitors at services last Sunday.

Brother William Scarcliff was afflicted with stomach trouble, which kept him at home for three or four weeks. But his condition has greatly improved during the past week.

The sermons of the past month have been by Gilbert Hedrick, Moroni Stewart, and Frank G. Hedrick, of the local priesthood. We are looking forward to a visit by Missionary W. A. Smith. Also Apostle E. J. Gleazer has promised the pastor to visit our branch in the near future. The Saints of the near-by groups will be notified of the date of his visit.

Former Saints of Atchison from Kansas City, Independence, and Saint Joseph met with many of the present members on the north shore of the lagoon in Swope Park June 15 for the purpose of renewing old friendships. After a basket dinner at two o'clock, followed by a number of impromptu speeches and two readings by Emma Kathalee Sprague, an organization was effected by electing Frank G. Hedrick, of Atchison, president; Sister H. A. Higgins, of Kansas City, vice president; Sister H. B. Sprague, of Independence, secretary. The intent of the organization is to bring an annual gathering of Saints and former Saints of Atchison, to perpetuate the bonds of fellowship created by close association of former years in the work of this branch. Atchison Branch has supplied numbers of efficient workers in Independence, Missouri. Two of our former pastors, Fred A. Cool and Will F. Bollinger, are now pastors in Zion.

## Columbus, Nebraska

Brother and Sister Lyter, of Carbondale, Kansas, visited their daughter, Mrs. Edgar Shockley, and family on a recent Sunday. They gave the small group of Saints here a happy surprise, bringing with them our faithful friend and missionary, Elder W. A. Smith. Brother Smith was missionary to Northeastern Nebraska District two years ago. His untiring efforts in the latter-day work, his cheery smile, and the ready song from his heart are some of the qualities Saints find in him which they never forget. We pray God's richest blessings may be his to enjoy, and sincerely hope that he will visit us again. He preached Sunday morning and evening.

NAOMI WOLFE.

## Plano, Illinois

June 24.—Since the last news from Plano, three Saints have gone to their reward. Brother Milo Ewing died suddenly in April, and his wife followed, never recovering from the shock of his passing. Sister Betsy Reynolds, an aged member, died in May, having been faithful throughout her entire life.

The fourteen who attended conference were greatly benefited and came home with new courage.

Elder Roscoe Davey has recently held a two weeks' series of services. They were well received, five being baptized on Children's Day, one a mother, the others Sunday school pupils.

The branch was glad to welcome home its college students, Irene Johnson and Richard Wildermuth. Fred Davies stopped on his way to England and gave an inspirational talk. He made many friends in Plano by his visit here last summer in missionary work with Roscoe Davey and Arthur Oakman.

The goings and comings of branch members and the happy times spent with visitors in this local are occupying the attention of all of us. This vacation is proving most enjoyable.

Sister Clara Southwick is slowly recovering from a severe illness. Brother John Moore has also been ill for some time but is now better.

## Ottumwa, Iowa

*Fourth and Washington*

June 28.—The month of June has been a busy period in Ottumwa. The women served dinners and suppers in the basement of the church during the G. A. R. convention, making some fine contacts with people in and out of the city and clearing eighty-two dollars for the building fund. At a business meeting held in May, one of the good sisters issued a challenge to the men, saying that if they would make fifty dollars in the month of June, she would give twenty-five to augment this amount. The challenge was accepted, and through various activities, chief of which was a supper cooked and served by the men, and donations, a sum of more than fifty-two dollars accrued.

The Saints are happy to have here Bishop Charles Fry, of Kirtland, Ohio, who has located in Ottumwa, at 720 East Vine Street.

Sacramental service the first of the month was well attended, and the response was good.

A number of Ottumwa members attended the conference at Fort Madison June 7 and 8.

A special program was arranged for Children's Day, and in the afternoon the pastor baptized Brother Davies, who has been indirectly associated with the church for a number of years, thus completing another family circle. In the evening Bishop Fry was the speaker, bringing to the people a fine message.

The opening of Sacrifice Week, June 22, was marked by a special sermon from the pastor along that line. In the evening he gave an illustrated lecture on the life of Jesus, which served to emphasize the theme of the week. During the week Elder Arthur Oakman visited the pastor, and while in the city sang for "The gospel hour," a radio feature of the Congregational Church. He was also the speaker the morning of June 29 and sang at services morning and evening. His work was deeply appreciated.

The church school is progressing under the leadership of Sister Ed. Hughes. The adult division is under the supervision of the pastor, who teaches a class in "Personal evangelism." Another class in the division is taught by O. La Point. The young people's division is under the care of Sister E. E. Santee. Teachers are Sister R. E. Lewis, Brother W. Williams, Sister Ruth Harpe, Sister G. Johnson, and Sister V. La Point. The beginner division is under the supervision of Sister Hughes, who is assisted by Miss A.

Richards. The leader of the women's club is Sister Martha Richards, who is alive to her task and keeps the club busy. The musical director is Sister A. Epperly; organist, Sister G. A. Nichols.

At the conference at Fort Madison, Brother La Point was ordained to the office of priest. This will materially assist the work in Ottumwa.

Owing to the arrival of vacation season, there is a temporary depletion in the ranks of the young people. Miss V. La Point has gone east, and her brother, Myron, has gone north. We are happy to welcome into our midst Miss Ruth Harpe, who is assisting with music and recreation.

Attendance at services during the month has been good. The Sunday evening services have followed a missionary trend, and a few nonmembers have attended.

Ottumwa is a fine educational center, having a number of elementary schools and a million dollar high school. From this one of our young men, John Hughes, was graduated with honors this spring. He is preparing to attend Yale University, and we wish him every success. Myron La Point is making arrangements to attend Graceland this fall.

Visiting Saints are invited to attend local services, which convene as follows: Sunday: 9.30 a. m., church school; sermon, 10.45; evening preaching, 7.45; Wednesday devotional service, 7.45 p. m.; Friday at 7.30 in the evening the young people and adult divisions of the church school meet for study. This is followed by a period of recreation.

The church telephone is 3999, and the pastor's residence is 118 Taft Avenue. Telephone of the latter is 2903.

## Birmingham, England

Children's Day services, held May 18 and 25, were quite successful. Under the leadership of Sister G. Allen, the children contributed their best. There were solos, quartet numbers, recitations, and bright, helpful talks. At the close of the services the chorister was presented a baton suitably inscribed. Sister N. Schofield, organist, received a beautiful bouquet. The children were invited to a tea social in recognition of their efforts. They enjoyed a hearty and happy time.

We were most pleased to receive Sister A. Meredith back into our circle. She experienced a wonderful and inspiring time during her visit to the United States. She talks of spiritual power and greater vision. She was treated royally throughout her stay, and the kindness of the Saints won her heart. A social is being arranged in her honor, to give her a real welcome home.

We have enjoyed beautiful sacramental services during the year, peaceful, sanctifying, and uplifting. These services build us up in faith, and we feel at peace with each other and with the world. Only the pure love of God is able to do this, and we want this love with us wherever we go, that our lives may be living testimonies.

The Saints feel indebted to Pastor A. Kendrick who for fourteen years has served the Lord and this community, feeding the flock, ministering to the needs of many. His life is in harmony with the requirements of the God of love.

Sunday, June 1, the members were exhorted to come to the table of the Lord humbly and in harmony with the Lord's teachings. We were reminded of the story which stands out in Jesus' life and work among his disciples, when he washed their feet and reminded them that he who would be a disciple must be willing to minister in the most humble tasks. We were admonished to regard the sacramental service as holy, and to come with contrite hearts, that the Spirit of God might come upon us in power, cleansing, sanctifying, beautifying our lives, that we might go forth strengthened to present to the world a living testimony in right living and charity. We pray God's blessings upon all his children. May we grow richer in testimony, nobler in thought, wider in vision, yet remain humble that we may assist in His holy work.

# MISCELLANEOUS

## Change of Appointment

With the approval of the members of the Quorum of Twelve in charge, the appointment of Elder J. A. Gunsolley, patriarch, has been changed to include the Clinton, Missouri, District. His appointment now reads as follows: Spring River, Clinton, and Southern Missouri Districts.

THE FIRST PRESIDENCY,

By F. M. Smith.

## Conference Notices

The semiannual conference of Northeastern Kansas District will convene at Fanning, Kansas, July 19 and 20. The first service will be a prayer meeting Saturday at 11 a. m. Apostle E. J. Gleazer of the general church will be present. Branch presidents will send summarized reports to district presidents five days preceding the conference, and local secretaries will report to departmental heads. There will occur the annual election of district officers. A large attendance of the membership is requested.—*Dave Little, district president, Burlingame, Kansas; Mrs. H. C. Pitsenberger, district secretary, 2331 Buchanan Street, Topeka, Kansas.*

## Two-day Meeting

The two-day meeting of Pittsburgh District will be held in Lock No. Four Branch, North Charleroi, Pennsylvania, July 19 and 20. The first session begins at 7.30 Saturday evening. The usual young people's meeting and rally will be held at 3 o'clock Saturday afternoon. All are welcome and invited to attend.—*T. M. Carr, district president.*

## Address

F. C. Bevan, 118 Taft Avenue, Ottumwa, Iowa; telephone 2903. Church at Ottumwa, corner Fourth and Washington Streets; telephone 3999.

## Reunion Notices

Reunion of Central Michigan District will be held at Beaverton, August 2 to 11, in one of the most friendly towns in the district and in a large commodious church. A large tent beside the church and a friendly church near by, as well as a modern school building, will be used for class work and pictures. Apostle D. T. Williams, Bishop J. A. Koehler, and Elder E. E. Closson, supervisor of the young people's division, will conduct classes in their particular lines of activity. Patriarch Gomer T. Griffiths will also be present to work in his office and encourage the Saints. We expect to board everyone free as has been the custom heretofore, and we solicit attendance from surrounding districts. The nearby river makes this an ideal place for Latter Day Saint tourists. Tents are to be had at the usual price. Write at once to Otto Bartlett, 701 East Carpenter Street, Midland, Michigan.—*J. W. Peterson, district president.*

The Eastern, Western, and Central Oklahoma Districts and the Southwestern Kansas District will unite in a reunion at Winfield, Kansas, August 23 to September 1. The beautiful city of Winfield, Kansas, offers exceptional advantages for reunion work. The park where the reunion will be held is within easy walking distance from the center of the town. There is plenty of shade, good water, and an open air tabernacle for services and class work, excellent camping facilities and tourist cottages near by for those who prefer such accommodations. Apostle E. J. Gleazer, Bishop C. A. Skinner, and Patriarchs White and Twombly will be in attendance, as well as the missionaries and district officers from the four districts which are organized in this reunion. For information address Ed. Dillon, Reunion Chairman, 300½ East Grand, Oklahoma City, Oklahoma.

Idaho district reunion will convene at Hagerman, August 15 to 24. In addition to local workers we will have Apostle J. F. Curtis, of Independence, Missouri, and Elder Calvin H. Rich, of Salt Lake City, Utah. Anyone desiring to rent a tent should write David Van Trump, 411 South Twelfth Street, Boise, Idaho. Reports can be sent to John B. Cato, Meridian, Idaho, or Ella Dellenbaugh, Meridian, Idaho, Box 158.—*Ella Dellenbaugh, district secretary.*

Lamoni Stake will hold its twenty-seventh annual reunion in the reunion park, one half mile south of Lamoni, August 1 to 10. Arrangements have been made for the following activities: Two prayer services each morning, the first for young people and the second, a general service. Summer vacation school of religious education for children under sixteen years of age. Classes: "Doctrinal fundamentals," Apostle J. F. Garver; "Fundamentals of Zion," Bishop G. L. DeLapp; "Elements of good health," Mrs. Roy Cheville; "Religious education for today," Elder Roy Cheville. Special features: reception for campers, plays, band concert, young people's picnic, children's festival, song fests, games, camp paper and devotionals. Visitors from outside the stake are cordially invited and accommodations will be provided. Orders for tents should be placed with James A. Thomas, superintendent of grounds and tents, Lamoni, Iowa, on or before July 22.—*Wilber Prall, president of Lamoni Stake.*

Chatham District reunion will be held at Erie Beach August 1 to 10. Apostle Clyde F. Ellis, Bishop J. A. Koehler, Elder and Sister John Blackmore, and other general church officials and workers will be with us. Classes during the week will be conducted in harmony with the institute and credit plan approved by general officials. Recreation will be provided for all and a splendid time of educational and spiritual enjoyment is anticipated. Grounds and buildings are now being improved. Order your tent now: 7x9, 2-foot wall, \$4.25; 8x9½, 3-foot wall, \$5; 9½x12, 3-foot wall, \$5.50; 12x14, 3-foot wall, \$6.50; 12x16, 3-foot wall, \$7.50; 14x18, 3½-foot wall, \$8.50; 9x16, 6-foot wall, \$9.50; 12x12, 7-foot wall, \$9.50; 12x19, 6-foot wall, \$11.50; 14x24, 7-foot wall, \$13.50. Cots, single, 70c. Send orders for tents to Robert T. Brown, Rural Route 4, Merlin, Ontario, before July 30.—*D. J. Williams.*

Nauvoo reunion will be held on the banks of the Mississippi River, August 1 to 10. There will be a number of the general church officers present to instruct and entertain those of every age. Meals cafeteria style will be served at the Nauvoo House at reasonable prices. Varied accommodations for lodging can be had. Monday, August 4, will be Nauvoo Day. The mayor will make an address of welcome, flags over the city will be displayed, and the Nauvoo Band will furnish music. All Nauvoo will be invited to spend the day with the camp. Saints and friends everywhere are invited to come to this beautiful historic place and attend the splendid outing for spiritual uplift. For information and orders write August Lee, Nauvoo, Illinois.—*James C. Page, for publicity committee.*

## Music for Kirtland Reunion

The following list of music will be used at the Kirtland reunion. We would be pleased if all singers and musicians would purchase copies of them so they can enjoy producing them. If you have not a copy of the Oratorio *The Course of Time*, by J. T. Gresty, perhaps you could borrow one from some one to use at reunion. We would especially like tenors and basses to assist us. If you are thinking of coming to this reunion please give this your earnest consideration: "Babylon is fallen," *The Course of Time*, Gresty; "Honor and dominion," *The Course of Time*, Gresty; "He that believeth," *The Course of Time*, Gresty; "Seek ye the Lord," Roberts, 6c; "Turn ye even to Me," F. F. Harker, 15c; "O pray for the peace of Jerusalem," James C. Knox,

20c; "Bless the Lord O my soul," Ippolitof-Ivanof, (The Boston Music Company), 15c; "New every morning is the love," Bullard, (G. Schirmer), 20c.

### Reunion Postponed

The reunion of Southern California District, which was to have been held at Laguna Beach, California, July 11 to 20, has been indefinitely postponed on account of continued occurrence of meningitis cases. This measure is being taken to cooperate with health officials. The present condition is not serious but may become so if all precautions are not taken by the public.—W. A. Teagarden, district president, Box 384, Lomita, California.

### Our Departed Ones

**SHIPPY.**—Katherine Kile was born in Julien, Dubuque County, Iowa, June 15, 1863, to Wesley and Katherine Kile, and passed from this life June 28, 1930. Her early girlhood days were spent in Dubuque County. She married C. DeWitt Shippy October 17, 1892, and to them were born eight children, all of whom survive and mourn: Leo, of Anderson, Indiana; Chester, Russell, Clair, Charles, and Marie, of Oelwein, Iowa; Harold and Ira, of Newton, Iowa. Besides her husband and children, she leaves one sister, Mrs. Andrew Gallart, of Dubuque, Iowa, and one brother, James Kile, of Julien, Iowa; five grandchildren, and many other relatives and friends. Her life was devoted to the service of others. At all times she tried to help those about her, and the memory of her life will remain as a beautiful picture to those who came in contact with her. Her children were the greatest joys of her life and she left them a wonderful example to follow. She was a devoted wife and mother and member of the Reorganized Church of Jesus Christ, being baptized October 22, 1893. Her service to her Master was indeed service to mankind. She was beloved by all who knew her. The funeral was from the Summit Congregational Church at Dubuque, June 30, interment being in Center Grove Cemetery. The sermon was by E. R. Davis.

**ROTH.**—Floyd C. Roth was born May 7, 1907, at Reed City, Michigan. He became a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 15, 1919, being baptized by Elder Jasper Dutton. At the time of his death he was employed as jewel inspector in the Elgin watch factory, Elgin, Illinois. Died at the home of his parents, at Elgin, June 15, 1930. Besides his parents he is survived by his wife, two children, Shirley, three years old, and Sylvia, five months. One son preceded him in death. A large number of other relatives and a host of friends mourn his death. The funeral services were held from the Gustafson Chapel, the service in charge of J. M. Blakely and the sermon by R. E. Davey. Interment was in Bluff City Cemetery.

**HARDY.**—Charles Henry Hardy was born August 2, 1885. Died June 21, 1930. His death came as sleep to the weary and was deserved as well as needed. His unfinished work must now be taken up by those whom it has been his pleasure to teach. His demonstration of righteous living has had far greater effect than many words. In the home, in the community, in the branch, and in the district he will be missed because of his untiring effort for the advancement of all with whom he came in contact. He was baptized a member of the church in 1915, ordained a deacon 1917, and in 1918 he was ordained a priest. He served many years as bishop's agent and leaves a vacancy in that office. Surviving are his wife, six children: Russel Stanley, Merton Ralph, Dortha Louise, Raymond Merle, Fern Irene, and Edith Marie, of the home; his parents, of Niles, Michigan; three brothers, three sisters, and many relatives and friends. The services were held in the church in Fisher, Arkansas, and interment was in Weiner Cemetery. The funeral was in charge of Elder Emde, of Bald Knob, and the sermon was by Elder Baker, of Thayer, Missouri.

**SHEPHERD.**—Emma Catherine Shepherd was born November 8, 1882, near Mapleton, Iowa. Departed this life June 24, 1930, near Fairland, Oklahoma. She married C. C. Shepherd August 3, 1902. To them eight children were born, three of whom preceded her in death. There are left to mourn, her husband, five children, father, mother, brother, and sisters, besides other relatives and friends. She made her covenant with Christ about twenty-five years ago by uniting with the church, and lived faithful to that covenant. The funeral was from the church in Fairland, which was packed to overflowing. Elder L. G. Holloway, of Lamoni, Iowa, preached the sermon. She was held in high esteem by all who knew her. Interment was in Fairland Cemetery.

**GREER.**—Bertha Ann Allen was born in Sugar Creek, Utah, May 24, 1855. About three years later the family moved to Saint Joseph, Missouri, and after the close of the Civil War to Saint Louis, Missouri, where she was baptized May 15, 1863, by Mark H. Forscutt. She always afterward took an active interest in the church. February 1, 1874, she married A. Dill Greer, also a member of the church, and continued her profession as a milliner until owing to the illness of her husband, they removed to a farm near Pleasanton, Iowa. At Saint Louis in later years she took the prescribed course of study at the Homeopathic College. She graduated in April, 1897, and at once made Lamoni, Iowa, her professional home. She sent for many years Christmas cards to all the Sunday schools in the district, as well as to the children at the Brick Church and Methodist Church in Lamoni. As a physician she often welcomed and sometimes called for the administration of the elders, feeling hers was also a ministry of healing, needing divine help. Her services for the Saints' Homes was largely a labor of love, as she always made her bill a minimum and then usually donated all or the greater part as tithing to the church. She assisted to the full

extent of her means in every venture for the church in Lamoni, including especially Graceland College. By her will, her residuary estate is left for the benefit of the sick and the old of the church in Lamoni. Since she was not blessed with children of her own, she made the children of others her especial care. She leaves to mourn her two sisters, Eveline Burgess and Sybillia Zenor, and her brother Frank X. Allen, in addition to many other relatives and very many friends. She died as the result of an auto accident on May 7, 1930, passing away at the Sanitarium in Independence on May 15. The funeral was conducted at Lamoni in charge of Apostle John F. Garver, May 18, 1930. Interment in Rose Hill Cemetery at that place.

### Reunion Calendar

Central Texas, Hearne, July 11-20.  
New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.  
Spring River, Columbus, Kansas, July 17-27.  
Northern Saskatchewan, Saskatoon, Saskatchewan, July 17-20.  
Kentucky-Tennessee, Puryear, Tennessee, July 18-27.  
Alabama—July 19-27.  
Mobile, Mobile, Alabama, July 25-August 3.  
Alberta, Ribstone, July 24-27.  
Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 25 to August 3.  
Portland, Portland, Oregon, July 25-August 3.  
Northeast Nebraska, Decatur, July 25-August 3.  
North Platte, North Platte, Nebraska, July 26-August 3.  
Southern New England, Onset, Massachusetts, July 26-August 10.  
Toronto, Lowbanks, Ontario, July 26-August 10.  
Florida—August 1-10.  
Chatham, Erie Beach, Ontario, August 1-10.  
Seattle-British Columbia—August 1-10.  
Nauvoo, Nauvoo, Illinois, August 1-10.  
Lamoni, Lamoni, Iowa, August 1-10.  
Central Michigan, Beaverton, August 2-11.  
Western Montana, Race Track, August 8-17.  
Western Iowa, Woodbine, August 15-24.  
Northern Michigan, Park of the Pines, August 15-24.  
Eastern and Western Maine, Brooksville, August 15-25.  
Kirtland, Kirtland, Ohio, August 14-24.  
Eastern Colorado, Colorado Springs, August 14-24.  
Far West, Stewartsville, Missouri, August 15-25.  
Idaho, Hagerman, Idaho, August 15-24.  
Southeastern Illinois, Brush Creek, August 22-31.  
Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

### Planning Services of Worship

(Continued from page 757.)

#### *Fitness to the Local Church*

Planning a service of worship has nothing "high-faluting" about it. It is simply an attempt to work out a program for realizing some chosen purpose. It is as possible and as imperative in the small branch as in the large. The presence of a choir of fifty and of four good soloists is not required, nor does the availability of these assure good worship. Ofttimes pastors in small branches have worked out simple services for the blessing of babes, that were unpretentious and yet they enhanced the beauty and sacredness of the rite. We are needing "men of God" who will attempt intelligently and devoutly to lead their congregations Godward through well-planned services of worship.

### Because of My Recent Sickness

I must sell my Forest Avenue (Independence, Missouri,) property at once. Seven-room modern house, hot water heat. Sleeping porch 10x20, garage and workshop in basement; lot 80x225. Large chicken house and lots of shade and fruit. Only four blocks west of Temple Lot. Price \$5,000; will carry \$3,000 in monthly payments.

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	D. R. CARMICHAEL	

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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INDEPENDENCE, MISSOURI



# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, July 16, 1930

Number 29

## Solution of the Agricultural Problem

From whatever bad results the present well-recognized and general industrial depression in the United States and elsewhere may develop, the Saints must of necessity suffer directly and indirectly, collectively and individually. This means that before the activities of the general church there is placed another handicap. That the Saints will, even amidst additional handicaps, rise to the emergency and do their full duty, most of us believe.

But I can not but think of what our condition would be as a people and as individuals if long ago we had put into active operation the social and industrial order towards which we have, as we believe, been inspirationally directed. The basic industry of all nations is essentially that which produces the food necessary to sustain its people; and it follows that disarrangement or depression of that industry will be felt throughout all the other industries. Today we see the agricultural industry of the United States so disorganized that despair rules in some quarters. How soon the necessary readjustments can and will be made is problematic. That they will be made is optimistically believed. In the light of history such readjustment is to be expected soon.

In the midst of it all there is a rather definite opinion developing that something should be done to recast the whole agricultural industry that it will be on a more stable basis, where prices and cost of production shall remain in normal and just relations and where the fruits of toil will guarantee just return to labor and capital invested. A steadily growing conviction in the minds of many indicate that the solution to the vexatious problems will be at least partially in developing some kind of closer cooperation among those who till the soil. In this belief we hold. But we go a bit farther, and believe that not only is closer cooperation needed among the tillers of the soil and the producers of food-stuffs, but there must be a closer working understanding between the producers in all branches of industry. That understanding will spring from a more dynamic and practical recognition of brotherhood.

Of course I believe that the great solution to the many-sided problem lies in a wider application of the doctrine of stewardship. With this in effect and practical application, there will not only be among our agriculturists the cooperation necessary to greater stabilization, but with surplus flowing from several sources toward a common center, there will be a stabilizing effect upon the whole of industry.

In speaking of the doctrine of stewardship in this connection, I do not mean the half-way idea that each man is a steward over his own property, answerable alone to God; but I would go all the way, and hold the steward accountable not only to God but to the group. Such a recognition and practical application will tie the whole of industry and industrial workers together in the golden bonds of fraternity in such a manner that those suffering from a temporary disarrangement of any one industry would be carried by the whole fraternity, and thus the burden of depression be distributed among and borne by the whole group of industries, as would be the blessings in times of general prosperity.

The doctrine of stewardship and consecration of surplus is the solution.

And so once again we meditate upon what might have been had we before now heeded the admonition to place ourselves fully upon the basis of our own social philosophy. And once more arises the question, How long, how long? F. M. S.

## Arthur Leverton Is Dead

Elder Arthur Leverton, of Bothwell, Ontario, has passed in death. A letter from his son says that funeral services were held for him at Bothwell on Sunday. The *Herald* does not have information as to the date or direct cause of his death.

Brother Leverton was born at Nottingham, England, September 7, 1844. For many years he has been a trusted and worthy servant of the church. In 1910 he was chosen and ordained to the office of patriarch, from which he was transferred to the roll of honor of superannuated servants of the church in 1928.

## Church Work and Services

### *The Great Importance of Small Branches*

The pastors and leaders of small branches and congregations, as well as the membership, are frequently very humble and modest about their achievements. They feel that, compared with the larger congregations, they are not of very great importance.

While humility and modesty are excellent Christian virtues, it is a great mistake to suppose that the smaller congregations are not as important as the others. The small branch and congregation have many natural advantages which make them more effective as church units than the larger ones.

In the small branch it is much easier and simpler to maintain the intimate and friendly spirit of a family circle. Everyone can be the personal friend of everyone else, and if one is absent for a single Sunday he will be missed and some effort can be made to care for his interests. Church work can be more personal, and with the small and sympathetic audiences young people can work and develop into useful helpers. The larger congregation does not have these advantages. Where great numbers congregate, many must be total strangers and find it difficult to feel really at home. Audiences are large, and the young workers have a harder time finding something they can do.

It is of the utmost importance that the smaller branches should be kept going at full strength. The proper way to increase the size of a congregation is not to add another to it, but to bring in from among the friends and neighbors who have not been attending churches a sufficient number to increase the attendance to capacity size.

Some of our very finest missionary units are small branches. Much depends upon the zeal, the devotion, and the integrity of the leader of the group. But with consecrated leaders who love the work, some branches have been built from very small beginnings to thriving congregations in a few years. Examples come to mind, but we have not space sufficient to give them here. We hope to present something of their individual methods and work later.

The small branch can do a big work, even with its limited means and working force. It can be a truly intimate and helpful spiritual home for each individual of its people. It can stress the importance of individuals rather than of masses; and after all, the gospel message must reach the individual and effect a personal conversion and a personal salvation before that individual can possibly think in terms of the larger group. The conversion of the individual comes first, then the inclusion of

the family circle, and finally the church-wide consciousness.

In this work the small branch plays a very important part. Pastors should feel the importance of their task and always hold out the hope of reaching their neighbors in a sympathetic, helpful way.

L. L.

### "For They Shall Be Filled"

A missionary in Madras, India, in a letter published in *The Missionary Review*, says:

It is easy to understand the Master's great compassion for the multitudes when we see these Eastern multitudes bargaining, bickering, gossiping, quarreling, jostling, hungry, weary, disease ridden, and destitute of the things which make life rich and happy. . . .

When I pass the many shrines, the mosques, and the other signs of varied devotion to the many gods of India, I am reminded of a statement of J. E. K. Aggrey. He referred to the great missionary hymn of Bishop Heber, the lines: "The nations in their blindness bow down to wood and stone." And then with great heart and true insight of one who walked near the Master, he added: "In their blindness? No; in their hunger."

Thousands and tens of thousands are bowing down to wood and stone, not only the so-called heathen, the idol worshipers, but all those who have set up in their hearts and in their lives false and unworthy gods. And they bow not so much in blindness as in their *hunger* for that richness and peace of life which they seek and which they have not yet found.

To such as these Christ came and *comes today*, and to such as these it is the task of the Christian to minister. There are many from whose eyes the blinding scales of superstition and spiritual idolatry must be removed. But more than this, their hunger must be appeased as only Christ can appease it, their thirst must be quenched with "living water," so that they might never thirst again.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

L. E. F.

### Your "Department Journal" Subscription

Saints whose subscriptions to *Department Journal* show credits will find those credits transferred to the subscription list of the *Saints' Herald* unless they instruct the Herald Publishing House that they desire them applied to another use. If they prefer applying their credit to *Vision* list, or if they wish some book or tract instead, it will be necessary to order this.

In transferring to the *Herald* list, subscribers to the *Journal* are getting practically all the matter they were receiving through the *Journal* columns

and in addition all of the regular weekly news, articles, and editorials, together with official notices, and various announcements and suggestions which the *Herald* contains. They are getting a large weekly publication which sells at two dollars for the year instead of a monthly publication which has been selling at one dollar for the year.

The publishers are doing a like deed when the subscriber asks that his credit be transferred to the list of *Vision* subscribers. *Vision* is a much larger monthly journal which sells regularly at one dollar and seventy-five cents for the year, yet the *Journal* subscriber gets month for month and the publishing house absorbs the loss.

The *Herald* for July 23 will contain considerable matter which has heretofore been found in the columns of the *Journal*.

Write the Herald Publishing House if you wish your unexpired subscription to the *Journal* applied elsewhere than to the *Herald* list. Do it right now.

R. J. L.

### About Playing

Once upon a time a program was to have been planned in a certain branch. But somehow there had been a misunderstanding and nothing had been arranged. At the last minute several people consented to participate in furnishing a program of musical numbers, and the day—or rather, the evening—was saved.

Among those on the program was a sister who played a piano solo. She had not had time to prepare the selection with both hands, so she played only the one-hand part. And she played it *well*—and I thought, "If she plays so well with one hand, what would it have been like with both hands!"

If this good sister reads these lines, she may think I am making a lot out of nothing. Probably she didn't feel at all heroic or self-sacrificing about playing. But I just couldn't help thinking that so many of us would have refused to play unless we could have had plenty of time in which to prepare the selection completely to our own satisfaction. We should have been too proud to play with one hand; our sense of musical artistry would have prevented us from appearing on the program.

Doubtless this sister would have preferred not to appear under the circumstances, too. The other musicians hadn't had enough practice time to satisfy *them* either. But they were called upon, and they were willing to help all they could.

All too many of us refuse to "play" unless we can use both hands and make our own rules.

L. E. F.

### Atonement

"Sin not only fills to the brim the cup of him who indulges in it, not only presses a cup of even greater bitterness to the lips of every loving and Christlike soul who longs and strives to deliver his brother from the poisoned chalice, but it brings suffering upon the heart of the infinite and loving God, who is himself able to save his children from their self-destruction only by his own suffering of their self-inflicted penalty. This is the gospel. And history proves it a far more effective message for the redemption of mankind than any message of law and penalty, however qualified and ameliorated by a message of mercy purchased only by sacrifice offered by the sinner or on his behalf to an angry God, hard to be entreated."—*Lyman Abbott*.

In one of Stevenson's stories there is a chapter which describes a ship battling with a storm and in danger of being cast upon the rocks. The frightened passengers are in the cabin, many of them in tears. Their mood is that of doubt and utter despair, for they are sure the ship is doomed. The captain has given orders that no one shall go on deck. One man, who is a little more daring than the rest, disobeys orders. He leaves the cabin and fights his way across the storm-swept decks in the direction of the pilot house. He can not reach it, but he gets close enough to see the pilot turning the ship safely away from the rocks. The pilot sees the passenger, and though speech is vain because of the roar of the storm, smiles into his ashen face. Then the man turns and fights his way through the storm again back to the cabin. He stands in the midst of those fearful souls with this word of hope: "I have seen the pilot. He smiled, and all is well!" And immediately doubt was changed into expectancy, and dismay and terror into a song of joy.—*B. H. Bruner*.

### Losses

By *Mary E. Gillin*

You may lose your houses, or lands, or gold;  
You have lost only *things* that are bought and sold—  
"Things" that again you may work and gain,  
As yet you are spared Life's keenest pain:  
If loss touched not the strings of your heart  
You are *rich*, not *poor*, and spared Life's smart!

Men judge of your life with but eyes and ears—  
You may lose your fame and shed bitter tears,  
But if *you* and your *soul* with Truth still abide,  
You may walk unafraid—for Truth need not hide;  
And Right only waits and bides but awhile,  
Then shines o'er the earth like a mother's kind smile.

## Pen Point Pickups

### Endurance Tests

The late flying news advises that the Hunter brothers, of Sparta, Illinois, have succeeded in breaking the world record in their endurance air flight. This feat not only challenges the admiration of the world in an exhibition of determination to establish a new record of endurance, but their success is a splendid tribute to their wonderful courage.

Reference to this unusual undertaking is only for the purpose of emphasizing the fact that courage and stability are factors basic to the success of any worth while achievement or undertaking. These in turn bring about an expression of devotion with its corresponding sacrifice which knows no defeat. Before such, chasms are bridged and barriers are burned away.

No doubt the purpose of the great undertaking was twofold: To enlarge their material possessions and to gain some notoriety throughout the world; to become great in the eyes of the world and the minds of the people. In the language of Shakespeare: "A consummation devoutly to be wished." It is human to desire to be praised of men and most men are human.

In the feat performed by the Hunter brothers there were necessarily some difficulties to be encountered and some hazards to be taken; yet they were willing to pay the price. It is not to be understood that such undertakings are altogether wrong. It is merely for the purpose of showing that humanity on the whole is primarily engaged in attempting to do great things and taking great risks in order to secure monetary compensation and to receive favor and approbation of men.

Mankind on the whole is prone to concern itself in that which will please and satisfy for the moment. The Psalmist David, in speaking of the physical existence and needs of man, presents a worth while thought, holding out the idea that man is like a flower which lives today and tomorrow is gone. It would appear, one would think, to the rational and dispassionate mind, that greater depths should be sounded, better heights should be mounted, that a greater and clearer vision of God might be had by man, so that his behavior should be more like unto his Maker. Were this true, man would not only think of today, but of tomorrow; he would not only build for today, but for eternity. He would not only concern himself in that which pleaseth but rather with that which endureth.

This brings us to the primary purpose of this offering. Mankind is engaged in a great race, a great "endurance test"; a race which is not only

for a day, a month, or a year, but for life. This race and its course were outlined by the Master mind of Christ our Redeemer. It reaches from earth to heaven; it comprehends the leaving of all that is evil and sorrowful, leading to all that is good and glorious. It means the exchanging of mortality's sordid condition for the bliss of immortality. In total, it means the return of man to the godly environment; the greatest of races or "endurance tests."

Our Lord gave mankind to understand that the task would not be without hazard or risk. There would be "cross winds," pitfalls, for the "accuser of the brethren" would ever be alert. However, the Master assured mankind that if his laws were kept, and the outline followed, keeping his heart as one of gold, a lamp would be given to shine out upon his pathway, revealing the devious and dangerous paths which seek to lead away in sin and shame. By the powers of his presence adequate protection would be assured against such.

In the running of this race, great faith is required; not only in God and Christ, but in oneself. It is an endurance test, for he that endureth to the end shall be saved.

The purpose of such a course is not for gold or for worldly notoriety. There shall be no ear for the applause and flattery of a capricious world. But to the victor shall come great joy and happiness in this life, and in the world to come, eternal life.

The Apostle Paul in his letter to the Hebrew Saints gathers the whole matter very beautifully indeed: "Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set at the right hand of the throne of God."

PEN POINTS.

### Trade It for a Book

You may have a credit at the Herald Publishing House which resulted from discontinuing the publication of *Department Journal*. You can trade this credit for a book of equal price; or you can trade it for a tract. Why not?

If you give no direction as to what is to be done with your credit, your *Herald* subscription will be extended by it.

What religion is producing the best human society and the best human beings? That is the question which leaders of all faiths must now confront.—*The Christian Century*.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Prospect List

*A series of four articles which discuss the purpose and use of the prospect list as an aid to missionary enterprise. By J. A. Gardner.*

#### Number 1. Its Value and Purpose

Accepting missionary enterprise as the dominant and primary purpose of the church, leads us to discover the best plans by which to prosecute this work. The fact that we ourselves are members of the church is the obvious reason why we should wish others to join it. If not, then why should we continue our membership in the church.

Those who are managing big businesses do not determine their sales policies by the hit and miss method. Their energies are not scattered over a wide field, without aim or objective. Instead, business today goes after its customers in those areas where there is the most likelihood of making sales, and their approach is made to other business enterprises or to certain people who are in the market for their merchandise.

A business concern, whether it is selling washing machines, automobiles, typewriters, or other merchandise, sends its salesmen to those people who are prospective buyers of their products. It does not ask its salesmen to make a house to house canvass, but it does furnish them with a list of names of those who are likely to need the product of the firm. The salesmen direct their efforts to calling on these particular people. The firm adds to the list of prospects continually, and likewise the salesmen discover new people by their own initiative; and by continually increasing the list of prospects they add to the possible number of sales they may make.

I am particularly impressed by an experience in making a long distance call a few months ago from Independence to Lamoni. I had an urgent message to deliver to my son who was attending Graceland College. I placed the call at six o'clock in the evening. In ten minutes I had a report that the lines were busy and that they would call me again. A few minutes later they reported that the party was not at home, but they were trying to find him. In another ten minutes they reported that he was not at home nor at the college, but had gone down town and that they were still trying to locate him. In about an hour after I had first placed the call the

operator reported they had not been able to locate him but thought he had gone to the Coliseum to a play. I reported that I could not wait to put the call through and would, therefore, cancel the call. The operator replied that if they could locate him later in the evening she would call me. Upon returning home later, at half past nine, I received a call stating that the party whom I had called at six o'clock was now at home and that she would make the connection immediately. In five minutes more the call was completed and the message delivered.

When I first placed the call the telephone company was aware that I was a prospective user of their service, and the persistence with which they followed the matter through to a final conclusion and made a sale of ninety cents is not only commendable, but teaches a lesson in service and efficiency. If missionaries or branch pastors would follow through with equal persistency every prospect for church membership whom they discover, our total membership would be multiplied several times.

A prospect list for missionary purposes is made up of the names and addresses of relatives or friends of members who do not belong to the church but are thought to be prospects for conversion. It may also contain a number of names of people whom we do not know personally but whose reputation and general attitude toward the wholesome things of life lead us to believe that they are possible converts to the church. Again, the list may contain the names of those who are known to have no regard for religion or for the church and whose reputation has outlawed them from society. Possessed of such a list, the branch pastor with his associates and in cooperation with the departments, organized classes, and clubs in his own congregation, is made aware that there is a missionary field immediately available and one that challenges the united endeavor of the congregation to convert these people to the gospel of Christ. When the district missionary comes to the branch, a list of prospects likewise offers a specific field for his endeavor, and he is thus enabled to save time and energy by having this list of prospects ready toward which he can immediately direct his attention.

The list of prospects for church membership can be placed in a card file of a convenient size and distributed to the local ministry, who with certain of the members may be formed into teams to make a special study of the habits and attitudes of these prospects so that the proper approach may be made. It is well to know the prospect's business, his interests, his likes and dislikes, the members of his family, his friends, and his institutional affiliations.

In making this survey, it is well to put yourself in

his place. Try to analyze the situation from his viewpoint and determine the conversational approach that would be best adapted to secure his interest. If you were in the prospect's place how would you like to be treated, and how would you regard criticism and intolerance? A prospect has a multitude of opinions of his own and a number of attitudes that have been built up over a period of years, and in all probability he will not willingly surrender at once.

The prospect card is an invaluable help in assembling information about the prospect, which will lead to the right approach. In addition to this it helps to discover a missionary field immediately available, centers attention on specific people, and directs our efforts in a methodical way. A prospect list will prove an economy in time and will cut down the expense of conducting missionary work.

## The Place of the Small College

By Gustav A. Platz

Where shall I go to college? Every student who has finished high school and desires the opportunity to further his education by spending one or more years in college, is confronted with this question. No doubt the strongest appeal to our young men and women of today comes from the larger institutions, state universities, state colleges, and state normal schools; or even those institutions of national repute. To attend Harvard, Yale, Princeton, Stanford, or some other noted American school has always been and still is an outstanding ambition of many boys and girls, even before they have finished high school. Surely this is a worthy ambition, but for various reasons their ambition in many instances is unattainable. Fortunate, then, is the boy or girl to whom there comes also the appeal of the small college.

After all, the small college offers most of the worth-while opportunities to be found today in larger institutions. Under the present system of accrediting colleges in accordance with certain general standards, the smaller schools are kept at par with larger institutions in their proportionate value of endowment and equipment, library facilities, and qualifications of faculty members. Whether the college be great or small, then, the student may study from the same textbook, read the same reference assignments, solve the same quadratic equations, demonstrate the same laws in physics, chemistry, and biology, or discuss the same problems in sociology and economics. Likewise he can receive the same inspiration and encouragement that come

from contact with men and women who have achieved well in their chosen field, but who have kept that humbleness of spirit and bigness of soul which go to make great teachers.

Finally, he may dream the same dreams; and it is this opportunity, in fact, that is of most value in a college education. The small college, then, provides ways and means for study and thought on the part of the student that are as ample as those of the larger institution. Besides, in many respects, it possesses an advantage over it.

To every truly college-bred man and woman there must come at some time a broadening of vision, a deeper insight into the values of life, an earnest desire to determine toward what purpose the inherent talents are being educated. This awakening may come as the result of the successful accomplishment of the daily tasks of college work, and it often happens that the degree of awakening, the scope of vision is in proportion to the struggle that is necessary to accomplish the tasks assigned. The intrinsic value of having to carve out a wooden ladle in a small college for lack of the silver spoon of the large school, has been made manifest in the lives of many of our great men and women. A marked illustration is offered by James Weber Linn, writing in a recent issue of the *Chicago Tribune*:

My own belief is that the large institution has only one advantage over the small, and that is in scientific teaching in laboratories. The equipment for such teaching is expensive, and only well-endowed institutions can have plenty of it. This is probably the reason why the most famous young physicist in America, winner of the Nobel prize while still in his thirties, Professor Arthur Compton, is a graduate of Wooster (Ohio). Lacking equipment that enabled him to perform his experiments without trouble, he was forced to do his own thinking. This was hard on Compton, no doubt; but possibly it was better for the rest of us.

Another advantage the small college has over the large institution is the opportunity offered for closer contact between the teacher and the individual student. A girl, sixteen years of age, failing in her freshman chemistry last fall, came into my office one beautiful October day and heaved a sigh as I offered her a chair that we might talk over the matter. On approaching the problem, I remarked, "Now wouldn't it be much pleasanter to be lying in the hammock under a shade tree reading one of the latest novels?"

She answered, "That is just what I was thinking of." Just a normal little girl needing help to take on the responsibility of work. As she was a member of a class of twelve students who were under my guidance in both classroom and laboratory, it was an easy task to give her the necessary help. Had she been a member of a class of one hundred or more freshmen with one instructor offering the lectures and a different one, perchance a student

assistant and not a teacher as is often the case in a large institution, in charge of the laboratory work, it would have been much more difficult to make the necessary adjustment. The transition between high school and college work is often quite trying to our boys and girls, and it is only as a teacher is able to meet the problems of each individual student that he is able adequately to assist in making this transition. Many freshmen of our larger institutions fail for lack of this help, whereas the small school is favored with the opportunity to give it.

There is still another role of the small college that needs mention here. Like Graceland, our own church school, many of the small colleges throughout the United States are denominational schools. Founded in the Christian cause, they have always given a specific interpretative value to education. The development in their students of such attitudes and ideals as will enable them to use their education for the welfare of humanity has been their chief goal. A student finishing the course in engineering in such a school is more than an engineer. He has had the training in the ways of the Master Builder. The student who has finished the teacher's course is more than a teacher. She has learned the methods of the Master Teacher.

The writer does not mean to imply that these ideals are not to be found in the larger schools, but judging from his own experiences in both large and small institutions as a student and as a teacher, he feels that it is safe to say that greater emphasis is placed upon this phase of education in the small college. There is also every reason to believe that the small Christian college will continue to function in the capacity mentioned above. Miron A. Morrill in the *Christian Century* for December 27, 1928, has the following to say on the subject:

The Christian College does seem to have a definite call to lead its students into the interpretative branches of knowledge, into literature, art, the drama, philosophy, and the social sciences. Its teachers will be primarily teachers. They will believe thoroughly in the type of institution they serve and will not teach with a weather eye open to the larger salaries obtainable at the state university.

From farmers, small business men, sacrificing clergymen, widows, and those about to enter upon their heavenly reward, the average small college has painfully, slowly built up its endowment. As they gave, these humble folk believed that their money would promote the cause of Christ. Not a college executive, not a teacher, scarcely the newest freshman plans deliberately to disappoint them. But it is safe to say that the cause of Christ during the remainder of the twentieth century will be promoted by these colleges in ways as yet dimly perceived.

To the youth of our church, then, as well as to others desiring a college education, we extend the invitation of a typical small college. Graceland offers the opportunities and advantages mentioned

above. Her faculty is a group of men and women whose devotion to high ideals has been an inspiration to many young people. Her equipment is adequate for the student who desires to dream and study toward the finding and fulfillment of his life's ambition. His classes are small, so that each student may receive the assistance necessary to his individual needs. In all her science courses the instructor in charge of the classroom is also in charge of the laboratory, so that the student is ably guided in the correlation of his study with his experimental work. In her curricular and extra-curricular activities she offers her students the opportunity to develop a well-balanced college education in the several courses she offers.

Nor is this all. Throughout her activities there is interwoven that intangible something called by those of us who have experienced it, the Graceland Spirit. It is immaterial where or when you come in contact with it, whether it be in the serious moments of the classroom discussion, in the quiet hours of conference with an instructor or fellow classmate, in the sacred hour of prayer, or in the thoughtful meditation of solitude, those students who have found it during their stay at Graceland have found a portion of the Divine. It has been said that state universities are noble department stores, but the small college is a gift shop. The Graceland Spirit is Graceland's most precious gift.

## Truth Applied Solves All Problems.—No. 2

By R. S. Salyards, Sr.

Life, public or private, is a trust, not a mere existence to be lived inertly, indifferently. Upon the proper sensing and keeping of that trust the welfare of all depends. When groups of peoples, in church and in state, individually and *en masse*, shall awaken to realize their great responsibilities, and in that awakening concentrate mind and body to know and sincerely to obey the leadership of Jesus Christ, peace, success, and general welfare will result. Such course can not fail to bring enduring satisfactions in all the ways of life. The history of the human family shows the following of many leaders; some good, many bad; but it remains for the people to follow the leader whom God himself has indicated as their true leader. Human history demonstrates and emphasizes the imperative need that people shall earnestly seek to inform themselves, both in principle and in spirit concerning the problems of life, present and eternal, if they shall be able to escape disaster and make constructive contribution to life. "Knowledge is power," is a trite saying. Jesus declared:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—*John 8: 12.*

If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.—*Verses 31, 32.*

He said in this that men and women should live their lives *in light*, not in darkness; not in blindness nor in self-will, in ignorance of God; not in indifference nor disobedience to him. In this and in all his teaching and acts he demonstrated that he "is the manifest wisdom of God." In him we find truth, light, wisdom, power to live the truth. He therefore challenges the attention and loyal following of every man in every place. Obedient to the gospel, being "born again" into "newness of life," living in daily communion with God, men and women are granted confirmation in augmenting testimony.

There is constant consciousness of God when we walk with him in spirit, as there is cumulative loss when persons or peoples fail to search his word and "keep it." It is designed of God that the *souls* of children and men and women shall "feed and grow" with the growth of their bodies; "that the life also of Jesus might be manifest in our mortal flesh." Unless the souls of men are thus constantly nourished and kept alive, they live according to mere human, carnal, nature; and what such limited, imperfect, worldly nature is in evidence in the sinful life of humanity in ignorance of God. This is not stating a mere theory; it is a potent fact; a fact that is world-wide in its evidences in the great handicaps under which humanity literally is staggering in its struggles against war, poverty, vice, and the long list of heavy weights it carries.

The experiences of God's people and of others, past and present, emphasize the requirement that all who hope to become heirs of "the life that now is, and of that which is to come," must study the purposes of God and the methods he has provided that such life be known and realized. Peoples must "know the truth" and thus become and continue to be "free" from ignorance of Christ and his principles of life. Men seriously take up and become proficient in knowledge of trades, professions, business methods, and other lines of preparation for temporal welfare. This has been done, and rightly so, in order that equipment to maintain life be had. Today the world is living in "the machine age," so greatly has the machine been developed and become the multiplied servant of man; so largely has it released man from much heavy drudgery. As a result man has more leisure for culture and other enjoyment; but as a consequence of increased machine work many suffer from unemployment. There

must therefore be right direction of activities, with just provision for the sustenance of all. In other words, there must be compensatory adjustment in the interest of all concerned. While new mechanical devices throw numbers out of employment, improvements also create new lines of labor; but not enough, at least at first, to meet the demands of all. There must therefore be a spirit of cooperative sympathy and effort, if the good of all concerned is conserved.

This means that, first of all there shall be a new spirit, the spirit of Jesus Christ, to permeate the hearts of all, if right conditions are to be brought about. This new spirit is strictly basic; the people of God are to develop it and to make it the life of their purposes and methods of living. This they can never do without first devoting themselves to obtaining and to keeping in that spirit:

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.—*Jesus, in John 6: 63.*

It is the "calling" of God's people, not formally to profess, but to make the spiritual life a life of realization, by study of the word, by spiritual understanding and obedience. They are not called to blunder, to flounder, by basing their course of living on mere habit, sentiment, prejudice, or feeling, in anything; they are called to know, to analyze, to exercise an enlightened judgment, in everything they do.

Abraham Lincoln did that, and all of that, in his calling. He recognized his inability to do his work without the help of God; he therefore sought wisdom; he absorbed himself in seeking light; he obtained it and acted upon it. By that course he performed a sacred duty which involved the welfare of millions. God blessed him in his leadership and service of the people in civil affairs. Lincoln was distinguished also for his devotion to "the people"; he had genuine interest in them. It was a leading feature of his policy to keep on a level with and close to the people. He believed that this Nation is "a government of the people, by the people, and for the people." The masses of the people loved him for his common interest in them, for his attitude of lowliness of heart toward them. He had much to say and to do in behalf of the common mass of men everywhere. That policy worked in Lincoln's case. It is written of Jesus that "the common people heard him gladly." And Lincoln said, "God must have loved the common people, he made so many of them."

Almighty God has established and preserved two great institutions in "these latter days": one, the Government of the United States, to rule in civil affairs; the other, his church, to declare and to



make manifest his truth in spiritual matters. The Government is the body or tabernacle necessary to the free manifestation and movement of the indwelling life, which it is appointed to protect in the common rights of men "to life, liberty, and the pursuit of happiness." The one is complementary to the other, similar to the body and spirit of man; and *both* must be kept in material, moral, and spiritual health in order that they may function as designed. Of the civil government, the word says,

When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.—*Proverbs 29: 2.*

In latter-day revelation the Lord gave this as instruction:

I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.—*Doctrine and Covenants 95: 2.*

Here the Lord instructs his people concerning their rights and duties in civil affairs. They are not told to join some political party and to stand by its platforms and candidates, whether or no, in a spirit of partisanship; but they are admonished to stand by the law of the land as written in its constitution, and to choose and to sustain "good men and wise men" as administrators. In doing that they must think and discriminate carefully; for men may be good and not be wise; and men may be wise or able and not be good. Thus goodness and wisdom are both necessary in such men—they must be men of good character and must advocate sound principles, in order to meet the demands of private life and public duty. Thus the people are responsible for what they choose and what they sustain. "Principles are greater than men"; hence the people must learn to know both men and the measures they propose; for the people have just as good and only as good government as they take the interest and the time to make proper choices of measures and of administrators. The liquor traffic or any other evil could not exist were the people really devoted to truth and morality as they ought to be. It is within their right and in their power to maintain civic righteousness.

The same status and rule is within the power of the people of the church. To have a church that maintains a system of spiritual government in accord with the will of God, it is necessary that its people shall be conscious of their responsibilities in maintaining the spiritual government; for concerning it also the word of God requires the deep interest and active participation of its people, lay and

official, in the right maintenance of its system of government; for it is written in the divine law:

Search these commandments for they are true and faithful.—*Doctrine and Covenants 1: 7.*

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day.—*Doctrine and Covenants 4: 1.*

And we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also.—*Doctrine and Covenants 17: 6.*

Ye shall observe the laws which ye have received, and be faithful.—*Doctrine and Covenants 42: 18.*

It is necessary, then, that men and women composing the church of God shall see to it that the word of God, his revealed principles, are understood and observed if success is to crown the effort to establish the kingdom of God on earth. "The restoration of the gospel" means the undeviating application of the truth as revealed, not only in obedience to "first principles," but in all that is done in effort to bring about the redemption of Zion. All men, Latter Day Saints included, are called to "believe in the truth," "the whole truth," "and nothing but the truth," in its application to life in all its aspects. By so doing and only by so doing can they assist in building up the church, which is appointed to be "the pillar and ground of the truth." The church is commanded to "obey the truth"; "to observe all things which I have commanded you." Such course of conformity to the word of God constitutes the church. It is the church only when it does that. "They have kept thy word," is the commendatory statement of Jesus in his prayer to the Father in behalf of his disciples. (John 17: 6.)

Truth applied to its problems preserved the Republic. Truth applied to the church, including the persons who comprise it, will preserve and continue the church in spiritual favor and power before God.

The church declined after the days of Christ and his apostles. The forces of evil fought its development and finally transformed it from its pure spiritual simplicity into an organization permeated and corrupted by the spirit and glamor of the world. This latter-day dispensation has been no exception in the battle between light and darkness. Saint Paul wrote:

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand

therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.—*Ephesians 6: 12-18.*

In the preaching of the gospel people are called to "obey the truth," and by so doing are promised "the Spirit of truth," which is to "lead and guide into all truth." This means not merely a comprehension of set principles of introductory theology, but the revelation of a new life, in which all are to become "new creatures" in Christ. Covenant with God means and must mean sincere and faithful observance of "every word that proceedeth from the mouth of God." Ability to see the truth, with the devotion and integrity and *common sense* to stand by it at all cost, has been the consistent course which has characterized the true children of God in every age. Such are those portrayed in Hebrews, chapter 11, who suffered and endured and who refused to barter the priceless possession of their divine calling rather than be unfaithful to God and his word. Such have been exceptional, such have been in the great minority, but their examples shine out like stars amid the darkness and worldliness and folly of the masses of the peoples of the nations.

Men and women today, even more than ever before, need hearts to love and ability to see and to know the truth. Life has become and is becoming more and more complex and artificial. This is true of political, social, and economic life. It is equally true of moral and religious life. New systems and complexities of old systems appear in a multiplicity of forms and guises; and in this wilderness of prevailing thinking and living it is necessary to be enlightened and to discriminate carefully and clearly, if one is to avoid deception, and to give his life and support to what is true and enduring. Sound principles only must be discerned and followed. With increasing right of choice in extended privileges and franchises comes greater need of preparation to exercise right choices in power to support truth against the menacings of rapidly increasing wrong. Truth and error, right and wrong, light and darkness, are in evidence as never before, at least in our own times. Life today is being broadened, intensified, made more rapid in movement, and in its many spheres of activity people are facing not only increasing opportunities, but greater responsibilities and dangers. There is not a truth that is not attacked and opposed by new devices of error; there is no light but may be clouded by false

theories; no right but is contended by deceptive wrong:

We see the workings of contending powers,  
The darkness and the glorious light we see.

Knowledge, understanding, clear comprehension, based upon pure devotion to God; singleness of purpose in unreserved consecration to his word; and out of such basic intent, maintained daily by constant touch with Christ in spirit, is the course marked out for his people; and unto such course are they commended and enjoined and repeatedly admonished.

The truth has struggled through the centuries; and it yet struggles to penetrate darkness and to overcome it. The fine words of Lowell express this great conflict in his "*Present crisis.*" He might well have called it "*The ever-present crisis:*"

Once to every man and nation comes the moment to decide;  
In the strife of Truth with Falsehood, for the good or evil  
side;  
Some great cause, God's new Messiah, offering each the  
bloom or blight,  
Parts the goats upon the left hand and the sheep upon the  
right,  
And the choice goes by forever 'twixt that darkness and  
that light.

Truth forever on the scaffold, Wrong forever on the  
throne,—  
Yet that scaffold sways the future, and behind the dim un-  
known  
Standeth God within the shadow, keeping watch above his  
own.

Then to side with Truth is noble when we share her wretched  
crust,  
Ere her cause bring fame and profit, and 'tis prosperous  
to be just;  
Then it is the brave man chooses, while the coward stands  
aside,  
Doubting in his abject spirit, till his Lord is crucified.  
And the multitude make virtue of the faith they had denied.

### Primary Purpose of the Church

Christ did not establish the church merely to provide centers for worship and religious training, important as they are. His purpose was that from the church there should go out those influences that should establish the kingdom of God, which is nothing less than the rule of Christ in the hearts of men.

And so the church from the beginning has been a missionary church, ever seeking to proclaim the Christian message to all men—beginning "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—*E. Graham Wilson, in The Missionary Review of the World.*

## Complying with the Gospel Ordinances

By George S. Lincoln

Jesus left the kingdom of heaven and came to the earth on a special mission, which was to teach men what they must do to be saved. He came understanding all about the plan of salvation. He knew all about the everlasting gospel and the principles of the doctrine. He knew exactly what God wanted him to teach, and the very words he was to speak to the people concerning salvation. That all might know this, he said:

I have not spoken of myself, but the Father, which sent me, he gave me a commandment what I should say, and what I should speak. The Father hath not left me alone; for I do always those things that please him.

So all that he said and did was in perfect harmony with the will of God. Again he said: "I came to do the will of him who sent me." So all his teachings and doings pleased God.

Realizing the useless effort of men to be saved in their own way, in churches of their own building, he said, "I will build *my* church," and he chose officers and established them in his church. He taught them all about the gospel, the doctrine, and church organization. He ordained them, and sent them out to preach, and this is what he said to them:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—*Mark 16: 15, 16.*

Who said that? Jesus, the righteous. Who told him to say it? God, our heavenly Father. Those are the statements of the highest authority in the universe. No man can dodge the issue. The only way to be saved is to believe the gospel and be baptized. No one can be saved in any other way. The statement is clear, plain, and positive. There will not be one single exception made to it. It is God's law concerning his church and kingdom. No man can ever become so important that God will make an exception for him. Any man can be saved by complying with this law, or he can ignore it, if he wishes, and as the consequence, be damned.

This is strong language; but it is the language of Jesus, and the language of God. What is the use of man's questioning it, or arguing about it? God and Jesus knew the full meaning of it when they uttered it, and to make it more positive Jesus said:

He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day.

There is no other way to enter the church or kingdom than to accept the gospel and be baptized. No earnest effort man can make; no religious de-

sire; no other enthusiastic endeavor will save him. It is only by complying with God's terms that he will be saved. Jesus lived and died to establish this fact. If it were not true, his life and teachings were a failure. He knew that only *a few* would believe and obey, and he said, "Straight is the gate that leadeth unto life, and *few* there be that find it."

Let us now take another view of the matter. Jesus, talking with Nicodemus, said to him, "Ye must be born again." Then they evidently discussed the statement, and Jesus, using the strongest words he could, replied to him, "Verily, verily, I say unto you, Except a man be born of water, and of the Spirit, he *can not* enter into the kingdom of God."—*John 3: 5.*

There is another positive statement. Who made it? Jesus. Who told him to say it? God. We do not care if all the preachers on earth unite in saying man can enter without complying with this law. We stand with God and Christ and most solemnly declare that not one single soul can ever "enter into the kingdom of God" unless he be "born of water and of the Spirit." This is a repetition of the same thing, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

The chief feature of the gospel of Christ is to show men how to be saved, and that they must be saved in God's way. Now listen to what Paul says:

The gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

And he knowing there was no other way to be saved, said to the members of the church at Galatia:

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach *any other gospel* unto you than that ye have received, let him be accursed.—*Galatians 1: 8, 9.*

He knew that believing the gospel, and being baptized, and receiving the Holy Ghost, were the leading features of salvation, and that man could be saved in no other way. And realizing this, he virtually says, *Curses on the man*, or even the angel, who dares preach any other gospel.

"The principles of the doctrine of Christ" as enumerated by Paul, are *faith, repentance, baptisms, laying on of hands, resurrection, and eternal judgment.* And Jesus says concerning it: "My doctrine is not mine, but his that sent me." The doctrine that Christ preached was God's doctrine; and John, knowing the great importance of that doctrine in the salvation of men, says:

If there come any unto you, and bring not *this doctrine*, receive him not into your house, neither bid him Godspeed;

for he that biddeth him Godspeed is partaker of his evil deeds.—2 John 1: 10, 11.

John gives the warning for us to have nothing to do with any other doctrine, or anyone who preaches any other doctrine. The doctrine of Christ is the only one that will save, and woe to the man who preaches any other. His deeds are evil.

One of the grandest features of being saved is the privilege of being resurrected in the *first* resurrection. Only the redeemed ones will be raised at that time. All others will sleep until the end of the millennium, a period of one thousand years. Paul, speaking to the saints, says:

If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.—Romans 8: 11.

If that Spirit dwelleth in you? But suppose it does not? Then you will not come forth at the first resurrection. Oh, what a loss to the children of men! During the millennium the saints will mingle with the angels and all the holy ones, and even enter the presence of God and Christ. Now we ask, Who will have that Spirit dwelling in them? And how can they get it? Peter preached the gospel on the day of Pentecost, to the religious people gathered there and said to them:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

No one will ever receive that gift, the Holy Ghost, except those who believe the gospel and are baptized. There is no other way provided for receiving it. And even then it is not given except through the ordinance of the laying on of hands. God will not make an exception for anyone. Paul says, "It is the Spirit that giveth life," and that is received only through the ordinances of the gospel. Peter also says, baptism is "for the remission of sins." There is no other way for man to have his sins remitted.

Is it any wonder that Jesus, understanding all these things, said to the people that he that believeth and is baptized shall be saved, but he that believeth not shall be damned? He never said that those who did not believe would go to hell. That is another proposition. None but the wicked will go there; but many who do not go there will not be saved in the kingdom of God.

After Jesus was resurrected, he said to his disciples:

All power is given unto me both in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.—Matthew 28: 18-20.

All power was given unto him. Then he could have made any changes he wished in regard to baptism, but he made no changes at all. This statement still stands, and always will, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

I once heard one of the leading revivalists of the world make a statement before thousands of listeners, in which he said, "Some people worry over what they must do to be saved. They think they must *do* something. Let me tell you, there is nothing for you to do. Jesus has *done it all*. All you have to do is to believe, and you will be saved. We can save you. Here. Now."

Oh, what a tragedy! And how fearful may be the results of such false teaching! The Spirit of God never inspired such utterances.

## Are You Getting Ready?

By Poul S. Nielsen

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee.—Psalms 139: 7-12.

When King David penned this poem, he without doubt wrote down one of the greatest truths found in Holy Writ. Wherever we go, wherever we take up our abode, we can not get away from the presence of our heavenly Father. If we shall travel to the loneliest island of the seven seas, go down in the deepest mine ever made, he is still there, ready to help us if we need any help whatsoever. If the sin of darkness shall cover us, if we can but pray, though it is only, "Lord, help us," he will surely help.

### God Denies No One

He has never forsaken anyone who needed help. A good many of us are very much inclined to forget him in the days of our prosperity, but let hard times come in our lives and we are always ready to ask for his assistance. But, dear reader, can you really blame God for not answering our prayers if we only want our will and forget to say in mouth and heart: Thy will, not ours, be done.

It is of no use to point the finger of scorn at some brother or sister, or for that matter at anyone, be he white or black, or any other color or race or creed, for God will surely not approve of any such thing. All of us ought to be very careful, not acting, consciously or not, like the Pharisee mentioned

in Luke 18: 11, and thinking just because we belong to our church we are a little better than our neighbor who has not received the light so far.

For it is written that many are called but few are chosen, and would it not be too bad if we should be the stumblingblock in the way of ourselves or perhaps our fellow man, to come unto the Lord? We are all apt to make mistakes, but we ought to have sense enough not to commit the same blunder or sin twice in succession. It is of no use to ask for forgiveness and then turn right around and repeat the same sin. We will be forgiven all right, but perhaps we might have to go through some greater trials next time, and if we can overcome one sin it is much easier to fight the next one. It goes with this like staying home from church. The first time it does bother us; the second time it is a little easier to stay at home; and by and by we do not even need an excuse to stay at home. After a while it will take a special effort to get us to go to the house of the Lord.

#### *A Call for Every Man's Effort*

A great consolation it ought to be for us to know that God is always watching over us everywhere, always ready to help if we will only do our part. Some one might say that he has not anything to do except to go to church on Sunday, sing a hymn or two, listen to the sermon, and help a little when the collection plate comes around. Forget it, brother; in the army of God there can be no such thing as a misfit. Either you are a worker or a shirker.

True enough, you might not be called to work in the service in the church; we can not all do that. But you can so live your life that it will be a credit to the church. How many times does the church have to work under a handicap or under suspicion because some member did something that cast reflection on himself and thereby hurt the church's reputation in his neighborhood!

God is everywhere, and I many times wonder if we would do many things we are now doing if he were visible to us. Whenever a question comes up in our lives we ought to put the question to ourselves: What would the Lord do if he were in my place? Sometimes we might have to go against public opinion; but remember that public opinion is not always right. Sometimes we might have to lose a friend in so doing. But if he is a true friend, he will sooner or later want to be your friend again.

The church has been very active in the last few years, but I am satisfied that it will be almost like nothing to the activity of the next few years. The world is just like a sleeping volcano; one of these

days it will break loose, talks of peace will be forgotten, wars between nations on a scale never witnessed before will come, creeds and beliefs will fall, and men's hearts will fail them. Then the question will be if we are ready to sow the seed for the last great harvest of the Lord. The Lord have mercy on us if we are not.

#### *A Time of Religious Evolution*

If we will only read the signs of the times we can not help but see that many of the other religions of the world are in a changing time. They are trying to put into effect many of the teachings that our church has preached for years, and some of them are going to the other extreme and letting worldly things creep into their services. It is not too soon for all Latter Day Saints to prepare for greater service, for when the time comes the Master will need many helpers, both young and old, some in this country and some in other countries all over the world.

And then we must not forget that what the psalmist sung in days of old is still true; always was and always will be. No man has ever given too much for the work of the church, for how can we repay God for what he has done for us on the cross of Calvary, when he gave his only begotten Son for the salvation of mankind, that we might live a life more abundantly and have a hope of a life to come on the other side of the grave, there to live for evermore in a place where sorrows are unknown.

Our faith, to be serviceable, must become a high tower in the midst of the plain, salt to savor the flatness of boredom of modern life, light amid the darkness of our muddled morality—this is the task of qualitative evangelism. Its text is the plain word of Jesus from the Sermon on the Mount: "Unless your righteousness shall exceed that of the scribes and Pharisees (the current standard), ye shall by no means enter into the kingdom of heaven. . . . Ye have heard that it was said . . . but I say unto you . . . If ye love those who love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, what do ye *more than others?*" More than others! That's the margin, to be expressed in the unselfish service of the second mile and the charitable attitude of understanding and forgiveness, until the Christian becomes a spiritual Saul, "head and shoulders above the crowd," a marked man, above the average, by reason of his margin of goodness and way of life. —*Samuel H. Miller.*

# REUNION NEWS

## Northern Wisconsin-Minnesota Reunion

By William E. Shakespeare

The Northern Wisconsin-Minnesota reunion was held at Chetek, Wisconsin, from June 27 to July 6. The reunion this year was a very successful one, even though the group of Saints was not as large as the year previous.

We were fortunate in having with us Sister Lydia Wight, Apostle John F. Garver, Bishop G. Leslie Delapp, and Bishop C. J. Hunt of special workers, Charles J. Smith, W. E. Shakespeare, and Vernon Lundeen of the missionary force, and others of the local ministry.

Sister Lydia Wight was asked by the reunion committee to have charge of the educational activities of the reunion, and under her direction a fine program of work was carried out. The class work was the outstanding feature of the reunion.

Brother Garver gave us each day some fine lectures on the subject, "*Christian ministry.*" Sister Wight had a fine class, her subject being "*Religious education in the home.*" Brother Hunt gave good lessons on the question of "*Stewardships,*" and Bishop DeLapp during his class period lectured on the subject, "*The social problems of today.*"

There were four class periods each day and a goodly interest was taken in them. The class work was a success, reaching a climax during the closing class periods when the Spirit seemed to rest upon everyone.

Junior church work and the recreational activities were ably cared for by Vernon Lundeen and his helpers, chief of whom was Sister Jenette Johnson. She did fine work with the little tots and rendered valuable service to the reunion.

The music of the reunion was ably cared for by Sister John Watkins, of Minneapolis. Anthems and special songs were provided at the preaching services and a song service was had each evening before the preaching.

We should not fail to mention the work of Wesley Elvin, who acted as official bookkeeper and office man and with that smile that will not come off was found busy all the time. We could not get along without "Wes."

Then we had with us one of Graceland's young men who helped in various ways to make the reunion a success, Paul Utneher. Brother Utneher had charge of the stand and helped to keep the crowd cool and sweet. We needed Paul to make the reunion complete.

The evening of July Fourth, the alumni, with present and prospective students of Graceland College, gave a splendid program which well depicted the developments of personality and life at the church school. It was enjoyed by all.

W. E. Shakespeare was associated with Brother Garver in presiding over the reunion, and was kept busy looking after the needs of everyone present.

It was decided to hold another joint reunion next year and everyone is looking forward with anticipation with a new slogan, "*Forward to 1931 and beyond.*"

The spirit of the reunion was excellent, and Brother Garver says it was the best one he ever attended at Chetek. He seemed to be especially blessed as he delivered his last sermon on Sunday afternoon to a goodly crowd that almost filled the auditorium. His theme was "*The challenge of the New Century,*" and we were reminded of the development of the work and growth of the church and what it means to us.

Six people were baptized and four children were blessed during the reunion.

The church owns a beautiful reunion ground in the north part of Chetek on the shore of Chetek Lake, which has one hundred miles of shore line. On the grounds are a large well-seated pavilion, a dining hall, and a well-equipped

kitchen where meals were served at a low cost. The reunion organization has also sleeping equipment, a number of tents, and a large missionary cottage, and is prepared to accommodate many guests. The Saints of Chetek contributed liberally to the work of preparing for comfort of the Saints.

## Owen Sound Reunion

By Alvin L. Dobson

The Saints' reunion at Port Elgin was attended by many from different parts of Ontario and the United States. A local paper printed the following account:

"July 8.—The reunion of the Latter Day Saints church, which convened at Port Elgin from June 29 to July 4, was a success from every standpoint. The number in attendance at the commencement of the week was not so large as anticipated, but during the week many came in from different parts of Ontario and the United States, and by the last Sunday there was a crowd which nearly filled the church to capacity.

"There was class work in charge of Elder C. B. Woodstock and Elder John Blackmore, of Independence, Missouri. The balance of the afternoon was given to recreation, and at eight o'clock in the evening there was preaching with the exception of Wednesday evening, when there was a program under the direction of George T. Furness, of Owen Sound.

"The speakers at the reunion were: Elders John Blackmore and C. B. Woodstock, Independence, Missouri; Stanley Phillips, Sarnia; C. Mottashed, Detroit; Elmo Boos, Pontiac; Joseph Yager, missionary to Society Islands; Percy Farrow, Cleveland, Ohio; and Benton Belrose, Owen Sound.

"On the last Sunday a prayer service was held at eight o'clock in the morning for the young people, and at 9.30 there was communion service.

"A number drove several hundred miles to attend this reunion, and no doubt had to make a sacrifice to get here, but they felt well repaid for coming. This is the fourth reunion held at Port Elgin, and is considered the best yet. It will be determined at the fall conference, which will be held in Grand Valley, where the next reunion will be held."

In addition to the various branches in Owen Sound District represented at the reunion there were visitors present from Cleveland, Ohio; Detroit, Flint, Coleman, Port Huron, and Pontiac, Michigan; Listowel, Stratford, London, Seaford, Vingham, and Sarnia, Ontario.

## Spokane Reunion

By Millicent Kinney

Spokane district reunion, held June 20 to 29 at Liberty Lake, was a decided success. It meant much in the way of progress to the Saints of the district.

The program of the reunion was well planned, and every hour of each day was occupied. Reveille came at 6 o'clock in the morning; morning devotion and flag salute, 6.40; breakfast, 7; prayer meeting, 8 to 9. Class in "*Doctrinal fundamentals*" was taught by Elder A. C. Martin from 9 to 10; class in "*Missionary administration,*" by Elder Alma Andrews, 10 to 11; class in "*Priesthood,*" by Apostle J. F. Curtis from 11 to 12. Dinner was served at 12; rest in camp, 1 to 2; class in "*Keeping fit,*" by Sister Rachel Porter, 2 to 3; recreation and swimming under direction of A. C. Martin, 3 to 5. Brother Floyd Bond, of Coeur d'Alene, Idaho, had charge of the Boy Scouts. Supper came at 6, and from 6.30 to 7.30 there was a class in "*Art of devotion,*" taught by Patriarch Richard Baldwin. Song service and

preaching lasted from 7.30 to 9; camp fire and program on the beach, 9 to 10. Taps at 10 o'clock.

Each morning from 9 to 12 Sister Baldwin, with the assistance of Sister Gladys Fout and Sister Alice Kinne, conducted the junior class work. Sister Baldwin is expert in this line of work, and her services were much appreciated.

All services were well attended, and a spirit of peace and harmony reigned.

The meals were well planned and were served in an efficient way. Brother and Sister Guy Crum were responsible for the success of this part of the reunion, and deserve much credit for their work. Over forty-five hundred meals were served.

A baby health conference conducted by a county health nurse and County Doctor Newman, was held Saturday morning, June 28. Twenty-eight fine babies and small children were examined.

The business session of the conference was held Saturday, June 28, at two o'clock in the afternoon. Saturday evening a beautiful play, "*The most precious gift*," was given by the young people of the Department of Recreation and Expression. The characters were: The minister, Lloyd Whiting; the Church, Margaret Kenny; guardian angels, Gertrude Story, Carline Everoth; wise maiden, Gladys Silver; foolish maiden, Rachel Story; three friends, Jane Story, Joyce Kinney, Elizabeth Johnston; mother, Lutie Davis; father, Guy Crum; Mrs. Davis, Ethel Johnston; Tommy Davis, Junior Crum; youth, Glen Fordham. The play was directed by Sister Elba Crum and Sister Goldie Sage.

A beautiful baptismal service was conducted Sunday afternoon, seven precious souls entering the church. Those baptized were, James Jones, Elvira Kennedy, Clay Kinne, Ardis Hart, Laurence Carter, Dorothy Walters, and Gordon Nelson.

Over three hundred persons registered for the reunion, and there were thirty-eight tents in the tent city. Brother Henry Kinney was appointed camp policeman, and his was an easy task, as all were well behaved and orderly.

Every hour was full and everyone was busy. The reunion was enjoyable and profitable, and all are looking forward to the next gathering of this kind.

## Reunions in the Northland

By J. F. Garver

July 12.—It has been my privilege, with Bishop G. L. DeLapp, to attend the reunions at Logan, North Dakota, and Chetek, Wisconsin, the latter concluding July 6. These reunions, if not so largely attended as some, were without exception the best I have attended in these parts.

Depressing economic conditions, together no doubt with expense for attendance at the Centennial Conference in April, cut in on the attendance. The spirit of the people with us was of the best, however; and the desire to learn and to help in the cause was above what I have before found in these reunions.

Charles J. Smith, of the missionary force, was with us in both reunions, W. E. Shakespeare and Vernon Lundeen at Chetek. These, with local workers, particularly Sister Lydia Wight assigned to Chetek, rendered every assistance in making the reunions meaningful to Saints and friends, and profitable to the cause.

Outstanding in these gatherings were the leadings of the Spirit making for unification of thought and coordination of effort, from pulpit and in class teachings. At times we approached pentecostal moments. I do not speak here of what we know as the outward gifts, so moving sometimes for the moment only. I refer more particularly to the

# NEWS AND LETTERS

## Flint, Michigan

From Flint Tidings

Sunday, July 13, will be observed as rural Sunday, at the Newall Street Church. The 9.45 o'clock service in the morning will be conducted especially for members of Flint Branch who live outside the city limits, either on farms or in adjacent towns. All rural Saints are urged to make a special effort to be present.

The birthday party for all local members of the church born in the month of July will be held Monday evening, July 14, at the Newall Street Church. The program will consist of music, singing, readings, games, and refreshments.

The service of baptism which was to have been held June 8, had to be postponed until the afternoon of July 20. We are praying by that date there will be still more who will get the consent of their minds to step out for Christ.

Sunday afternoon, July 6, the union quarterly sacramental service was administered at the Newall Street Church. The Saints prepared by prayer to make the hour the most outstanding of the year thus far.

Services regularly held in Flint are as follows: Sunday: Unified morning service; evening devotional; communion first Sunday of the month 9.45 a. m.; young people's devotional, third Sunday, 9.45 a. m. Week day meetings: Prayer meeting, Wednesday evening; young people's recreation, Friday evening. Choir and orchestra rehearsals are suspended through July and August.

Two weddings were solemnized at the Newall Street Church by the pastor Saturday, June 7. Robert LeRoy Wheeler and Miss Mary Louise VunCannon, both of Flint, were married at ten o'clock in the morning, being attended by Carl VunCannon and Mrs. P. H. Benteske. And Leon M. L. Hunter and Miss Mary Brodie Miller, both of Flint, were married at three in the afternoon, being attended by Earl Cunningham and Jean C. Miller. Both couples expect to make their home in Flint after a short honeymoon. They have the best wishes of their many friends.

On our sick list are found Sister Lizzie Bordner, who is in the Hurley Hospital, having undergone an operation for cancer. Sister Janis Savage was recently operated upon at Hurley Hospital for appendicitis. Brother Henry McBride is still taking treatment at Hurley Hospital, having been there for about a month. Sister Hazel Moore, who has been at Hurley for almost three months, following an auto accident, is slowly improving, and hopes to be able to return to her home at Vassar, Michigan, sometime around the first of this month. Sister Grace Chapman is still at Hurley receiving treatment for dropsy. Sister Edith Tree is confined to her bed at the home of Brother and Sister Burns, having been ill for several months. For the past few weeks,

gifts of faith and knowledge and wisdom and discernment, and to that fine illumination that enables preacher and teacher to vision and the people to respond in one harmonious advance into the higher realms of latter-day philosophy and aspiration.

Personally I am highly grateful for blessings vouchsafed in these reunions. I have been lifted up, encouraged, and renewed in zeal. And I did stand in need of such upbuilding. To the Saints so appreciatively responding, to my associate workmen so willingly sharing in the task, as well as to God be the praise.

Brother Robert Leighton, father of Elder Albert Leighton, has been in ill health.

Lester Gerald Hester, five-months-old son of Brother and Sister Elwood Hester, died June 13, of a complication of diseases. The funeral was conducted by the pastor at the home June 14. Interment was near Traverse City, Michigan.

A beautiful and impressive service was conducted the morning of June 8 in which the following babies received the blessing of the elders: Clara Merrie Williams, Mitchell Alton Williams, Lois Ann Emiry, Iris Jean Philippi, Charles James Philippi, Lawrence Ronald Emmel, David William Lawrence, Rogene Fay Fultz, Glen Richard Clark, Howard Eugene Turrell, Jacqueline Joy Palmer, Carlton Glen Bush, Dorothea Louise Leighton, Robert James Jenkins, and Vera Jean Packer. The blessings were pronounced by Elders Fred Z. Harder, W. E. Alldred, Emory D. Fultz, Allen C. Pohly, and the pastor.

Brother Louis Kuhn has been visiting home for a couple of weeks before leaving for Camden, New Jersey, where he will work for the R. C. A. Victor Radio Company. He received his B. S. degree in chemical engineering from Ames, Iowa, this summer. Fred Kuhn received his bachelor's degree from Michigan Western Teachers' College at Kalamazoo this summer.

Brother and Sister Albert Leighton have a baby girl born May 22. They have named her Dorothea Louise.

The church has been lovely every Sunday with flowers and plants furnished by the Mount Morris Flower Shop. Real credit is due Brother and Sister Blodgett for their fine taste and good work.

A play, "The three Pegs," was given at Newall and Baltimore churches the middle of June by the Temple Builders.

The joint reunion of Southern Michigan and Northern Indiana and Detroit Districts promises this year to be better in every way than it has ever before been. It will last from July 25 to August 3, and there are many plans to give the Saints spiritual, mental, and physical benefit. The scene of the reunion will be laid at Indian Lake, and among general church workers who will be present are Apostle D. T. Williams, Patriarch G. T. Griffiths, Elder E. E. Closson, and Sister Closson. Special musical events have been announced by Sister Louise Evans.

A Centennial Summer Camp for young people is planned for Indian Lake, Michigan, July 18 to 25, to care chiefly for the young people living within a three-hundred-mile radius of that place. This is the first year for a camp at Indian Lake, and the program will be quite similar to that carried out at the boys' and girls' camp in Nauvoo, early in July. There will be plenty of fun, as well as periods of instruction and worship. This camp will last only seven days, but many will want to remain for the reunion which follows immediately. Some of the camp leaders will be present to supervise the young people's activities throughout the entire reunion. For further information write the Camp Director, Department of Religious Education, The Auditorium, Independence, Missouri.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

The North Dakota Reunion, held near Minot, closed Sunday, June 29. A number from Fargo attended, and reported a pleasant, spiritual reunion not so largely attended as of former years.

Born recently to Sister Fred Wiedling and husband a baby girl, and to Brother and Sister Ammon Stowell a baby boy. This infant survived only a few days.

The Temple Builders gave a party at Oak Grove Park July 1 in honor of Vera Stowell, it being her birthday.

The Sunday school gave an appropriate program at the Sunday school session on Mother's Day.

Saints welcome back to this district Elder C. J. Smith, missionary. He returned from General Conference full of zeal and enthusiasm in the gospel work. May 23 he gave a fine sermon on the subject "Except ye are one, ye are not mine." He stated that we must adjust ourselves and work purposefully, unitedly. If the Saints can not work together, they can not be together in glory. We must work on terms of understanding for the development of all.

Saints were also pleased to see Elder Swen Swenson back in North Dakota. He has preached several good sermons of late and his faith is strong as of old.

The rally day planned for June 15 was postponed on account of smallpox in the homes of some of the members. All have now recovered and plans are being made for the day to be observed in the near future.

Velda Mae Konietzka, daughter of Sister John Konietzka and husband, was blessed at the close of Sunday school, May 25, by Elders C. J. Smith and Thomas Leitch.

The Recreation and Expression Department gave an ice cream social at West Fargo the evening of May 29 on the lawn of Brother Lewis Spillman's home.

Saints were recently saddened by the sudden death of Brother Woodburn Freeman, a fine young man. The deceased met with an accident while diving at Lake Lizzie, Minnesota, Sunday, June 22. He was rushed to a Fargo hospital by ambulance, but passed away June 23. The funeral was held from Hanson Funeral Home June 26, Elder C. J. Smith officiating. His text was Psalms 23, and his sermon was comforting. The deceased leaves his parents, two sisters, two brothers, and a host of friends to mourn. Interment was in Springvale Cemetery.

Elder Thomas Leitch went to Blue Grass, North Dakota, June 1, to officiate at the marriage of Sister Ruth Helmenstein to Mr. Carl Trende at the home of the bride's parents.

As Saints of God let us learn to enjoy the sweet art of working together, share in heartaches, in joys, sorrows, and all experiences. Then will we have part in the redemption of Zion.

## From America to Australia

*By J. H. N. Jones*

We began our return journey from the Centennial Conference May 5. Brothers C. F. Ellis and John Blackmore furnished cars and piloted us from Independence to Kansas City. Sister Kennedy accompanied Sister Jones and me.

We traveled by the Santa Fe route, passing through Kansas, New Mexico, Arizona, to southern California. At Los Angeles we had half a day to wait, so we sought out the church and were fortunate in finding the Women's Department in session. In the absence of the pastor Sister Burton showed us over the fine church, and later Brother Burton drove us about the city.

That evening we left for San Francisco, arriving early the next morning. There we were met by Sister Holling, who entertained us during our stay, and Brother Holling motored us to many places of interest including the Leland Stanford University grounds.

We attended on Sunday a banquet given in honor of Brother John W. Rushton at Park-Presidio Branch, and spoke a few words of our impressions of America. Also we gave one blessing. Left May 14 on the *Tahiti* for Australia. Sister Butts motored us to the ship, where we were joined by Sister Kennedy, who had been staying with relatives.

A few of the Saints came to say good-bye and we were soon passing through the Golden Gate and heading southwest for Tahiti. As we journeyed over leagues of blue



water, our minds turned back to the voyage of the gospel boat, the *Evanelia*, with her faithful skipper and crew who braved the perilous journey in the small craft.

Favorable and cool weather was had to Tahiti, which we reached in ten days, arriving on Saturday morning. We were met at the pier by Brother Farthing, Brother and Sister Ballard and baby, and some of the native Saints. A fine chicken lunch was prepared by Sister "Ray" and after that "Stan" took us to the church farm about three miles out. We were timed to speak at the church at three o'clock in the afternoon and catch the ship at 4.30.

Starting the return journey, we were dismayed to find that our car could not be induced to start. In a panic we started to walk. Soon we hailed a car full of natives. They stopped, made room for us, and dropped us somewhere near the church. We finally found the building but were too late to speak. To our surprise we found that Brother Farthing and "Stan" had succeeded in starting the car and had arrived at the church before us. "Ray" was left there and the other returned to look for us.

The native Saints were gathered for the meeting which was not held, and they had brought as offerings fruit and shell necklaces. These they carried along as they accompanied us to our cabin in the ship. How full of love for the elders are these natives and how deeply we appreciated their tokens of brotherly affection! May God bless these kind-hearted people and also the elders and sisters who so nobly sacrifice their lives in the interest of the church and the islands.

On time we sailed for Raratonga, an island nearer New Zealand, which we reached on Monday morning and stopped till Tuesday. While the ship was taking on a cargo of oranges and bananas the passengers explored the resources and scenery of this beautiful Pacific isle. Some of us motored round it a distance of twenty miles for a fare of five shillings. The natives here seem a clean and strong race, and their homes if at times primitive are clean and tidy and their villages orderly and well laid out.

Prohibition is here in force and its benefits are manifest. The young men and women are apparently modest and well behaved. Their problem is what is to be done with their increasing population. There are now three thousand on the island.

Weighing anchor Tuesday morning, we soon ran into a heavy ocean swell and a day later into a gale which delayed our ship and depleted the dining tables, my two companions being among the absentees.

During the early hours of the night the vessel was stopped to snug down for the storm and some were so frightened that they took down their life belts from the racks. Fortunately, however, nothing serious occurred.

The wind and sea moderating, we arrived in Wellington, New Zealand, on Monday, after dropping Saturday out of our calendar. Here the ship tied up for two days, and the passengers shivered in the keen New Zealand cold while trying to see the sights to while away the time.

From San Francisco to New Zealand we had few passengers, but they were very sociable, and the voyage was made more pleasant by participation in deck games played with the spirit of real sportsmanship.

At Wellington we took on a large number of passengers and sailed at eleven o'clock at night for Sydney, which was the last water section of our homeward journey.

The Tasman Sea, the last stage of our sea journey, treated us kindly, being very smooth. This enabled us to reach Sydney Heads at daybreak on Sunday. Officials of the church and relatives were on the wharf to meet us, and we were soon addressing the Balmain Sunday school on our American experiences. We also spoke in the evening.

We are all well and expect to take train to Melbourne on Wednesday. We extend to our many American brothers and friends our greetings and best wishes.

## We Must Obey the Perfect Law

June 30.—We are thankful to tell you that Scranton, Kansas, Saints have during the last two weeks had Missionary W. A. Smith here to revive our souls with the wonderful words of life which the Spirit gave utterance. All were ready to receive his counsel.

It is more than six years since we have advertised a meeting, so it seemed that we had quite a nap. But we now open our eyes to see the glory of God's laws revealed by our worthy brother. We need a minister for Christ here for a few weeks to open the eyes of the blind and call sinners to repentance. May God bless all of his sincere and consecrated helpers. It is a fine thing to hear the gospel preached as it was in former years with its gifts and blessings.

My heart rejoices when I think of God's loving kindness to his children. It shows that he has not changed and that his law shall not pass away. Let us, in return for his goodness to us, strive to keep his commandments. This we can do only when we are loving the Father and our fellow men. We must not forget that He has said that he who neglects to teach men one of the least of the commandments, shall be called least in the kingdom of heaven. Let us exercise care that we conduct ourselves so as to keep near him, living pure, upright lives.

The merciful Father abominates a proud look, a lying tongue, hands that shed innocent blood, hearts which devise wicked imaginations, feet which are swift to run to mischief, and a false witness who speaks lies and sows discord among the brothers. The Lord loves nothing that is evil. But love and righteousness belong to our God, and if we love him as we say we do, we will learn and keep his law.

God's law is perfect and will make of all who obey it perfect men, holy men in the sight of God. This we need, for without holiness, we are told, no man can see the Lord. Let us press on toward the mark of our high calling which is in Christ Jesus our Lord. May he bless all and righteousness prevail upon the earth.

JAMES BAILLIE.

## The Graceland Religious Educational Alumni Scholarship

By Mrs. H. E. Winegar

Those who were in attendance at the last business session of the late General Conference will recall the presentation by Brother F. M. McDowell of a scholarship fund in behalf of the Graceland Religious Education Alumni.

A few years ago Graceland welcomed into her halls a number of young men and women who were especially desirous of making further preparation for better service in the church. This became known as the Department of Religious Education of Graceland College.

Just what was achieved of spiritual development and increased value in the lives of these men and women can not be estimated, either in them or those whose lives are touched by their influence. But they, with a feeling of gratitude for having had this opportunity, and a desire to retain friendships between members, decided to organize into a body for mutual helpfulness to each other, the church, and Graceland College.

During General Conference for the past five years this group has met in both a business and social way. It was at one of these meetings that the idea of a scholarship fund was developed. Appreciating deeply the benefits received from experiences at Graceland, they could think of no better way of expressing lasting gratitude than by passing these opportunities on to others.

Only those who zealously labored will know the obstacles met and overcome in the gathering of this their *first scholarship fund*. As is so often the case in other organizations,

many lacked faith in the movement or were not interested and failed to respond, so the burden of the work fell to the few. These loyally supported the leaders, and their goal, the scholarship, was attained. It is to be a revolving fund, and will be added to from time to time, that many may be given the opportunity of preparing for greater service.

A committee has been appointed to select some worthy person to receive the use of it. The raising of another scholarship is one of the definite goals toward which this group is working at the present time.

Their slogan might well be "Graceland Forever," for the ideal of each is to carry the message and encourage every young person eligible to attend Graceland. Since many of these "Religious Ed's" are serving as pastors and missionaries for the church, their chances for personal contact with young people are greater than they otherwise might be.

The spirit of this organization is, "Someone opened the doors of opportunity to us; let us open it to others. *Onward to 1932 with another scholarship!*"

## Denver, Colorado

The warm weather of the past two weeks in Denver has somewhat reduced attendance at the church services. The lure of the mountains and their cooling breezes is very strong at this season, and sometimes the weary city dwellers gain strength and vigor and renewed zeal by a day spent amid the glory and grandeur of hill and stream.

The summer usually brings many visitors to Colorado, and we are always glad to welcome them to our services. Brother W. J. Burton and family, from California, dropped in Wednesday, June 18, and attended prayer service. Their testimonies were much enjoyed. Brother and Sister Briggs, from Goodland, Kansas, spent a short time in Denver last week. Elder B. M. Anderson, of Omaha, Nebraska, worshipped with us Sunday, June 22.

Brother Byron Barker, his wife and three daughters of Independence, are spending the summer in Denver; they expect to return to Independence in the fall in order that the daughters may continue their school work there. We hope that by that time they will like Denver so well they will decide to stay here.

Elder J. L. Randall and Brother Glen H. Foster, with their families, from Ludington, Michigan, have come to Denver, expecting to remain if they can make satisfactory business arrangements. We sincerely hope they will be able to do this.

Sunday, June 29, was Children's Day in our branch. A very interesting program was given at the morning service. Two baby girls were blessed, Eloise Ethel Murie and Eleanor Ethel Jones. Four young people were baptized by the pastor: Steven Newton, Charleen Britt, Virginia Newsome, and Stanley Salyards.

It is always a great pleasure to witness the pride and enjoyment of the little ones and the older boys and girls as they sing their songs and speak their pieces on this day which belongs especially to them. Their happy, beaming faces are truly an inspiration, bringing to their elders courage and hope for the future as well as a deep sense of responsibility. By their purity and innocence and implicit faith we are reminded forcibly of the words of the Master who loved little children: "Except ye become as a little child, ye can not enter the kingdom of heaven."

The sermon in the evening by the pastor on the subject, "*The faith of our children*," was full of good thoughts. The young men's quartet, composed of Fred and Farr Kemp, Glen Holmes, and Burrell Shupe, sang "*The little brown church in the vale*." Glau Smith and Everett Shupe sang a duet. Both numbers were beautifully rendered. Attendance at both services was very good.

## Dunlap, Iowa

June 26.—A fitting program was given on Children's Day. The children always seem eager to do their part, and they were especially so on this their day. When we stop to consider, are we not all children? Many of us are, shall I say, of a larger physical growth only, or have we grown in the grace and knowledge of the Lord and Savior as well?

The new members baptized Decision Day are doing good work and feel happy that they are privileged to enjoy the blessings that come to those who love and serve.

The women held an ice cream social last Saturday, the proceeds to be turned into the prospective building fund.

Sacrifice week was entered into by fasting and prayer, and while our small mission may not help the church financially as we would like to do, when this period of sacrifice is history, we hope to have received strength to offer to the church the best that is ours, that henceforth we may seek to be real laborers together with the divine Head.

The young people of Missouri Valley, Logan, Woodbine, and Dunlap have organized for recreational activities during the summer, and report some very enjoyable gatherings. Brother Lyle Winans, recreational leader, is much interested in his work.

Brother Joseph Lane was with us a couple of days recently. His presence is an inspiration, as he always has that to say which encourages to higher living, and although nearing the three score and twenty milestone he is able to drive his car wherever he desires, and many people are blessed by his ministrations.

## Alexander, Kansas

June 28.—It has been one year since there was a news report from this branch. This is not because of a lack of interest but on account of lingering illness and affliction. Sister Vida Teeters returned home from Graceland in October after five weeks there, because of the illness and two severe operations of her mother, Sister John A. Teeters. The sickness lasted ten months, during which time Vida remained at home, doing the work and caring for her mother. She will re-enter Graceland in September. While at home Vida took up the study of the violin, and did remarkably well, so well, in fact, that she began teaching some of the boys and girls of the branch, Archie Stephens, Clarence Keatley, Lois and Hazel Teeters, and Viola Boese. All of these play the violin at church services and most of them have had only six months of study and practice. We feel that Sister Vida has been an instrument in His hands in creating the local orchestra of six, to help in church services.

Branch officers for this year are: Pastor, J. A. Teeters; secretary, Vida Teeters; organist, Sister John Teeters; treasurer, Peter Schaben; branch solicitor, Peter Boese. Sunday school officers are: Superintendent, Sister Elsie Boese; assistant, J. A. Teeters; secretary and treasurer, Lois Teeters; recreational and expressional director, Vida Teeters.

The young children, directed by Vida Teeters, gave a Mother's Day program and a program on Children's Day. On the latter occasion Maxine Stephens and Fern Boese were baptized by the pastor.

This spring we lost the shepherd of our flock, Brother A. C. Silvers, the General Conference sending him to a district in the East, and no one has been sent to take his place. We miss his help and greatly need someone with us. We hope that the general church will find it possible to send us another worker before many days are gone.

Six from this branch attended the General Conference. All enjoyed it. The international program especially appealed to our number, also the pageant and the oratorio, *The Course of Time*.

A few days ago Glenster Schaben was married to Mabel Bondurant.

We hope to see our branch very busy. May God help us to be doers of the word and not hearers only.

We send greetings to those who recently crossed the great deep, and wish them God's blessings and watchcare while they are away.

### Eagle City, Oklahoma

June 29.—This little branch is in sorrow. Sister Clara Smoot passed away June 22. The funeral was held June 24, and the church could not hold the large congregation. Sister Smoot was a brave defender of the gospel and an active, helpful worker. She was one of the first members of the local Women's Department in 1914 and was baptized in 1917. She was the wife of William A. Smoot, who, with two sons, survives her.

June 5 the Women's Department had as guests Calumet and Canton locals. Dinner was served in the grove near the church. A short program, visiting, and quilting completed an enjoyable day. This was the last time Sister Smoot met with us.

Children's Day was one of quiet rejoicing and left encouragement to all. Sunday school came at 10 a. m., basket dinner at the reunion grounds, baptizing at 2.30 p. m., one of the junior girls entering the kingdom. In the evening there occurred a short program, confirmation, the blessing of a little boy, and a sermon by Elder Lemuel Dyke. Canton Saints met with us all day.

### West Kennebec Branch

*Machias, Maine*

June 30.—Elder Newman Wilson, of Jonesport, has held meetings here for the past week. Good attendance has been had at all times, encouraging and helping the few members who are striving to keep the church work moving.

A Sunday school is conducted every Sunday morning, there being good interest. The school is mostly composed of nonmembers nearly all of whom are young people.

MRS. AMELIA L. HOOPER.

### Woodbine, Iowa

July 3.—The people of Woodbine Branch are quite busy. Nevertheless they are keeping up with the different church activities. The Department of Recreation and Expression has been meeting once a week with the branches from Logan, Missouri Valley, and Dunlap. They meet at different places for volley ball and kitten ball, taking lunch with them, and closing with song and prayer. Those attending report splendid times.

Elder F. A. Fry and wife are the proud parents of a little son, Edmund Carlyle, who came to gladden their home June 27.

On Friday of last week Brother Fry preached the funeral sermon of John Clausen, a resident of this county for many years. On Monday he preached the funeral sermon of Don Roundy, who was killed in an auto accident a mile south of Dunlap Saturday night. He was the son of George Roundy and wife who live east of Woodbine, and a grandson of Neut Roundy, of Woodbine. Our hearts go out in deep sympathy to the sorrowing family and friends. On Tuesday Brother Fry preached the funeral sermon of Brother Orson Hyde Hildreth, of Persia, a pioneer. He died at Independence, Missouri, and was brought back to Persia for interment.

Sunday, June 8, was Children's Day. The morning was given to the children and some pictures were taken of the different classes in the primary department, also a group

picture. At the eleven o'clock hour the children gave a program which was enjoyed by all.

The Blue Birds, of Woodbine Branch, met at the home of Sister Oscar Deal June 17 and then went to the park for a picnic. The girls had prepared a program of songs and readings as a surprise for their monitor, Sister Deal, and when the program was nearly ended Kenneth Townsend came on his bicycle to the park with a box which he presented the leader. It was a framed picture of the Lone Wolf, a gift from the girls. Then they enjoyed the lunch brought by Sister Deal. The afternoon was ended with the singing of "America," and repeating the Lord's prayer. The girls saved their money for Sacrifice Week by refraining from buying candy or ice cream. Although the group is small it has accomplished much.

Charles Young and Archie Deal are home from GraceLand. Archie is working for the Armour Creamery and Charles is working with his father, farming and dairying.

Gladys Chiles taught school the past year south of Woodbine. She is home for the summer expecting to teach again this winter.

Some of our members are away on vacations, and in the homes of others are visitors. We welcome all Saints to our services.

### Haileyville, Oklahoma

Sunday, March 16, Elder H. R. Harder, of Wilburton, preached in Haileyville in the morning and at night and spent the afternoon visiting the members. His services were much appreciated.

The following week Elder C. G. Smallwood spent Sunday in this branch, presiding over the eleven o'clock prayer meeting and preaching on "The heavenly vision" in the evening.

Brother and Sister W. C. Fasig, of Independence, Missouri, spent several days in Haileyville on their way to General Conference from Dallas, Texas. These two were the first members baptized at Haileyville, and their visit was much enjoyed.

Five members from here attended the two weeks of Centennial Conference and reported a wonderful time. Two other members were permitted to be present at the sessions of the second week.

We were much pleased that Brother Smallwood was returned to Eastern Oklahoma District. He is indeed welcome in Haileyville.

Brother and Sister S. W. Simmons, of near Holdenville, attended the prayer and sacramental meeting at this place the first of May. Brother Simmons decided to hold a week's meetings, and the preaching was much enjoyed by Saints and neighbors. At the close of the meeting J. J. Winslow and his mother, Nancy Winslow, were baptized. They are fine people and the members are glad to welcome them into the fold.

Beginning May 25 Elders Smallwood and Simmons conducted a two-week meeting here. The former minister baptized three young people, Lorena Cox, Edith Parker, and Martha Jacobia. We welcome them. The preaching was of high order. Five children were blessed during the meeting. Sister Simmons accompanied her husband and offered much help in the singing.

The Sunday school progresses although we are handicapped by need for teachers. Sister Ora Dollins, junior teacher, is attending the Agricultural and Mechanical College at Stillwater this summer, and Martha Hubble, pianist and primary teacher, is spending the summer with her grandmother, Mrs. J. J. Reynolds, at Carthage, Missouri.

Of late some very good prayer meetings have been enjoyed.

## Monetville, Ontario

July 3.—Though organized into a branch but recently, we are happy to report to the *Herald* that we have made considerable progress.

Since the date of the branch organization, May 28, 1930, one new member has been gained. Brother Hugh Montgomery, interested for the past year, was finally convinced and baptized June 23 and confirmed the same afternoon. He does not live in this community, but forty miles away at Warren, Ontario. A few of our brother's friends are interested and drive out to meetings when the roads are passable. We feel that the new member will be influential in bringing more truth seekers to the true gospel.

Our numbers are increased by two more members who formerly lived in Monetville and have returned from Saint Louis, Michigan, Brother and Sister George Mercer. They came into the church while in Michigan and were baptized in Coleman a year ago last spring. We pray that in their declining years God will bless them with health and happiness. It is the prayer of our aged brother and Sister and Monetville Saints that a way and means will be provided to enable their son, James Mercer, his wife, and three sons, all members, to return to their farm here. The farm has been vacant these last few years.

Saints of this local are greatly encouraged by the increased interest in the community. One family of nonmembers has sent two little boys to our Sunday school and many of those in opposition have begun to realize that perhaps they were in the wrong. There are prospects of one or more baptisms in the near future.

Let us hope and pray that we may so live that others may be converted by our lives, obey the divine command, and that each month will find us with another new member in our midst.

## Oklahoma City, Oklahoma

July 5.—The branch at Oklahoma City has made what we believe to be a very satisfactory transition from the former division plan to the present triangular idea. J. W. McCarter, elected by the branch as supervisor of the system, has correlated the activities with excellent results in consecrated work and play of all the membership.

The adult division, under the direction of Sister Rex Roland and Sister Ed. Dillon, has continued the work of the Women's Department quite as before, and they have added some study classes and some recreation to their activities.

The young people's division provides for two church school classes as before, and has added new features to their recreation and expression hour each Sunday evening. The young people have organized recreational clubs, tennis and other sports being included. They have provided for social get togethers. All the group are members of the dramatic club. The organization also includes a monthly prayer meeting, beginning this week. Cleo M. Hanthorne is director of the young people's group.

The junior church is a chief activity of the children's division, under Sister Gottsfried Kueffer. The morning church hour was given to the junior church on Children's Day. The nursery during church services is another feature of this department of work.

Four have been added to the church by baptism, and two families by letter since our last writing.

We have been deprived of the services of the pastor for several weeks, Brother Renfro being called to do occasional work in missionary capacity. With him, however, we are pleased to report a continued interest, and that in spite of hot weather and vacation season. There is genuine devotion to the great cause, and a consecration to the purpose of the church, manifested in the work in Oklahoma City, and we feel that the church can count on us for service.

## Idaho District Rally

A rally day was held at Hagerman, Idaho, June 22. Saints from all parts of the district were in attendance. Prayer services marked the beginning of the day's activities followed by Sunday school, preaching, and a business meeting.

The object of our meeting was to make arrangements for the coming reunion. Music, in charge of Sister David Van Trump, was outlined as much as possible and recreation, in charge of Brother Arthur Condit, was discussed. An advertising committee was put to work, in fact everything that can be of benefit to the reunion was arranged.

We will be happy to have all who can meet with us at the reunion. You will find a hearty welcome at the camp.

ELLA DELLENBAUGH.

## Oshoto, Wyoming

Because the Saints have been occupied with the spring rush, company, and many other matters, a report has not gone from Oshoto to the *Herald* for two months. We will now endeavor to mention a few of the happenings of the months of May and June.

The first Sundays of May and June were rainy, and rivers came out of their banks. Sacramental services were accordingly postponed one week at which time good attendance and spirit were noted. Visitors were present from Uteyville and Lamar, Colorado, for the June communion hour.

A pleasant program was enjoyed Mother's Day.

June 15 was the date of the Children's Day program. The entertainment was splendid and a large crowd shared basket dinner at noon. There were far too many to be comfortably seated in the little schoolhouse where our meetings are held. This day caused all to realize the real need of our branch for a more commodious building.

Accordingly at the next branch business meeting the matter was discussed. As a result we have a church building committee appointed to look into the matter.

Our branch president and a party composed of twelve members met with Spearfish, South Dakota, Saints, some ninety miles away, June 29. They arrived in time for Sunday school and morning church service. At noon the Saints of that town took the visitors to Spearfish Park for basket dinner and a joyous social time. Plans were discussed for the holding of a two-day meeting sometime this fall either at Alva, Wyoming, or at the Devil's Tower.

## Fanshawe, Oklahoma

Eastern Oklahoma District

This branch was represented at General Conference by Elder C. G. Smallwood and wife and Branch Teacher Marshal McGowen. They returned with many interesting thoughts and the good Spirit. Those things which they told concerning the conference and the peace, love, and unity that prevailed were good to hear, as were the descriptions of the programs given.

Brother Smallwood gave one week of class work which was most interesting. Then on account of appointments at Haileyville and Wilburton, he cut his time short.

Easter Sunday an egg hunt and very good time were appreciated by the children.

The Sunday school has been enjoying good attendance, a number of nonmembers attending. In this community there are four different churches, but our services continue more regularly than some, and many are watching our work. We feel that the general attitude towards us betokens good.

On Children's Day Elder Smallwood preached an impressive sermon in the morning and in the afternoon took five

children into the water of baptism. The confirmation occurred that evening, being followed by one of our brother's earnest sermons. Then on Thursday he and his wife left for Arkansas and Texas. They are much missed in Fanshawe.

Branch President J. J. Jackson is working to keep the branch active, and preaches each Sunday night.

Deacon P. R. Sartor is faithfully carrying on his work.

Christine Sartor was married to Joe Mangrum June 14. The young couple are making their home in Fanshawe, and Sister Christine is very active in the work. She is always ready to do her part and to help others do theirs. Brother and Sister Mangrum were surprised by a shower given them by friends. They received many nice gifts. During the absence of Brother and Sister Smallwood the young couple are living in the Smallwood home.

We would be most happy to have missionaries passing through this region stop to call on us. We especially hope to have Brothers Samuel Twombly, E. J. Gleazer, and C. G. Smallwood in this branch as they go through the district.

## Calgary, Alberta

June 26.—After decorating the interior of the church, the Saints have begun painting the exterior.

The Religio young people, assisted by a few nonmembers, have been staging the play, "Safety first." It was presented at the church June 19 and 20. There was a large crowd for the small building, and the play was a grand success both evenings. The ten players were George Slocum, John Hockaday, Lloyd Mac, Emerson Mac, Angus McLeod, Jean Kenny, Rena Cobb, Hollene Knowles, Lillian Henry, and Velda Hockaday. Other talented members and nonmembers furnished entertainment between acts. The proceeds of about thirty-five dollars will be used for improving the church building.

Several members have had to leave the city on account of unemployment conditions, but we hope soon to see them back.

At the quarterly business meeting April 2, a motion was made and carried unanimously that the name of Brother John R. Hockaday be presented before the next district conference for the office of elder as requested by the district president and the apostle in charge.

We are looking forward to the arrival of our new district president and family, Elder E. E. Eliason. We are sorry that Brother P. S. Whalley is leaving. We wish him a safe and pleasant journey to his new field in England, and that he may be exceedingly blessed in his ministerial work. He has won a warm spot in the hearts of many here.

## Soldiers Grove, Wisconsin

The Saints had a wonderful and spiritual uplift at our late district conference. Our local church was dedicated by Patriarch Frederick A. Smith. The conference opened the evening of June 20, Bishop C. J. Hunt, the district bishop's agent, preaching a sermon. Prayer service Saturday morning was well attended and deeply enjoyed by all present, nearly everyone taking part. The busy day was in charge of District President Amos Berve.

The Sunday prayer service, a well attended meeting, was in charge of Brothers Berve and George Nobles. There were five earnest prayers and twenty-eight encouraging testimonies. Patriarch F. A. Smith preached the eleven o'clock sermon. At 8.30 that morning Branch President Philip Davenport, assisted by Amos Berve, conducted a baptismal service. Two young people were baptized while the rain poured.

On Sunday a fine dinner was enjoyed by all present, and in the afternoon Brother Smith preached the sermon that

dedicated the Soldiers Grove Church, setting it apart as a special place for worship for the coming century of church endeavor.

Five branches were represented: Madison, Janesville, Lancaster, Evansville, and Beloit.

## Union Branch

*Clitherall, Minnesota*

June 29.—Services have been very spasmodic here this spring. A few meetings were held in May, but the attendance was poor, sometimes only a half dozen being present. However, Sunday school work was resumed under the able superintendency of Sister John Murdock, and since the beginning of June, sessions have been regularly held. The children show a faithfulness in attending that we older members might profitably follow.

Every alternate Sunday adult services are held, either preaching or prayer meeting. There was a large attendance the first Sunday in June, and all enjoyed the good prayer meeting, one family coming eighty miles and another forty.

Two of our young people graduated from high school in June, and both are planning to attend college. Malcolm Whiting, son of the pastor, Lester Whiting, is at home helping with the farm work during the summer; and Marvin Peek is making his home this summer in Independence where he is employed. We bespeak for him the friendship of the Saints there.

## Council Bluffs, Iowa

*307 West Pierce Street*

We are pleased to report that the work in Council Bluffs has been moving along nicely under the able leadership of Pastor Ray Whiting. All departments seem very desirous of doing their share of the work.

June 4 in the evening a farewell gathering was held at the church in behalf of our beloved brother, P. T. Anderson. This was just prior to his departure for his seventh mission to his native land. A pleasant evening was spent with a short program and the presentation of a token of our love to Brother Anderson. Short speeches along missionary lines were made by Missionary E. Y. Hunker and Elder M. H. Cook, of Portland, Oregon, who was visiting relatives and friends in Omaha and Council Bluffs, and who was pastor of the branch in Council Bluffs for a year and a half some time ago. Elder Cook gave two excellent sermons the following Sunday.

June 15 was observed as Children's Day with a fine program at the regular Sunday school period. This showed some splendid work done by the children and those in charge. Five children and two adults were baptized and confirmed at the eleven o'clock hour. At the evening service, the junior choir under the leadership of Grace Epperson, rendered some appropriate music for the closing of the day.

Cupid is still at work among our young people. Sister Wilda Currie was married to Walter Schneyder at General Conference. They are making their home in Council Bluffs. Clarence Epperson and Florence Barber were united in marriage June 21. Miss Barber's home is in Glenwood, Iowa, but she has been teaching in the Council Bluffs schools for some time. They will make their home in Chicago, where Clarence has a good position as draftsman with the Pure Oil Company. On the evening of July 2 Sister Lela De Bar and Clifford Ranney had a private wedding at Central Church, followed by a reception at the home of the bride. We congratulate these young people and wish them all that goes to make life worth while.

At present much interest is being manifested in the preparation for a six-week series of tent meetings, to be

held by Elder L. G. Holloway in the south part of the city, beginning next Sunday afternoon, July 6. We are confident with Brother Holloway's forceful way of presenting the gospel that much good will be accomplished, and we hope that a goodly number will be caused to see and obey the latter-day message.

We are gradually working toward the new type of branch organization, and hope to have it in full swing for the fall and winter, feeling quite sure with the greater opportunities thus afforded, that greater results will be forthcoming.

### Fisher, Arkansas

Since last report, we have sustained an irretrievable loss in the death of Brother Charles H. Hardy. We feel keenly our loss and wonder how we shall be able to carry on our mission in our community. Yet the glorious thing in the death of our own is realization that the heritage God's people leave never departs. At this time our hope is strengthened because of the steadfastness and unwavering faith of our departed brother. We now realize more forcibly than we have for many years our dependence on one another, and we know that we must rekindle the flame of enthusiasm if we are to succeed. We feel the need for closer companionship and Zion.

Those who live near Zion no doubt have their troubles, but it seems that they have no more than we who are scattered and do not have the opportunity to learn so much of the finer things of life.

Elder Baker, the lone missionary in this district, was here and preached a few nights, leaving us much to think and ponder over. This is a rare treat to us, as it usually occurs about twice a year.

We are thankful for a few of the young who have the promise on faithful conditions that they can serve acceptably, and we know that they will not have to break down so many traditional barriers as those who have gone on before. We need to place more responsibility on those who are not careworn and oppressed by the things of daily life.

Brighter days seem to lie ahead, and all have opportunity to qualify for the greatest work of all times. Blessed are they who have health and willingness to prove themselves worthy the blessings of God. This is a day of earnest endeavor. "There is no excellence without labor."

### Mallard, Iowa

June 30.—Saints in this region have been blessed in many ways during the past month. God has blessed all with health and strength, and in spite of a late spring, the crops have grown. We want to show our gratitude for our blessings through the lives we live.

Members have visited here this month from Ayshire, Palmer, Bert, Albert City, and Pomeroy, Iowa, and Long Beach, California. Some of these visitors are able to frequently attend services at Mallard. Brother and Sister Bolie and family, of Bert, Iowa, attended services June 1. They live forty miles and more from Mallard, and it had been some time since they partook of the sacrament. Brother and Sister Albert Nesshoefer and little daughter and Sister Mary Packard left June 10 for their home in Long Beach, California, after a two months visit with relatives and friends. Sister Carmichael, mother of Sister Nesshoefer informs us that they reached the end of their journey safely. Sister Packard came as far as Independence, Missouri, with them. She attended conference, then spent eight weeks in and around Independence, being very much pleased with Missouri. She spent a week in Mallard, joining Brother and Sister Nesshoefer for the return trip. While in Mallard

she told some excellent stories to the children, and bore her testimony to the truthfulness of the gospel and her love for the work.

Members of Mallard Branch have been absent from our midst, taking vacations in places near and far. Sister Violet Hahn, a student at Graceland in 1927-28, attended commencement exercises there in June, and enjoyed deeply the associations. She was enthusiastic over the new dormitory.

The young people of the branch are planning to attend the reunion. They held a bake sale June 21 and made more than seven dollars. June 27 a social was held at the home of Brother and Sister Carmichael, and the sale of ice cream netted more than six dollars. These proceeds were added to the reunion fund of the young people.

The branch president asked the young people to prepare a program and take charge of the eleven o'clock hour June 29. The program consisted of group singing; a violin solo by Betty Hahn; a vocal duet by Kathryn Kolarich and Betty Hahn; four short talks by our young men, Velmar Fish, Norman Kolarich, Vyrion Truog, and Norman Ward. Their topics deal with youth's part in the church and were developed under the following classifications, spiritual, mental, physical, and moral. Each speaker did well. The program was enjoyed by all. We are looking forward to another such meeting in the near future. Sister Violet Hahn acted as leader and pianist. May God bless the young people and help them to see the great need for their service in the church.

### Portland, Oregon

*East Seventy-sixth and Irving Streets*

June 30.—At the annual election held Tuesday evening, June 3, Daniel B. Sorden was elected pastor with Albert Livingston and J. C. Verhie as associates. Brother Livingston is director of religious education under the new church plan, and Brother Verhie has charge of home visiting. Harley Morris will act as secretary; Mark Yeoman, auditor; and Sister Lila Livingston, director of music. At the close of the business meeting Elder Harold I. Velt and wife showed some interesting pictures on American archaeology. The pictures related closely with the history of the *Book of Mormon*. Brother and Sister Velt were on their way to their mission in Seattle, and the Saints very much enjoyed their short stay in Portland.

At the close of the meeting, Brother Sorden suggested that all go to the home of our former pastor, Elder Eli Bronson, for a brief farewell. Brother Bronson had returned from Los Angeles in order to assist his family in moving. A large number of Saints availed themselves of the opportunity to spend a pleasant hour with the Bronson family.

Children's Day was observed here Sunday, June 15. The primary department gave an interesting program, touching upon Christ's mission to the little ones. In the midst of the play a little girl, while listening to the story of Christ blessing little children, interrupted, saying, "Here comes a mother with her baby. I wonder if she is looking for a blessing." Sister Phyllis Livingston walked up the aisle with little Joan. She was met at the altar by Brother Sorden and Brother Hoger, who gave the blessing sought.

At the close of the church school hour, the adults followed the children to the lower auditorium, where the junior church, under the direction of Brother and Sister Albert Livingston, held baptismal services. The decorations were beautiful. The services were impressive with softly played organ music by Perry Hunt; prayer by Brother Livingston; the charge by Brother Sorden; response by the audience; the well-selected songs, and the closing confirmation of seven little ones led into the waters of baptism by Brother Sorden. Those who have chosen to walk closer with the Mas-

ter are Donald Shultz, Lowell Shultz, Mary Lewis, Catherine Lewis, Maralyn Sorden, Ruth Lasley, and Eula Young.

The evening services were as usual, the class on religious education at seven o'clock taught by Brother Sorden. Brother Sorden also spoke at the eight o'clock hour, bringing to us the thought or charge: Are we living above the average? Are we going to make it possible for these little ones who were baptized today to live above the average?

A social gathering was enjoyed by the young people the evening of June 20. They met at the home of the pastor and wife and were unanimous in their praises of the entertainment accorded by the hostess and host.

### Tunnel Hill, Illinois

July 3.—Fifteen were baptized at Tunnel Hill as the result of a three-week meeting conducted by Elder R. L. Fulk assisted by our energetic branch president, Clyde Simmons. The meetings were held at the old church called Webb Town, where the latter-day work first started in this branch.

Many are made to rejoice in the gospel of the Lord by the outpouring of his Holy Spirit especially at the confirmation meetings the last two Sundays in June. The Spirit was felt to a marked degree, and many eyes were filled with tears of joy.

Brother Fulk is a plain and forceful speaker, and those who regularly attended the meetings were made to feel that he was led by a Power superior to human strength.

The meetings would have closed at the end of the second week, but Brother Hugh McMahon was expected to live only a short time, and his son, Everet, requested Brother Fulk to remain a day or two. On Monday, June 23, Brother McMahon passed away. The funeral occurred the morning of June 25, the crowd of people filling the house to overflowing. Many stood outside during the service, and there was considerable comment heard on the sermon. One man, a lawyer living in the county seat, was heard to ask, "Why is a smart man like Mr. Fulk preaching in a country church?" It was his opinion that Brother Fulk should be preaching for a big salary. He forgets Jesus promised that the poor should hear the gospel preached.

All were made glad to see so many baptized, and we pray that we may live lives of service, assured that no task is ordinary where human weal is involved.

### Saint Thomas, Ontario

June 22.—Children's Day was observed June 22. The officers of the Sunday school, together with Branch President James Skelding, assisted by Sisters Freele, Cordery, and Skelding, had charge of the decorations and program for the occasion. The church was made beautiful with ferns, seasonable flowers, birds, and bunting. A beautiful white arch dotted with roses was draped in front of the font. The back and sides surrounding the font were also white, studded with beautiful roses. A row of ferns and peonies marked the edge of the font. Elder Skelding had charge of the baptismal ceremony. Those entering the new covenant were a nineteen-year-old young woman, Lillian Ashworth, and Melvin Dalton, the young son of Sister Alta Dalton. The scene was made more impressive by the presence of the Holy Spirit, which prevailed to the close of the meeting. The candidates were confirmed by Elders Shepherd and Skelding.

Those taking part in the program were Dorothy Le Courtois and Ruth Size, who contributed a duet; and Sisters Grace Duncan and Lenore Rock, who played piano solos.

The London Dramatic Club presented a play, "Follow thou

me," June 6. This is a group of worthy players, and their efforts were well appreciated.

The members of the Women's Department held a picnic at the church June 19, and cleaned the church. A working woman's dinner was served at noon, and all felt the time profitably spent, and the Lord blessed their efforts.

The Sunday school is making arrangements to hold its picnic Wednesday, July 9, at Pinafore Park.

### Finds Afflicted Sister Improved

July 4.—While visiting some sick friends today in the Herman Keiffer Hospital, Detroit, knowing this would be a day particularly lonesome for them, I called on Sister Nina Rae. Her many friends will be glad to know that she is much improved in health though far from well. She has been in the hospital for over four months.

We do not realize what it means to lie ill for so long a time until we ourselves are afflicted. For this reason I wish to remind the Saints of the blessings of health and to ask them to remember all who are ill and unable to enjoy the privileges which are daily ours.

At one time our sister's life was despaired of. But through the prayers of the Saints and the administration of Elder Leslie Brown, God in his kindness saw fit to open the doorway to recovery. While in the hospital on June 11 Sister Rae composed some verses which reflect her intense desire to recover that she may answer in some small way the call of Zion. We trust that the desire of her heart may be granted.

Anyone desiring to write her may address Mrs. Nina Rae, Room 321A, Herman Keiffer Hospital, Detroit.

ANTHONY R. HEWITT.

### Montrose, Iowa

July 7.—Work in Montrose Branch has been increasingly active since the arrival of Elder A. M. Chase, pastoral appointee, in Fort Madison and Montrose about May 1. Sister Chase came about June 1, bringing their daughter, Sister S. A. Burgess and family, who visited and helped in branch work for nearly three weeks. Sister Burgess's singing was especially helpful, making the services attractive and creating a proper atmosphere for Brother Chase's splendid preaching.

Brother and Sister Chase are making their home in Montrose and dividing their effort between here and Fort Madison Branch. A welcome surprise social was given the Chases by Montrose Saints. Offerings of groceries and canned foods were brought.

The Sunday school officers, teachers, and workers of Fort Madison, Nauvoo, Keckuk, and Montrose Branches are having monthly meetings in Montrose Church, under the leadership of Elder Chase. These meetings have been helpful to those who attended in solving problems connected with the Sunday school. About fifty attended the first meeting.

Many attended the district conference at Fort Madison June 7 and 8. Bishop Charles Fry preached a good sermon to Montrose people the evening of June 8.

The Sunday school gave a pleasing Children's Day program the evening of June 15.

The evening services are now being held on the church lawn recently equipped with a large electric light and reflector to be used especially for recreation purposes.

District President F. T. Mussell was here the evening of July 2, preaching a splendid sermon.

The Sunday school had an outing and picnic July 4, going to Crapo Park at Burlington. They enjoyed themselves in spite of the rain.

ORVAL T. MILLER.

## London, Ontario

A pretty wedding was recently solemnized when Charlie Alford, youngest son of Brother and Sister C. W. Alford, was married to Miss Monica Carter, daughter of Mr. and Mrs. William Carter, of London. Miss Margaret Alford, sister of the bridegroom, sang "O promise me." The young couple left for a trip to the Thousand Islands. On their return they will live on Rodger Avenue.

The Women's Department had a successful strawberry social one evening lately on the recreation grounds in the rear of the church. A good program was carried out. The proceeds are to help defray the expense of the new seats for the basement of the church. The affair was under the direction of Sister Vasbinder, president of the department.

Brother J. Dan Armstrong is convalescing after several weeks of severe sickness. He was brought home from the hospital last week.

Grandma Gray has been in poor health the past week. However, our aged sister is again able to be at meetings.

Among the numbers of visitors lately seen in our church we found one Sunday evening Brother and Sister Perry, of Sarnia, Brother and Sister Percy Farrow, of Cleveland, Ohio, and Sister Thompson, mother of the sisters above mentioned.

The Orioles have decided to discontinue their meetings for the summer and are attending the meetings of the Department of Recreation and Expression.

The Sunday school June 15 observed the day as Children's Day. The superintendent of the primary department, Grace Perry, was in charge. The children took part in a pleasing program. Baptismal and confirmation services were the main feature, the font being beautifully decorated with flowers. "I can hear my Savior calling," was sung by the congregation as four girls and one boy entered the water.

We are pleased to welcome back Elder Noble Kelley and his wife who are to be here during the summer.

The young people's institute for London District was held at London June 27 to 29. The special speakers were Elders C. B. Woodstock and Leonard Lea. Their lectures were very instructive. We hope to be able to put into practice some of the things taught us. Elder Lea remained for Dominion Day, and on Monday evening a special meeting was called. During the early part of the evening games were played on the campus. After a lecture by Brother Lea, lunch was served. At this meeting a young people's committee was appointed to look after the needs of the young members of the branch.

July 1 the members of London Branch went to Springbank Park for their annual picnic. The games were keenly contested. Sister Bedford, Brother C. W. Alford's mother, won first prize for the oldest lady member of the picnic and Brother James McAdams as the oldest gentleman. Ice cream was served the picnickers, and the children enjoyed the "scrambled" candy. "Uncle" John Vasbinder was chairman of the picnic committee and "Aunt" Cynthia, with the other members of the Women's Department, looked after the tables. Elder Winegarden and Brother Fred Heddington submitted the program of races.

The Swastika Dramatic Club successfully presented the religious play, "Follow thou me," in the church to a large crowd. Although the members of the club are amateurs, the plays they present are well worth seeing. They accepted an invitation from Saint Thomas Saints to give the play in their church. To close the season the club had a banquet in the basement of the church. Thirty members attended and all reported a good time. During the evening their president, John Vasbinder, was presented a beautiful radio lamp.

The Temple Builders have been active during the past win-

ter and have taken a course in handcraft and study. Recently Sister Grace Perry gave a lecture on "Preparation for marriage and parenthood." The girls are discontinuing their meetings for the summer months.

## Lowbanks, Ontario

July 3.—We are trying to do our bit. Every week Sunday school is held, and of late we have had Elder Clatworthy with us the most of the time. His able discourses and constant services have helped the branch.

On Mother's Day an appropriate program was had. Elder Clatworthy gave a talk on mother's behalf. Children's Day and Father's Day also were observed. However the latter was spoiled to some extent, as our branch president, Clarence MacDonald, that morning underwent an operation for appendicitis at Memorial Hospital at Dunnville. Brother MacDonald is now at home and was able to attend services June 29.

That day Elder James Wilson and wife, Elder Sam Clarke and wife and little daughter, of Toronto, also Elder Clatworthy, wife, and daughter, of Bridgeburg, were here.

This week we have Elder B. H. Doty and Elder Ben Hewitt in Low Banks. They intend to stay until after Sunday. Beginning July 26 we expect to have the Toronto District reunion at Lowbanks on the banks of Lake Erie. We are hoping it will be successful both as an outing and as a time for the securing of spiritual blessings.

## Northwestern Ohio Sunday School Convention

July 5.—A district Sunday school convention for northwestern Ohio was held at Bradner June 7 and 8, the purpose being to discuss the adoption of the new church school plan of organization.

The Saturday session was called to order by District Sunday School Superintendent Harold Rightmeyer, of Toledo. Brother E. L. Ulrich, of Bradner, conducted a chalk talk on "Personal religion." District President William Grice who is pastor of Toledo Branch, then gave a thirty-minute talk on the new church school plan. The body resolved that the Sunday school of the district should give the plan a fair trial and report the results August 1.

Saturday evening a program was rendered by the talent of the district. A pageant, "A Child leadeth," was the outstanding number. This was given by Bradner Saints.

At eight o'clock Sunday morning the priesthood assembled, followed at 9.30 by Sunday school and a sermon by Elder William Grice.

At noon a sumptuous dinner was served in the school grove. Everyone enjoyed this manifestation of the hospitality of Bradner Saints.

In the afternoon a round table was conducted, followed in the evening by a sermon by Brother Grice. On the whole the convention was a success, and we are trusting that the action taken will be for the progress of the work.

## Coffeyville, Kansas

### Washita and Eleventh Streets

The following branch officers were elected July 2: Branch president, O. E. Pender; secretary, Sister J. M. Reynolds; publicity agent, Sister W. C. Yeubanks. The Sunday school officers are: Superintendent, James Reynolds; assistant superintendent, Sister Head; secretary, Mildred Reynolds; chorister, Mildred Reynolds; pianist, Ruth Reynolds. Religious officers are: President, Raymond Yeubanks; vice president, Etta Yeubanks; secretary, Ruth Reynolds.

Although the coming six months will be the hardest period of the year to maintain good attendance, we are hoping



that each one will make a special effort to do his part.

Election of officers for the Women's Department resulted as follows: President, Sister W. C. Yeubanks; vice president, Sister Head; secretary, Sister Edens; friendly visitor, Sister O. E. Pender; cradle roll superintendent, Sister W. C. Yeubanks.

## Independence

### Stone Church

Bishop J. A. Koehler was the speaker at the eleven o'clock service, using for his subject, "*The authority of the Christian religion.*" If the authority of the church is waning, he said, it is either because the church does not have the truth or because the members of the church *do not walk in the truth.* If members of the church do not give evidence that the Christian religion has left a superior moral impress upon them, the reputation of that religion will be crucified on the cross of their infidelity. The case of the Christian religion must rest on the same basis by which science verifies its theories—*performance under test.* But the Christian religion, the Latter Day Saint religion, has never been put to the test! We have yet to prove the authority of our religion by producing the results individually and socially which we claim that religion will bring about, says Bishop Koehler.

The Stone Church Choir, led by Paul N. Craig, sang the anthem, "*Fear not, O Israel,*" by Spicker. Solo and trio parts were sung by George Anway, tenor, Elizabeth Okerlind, contralto, and Lilly Belle Allen, soprano. Robert Miller was at the organ. Lilly Belle Allen sang a soprano solo, "*Hymne,*" by Faure, with violin obbligato by Gomer Cool and piano accompaniment by Robert Miller. Elder W. Wallace Smith was in charge of the service, and was assisted by Elder D. O. Cato.

"*The Christian home and the young people*" was the topic of the sermon delivered by Elder Leonard Lea at the Campus Sunday evening, the scripture lesson being taken from Ephesians 6: 1-18. Five great characteristics which contribute to the making of a Christian country were named as qualities which also go to compose the Christian or Zion home, and around these the discourse centered: First, an association of people who work together for mutual health and welfare; second, a democratic government seeking law and order; third, a society seeking companionship and happiness; fourth, a culture seeking knowledge and a way of living; and fifth worship helping the inmates of the home to seek God.

Music for the evening was furnished by the Stone Church Choir, directed by Paul N. Craig. Soloists were Albert Brackenbury, Lilly Belle Allen, Elizabeth Okerlind, and George Anway. Gomer Cool assisted with his violin, and Robert Miller accompanied at the piano. Elder John F. Sheehy conducted the congregational singing and was assisted in the stand by Elder T. A. Beck.

### Among the People in Zion

More than fifty members of the Government Study Club, of Kansas City, and an equal number of Independence guests were entertained at a luncheon Monday at 12.30 at the Auditorium by Sister A. L. Yingling, of Independence. President F. M. Smith delivered the address of welcome, and the varied musical program was given by local musicians. Before the meal the Kansas City guests were guided through the Auditorium building by Elders U. W. Greene, W. A. McDowell, and W. E. Peak.

Sister Yingling, a charter member, invited the club to Independence, and at the opening of the luncheon asked Doctor Adeline Goodrich Soule, president of the Government Study Club for almost seventeen years, to take charge. The invocation was offered by Pastor J. F. Sheehy. In the afternoon the guests were invited by Mr. F. F. Brightman, of Independence, to visit his home, where they were de-

lighted at the collection of heirlooms and antiques. The guests spoke thankfully of the warm reception given them in Independence.

In giving the luncheon, Sister Yingling was assisted by Sister Elizabeth T. C. Jenkins, who was in charge of the music; the Service Star Legion, which prepared the meal; and a group of young girls who, at the direction of Sister Gladys Newton Six, served the meal.

### Walnut Park

The various services of Sunday, July 13, started with an excellent prayer meeting in the morning at the eight o'clock hour. It proved to be a season of spiritual refreshment and encouragement. The value of prayer was emphasized in several of the testimonies. A prophecy was given to the Saints in which they were admonished to make themselves ready, for the time was soon at hand when Christ would usher in the millennium. We should be securing oil for our vessels in order that we may be prepared when the Master comes.

The church school convened at the usual time, from 9.30 to 10.45. Inasmuch as the regular Walnut Park Orchestra was away assisting in the services at Holden, Brother Sanford Downs, who directs the singing, gathered together a volunteer orchestra for this Sunday. Their efforts were much appreciated by the members of the church school.

The church school is under the supervision of Brother R. Barnhardt, assisted by Brother Albert Chapman. The work is progressing nicely, and attendance is holding up well during the summer in spite of the warm weather. The Galilean Class, with Brother C. L. Olson as teacher, is studying "*Stewardships,*" and last Sunday gave special attention to the various steps involved in becoming a steward. A lively interest is being shown in this subject, which brings forth considerable discussion.

The speaker at the eleven o'clock hour was Elder John F. Sheehy, who used as a scripture reading the eleventh chapter of 1 Corinthians and as a text the eighth verse of the third chapter of Malachi: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." The Saints of Walnut Park are always happy to have the pastor in Zion visit them and in particular enjoyed the discourse Sunday.

On Thursday evening of the past week, the young people's class of the church school, whose teacher is Sister Ethel Schwab, gave an ice cream social on the church lawn. In view of the fact that Independence has been having such hot weather this past week, the refreshments fitted in nicely and were much enjoyed. The class had entire charge of the arrangements, the young women acting as waitresses, etc., and the project was ably handled.

The regular weekly prayer meetings were held in the various groups last Wednesday night, and a high degree of interest, participation, and attendance was reported in spite of the extremely hot weather.

### Enoch Hill

Elder R. E. Whitsett, of the local priesthood, delivered the sermon during the church school session of June 29. His address proved very helpful to the congregation of his neighbors and friends. During this hour, ordination service was announced to open at 11.30, immediately following the preaching service. The children were marched up from the junior service in the basement, to witness the ordinance of laying on of hands for the bestowal of the priesthood upon two faithful, local workers. Brother Charles Warren was ordained an elder and Brother Lawrence Martin was ordained a deacon by Brothers C. E. Beal and Joseph Martin. Brother Lawrence, who is a very young man, received the authority of the Aaronic priesthood under the hands of his father, Brother Joseph Martin.

The July sacramental service was characterized by the spirit of harmony and peace. The pastor and other local priesthood were in charge.

Last Sunday morning a splendid discourse was delivered by Elder Earl F. Hoisington.

Brother John Quick, deacon, is the scoutmaster on Enoch Hill. On Saturday evening he with eighteen of his boys, members of troop 227, accompanied by two of the scout committeemen and one father, hiked to the woods for the night. Sunday morning they arose early to hold Sunday school services out in the heart of God's outdoor world, and the rest of the day was spent taking scout tests and swimming in the river.

Sister John Quick has been very ill. She was overcome by the heat the evening of July 9 while attending the young people's prayer meeting at the home of Sister Mary Burrows. Exhaustion still confines her to her bed.

The Erodelphians had as guests on last Friday evening the young people and their older friends from Gudgeall Park. Volley ball is becoming a very attractive feature of the Friday recreation events, and on this evening Gudgeall Park team defeated Enoch Hill team three games out of five. Considerable enthusiasm was manifested on both sides during the course of the series. These evenings of recreation on the church lawn, sponsored by the Erodelphian Young People's organization, are highly successful in the way of response and enjoyment of the players.

## Elbert A. Smith Improving

By John F. Garver

Spending a couple of days on the banks of the beautiful Mississippi, at old Nauvoo, at the close of the 1930 camp for young people, my mind naturally goes back into some things of the past. Among the things I recall in my own life is the very fine relationship that from the first I have had with my very dear friend and close associate in church work, Elbert A. Smith, now convalescing at Battle Creek, Michigan, after an operation removing a diseased portion of the thyroid gland. I have such good news from this my friend and friend of the church, I feel to share it with our people everywhere.

It has been a matter of concern to all of us that Brother Elbert, as he is so generally known, has been for some considerable time incapacitated. So it was that when during the late General Conference he expressed the desire to go to Battle Creek Sanitarium for rest and further treatments, all hands were turned to bring him under this ministry.

It was my good fortune to accompany Brother Smith to Battle Creek, where I left him on April 24. I saw him again on May 28 and June 3. He showed much improvement, but at this time it was thought an operation might be necessary. He had what is called a hypertrophied condition, which was burning up his vitality, and unless it yielded to further treatment, the thyroid gland was to be removed sometime in July. On June 17 I received word he was to be operated on at once, so I went immediately to Battle Creek, the operation occurring June 19.

The word of his nurse, surgeon, and physician was and is that his recovery has been remarkable. Nurse and physician, Christian gentlemen, both affirm he is greatly blessed of God. These men were present with us during administration, entered into the spirit of the ceremony, and rejoice with us in the results.

Sister Smith writes me the surgeon and physician both say and continue to say Brother Elbert in due time should be quite himself again. In this the church will rejoice.

Let us continue to pray for our brother, and to believe God to be good.

NAUVOO, ILLINOIS, July 12.

## Kansas City Stake

Central Church

The Kansas City Stake O. B. K's held their third initiation service at Central Church Monday, June 30, at which time eighty-six young people graduated from associate to active membership in the O. B. K's, and pledged themselves to support the work of their organization in each of the fifteen local groups in Kansas City.

The active membership of the O. B. K's now numbers three hundred and four, while the associate membership, those not yet initiated and either active or inactive in the local group, numbers 356, and the honorary membership numbers 22.

For the service the church was beautifully decorated with boughs, palms, and candelabra by Kathryn Skinner, Delphine Skinner, Bill Brown, and George Mesley, who served as a committee on preparation.

By eight o'clock about two hundred and fifty young people were assembled on the church lawn. When the service began the new pledges were detained in the reception room, while the active members opened the service in the auditorium. Then led by their elected councilor, each group was conducted to a place of welcome, where the significance of their pledge was outlined by the president of the stake council, George Mesley. From here the initiates were conducted to a place of prayer to study their pledge, and then, as they felt that they were willing to honor the pledge, each initiate walked down the long aisle to the altar of service where the pledge was signed, a candle lit from the lighted symbol of the church spirit, and the green and white colors of the organization were pinned on by the vice president of the council. Thus each candidate was formally made an active member of the group.

When all had signed the pledge, verses of "Just as I am" were sung alternately by new and old members, after which the stake president, C. E. Wight, offered a prayer of dedication. The singing of "I would be true" by the entire group closed the service. Evan A. Fry, stake director of music, served as organist.

Then all adjourned to the church lawn, which is lighted for such occasions by flood lights. There Herbert Merrill led the group in competitive games until the punch and wafers were ready and good nights were in order.

The O. B. K's, stake council, the personnel of which is composed of the elected councilor in each local stake church, hopes to plan several stake get-togethers during the summer months, among which will be a trip to the stewardship farms at Atherton.

Among the young people in camp at Nauvoo were Delmar Blankenship, Eleanor and Byrna Sandy, and Junior Thritchley from Central Church.

Church school session last Sunday morning attracted a large number of adults, young people, and children. Brother A. B. Phillips delivered the sermon in the service period opening at 11.05. The service was planned by the Plus Ultra Class.

In the evening Elder John Blackmore was the speaker. This was the first of our outdoor services. We are planning to arrange a series of civic talks for the first part of the summer program.

An installation service for church school officers and teachers will be held next Sunday morning. Elder Leonard Lea will deliver the address. All classes are to be seated as units in this service.

Argentine Church

Pastor H. A. Higgins of Quindaro Church recently preached here at eleven o'clock, delivering an instructive message to an appreciative audience. At 7.45 in the evening, Stake Bishop C. A. Skinner's theme was "Standards." He emphasized the need for compliance with the gospel standard, especially in the financial department.

### Second Church

This little church is enthusiastic for the church school. There are just fifty enrolled, but they feel the Lord's Spirit guiding them, and for it they are very thankful. Elder Francis A. Evans is pastor. He is seventy-four years of age but still as active as most young men. The members are grateful to Brother and Sister P. J. Raw, Sister Elizabeth Flynn, and Sister Mildred Lungwitz for coming the long distance they do every Sunday to help. Sister Lungwitz gave a splendid talk on "The need of Sunday school, church school, and religious day school," at the last morning service.

Speakers of late have been Brothers Harry Paxton, F. A. Evans, P. J. Raw, E. S. Zink, H. H. Sevy, C. A. Skinner, and O. G. Helm.

Splendid Mother's Day and Children's Day programs were had in this branch, and the Saints rejoiced to have little Marjorie Evans and Frances Raw baptized on the latter date.

## Southern Michigan and Northern Indiana District

Following the district conference at Clear Lake, Indiana, papers carried announcement of a day's preaching service "under the auspices of the Latter Day Saints of Steuben County, in the town hall at Ashley, Indiana." This is a new point for the work. Brothers Teeters, Grace, and Panop with families live in that locality and at Kendallville.

This service marked the opening of Sacrifice Week. Quite a crowd of Saints assembled from Clear Lake, South Scott, Fremont, Salem Carter, and Coldwater. Brother George Cassell was in charge and S. W. L. Scott preached morning and evening. He had occupied the town hall at Hudson for two evenings ten days previous. The Saints spread a fine dinner in the kitchen of the hall.

Coldwater Branch has enjoyed fine experiences the past spring season. Especially would we mention Mother's Day, Easter, and Decision Day when programs were of high standard and almost faultless rendition. This, of course, gave zest to the pulpit efforts.

June 9 and 10 Apostle D. T. Williams occupied the pulpit at Coldwater. The evenings were devoted to fine lectures on the history of the church, slides being used for illustration. Some nonmembers who attended were much impressed.

Brother Scott rehearsed singers with the South Bend Orchestra for the Hibbard meeting. June 29 was a red letter day for Hibbard Branch. Everything was to be accomplished with little expense to the branch on account of the new church building, and the members were anxious to carry out the program. This meeting was on the closing day of Sacrifice Week and the weather was ideal. Attendance was swelled by members from Battle Creek, Coldwater, Elkhart, Mishawaka, South Bend, La Port, Fort Wayne, Plymouth, Culver, Knox, Walkerton, Galien, and other points. More than two hundred people were estimated to be present.

The auditorium of the new church was pleasantly arranged for the services the first of which opened at 10.30 a. m. Elders Scott and McKnight were given charge of the day's services, and after prayer by L. L. Bennett, each delivered an address touching upon the value of the latter-day Zion and the sacrifices necessary in bringing it forth and maintaining it.

The dinner served in the basement of the church was bounteous, reflecting care on the part of those who planned the menu.

At two o'clock in the afternoon the audience assembled at the northeast corner of the building. The orchestra and eight voices rendered "Hear us while we pray, Lord, we beseech thee," by Bishop. Elder McKnight offered prayer and Elder Scott gave explanation of the three books of

the church. These with other deposits he passed singly to Elder McKnight who placed them in the box and set them in the cavity of the corner stone. Brother Ollie Lichtenberger used the trowel which cemented the marble tablet bearing date and inscriptions over the revelations of God. Copies of the *Saints' Herald* and the county paper were also included. Brother Charles Ferry, of South Bend, furnished the *Book of Mormon* and *Doctrine and Covenants* and Hibbard Branch furnished the *Bible*.

Returning to the auditorium in order, the congregation enjoyed the completion of the program. First, the "Century March," by the orchestra directed by Professor Mayes, a nonmember. Then ten voices supported by the orchestra sang the anthems. Not least was the singing of a solo, "Ah, sweet mystery of life," by Victor Herbert, the singer being Sister Dorothy L. Scott, of Coldwater. She was accompanied by her sister, Mrs. Robert Fitzke, of Battle Creek.

An encouraging spirit was felt throughout the services of the day, and joy was derived from the various experiences. At 4.30 we met at the river and after prayer by Brother Walters, of Elkhart, Brother Scott baptized Hattie McKinney and Mary E. Crum, of Hibbard. At this hour visitors began returning home. Brother McKnight preached that evening in South Bend. Brother Scott remained at Hibbard until the following Tuesday, confirming, preaching, and administering.

Brothers Reed, Crum, and Bennett are the ones to whom the work at Hibbard looks for local support. The new church at its completion will be a blessing, impetus, and credit to the cause.

## Rosedale, British Columbia

It is some time since news from this remote branch has appeared in the church papers, and we feel it will be encouraging to other small groups to know of the spiritual blessings which have been enjoyed by the Saints here who had become discouraged through conditions existing in the branch for some time past.

Elder Harold I. Velt, missionary from Australia, now in charge of the Seattle and British Columbia District, planned a visit to the branch to hold a short series of meetings. He arrived Wednesday, June 25, and arrangements were made to hold a prayer meeting that evening that the Saints might become more spiritually fit for the meetings to follow.

The service was greatly enjoyed by all who were privileged to attend. The branch had not been holding weekly prayer meetings for several years. The Saints were admonished by Elder Velt to continue in prayer for greater blessings.

Because the branch elder, I. S. McMullen, had moved away six months before, we had not been holding preaching services, and that added to the attraction of the few evenings Elder Velt was here. The line of thought delivered was connected with Sacrifice Week, which the Saints were observing.

June 29 the meetings commenced with Sunday school at ten o'clock in the morning when Elder Velt gave a spiritual talk to the group. At eleven o'clock the congregation witnessed the induction of four souls into the kingdom, Priest R. J. Muirhead administering the ordinance. The Spirit was present to a marked degree during the service.

Sunday at three o'clock in the afternoon the Saints were requested to assemble fasting and praying to partake of the sacrament of the Lord's Supper. Two babies were blessed and the confirmation service was in charge of Elder Velt.

The members were blessed with an encouraging degree of the Spirit during the services held at this time and felt amply repaid for the sacrifices made. Twenty-four sacri-

five envelopes were returned to the branch solicitor containing as offering a total of more than fifty dollars.

At the close of the Sunday afternoon meeting Elder Velt being instructed by District President M. H. Cook, held a short business session at which time Brother R. J. Muirhead was appointed pastor of the branch. He made a fitting reply to the appointment, stating that weekly prayer meetings would be held in the future as well as preaching service at eleven o'clock in the morning each Sunday, and requested the continued support of the Saints.

The branch also voted to adopt the new plan of religious education.

We feel that much good has been accomplished here through Elder Velt's first visit, and we look forward to the time when he can remain longer in Rosedale.

LILLIAN SMITH.

## God Cares for His Children

By Richard J. Lambert

When Joseph Smith and those who aligned themselves with him in the early years of the Restoration announced the fact that God did hear and answer prayer, and that in those days he would heal those who were sick if they came under his laws and exercised faith in him, they did not find many sympathizers. Now, after one hundred years have elapsed, there are many who know that these men presented the truth. There are numbers who have been made recipients of these special dispensations of Providence. There are thousands who have witnessed God's power manifested in healing.

There is before me now an account written by a woman who received a great blessing, and who through the occurrence and by her example proved to be a blessing to others.

She has written this account in order that others may have her testimony as to how God dealt with her and helped in her extremity.

For the reason that her account must be condensed in order to make it available to readers of the *Saints' Herald*, I am going to present the same in my own language after having read her story. I shall exert myself to write nothing in this account which is not contained in her manuscript, and shall endeavor to incorporate all the principal occurrences.

The difficulty which presented itself is for me to receive and impart to my readers the wonderful spirit of this Latter Day Saint woman who must live close to her God.

On Monday morning, May 20, 1929, Mrs. Lula B. Woslum, of Shidler, Oklahoma, entered the Saint Joseph Hospital, at Ponca City, Oklahoma, for examination. She had been a severe sufferer for seven years. She had been treated by several physicians who all assigned the same causes for her trouble.

Doctor George Neimon, of Ponca City, read the nine X-ray pictures and gave his opinion that an operation to correct gall bladder trouble was necessary, and that a tumor and the gall bladder duct should be removed. The condition of her system, especially her nerves, caused the physicians to say that the operation would be a severe one.

For twenty-four hours preceding the time set for the surgeon to operate, Mrs. Woslum partook of neither food nor drink. On the morning of May 23 her body received its final preparation for the surgeon.

At nine o'clock she was taken to the operating room, where she remained for two hours and fifteen minutes under the surgeon's knife. She returned to her room at fifteen minutes after eleven.

Sister Woslum was attended constantly by her husband and two nurses, who told her that she rested until two

o'clock in the afternoon before she began to recover from the effects of the anesthetic.

Recovery for two days seemed to be slow. On Saturday morning, May 25, the surgeon came to her room for the purpose of dressing the wound. When he had completed the dressing, he pronounced it the best operation he had ever witnessed or accomplished. He then said:

"Mrs. Woslum, I want you to accept the compliments of the staff of doctors, nurses, and sisters of this hospital. The nurses and sisters have said that the spirit you brought into this institution was divine. Sister McGregory said that about four o'clock the evening before the operation, she saw an angel come from your room, in your personage, and fly through the hall of this building. The doctors' staff said there was an enlightening spirit prevailing over them; that it was beyond anything they had ever witnessed. Your calmness and peacefulness of mind caused them to be alarmed. They really feared things would not go well in the operation. We have all said we were beyond control of ourselves.

"Now last, but not least, in my own experience. I was guided by something I had never known before. A power divine prevailed over the operating staff until their very beings were fired by the Spirit. Doctor Northcutt told me that he was under a power beyond his control. We were under such a formidable power that we were made to fear. I was shown that it was being done by revelation.

"At this time I heard a voice which said, 'Be guided with care. You are now cutting on a chosen woman, and her life is resplendent. The angels are witnessing and guiding your hands.'

"I beheld standing beside me a shining white angel from the courts of glory, and the most peaceful spirit I have ever witnessed dominated us during the operation, until we were calm and reconciled.

"Doctor Cramer, our administering doctor, said, 'I have never seen anything to equal it. That is the nearest I have ever seen one led as the lamb to the slaughter. It was done so different from all of my experience I had ever had with women. I was made to fear, and halted at my part before I could go on, and the same guiding spirit prevailed over me until I had no fear.'

Doctor Neimon also said, "I want you to further know that you have the highest record for respect and esteem of anyone that has ever come to this hospital. It is written down in black and white that you are a wonderful woman and your life is great. There was a heavenly messenger guiding me. He stood by my side and showed me what to do. I never reached for a thing that it did not reach my hand without an effort. It was beyond my comprehension. It was the greatest experience I have ever had in my life. . . . It is written on my heart with an iron pen. I could not sleep that night for the greatness of it all. I repeatedly told it to my wife and the many friends I saw on the streets. I made three trips from my home to the hospital that night to see about you, and you were always calm and asleep. I had performed the biggest and most serious operation of its kind that has ever been successfully performed in this hospital.

"I even conversed with the angel who stood by my side. He told me what to do. It is a revelation, I tell you, and you brought it here. Your humbleness, meekness, and pure, clean life—it is for such that God chooses to perform his miracles. The angel told me who you were from infancy up to now, that you were chosen of God. The sister in the operating room says she saw the angel and heard it converse with me. The entire operating staff witnessed the Spirit of the Lord in that hour."

Doctor Neimon turned to Sister Woslum's daughter, Mrs. Chancey, and said, "You children should be proud of such a woman for a mother. . . ."

Doctor Neimon asked: "And do you have any knowledge of it or the presence of the angel?"

"I do; I understand it all, doctor," replied Mrs. Woslum. "Do you have any understanding of its presence during the operation?"

"I do," she said; "now comes my time. I know it was divine. I am only human. I could not have endured the trials of the operation alone. I have earnestly sought the Lord for strength and for the angels to hover near; that the angels even be present."

Nurses, sisters, and doctors visited Mrs. Woslum in her room, number 209, and the same day a number of them congregated in the corridors near while she spoke her gratitude to them and testified of the power and work of the Spirit of God.

The doctor in charge testified that an angel which attended spoke to him, telling him his (the angel's) name, and also saying that in three days Sister Woslum would be healed. The doctor gave this comforting information to Brother Woslum while his wife was lying apparently very low during the three days following the operation.

On the fourth day the sister sat up in bed. The fifth day she was placed in a wheel chair. The sixth day she walked alone and visited several rooms. On the seventh day she walked alone among the flowers on the veranda, where she spent an hour.

Following the recital of these facts she testifies:

"I now testify that the angel Moroni visited my room on Wednesday, the day before I was operated on. I was in great pain and agony of mind. I fasted the greater part of three days by request of the doctors and by my own request. I prayed continually, day and night. About four o'clock Wednesday evening, while it seemed impossible to go any further, I was sitting in a chair all alone, in my room. I prayed to God if it was possible to let the least of his angels be present and be near me in this great trial. At this moment the sweetest voice I had ever heard said, 'Peace, be still,' and it became as calm as if a great charging engine had been shut off. This still, sweet voice said, 'Fear not! Am I, Moroni, not with thee?' And I felt the touch of a human hand laid on my left shoulder. I looked around, but I saw no one, although I heard the rustling of his movements, and I was told Moroni was there.

"From this time on I felt the presence of God's divine Spirit. I became so reconciled that I went to my bed, where I lay down and went to sleep. I had no fear of anything."

It is now more than a year since the patient returned to her family. The *Herald* has permitted this amount of time to pass so that there might not be any to say, "You have spoken hastily."

A very recent letter from Sister Woslum gives some interesting facts. She has been a member of the church since 1905. Her husband joined the church in 1906. These Saints are parents of eight living children, and every child is a member.

During the year since her miraculous recovery at Ponca City Hospital, she has preserved, last summer, 175 quarts of jams and jellies; has done all of her housework, sent four children to school regularly; has made a nice-sized garden; on three occasions walked the distance of three miles without a great deal of fatigue; and has nursed several sick patients back to health.

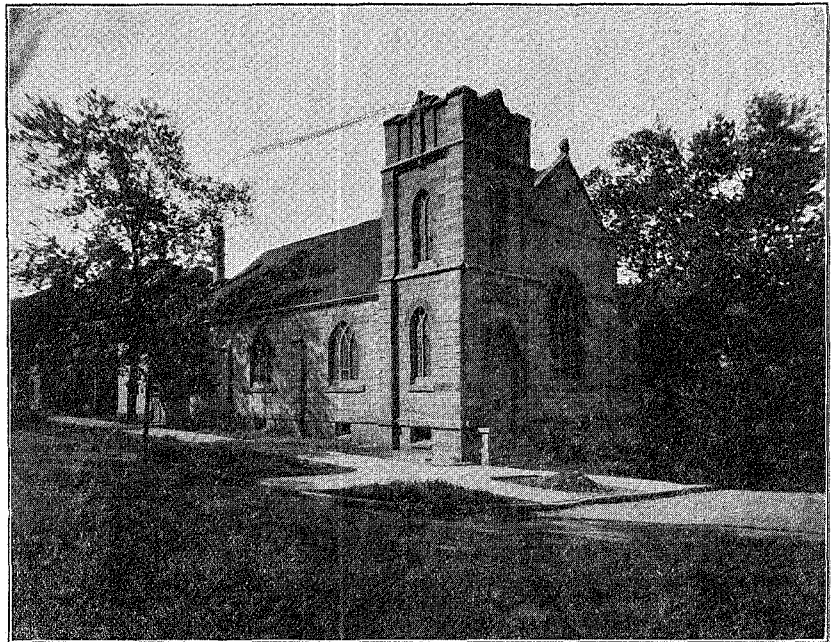
She says God has kept his word to her, and she has been sound and well ever since, and no time has come when she has been compelled to lie down because of any past or present affliction.

Her letter is void of any spirit of boasting, but it is full of thanks and praise, and recognition of God's power.

## Ottumwa, Iowa

*Fourth and Washington Streets*

July 8.—The Saints were made happy by the visit of Elder Arthur Oakman, who on Sunday night, June 29, sang several songs. Also Brother Bob Zimmerman came from LaVilla with his orchestra to play a number of selections. The evening was a fine time of entertainment. The sermon was by the pastor. Several other out of town visitors were present.



July 6 the sacramental service was in charge of the pastor and Bishop Charles Fry. The prayers and testimonies were uplifting in character. In the evening Bishop Fry was the speaker, bringing a fine message. Brother Will Williams was the soloist.

With its modern building and full-time pastor, Ottumwa offers a wonderful opportunity for church privileges. This is a fine little city with good schools, parks, and other provisions for the welfare and happiness of its citizens. Visitors who pass through here should not fail to visit the church.

If there are Saints who have relatives or friends here and would like to have the pastor call on them, please write to Elder F. C. Bevan, in care of the church, or at his home address, 118 Taft Avenue.

## Oakland, California

June 22.—Last Sunday was an eventful day for Oakland Church. After years of hopes and fears, much labor and sacrifice, the Saints entered the new church building on Ashby Avenue, South Berkeley, to begin a new chapter in their religious experiences. It was a joyous experience to see the large congregations morning and evening and to note the happy faces of all engaged in the services. It was Children's Day as well, and all enjoyed the contributions made by the little ones. Three little girls were baptized by Brother Bush. They were confirmed by Brothers Rushton and Bush.

The prayer service on Wednesday evening was well attended and an uplifting experience. We hope every week to make this a real "appointment" with God.

The branch welcomes to its midst Brother and Sister A. S.

## MISCELLANEOUS

### Summer and Fall Program of Eastern Michigan

Schedule of summer and fall program of Eastern Michigan District all-day services is as follows: Sandusky, July 13; Bay Port, July 20; Applegate, July 27; McGregor, August 10; Owendale, August 17; Huron Center, September 7; Saint Clair, September 14; Valley Center, September 21; Carsonville, September 28; Marlette, October 12; Minden City, October 19; Crosswell, October 26; Shabona, November 2. The district reunion is to be held at Cash, Michigan, August 24 to August 31. Good speakers and recreation will be provided. Let us unite to make these meetings successful.—*Myron Carr, district president.*

### Reunions Canceled

Because of the slump in the mining industry and depressed financial condition in that region officers of Spring River District have canceled the reunion scheduled to be held at Columbus, Kansas, July 18 to 27.—*The reunion committee.*

The Portland Oregon District reunion, which was to have been held from July 25 to August 3, has been canceled for this year. The district conference will convene August 1 to 3.—*S. A. Dobson, district president.*

Southern California district reunion, to have been held at Laguna Beach, California, July 11 to 20, has been canceled.—*W. A. Teagarden, district president.*

### Reunion Notices

Time for Nauvoo reunion is near, August 1 to 10. Are you planning to attend? The district has been assigned as helpers: Apostle J. A. Gillen, Patriarch F. A. Smith, Bishop Charles Fry, Elder and Sister George G. Lewis, Elder S. A. Burgess, church historian, and Sister Burgess, in addition to the district force, F. C. Bevan, A. M. Chase, and J. C. Page. We are thus assured of plenty of talent to meet all needs, giving us opportunity to enjoy a vacation, refreshing our minds, quickening our energies, and renewing our determinations. Have you arranged for your equipment? If not, write at once to Brother August Lee, Nauvoo, Illinois, telling him your needs. Nauvoo is a place of historic interest, and the gathering and association will be helpful. Your time will be profitably spent. Are you going to be with us?—*F. T. Mussell, for the committee.*

### Conference Notices

West Virginia district conference will meet with Parkersburg Branch, Saturday and Sunday, August 9 and 10. The church is located on Murdoch Avenue, at Twenty-fifth Street at Camden Terrace. This is on R. 21, the highway between here and Marietta, Ohio. Order of services will be about as follows: Saturday: 8 o'clock, prayer service; 9.15, preaching; 10.30, business session to organize, read reports, appoint committees, etc., 2, business session; and preach-

Dougherty, of Fresno, who are now living in San Leandro and will be associated with the Saints in church life.

Among the visitors last Sunday were Sister Margaret Christensen and Brother Will Collins, who are visiting home folks after studying at Graceland. In the evening Margaret gave a review of the impressions of her life and work at the church college.

"When one member is honored, all are honored." Monday evening Brother Cecil Hawley gave a lecture on forging practice and the treatment of steel, before the American Society for Steel Treating. His effort was highly commended, and his lecture is to appear in one of the technical papers.

ing or program at night at 7.30. Sunday: 8, priesthood meeting; 9.30 Sunday school; 10.45, preaching; 2, preaching and perhaps again at 4. The day will close with preaching at night. All district officers are expected to have written reports, as also the priesthood for the morning business session Saturday at 10.30. Let us not be neglectful but be about our Father's business in a businesslike way. Branches are required to make a statistical report to the conference. Blanks have been sent to branch presidents. Dinner and supper will be served at the church free each day. Collections will be taken to help with local expense and for the missionaries. We hope the members will come for two full days of church work. We will have our two missionaries, Elder A. C. Silvers and Elder Frank Minton with us, and hope to have one of the Twelve and perhaps Brother John R. Grice, of Southern Ohio. Visitors during hours of services at the church, please come to the church, and you will be taken care of from there.—*Mabel Smith, district secretary, 1421 Twenty-second Street, Parkersburg, West Virginia.*

### Addresses

Alma C. Barmore, 632 Tenth Street, Port Huron, Michigan.

### Our Departed Ones

WALTERS.—Ignace Walters was born at Chelsea, Iowa, December 25, 1878, and passed away at Mercy Hospital in Denver February 21, 1930. He moved to Arriba, Colorado, in 1907 and made his home there until his death. Married Miss Lettie Shulmire August 21, 1912, at Denver. To them three children were born: Ruby Elizabeth, 16; Mark LeRoy, 15; and Robert Elroy, 13. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints June 20, 1897, at Richland, Iowa, by Columbus Scott. Was a faithful member until he departed from this life. To know him was to respect him. He was a kind and helpful neighbor at all times. His life was spent in loving devotion to his family. Surviving are his wife and children, three sisters, and one brother; Mrs. C. M. McDannel, Big Springs, Nebraska; Mary Walters, Colorado Springs; Mrs. Ralph Barr, Arriba; and Mark Walters, Huron, South Dakota. Five brothers and one sister preceded him in death. The funeral was conducted by J. R. Sutton, Genoa.

BRUCH.—Harriett Fern, daughter of Page J. and Velma I. Bruch, was born November 19, 1923, at Genoa, Colorado, and passed from this life May 12, 1930. Her death was the result of an accident on the playground at school on May 8. Her condition was not considered serious for several hours when symptoms developed indicating internal injuries. She was taken to a hospital in Denver by her parents and everything was done that medical skill and loving friends could devise. Fern was a bright and winsome child, the light and joy of the home she was permitted to bless with her presence for so short a time. She had finished her first year in school. Left to mourn are her parents, a little sister, Jessie Marie, her grandfather, Bert Milem, her grandfather and grandmother, Mr. and Mrs. J. S. Bruch, and a host of other relatives and friends. The funeral was from the Genoa Evangelical Church, Elder J. R. Sutton conducting, assisted by the Reverend C. D. Nash. Pallbearers were Fern's schoolmates. Interment was in Genoa Cemetery.

HOWE.—Charles B. Howe was born December 26, 1885, at Kansas City, Missouri. Married Selina E. Garland August 6, 1910, at Independence, and to them were born six children. He was killed July 1, 1930, when the car he was driving crashed into a train in Independence, Missouri. With him in the car were three daughters: Mildred, Hazel, and Mayme, who were severely injured, and his three-year-old son, Chester, who was killed. Left to mourn are his wife and five children: Mildred, Woodrow B., Hazel Mae, Mayme Frances, and Evelyn June, as well as a host of other relatives and friends. He was a kind and true husband and father. The funeral was held from Second Church, Independence, July 2, T. A. Beck in charge, J. M. Terry preaching the sermon. Interment was in Mound Grove Cemetery.

HOWE.—Chester Howe, son of Charles B. and Selina E. Howe, was born April 27, 1927. He died in Independence, Missouri, July 1, 1930, in a car and train accident in which his father was killed and three sisters were seriously injured. Surviving him are his mother, four sisters: Mildred, Hazel Mae, Mayme Frances, and Evelyn June, and one brother, Woodrow B. The funeral was from Second Church, Independence, July 2. T. A. Beck was in charge, and J. M. Terry preached the sermon. Interment was in Mound Grove Cemetery.

BOPRA.—David D. Bopra was born in 1878. Died July 3, 1930, near Carsonville, Michigan, while he was helping his brother wreck a barn. He was instantly killed by a falling timber. He was baptized a member of the church July 8, 1909. Left to mourn are his widow, Bertha Bopra, of Independence; his son Ralph, two brothers, and one sister. The funeral was held in the Carsonville Church, a large crowd of people attending. He was a man well respected in the community in which he had lived for years. The sermon was by C. E. Harpe. Interment was in Washington Cemetery.

WAITE.—Homer Francis Waite was born in Ionia County, Michigan, October 29, 1859. He married Miss Sarah Gable in 1889, and to them were born three sons. His wife passed away about twenty-seven years ago. One son, Arley, passed away two years ago, leaving Rolland E., of Phoenix, Arizona; and H. Edson, of San Antonio, also four grandchildren. Mr. Waite filled the place of

father and mother to his boys, and his influence toward right living was far-reaching. He professed Christ in his youth and in 1922 united with the Reorganized Church of Jesus Christ of Latter Day Saints. Was a faithful member until death called him from mortal life June 30, 1930, at San Antonio, Texas. Interment was in San Jose Cemetery. The funeral was in charge of High Priest E. L. Henson who made consoling remarks.

**LEDSWORTH**—Jay John Ledsworth, son of J. J. and Blanche Ledsworth, was born May 30, 1915, at Crosswell, Michigan. Drowned June 29, 1930, in Lake Huron near Port Hope while he and his brother, Samuel, were taking up their fishing nets. Was baptized a member of the church June 13, 1924. He had lived with his aged grandmother, Sister Neal, since the death of his mother twelve years ago. Leaves to mourn one brother, Samuel, a sister, Martha, his father, grandmother, and many other relatives and friends. The funeral was in charge of the Methodist minister. Sermon was by Elder C. E. Harpe.

**SEIBERT**—Peter Seibert, of Rich Hill, Missouri, died at his home Monday, June 23. He was born June 20, 1868, at Brochl, Germany. July 29, 1888, he married Miss Sarah Gabler, and to this union were born eight children. One daughter preceded him in death about fifteen years. There are nine grandchildren. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints September 29, 1928. The funeral was conducted by Elder Alfred B. Kinney. Interment was in Green Lawn Cemetery.

## The River

By Mary E. Gillin

The river lies blue as the skies overhead  
 In the valley that holds it fast;  
 It curves—it winds like a silver thread  
 When the shades of night are cast.  
 The tree-crowned bluffs guard the river well,  
 Like sentinels grim they stand—  
 What marvelous tales these hills could tell  
 Of water, and men, and the land!

These waters once mirrored the Red Man's form,  
 And carried his swift canoe;  
 These hills have echoed his dread alarm  
 In the war-drum's fierce tattoo;  
 Now the river is old and wise with years—  
 Hides many a tale in its deeps—  
 Has known in its day both laughter and tears—  
 But the secret of all—it keeps!

No more does the Red Man sail his canoe,  
 And the trader's boat, too, is gone;  
 The steamboat churns in the waters blue,  
 And we hear the motor's hum;  
 The smoke of the white man's home is seen  
 Where the Indian wigwam stood;  
 And where the wild deer before has been,  
 There grows the white man's food.

But though Tomorrow may open the door  
 To changes yet more odd—  
 The Hills remain—the Sky bends o'er—  
 The River still sings of its God!  
 And He that was God of Yesterday,  
 And knew the Red Man's creed,  
 Still guides the Universe Today—  
 He knows the White Man's need.

## Mercy

The quality of mercy is not strained;  
 It droppeth as the gentle rain from heaven  
 Upon the place beneath; it is twice blest—  
 It blesseth him that gives and him that takes:  
 'Tis mightiest in the mightiest; it becomes  
 The throned monarch better than his crown:  
 His scepter shows the force of temporal power,  
 The attribute to awe and majesty,  
 Wherein doth sit the dread and fear of kings;  
 But mercy is above this sceptered sway—  
 It is enthroned in the hearts of kings,  
 It is an attribute to God himself;  
 And earthly power doth then show likest God's,  
 When mercy seasons justice. —Shakespeare.

# THE SAINTS' HERALD

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## Lamoni Reunion

Lamoni Stake will hold its twenty-seventh annual reunion in the reunion park, one half mile south of Lamoni, August 1 to 10. Arrangements have been made for the following activities: Two prayer services each morning, the first for young people and the second, a general service. Summer vacation school of religious education for children under sixteen years of age. Classes: "Doctrinal fundamentals," Apostle J. F. Garver; "Fundamentals of Zion," Bishop G. L. DeLapp; "Elements of good health," Mrs. Roy Cheville; "Religious education for today," Elder Roy Cheville. Special features: reception for campers, plays, band concert, young people's picnic, children's festival, song fests, games, camp paper, and devotionals. Visitors from outside the stake are cordially invited, and accommodations will be provided. Orders for tents should be placed with James A. Thomas, superintendent of grounds and tents, Lamoni, Iowa, on or before July 22.

WILBER PRALL

President of Lamoni Stake

Lamoni,

Iowa

## Your Church Library

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	D. R. CARMICHAEL	

**Reunion Calendar**

New York and Philadelphia, Deer Park, Pennsylvania, July 12-27.  
Northern Saskatchewan, Saskatoon, Saskatchewan, July 17-20.  
Kentucky-Tennessee, Puryear, Tennessee, July 18-27.  
Alabama—July 19-27.  
Mobile, Mobile, Alabama, July 25-August 3.  
Alberta, Ribstone, July 24-27.  
Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 25 to August 3.  
Northeast Nebraska, Decatur, July 25-August 3.  
North Platte, North Platte, Nebraska, July 26-August 3.  
Southern New England, Onset, Massachusetts, July 26-August 10.  
Toronto, Lowbanks, Ontario, July 26-August 10.  
Florida—August 1-10.  
Chatham, Erie Beach, Ontario, August 1-10.  
Seattle-British Columbia—August 1-10.  
Nauvoo, Nauvoo, Illinois, August 1-10.  
Lamoni, Lamoni, Iowa, August 1-10.  
Central Michigan, Beaverton, August 2-11.  
Western Montana, Race Track, August 8-17.  
Western Iowa, Woodbine, August 15-24.  
Northern Michigan, Park of the Pines, August 15-24.  
Eastern and Western Maine, Brooksville, August 15-25.  
Kirtland, Kirtland, Ohio, August 14-24.  
Eastern Colorado, Colorado Springs, August 14-24.  
Far West, Stewartville, Missouri, August 15-25.  
Idaho, Hagerman, Idaho, August 15-24.  
Southeastern Illinois, Brush Creek, August 22-31.  
Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

**Broadcast Schedule, Program News**

KMBC Midland Broadcast Central  
16th Floor, Aladdin Hotel  
Kansas City, Missouri  
Frequency 950 Kilocycles

Until further notice, the following programs will be broadcast from the L. D. S. Studio in Independence, Missouri, or presented with the good will of the church:

*Sunday Schedule*

7.30 to 8.00 a. m. *Bible Study Hour*, U. W. Greene.  
10.00 to 10.30 a. m. *Community Church*; speakers as announced.  
2.00 to 3.00 p. m. *Cathedral Hour*; Columbia Chain.  
5.00 to 5.30 p. m. *L. D. S. Radio Vesper Service*; U. W. Greene.  
10.00 to 11.00 p. m. *L. D. S. Studio Service*; speakers as announced.

**A NEW EDITION****THE CALL AT EVENING**

By JESSIE WARD

**T**HE demand for this fine story of life and character has sent the book into its third edition. It is now, if possible, more popular than ever.

The new gift edition is reprinted in our best and newest type on a fine "egg-shell" paper, and beautifully bound in an attractive, modern cover.

The large sales and the enthusiastic praise of readers recommend it as a book of high merit and unusual interest. Price, \$1.25.

**THE HERALD PUBLISHING HOUSE**

INDEPENDENCE, MISSOURI



# THE SAINTS' HERALD

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 77

Independence, Missouri, July 23, 1930

Number 30

## Reunions Canceled

Several reunions which have been announced to occur this present summer season have been canceled because of industrial conditions which would make their patronage by the general membership at least a hardship, in many cases an impossibility.

While the *Herald* regrets the fact that such an industrial condition does exist, yet it also is glad to see the disposition among officers to respect the burdens of the Saints and to forego even a much needed and fondly anticipated reunion when the burden of conducting and attending it would prove too heavy. Such a course will prove beneficial. Let those who are disappointed because their plans to attend have been interfered with reserve any disposition to criticize the cancellation until they are sure the criticism is made to the right parties and that it is sound. Many a criticism is the result of selfishness, though it may assume clothing which is more beautiful.

R. J. L.

## The Church Publications

The Reorganized Church of Jesus Christ of Latter Day Saints is represented by several journals of merit, and each one of these is dependent upon individual subscription for its support and development. As patronage increases the publishing house has without hesitation put its energy into the development and improvement of the publication. In fact, it has been their practice to keep ahead of the patronage, and to call for the support of the Saints while they increased the size and tried to refine and make more serviceable the content of any specific journal upon which activity was centered for the time.

By this process the *Saints' Herald* has grown from a small paper issued once each month, to the splendid proportions it now presents, generally thirty-two large pages of selected material mailed to its subscribers every Wednesday.

The Board of Publication has always made the attempt to keep the price of its publications as low as is possible, believing it to be the stewardship of their organization to get before all the church with the official publications. Circulation to the Board

of Publication has a far deeper and broader meaning than mere financial support. For these reasons there has not been and is not any hesitancy in soliciting the patronage of the Saints.

Because of the increase in cost of manufacture the problem of the publishers has been to furnish an official paper large enough and of fine enough quality properly to represent the church interests and at the same time to keep the price low enough so that Saints of limited means would not feel it a burden to patronize their official paper. They have succeeded in getting enough patronage to keep on with the work, but there is not now a large enough income from subscriptions and advertising to keep the expense of publication paid. *The Saints' Herald* should have three thousand more paid-up subscribers in order to guarantee reasonable safety from deficits because of its publication.

In almost every locality there are Saints who do not receive and read the *Herald*, though there are a few branches of the church where it goes to every family in which it could be of service. The problem of the publishers is to reach these many thousands of Saints not getting the *Herald* and obtain their patronage. There are methods and methods of getting in touch with them, but the present business manager of the publishing house wishes to adopt both the most effective and the least expensive means of soliciting every Saint for his support. He believes that if every subscriber will make it his business to get the Saints of his circle of acquaintance to subscribe for the *Herald* for six months or one year, that more will be accomplished than in any other way. For this reason a special effort is being made to enlist the interest and action of every subscriber to obtain one or more new subscribers for the *Herald*. It is being kept constantly before the reader that the publishers desire and need this kind of support. Read the advertisements and lend your consecrated support to the effort.

By this means it will be possible to continue the present reasonable price of two dollars for the year, and to at least keep up the present standard of the journal. Every year it is expected the *Herald* shall improve, and to this end a force of men and women are using their talents and energy. If you will supplement their work by complying with this request

and gaining new patronage, there is no doubt but what the present year will see marked advancement.

We wish to get it clearly before the Saints that this patronage is necessary if the present quality and service are to be maintained. R. J. L.

### Advancement in Conduct of Industry

Elder Charles H. Fish writes a short letter to the editor of the *Herald* and with it incloses a cutting from the *Indianapolis Times* for July 11, 1930. This contains matter which is so important to all that it is reprinted in our columns.

Last week President Smith stated in an editorial for the *Herald* that the doctrine of stewardship and the consecration of surplus furnishes the solution of the agricultural problem which is now so distressing the country as to cause much unrest and contention. If he were to express himself on the industrial and manufacturing branches of the problem of adjustment and success, his pronouncement would be of the same nature.

Notice the exact language of the last paragraph of the story of the Hapgood experiment. It is word for word what we have heard from President Smith and all the leading exponents of the doctrine of stewardship for many years: "And the slogan of the organization . . . is: 'From every man according to his ability; to every man according to his need.'"

It is a matter for solemn consideration among Saints that an institution of this dimension and field should launch out fearlessly and confidently, not as the result of a sudden emotion, but as a conviction achieved after many years of consideration as to what shall bring final satisfaction and success. Confidence in the strength of the element of justice which is resident to some extent in every man has brought the Hapgoods to the point where they have staked their future upon it. Confidence in the purity, the ability, the fruits of the Spirit among the people of the church, is bringing one Saint after another to the point where he is asking the church to accept him as a steward for God in some branch of the work to be conducted by his church.

R. J. L.

### The Hapgood Experiment

The president of an Indianapolis firm doing an annual business of more than \$1,500,000, voluntarily placed himself today in the hands of his 150 employees, who are privileged to discharge him if they see fit.

William P. Hapgood and his coworkers in the Columbia Conserve Company, today celebrated the thirteenth anniversary of one of the most unusual experiments in American industrial history, when the 150 employees assumed 51 per cent of the company's stock and Hapgood announced he

would remain at the head of the firm only so long as his coworkers wanted him.

Tomorrow seventy-six employees might vote to discharge Hapgood—and he would step out of office without complaint.

But Hapgood expects no such development, for he long has been known as the most democratic member of this first complete unity of industrial democracy. For thirteen years he and his two brothers—Hutchins and Norman (the editor)—have planned for this day when they would consummate America's first million-dollar "business without a boss."

Columbia employees have acquired their shares in the business without paying for it. Profits of the company simply have been accumulated and used to purchase the common stock, which was given outright to the workers as a group.

"My brothers and I have taken this step to satisfy our own desires for real happiness," Hapgood said. "Real happiness is not to be bought with wealth, but only by a right relationship with our fellows. We have the hope that our experiment may hint at possible new solutions for America's grave industrial problems, especially that of unemployment."

It was in 1917 that the three brothers inherited the soup plant and started their socio-industrial experiment. They made a contract with their employees as a group for purchase of the business by a retirement of the common stock from profits. Features of the transaction included:

1. Wages are based on actual need of the worker, not his efficiency or "earning power." Thus a janitor who happens to be the father of five children may be paid more than the super-salesman who is unmarried; or the stenographer who is a widowed mother may be paid more than the unmarried executive who dictates to her.

2. The wage rate is fixed for each employee by his fellow workers. There are "leaders," but no bosses.

3. A married man automatically received fifty per cent higher wages than a single man—and he gets \$2 a week more for each child up to the limit of three children, a limit set in the belief that more than three children proves a menace to any worker's happiness.

4. The employees hold a weekly council, at which every detail, every important policy, is discussed and settled. The girl who pastes labels on the soup cans is at liberty to criticize the president's new sales program—and often does. If a majority agree with her, the president's program is rejected.

5. Every employee holds his job until discharged by the council of his coworkers.

6. A sinking fund for old-age pensions is provided.

7. Workers or their dependents who are ill may be voted financial relief from company funds by the workers' council.

8. All workers' stock is held by the employees as a group; no employee holds stock as an individual, nor can he hand it down to his heirs.

On these principles the company has operated for thirteen years, and last year did a \$1,000,000 business, with net profits of \$163,000 after dividends were paid on preferred stock. More than \$18,000 was spent for health and welfare work among the employees during the last twelve months.

The workers today assumed 51 per cent of the stock and full control. Eventually the Hapgood brothers expect 100 per cent of the stock to be held by the workers.

And the slogan of the organization, Hapgood said today, is: "From every man according to his ability; to every man according to his needs."

### New Edition of a Popular Book

*The Call at Evening*, by Jessie Ward, has been one of the most useful and popular books of fiction published by the Herald Publishing House. A splendid new edition will be ready for mailing in a few days. Send \$1.25 for a copy, postpaid to your address.

## Harvest Festival for 1930

The Harvest Festival has become an institution in the church. In a few short years it has grown from a one-day display of what one congregation of about five hundred people desired to offer for the aid of those who need, to a church-wide gathering, display, and disposal of the first fruits of the harvest.

For two or three years it has been the practice of people in many branches to plan from before planting time to produce the choicest of fruits, vegetables, and grains, in order that they might be able to bring acceptable offerings to the Harvest Festival. This practice is coming to be a habit. Many others of the church membership have not as yet achieved the joy of those who have brought of the bounties which have rewarded their season's toil. To these the *Herald* wishes to suggest that now, during the growing season, they select and favor certain specimens for the express purpose of later bringing them to the Harvest Festival at Independence this fall. The exact date for the 1930 festival has not been announced, but will be somewhere between the middle of September and the tenth day of October. The dates will be given in the very near future.

The lower floor of the Auditorium Building will be used again this autumn, and the room is ample to meet all the demands. There can be built a show of nature's products which will compare favorably with such an exhibition as graces the State Fairs.

For several years much has been done to make the exhibits worthy the name of works of art. Conceptions of beauty and even grandeur have been worked out in the individual booths and exhibits, and the whole has been an imposing spectacle. Of recent years it has been the habit of numbers of visitors to spend an hour or more each day in this atmosphere of beauty and plenty, and when the time has come for dismantling, it has been a time of regret.

More than a few boys and girls and many men and women have been stimulated to produce and preserve better grains, fruits, vegetables, and flowers than have been produced before in their fields, their gardens, their workshops, and their homes.

Men of more than state-wide fame have been led to exclaim at the quality found in the various exhibits, at the artistic conceptions worked out in the displays, and at the up to date methods used in the preservation of perishable fruits and vegetables. The church has profited by all of this—profited in its increased fame for industry, progress, and art; profited in its name for looking to the future for the material progress and prosperity of her people; profited by having compared notes with the leading

men in agricultural pursuits of the great States of the Middle West, yet never having been compelled to blush because of the unworthiness of the work of her people.

One of the greatest direct benefits to the church and to the people participating has been in receiving by the church for the help of its eleemosynary institutions and the needy poor the offerings which the people of the church have brought and which comprise the Harvest Festival display. It is expected and understood by all that these displays become contributions to the church at the time the festival is dismantled. The bishop takes charge of them, and they have come to mean several thousand dollars' worth of provisions each year—the first fruits, the best that the Saints can produce, given for the class of people who can not always provide even standard quality goods for their consumption.

Those who make the display possible by their contributions have in the past profited because they have been able to produce better and better articles, or to preserve them and display them in increasingly better ways. In addition they have been awarded recognition for excellence achieved in the form of blue ribbons for first excellence, red ribbons for second in excellence, and white ribbons for third in excellence.

What a wonderful tribute to the cooperation of a people who are convinced that cooperation is fundamental to the gospel of Jesus Christ the Harvest Festival has been and will become! Suppose every district and large branch organization of the church should find it possible to send or bring an exhibit to the Harvest Festival! No State Fair could compete with the display of the products of the soil, and the festival would become known throughout one of the greatest agricultural sections of the earth. Is it worth trying for, and trying again and again, until finally the achievement is ours? We are getting nearer to this end every year.

Remember, every district in the church is invited to send an offering, and it will form one of the exhibits at the Harvest Festival. If your district excels in the production of grain, let your leading article of exhibit be grain, supplemented by such fruits, vegetables, and flowers as are produced in your locality. Let your contribution indicate what your country and its people can do.

All freight, express, and parcel post shipments should be made to T. A. Beck, The Auditorium, Independence, Missouri. Watch for dates of the festival. Write J. A. Gardner, the Auditorium, Independence, Missouri, if you want further information.

R. J. L.

# OFFICIAL

## The New Program of Religious Education

### *To Branch Presidents throughout the Church:*

Early in the year a letter was sent out by the First Presidency, with a report blank, to every branch president in Canada and the United States. This report concerned the organization of the branch, and especially its provision for religious education. The letter was sent only to branches in North America, as we were anxious for information from these branches before the convening of the last General Conference. The items from the reply have been carefully tabulated and all our records and files brought up to date.

This was the first of a series of communications and reports anticipated between branch presidents and the office of the First Presidency. All departments of the church concerned will seek to cooperate with the First Presidency to make the communications distinctly helpful in the work of the branch, and to secure information that will form the basis of further constructive development in methods, materials, and activities on the part of general departments, suited to the needs of the church.

We appreciate the general response made by branch presidents, and the information given in these reports.

### *The Pastor's Responsibility*

As branch presidents will realize, we are much concerned with the program of religious education carried out in the several branches. This is our particular assignment and task. The so-called "New Plan" recognizes the pastor as the key man in the branch, the one held directly responsible to the church for the successful conduct of its program. This is only stating clearly a responsibility which has always been his, though not always recognized or exercised. The Department of Religious Education is very anxious to help branch presidents and local officers of the church school at every point of need.

With apparently good reason the church looks to pastors to use every means possible to increase the efficiency of the church work intrusted to their care. More than ever before do we realize that the progress of our work depends upon trained and consecrated leadership, together with the use of efficient materials and methods. We may expect to get results only as we pay the price in real service under divine blessing and through a carefully planned program.

We sympathize with pastors who can give but

little time to study and church work, and who labor under many handicaps in their equipment and working forces. But, sensing the need, we shall endeavor to help supply the necessary materials, and to perfect a training program through which we shall progressively make improvement toward our goal.

### *A Unified Program*

If a branch is still organized and operating under the old plan of three departments, there is every necessity for a common understanding, a unity of purpose, and a close harmony in the working program of the church. By frequent counsel with department superintendents, a unified, progressive, and ever more efficient program should be worked out. Early changes to the new plan of a single department should not be made without careful consideration and hearty cooperation on the part of those who must be depended upon to make it successful. A change in form of organization may open the way for efficiency and progress, but hard, earnest, consistent work must still be done.

The chief requirement is that there be worked out together a unified, through-the-week program, which uses to the fullest capacity the workers and the equipment of the branch, meeting to the best advantage possible all the needs of all of the people of the congregation. We think this can best be done on the new plan with a single department of religious education, having a superintendent, or director, who works with the pastor and with three age-group supervisors, of children, young people, and adults, in administering a complete program for the branch. Together they should devise and carry out a unified, enriched church school program of study, worship, class work, project, and play, extending throughout the week. Local limitations of building, equipment, and leaders should be considered, but every effort made to attain the highest standard possible—the church objectives can not be met otherwise.

### *Integration Is Necessary*

The work of the church school must ever be planned to harmonize with the larger program of the church services and the work of the priesthood within the branch. The whole task of the development of the physical, intellectual, industrial, moral, social, recreational, and spiritual welfare of the membership is but one task in which the church school must play an important part, as it supplements the work of the priesthood and the home.

### *Important Considerations*

Attention of branch presidents is called to the discussion of organization plans appearing in recent

issues of the *Department Journal* and the *Saints' Herald*. Serious consideration should be given to the new quarterly materials, especially those to be available in October for the new quarterly year. Pastors should be familiar with the materials used and the organization of the class work of the church school.

The pastor will also be concerned with the introduction of improved methods of teaching, with the selection and training of teacher-leaders for classes and groups, with plans for an extended service on Sunday morning, from 9.30 to 11.45, with junior worship periods, with a training school for members of the priesthood, with more efficient pastoral and evangelistic programs for the branch, and with plans for a more thorough understanding of and participation in the financial program of the church.

We note these as some of the progressive movements demanding attention in every branch. Not all of them are the direct work or responsibility of the new Department of Religious Education, but teachers and leaders of the church school should certainly cooperate with the other officers of the branch and with the priesthood to accomplish the necessary work of education and soul growth contemplated through the gospel. In carrying out the new plan, the branch president will appreciate the close association and assistance of a local superintendent or director in carrying out the details of an efficient educational program.

#### *Progress Imperative*

The reports recently made to the First Presidency indicate in each case the progress made up to the time of reporting. We appreciate the difficulties encountered in some places, especially in small or scattered branches. Wisdom should be used in any change contemplated, yet indifferent delay may seriously handicap the progress we should be making.

By recent action of the Board of Publication the materials heretofore published in the *Department Journal* are now to appear in the columns of the *Saints' Herald*. This will make possible a wider distribution of helpful discussions of means and methods with program materials for religious education. We trust these will now be made more readily available to every teacher, leader, and parent of the church.

We are glad to place the facilities of the general department and the advice of general leaders in various fields of religious education at the disposal of pastors, directors, and others interested. Inquiries will receive prompt attention and the best

help we can give. It is our task to render this service.

We shall be in frequent correspondence with local superintendents, whom we shall seek to help and encourage in the phases of religious education assigned to them.

CHARLES B. WOODSTOCK,  
*Associate Director The Department of  
Religious Education.*

INDEPENDENCE, MISSOURI, July 7.

### Centennial Institute Extension Course

In response to our first announcement of the Extension Course of the Centennial Institute, consisting of eleven special outlines on the church program, we have received a number of orders from both members and ministry. The fact that these outlines have been so well received makes us feel that the information contained in this material is in demand by the Saints. Those who neglect to secure these outlines while they are available will miss a great deal of information which every Latter Day Saint needs. A full-page advertisement concerning this course appears elsewhere in the issue of the *Herald* for July 2, page 724.

Your order should be sent in immediately, as the supply is limited, and there will be no reprint this year.

Sincerely yours,  
THE PRESIDING BISHOPRIC,  
By A. CARMICHAEL.

The field of qualitative evangelism within the church is almost unlimited. The sickening spectacle of petty snobs, garrulous gossipers, narrow bigots, hard-hearted misers, and unforgiving Pharisees, parading in the robe of Christ, is a call for a qualitative analysis of surgical severity. The less disgusting but just as difficult situation is manifest in that army of Christians who are as good as they ever were, but show no signs of ever being any better, amply satisfied in their smug little souls by the minimum requirement of respectability. Then there is that vast host who cling with such sentiment to the "dear old church," crying "Lord, Lord," but having no understanding of his words and no glad news of good deeds for men. And finally there looms up that church of the spiritually active, whose inner life must be maintained, character "stepped up" from glory unto glory, and experiences ceaselessly expanded and constantly applied to the problems of ordinary life.—*Samuel H. Miller.*

# CHURCH WORK AND SERVICES

## On Observing Birthdays

By Myrtle A. Weber

*"Whoso delights a child, labors with God in his workshop of the world of hearts."—Norman Duncan.*

We hope that the teachers of the little children have not passed too many mileposts on the road of life to really think back and remember the days that meant most to them in their childhood.

We may remember a few outstanding occasions. But think for a moment! Did you ever have a birthday party where your little friends brought gifts and you were the center of interest? Did you ever find at your place at the breakfast table on your birthday a handkerchief or a piece of money, or any kind of a surprise? Then you know the joy it brings to the children and just what it means to have their birthdays remembered with some little celebration.

As workers with little children and coworkers with Him who blessed them and said, "Let them come unto me," is it not our happy privilege to associate all the special occasions and big events of their lives with the heavenly Father's house and the Sabbath Day?

This part of your program may take place during the general assembly period, and such a happy time it is for the birthday child who for a little while is the most important person in the whole department. Think of it! The song is sung to him, the prayer is said for him, and the birthday card has his name on it and a little verse on it just for him. The other children count and wonder how old he is going to be as he drops his pennies one by one into the special birthday bank. Stop and think of the forgetfulness of self on the part of the other children as they enter into the spirit of making some one else happy. Are they not showing love and consideration for others? This means much in character building.

It would be well to have at least two birthday chairs—one for girls and one for boys. These may be gilded or painted a different color from the other chairs. Have some attractive decorations to distinguish them from an ordinary chair. Place them in the front of the department on each side of the superintendent.

It is quite worth while to take time on your busy Sunday mornings for such occasions. Make this part of your service as happy and bright as pos-

sible. There are many little attractive ways of celebrating birthdays in the church school. We are here suggesting a few ideas which we think the children will enjoy?

Plan 1. Superintendent:

"A birthday greeting, —— dear,  
May you be happy all the year."

"Who knows how old (name) is?"

"Let us clap our hands for each year. One, two, three, four," etc.

"Now let us sing our birthday song to (name.)"

Children sing: (Tune: "Good morning to you.")

Happy birthday to you,

Happy birthday to you,

Happy birthday, dear (name),

Happy birthday to you.

Prayer:

God bless this (these) little birthday child (children).  
May she (he) (they) spread joy and gladness through the coming year. Amen.

Plan 2. (Use an imitation cake and birthday candles. Light the number of candles that the child is years old.)

Superintendent:

"Let us see how many have birthdays this month. (Children raise their hands.) Some children are particularly happy today because their birthdays are coming this week. We are all glad for them. If each birthday child whose birthday comes this week will come up here, we will sing our birthday song to you."

Children:

Sing, "Happy birthday to you" or "Birthday wishes," *Carols*, page 16.

Allow him to blow out the candles, and let the other children count how many times he had to blow before he blew all the candles out.

Prayer:

Dear heavenly Father, we pray thee to bless (name) today and through this new year. Help him to more like Jesus grow, taking joy where'er he goes. Amen.

Plan 3. Superintendent:

"Who has had a birthday?

Then come and stand right here,

We shall wish you happiness

Throughout the coming year."

Children:

Sing "Birthday wishes," *Carols*, page 16.

Birthday Child:

Have a dish of sand, and in it let the birthday child place a small flag for each year.

(For variation, instead of using flags, small paper flowers may be planted, or a seed for each year may be planted in a flower pot.)

Prayer:

Dear God, bless this birthday child and guard him through all the coming year. Amen.

Plan 4. Superintendent:

"On people's birthdays we like to do something very special to make them happy. Today some of our friends are very happy because they have just had a birthday. We are happy, too, and we shall play our surprise record for our birthday children. First let us wish them a happy birthday."

Children:

Sing an appropriate birthday song.

Superintendent:

It would be well to have a few choice records reserved for this occasion. Select one and play it at this time; if the children are well enough acquainted with the records,

the birthday child could choose the one he liked best. (A piano selection would serve the same purpose.)

#### Birthday Children.

Place seals on the birthday calendar on the date of their birthday. (These seals could be appropriate for the month or season of the year; i. e., a squirrel for September, an autumn leaf for October, a butterfly for April, a flower for June, etc. These seals may be procured from most any Dennison dealer.)

#### Prayer:

Dear heavenly Father, bless these birthday children. Make them happy and help them to grow more and more like Jesus. Amen.

#### Plan 5. Superintendent:

"Now the birthday child may tiptoe to the birthday chair while we close our eyes.

#### WHOSE BIRTHDAY

"We'll close our eyes while some one goes  
To the Birthday Chair on (his) little tiptoes.

"Now open wide, brown eyes and blue,  
Little friend of ours, 'Happy birthday to you.'"

—Aurora Shumate.

"Whose birthday is it? (If the children do not seem to know, tell them who it is and how glad all are to have him here.) We are so happy that (name) has a birthday this month."

#### Children:

Sing a birthday greeting song.

#### Superintendent:

"Now (name) may drop as many pennies as (he) is old in the birthday bank (or some other attractive receptacle) and we will count them."

Give the birthday child a little birthday card or some novel, inexpensive token in recognition of his birthday.

#### For the Nursery Class

#### Plan 6. Superintendent:

"A birthday, a birthday,  
O who has had a birthday?  
Come sit right here, and we will sing  
To wish you happy birthday."

—Mildred Adair.

#### Children:

Sing "Happy birthday to you."

#### Birthday Child:

He may drop his pennies into the birthday bank, one by one, as the children count.

#### Superintendent:

Give each birthday child an attractive birthday card or picture for his very own.

## Church School Worship Service

By Edith Harkness

Theme for August: "Virtues of Christian Citizenship."

SECOND SUNDAY: "Showing the spirit of kindness."

Hymn Prelude: "Love's offering."—Hymnal for American Youth, 206.

"Daily our lives would show  
Weakness made strong,  
Toilsome and gloomy ways  
Brightened with song;  
Some deeds of kindness done,  
Some souls by patience won,  
Dear Lord, to thee. Amen."

Call to Worship: (School will rise.)

#### Leader:

"Blessed be the Lord:  
For he hath showed me his marvelous kindness."

#### School:

"Be of good courage,  
And he shall strengthen your heart,  
All ye that hope in the Lord."

Hymn: "Rich and golden blessings."—Zion's Praises, 42.  
Invocation.

Hymnic Response: "Gracious Spirit, dwell with me."—Hymnal for American Youth, 70, verse 1.

(This may be sung by a soloist, quartet, or by a whole class, the school to stand quietly until the Amen is sung.)

Scriptural Selections: (Give these references out a day or two in advance, or at least fifteen minutes before the opening of the school. A class could take charge of this service under the direction of the teacher, preparing all the service in advance.)

Psalms 112: 5; Proverbs 19: 22; 1 Timothy 5: 4; 2 Peter 1: 5-7.

Story: "Her roadway," page 75, *Stories for Special Days*, by Eggleston.

Hymn: "Speak gently," *Saints' Hymnal*, 202. (School will rise.)

Dismissal to Classes and Lesson Study.

Announcements.

Special Number: "When the Lord of Love was here," *Hymnal for American Youth*, 98. (To be sung by those taking part in the opening service or by the choir.)

Sermon.

Hymn: Verse 3 of "Consecration."

Benediction.

## Book of Mormon

By Mildred Goodfellow

In this book we find the story  
Of the people on this land;  
Men and women who were found here  
By Columbus and his band.

Let us read the thrilling story  
How in boats they crossed the sea.  
They were led by God the Father  
To this land of liberty.

In this land they grew and prospered.  
God sent blessings, did his part.  
All went well when they remembered  
To serve God with all their heart.

But at last they were so wicked,  
They did not the Master's will,  
And the plates of gold were hidden  
By Moroni in a hill.

Centuries passed. An angel gave them  
Unto him, who at command  
Did translate the precious record,  
Published it throughout the land.

#### First chorus:

Book of Mormon, Book of Mormon,  
Sent to us by God above.  
May we read it and be grateful  
Always for our Father's love.

#### Second chorus:

Book of Mormon, we are thankful  
That we have this record true.  
Let us tell our friends and neighbors,  
So they'll know its message, too.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The New "Saints' Hymnal"

By Evan A. Fry

For more than a year now preparations have been going forward for the publication of a new hymn book for the church, to be known as *The Saints' Hymnal*. In the hope that some advance information about this book will be interesting to the readers of the *Herald*, this article is written.

From the first, the new book was designed to take the place of both *Zion's Praises* and *Saints' Hymnal* and to contain under one cover all the music material needed for worship in any service for people above twelve or thirteen years of age. As the manuscript is at present constituted, the new book will consist of about 350 pages, and will include a total of 442 songs, each one with words and music printed conveniently together, and so far as possible on one page. Of these 442 songs, it is interesting to note that approximately two hundred of them, or almost half, are new to our books and new to our people.

The first task of the committee was to ascertain from branch choristers by the questionnaire method the relative frequency with which the songs in *Zion's Praises* and the *Saints' Hymnal* were being used. The tabulated results of these replies gave us one good criterion for judging the future usefulness of any given hymn, and many hymns were accepted or rejected on the basis of their showing in this tabulation. We found, however, that some good hymns were not being used for various good reasons—there was no suitable music printed with the words; the tune was too high or too low in range; the words and tune were not suited to each other; the hymn was in poor position on the page or in the general arrangement of the book, etc. Such faults in really good hymns were corrected if possible.

Of the 397 hymns in the old *Hymnal*, we selected about two hundred as being worthy of continued life and use. *Zion's Praises* suffered a higher rate of mortality for two reasons: first, the average song appearing in it was of a lighter, more popular, and less worthy type; and second, on many of the worthier songs which we desired to use from our old Sunday school book, we found that copyright privileges for a reprinting could not be secured. We felt no compunctions, however, in borrowing un-

copyrighted material quite liberally from other standard hymnals of all denominations.

Numerous original contributions of both words and music for the new book were received, but only a few were found worthy of publication. Some half a dozen of real merit found a place in the new hymnal. We believe that a liberal percentage of the hymns selected will be found suitable for junior church services and work among the young people of adolescent age or older.

This new book has been compiled with one idea uppermost in the minds of the editors: *that a hymn book is for the use of the people of the congregation*, who are not trained singers, who presumably can not perform vocal gymnastics, or master intricate harmonies, or sing above or below the range of the average voice. We can guarantee that, almost without exception, any hymn in the book may be easily sung by every singing member in any average congregation. All harmony has been simplified; all solo or duet passages have been made into four part harmony if possible; tunes whose range was too high or too low have been altered to suit the average voice, or discarded in favor of better ones; florid tunes impossible to execute have been simplified or discarded; tunes which had little or no melody which could be grasped by the musically uneducated have also gone into the limbo of forgotten things. Words which in the old books were set to tunes not suitable in mood or spirit have been set to more suitable and appropriate music.

We think that the Saints will find the arrangement of the new book a great improvement over the old. All hymns are grouped in the book according to the subject matter of their words, so that by turning to any given section, the user has available in one place all of the songs peculiarly and particularly adapted to the subject in mind. The arrangement is by main topic and sub-topic. For example, the first main topic is *Worship*, under which are grouped the sub-topics *Adoration and Praise, Morning, Evening, Opening of Service, Close of Service, and Prayer Service*. The main topics will appear at the top of every left-hand page throughout the book; the sub-topics will appear at the top of every opposite or right-hand page. Other main topics are as follows: *God, the Father; Christ, the Son; The Holy Spirit; The Saintly Life; The Church and Its Ordinances; Special Subjects and Occasions*.

Each page contains the following, in addition to the above subject headings: The name of the tune, the meter, the names of the author and composer, with their dates of birth and death or date of composition, a metronome marking to indicate the speed with which the music should be performed, and



last, of course, the complete words and music of the hymn.

The book will contain a complete and comprehensive system of indexes, including the following: 1; an index of first lines. 2; an index of tunes. 3; an index of authors. 4; an index of composers. 5; an index of meters. 6; a topical index. These six indexes should enable the user to find anything he wants if it is in the book.

The page size of the new *Hymnal* will be slightly larger than that of the old. This will make possible a larger and clearer type for both words and music, and a wider margin, so that the binding will not obscure the printing close to the center of the book.

The manuscript for this book was turned over to the Herald Publishing House for the first time on February 1, but when they ascertained from the plate makers in Chicago that the music could not be put on plates in time to guarantee publication of the book before conference, the committee requested and received the privilege of withdrawing the manuscript after conference for the purpose of going over it again for a final careful check. This final revision, which made assurance doubly sure, was accomplished, and the manuscript returned to the Herald Publishing House about the middle of May.

At present the manuscript is on file in the Herald Office. The management is anxious to complete the mechanical work on this book at the earliest possible date, so that they may begin selling it and realizing a return on the investment already made, but there seems no immediate prospect of the completion of this work unless there is a decided change for the better. Briefly, the situation is this: The church publishing house does not have the necessary capital available to continue work on the book. A music book is much more expensive to produce than one set in ordinary type, and this hymnal will demand a cash outlay of approximately \$5,000 for editorial work, plate making, paper, and supplies, before a single copy can be finished.

#### *How You Can Help*

We are sure that many branches are badly in need of new books, and that many of these probably have funds available or set aside for the anticipated purchase of new hymnals. For some time the Herald Publishing House has been accepting advance orders for the new hymnal, accompanied by cash, with the promise that the books would be delivered immediately after publication in the order that the remittances were received. All such advance remittances are now being put into a special fund, in the hope that in a short time there will be enough to justify resuming work on the new

hymnal. Orders have been received to date for something over four hundred copies.

If you would like to have a new hymnal for your personal use, or if your branch or Sunday school organization needs new books, we suggest that you send your order to the Herald Publishing House, accompanied by the cash in advance. If orders for 2,000 copies are received, the money accumulating from these sales will be sufficient to justify a start, at least, on the mechanical work of printing this new book. For your information, we quote prices below.

Single copies, \$1.50, postpaid.

10 or more copies, \$1.25 each, postpaid.

100 or more copies, \$1.00 each, plus transportation.

### The Prospect List

*A series of four articles which discuss the purpose and use of the prospect list as an aid to missionary enterprise. By J. A. Gardner.*

#### *Number 2. The List; How It Is Built*

When Jesus passed by the Sea of Galilee, he saw here and there fishermen mending their nets. The Galilean fishermen as a rule were a courageous type of men, living close to nature and making their living by one of the most ancient vocations, fishing. Jesus might have taken his station near the largest group; he might have called aloud so that many could have heard him; he might have said, "All fishermen follow me." But he did nothing of the sort. He took occasion to pass near where two certain men were mending their nets and said to these two men, "Follow me, and I will make you fishers of men." There must have been some good reason why he spoke in this particular way to these two men; otherwise he would have addressed his remarks to others. But undoubtedly Jesus saw in these two men better material out of which to develop disciples than in all others, and he chose them. They eventually justified his choice and were numbered with the twelve.

In his ministry and teachings, Jesus talked about particular things to certain people. The discernment of his master mind is infinitely superior to ours, yet his method employed in converting people to his cause stands today as an outstanding example of the best way to approach men and women with the message of the gospel and to convert them to it.

A list of possible converts to the gospel of Christ, as preached by this church, may be gathered from innumerable sources. Every member can count among his friends a large number who do not be-

long to the church, and in this group there are sure to be certain ones who are religiously inclined and who may become converts to the church if properly approached with its message. In a branch of one hundred members there are probably twenty-five families, each of whom can probably count among his nonmember friends at least four who more than all others would be attracted by the message of the church. These names should be handed to the branch pastor and recorded on the prospect list.

There are families who have had cordial business relations with the corner grocer over a period of years. It may be taken for granted that he knows about the church, but possibly he has never been invited to attend the church services. Why not list your grocer as a possible convert?

Then there are your next door neighbors, or former friends in other neighborhoods, whose names should be placed on the list. There are the school-teachers who teach your children in school and with whom you have a speaking acquaintance by the contact made through the parent-teacher association. Why not give them a chance to hear the message of the church by placing them on the list of possible converts? Many acquaintances are made on street cars, riding to and from work. The names of some of these people may be placed on the prospect list. Visits to the homes of those who are sick, and friendly calls at hospitals will frequently develop prospects for conversion, whose names should be added to the list.

Many people have friends in other cities where there are branches of the church, and undoubtedly some of these people could be attracted to the gospel through a friendly approach. The names of these persons should be added to the local prospect list and should then be forwarded to the branch pastor in the city where they reside. It is frequently the case that missionaries are changed from one field to another and can name a number of individuals who are friendly to the church but have never reached a decision about joining the church. Before leaving one missionary field for another, all such prospects should be listed, so that follow-up work may be performed. Preparatory work done by one missionary may often be completed by the one who follows him.

The gospel of Jesus Christ will meet the need of every person in every situation in life if permitted to do its work. The opportunity to be converted to the gospel and to become a member of this church should not be denied to anyone. Therefore, the list of prospects for conversion should not be limited to those in modest circumstances. Neither should it be made available alone to the wealthy class; also

its cordial message should be extended to that great middle class which exercises such a stabilizing influence on the common life of our Nation.

The prospect list can be built in any branch by the cooperative effort of officers and members. The discovery of one prospect will usually suggest how and where to find another. The idea has inexhaustible possibilities and will grow and develop in proportion to the amount of energy spent. It helps us to discover how immediate is the field for missionary enterprise, which lies at our very door.

## The Adventures at Toronto

*By L. E. Flowers*

During the week of June 23 to 29 three important meetings were held at Toronto, Ontario. One of them was the quadrennial Convention of the International Council of Religious Education, which had an attendance of more than four thousand—mainly adults, leaders and teachers, religious educators. In addition to this there were two young people's meetings: The Christian Youth Council of North America, made up of 175 young people and 50 professional leaders of youth; and the Christian Youth Conference of North America, which had an attendance of fifteen or sixteen hundred. Participants in all three meetings were principally from the United States and Canada, although there were some from nations abroad.

The theme of the general convention was the commission of Christ, "Go . . . teach," and the slogan of the convention was, "Every church a school of Christian living." The program of the convention was centered around three main questions, as follows: "What are the objectives or aims of religious education?" "What needs are unmet by the present program?" and "What plans and emphases should we undertake during the next four years?" The convention was divided into conferences and study groups on the basis of the varied interests, including "Administration," "Adult workers," "Children's workers," "Leaders of youth," "Pastors," "Vacation church school," and so forth. Addresses and worship services made up the afternoon and evening programs, all bearing more or less directly upon the central theme of the convention.

For the consideration of members of the young people's conferences, the planning committee had chosen materials under the title of "Adventures in the Christian quest." These were outlined after more than a year of consultation directly and by mail with young people all over the United States and Canada, getting their opinions as to what were the major issues facing Christian young people to-

day. These were crystallized in the form of six emphases or fields of investigation, stated as follows:

*Jesus Christ:* A deeper grasp of his ideals and personal power.

*Christian Conduct:* To find and practice the Christian solution to the problems of life.

*Worship and Prayer:* A fellowship of deeper experience in the values of worship and prayer.

*Other Youth:* An extension of Jesus' ideals, by youth, to other youth everywhere.

*Christian Unity:* An enlistment of youth in world efforts toward a united Christendom.

*A Christian Society:* An application of Jesus' teachings to social and economic life.

The young people and their leaders were divided into six commissions or conferences on the basis of these six fields of study, each to give special attention and discussion to its own topic. Forum sessions were held, in which the various commissions made reports and recommendations to the general body, while the members of the forum in turn offered criticisms and suggestions in regard to the reports made. A worship committee of young people conducted a devotional service as the first part of each day's program.

It is difficult to say just at present what any or all of these conventions accomplished. Recommendations were made and reports were tabulated, but until the Findings Committee of each body submits its written report one can hardly summarize them in any sort of organized fashion. But we may select a number of elements or characteristics of these meetings which made them seem very much worth while and which comprise, perhaps, in the last analysis, some of their most significant results.

First of all, it is eminently of value and certainly encouraging to all that representatives of nearly fifty denominations and Christian agencies can cooperate in such a program of study and discussion. The International Council of Religious Education itself is made up of forty-two Protestant denominations, and besides its members a number of other denominations were invited to participate, as well as such organizations as the Y. M. C. A. and the Y. W. C. A.—the latter being particularly represented in the youth meetings along with such groups as the Christian Endeavor, Epworth League, and the Baptist Young People's Union.

Each of these representatives, of course, brought with him his particular background of denominational experience, brought with him perhaps those modes of thought and practice peculiar to his own church. Yet the program of the conventions was such that these differences of faith were not em-

phasized; but rather each representative was allowed to contribute, along with the others, whatever in his experience might be beneficial to all.

In other words, one of the most worth-while things in this sort of convention is that it passes over those things upon which the denominations involved disagree, and on the other hand places special stress on those things upon which all can unite. This is a healthful and a profitable procedure; it works toward a helpful fellowship among Christian peoples.

The outstanding point at which Christian bodies and denominations are at one, lies in the life and teachings of Jesus Christ. He is the greatest and most inclusive of all unifying principles. And in the Toronto conventions this principle was made paramount throughout. "Christian living," meaning the life which is more and more like that which Jesus lived, was set up as the goal of all endeavors and programs.

Social movements and reforms upon which most Christian bodies are agreed came in for a great deal of attention. Discussions on prohibition and law enforcement were carried on; and recommendations were made in this regard. Ideals of international good will and world brotherhood and peace were set up, and suggestions for taking steps toward these ideals were worked out and formulated. The improvement of the quality of individual citizenship was considered as a desirable goal for attainment by professed Christians; ways and means of participating in the preservation of law and order and good government were talked over. The desire of people of all faiths to bring about reforms in such fields as these cuts across and extends above all denominational lines of cleavage. It is well that Christian peoples shall unite on the big things in which they all believe.

In the exchange of thought which naturally accompanies such gatherings, those participating can not but be more appreciative ever after of the sincerity of those of other faiths. However, they may disagree on some points, whatever they may think of the program and the doctrines of other denominations, they can not but respect more highly the members of those other churches because of the personal contact and acquaintance which comes from associating with them in an interchurch convention. In the abstract they may retain a prejudice which holds them far apart; in the specific rubbing of elbows which comes with a week of study and conversation together, they are made friends. Enmity and distrust are bred of misunderstanding; with the understanding of one another's viewpoints come mutual respect and consideration.

As one sits in the conferences and study groups

of such a convention, he is quickly impressed with the fact that other churches are thinking and working on the same or similar problems that have been facing one's own denomination. In this very fact comes the opportunity for comparing notes and offering for exchange the particular experience of each, the presentation to the group of those methods of administration or organization or practice which have proved most successful under fair trial. Each person can thus select those elements of the experience of all which he can adapt to his own individual and denominational situation; those which he does not consider of use he can discard or disregard. No man or woman, let it be made clear, is present in such a body to exalt or promote or "sell" his own institution or denomination; he is the representative of such a body, it is true, but as a member of this larger interchurch meeting he comes only as a fellow Christian, to offer what he has that may be of help to others. This he presents in the form of principles and not as doctrines of any particular faith.

Just a mention of a few problems or points of discussion which were prominent in the main convention at Toronto, and which seem to be at the present time receiving much attention in the churches. One of these is the obvious need for the unification of the forces of religious education. With few exceptions churches are finding that they are dissipating their strength in trying to carry on a program of religious education. Why? Because they have so many varied and independent and uncoordinated organizations and units within the church, all of which are supposedly aiming at the same thing, yet among which there is quite often friction and overlapping, and quite naturally so. The tendency at the present time is toward a unification of these forces, toward the amalgamation of organizations and the reorganization of religious education units on the basis of ages—such as adult, young people's, and children's groups, or divisions. The principal idea is that there shall be a close relationship and coordination among all agencies which have anything to do with the big common task, that of educating boys and girls and men and women religiously. This program, it is being found, should and can be extended to include not only Sunday, but week days; not only the winter months, but the vacation period; not only the Sunday school class and the worship service, but the playground and the market and the office desk, and every field in which human conduct and character are involved. It is a big task, and the churches are coming to realize it and to better prepare and organize for it.

Perhaps the greatest need of the churches, of the church schools, of all the agencies which have to do

with religious education, was discovered quite clearly in the sessions of the convention. That need is for an increasingly well-trained, sympathetic, intelligent *leadership*. The best of methods, the best of materials, the best of everything else becomes less effective if leadership is not also the best. Do not misunderstand me: this is not a bid for college-trained leaders especially; nor is it a condemnation of that host of fine leaders and teachers who have so nobly helped our boys and girls to grow. It is only a statement of a fact that we are coming more and more to realize—that the times and the conditions demand that our leadership be of the very best possible—and "best" means as well trained as possible and also that they shall be *wise* leaders, with cultivated hearts as well as cultivated minds. We must have neither the leader who is long on academic training and short on common sense, nor the leader who is short on training and long on enthusiasm; we need leaders who combine training and study with wisdom and clear vision and willingness to serve.

And young people will respond to this sort of leadership. There has been somewhat of a "fad" recently on the idea that young people would rather do things for themselves than to have leaders. I don't believe it; and I don't think experience with young people in general will bear the theory out. It is not a matter of having leadership or not having it; it is a matter of the *quality* of leadership. Young people accept readily, yes, they *welcome* leaders who see their point of view, who help them and yet do not dominate them. The teacher who can furnish this sort of leadership, though his hair be gray and his years many, may win his way to a place of high esteem in the hearts of young people. We need *so much* today a high quality of sympathetic and intelligent leadership. We *must* have it, if superior men and women for tomorrow are to be produced from the boys and girls of today.

The conventions at Toronto had some disadvantages, it may be said. The program may have been a little too ambitious, the schedule a little too strenuous—they had the weakness which is common to all such undertakings—the attempt to cover much ground in a short period of time. Any number of subjects were considered in a week, one of which would have offered opportunity for six months' study and discussion. Perhaps the leaders of the conferences expected too much. Hundreds and thousands of people can not gather from all parts of a continent and in a few short days crystallize their opinions on very many important things satisfactorily. Perhaps it was a mistake to expect any very lengthy tabulations of findings and recom-

mendations. But the future will tell on that score.

It seems to me impossible that any person could have participated in such a gathering as we have been describing without experiencing a broadening of soul and of life. To talk and to study with people of a score of faiths different from one's own; to sit at the feet of great scholars in the field of religious education and hear their expressed convictions; to feel, as it were, the pulse-beat of thousands of North America's honest folk who are trying to follow the Teacher of Nazareth—this can not but touch the heart of one who experiences it and leave him "never again the same."

And the true worth of the Youth Conferences and the Religious Education Convention of North America shall not be found in the tabulated findings which are to be published within a few weeks or months. Its greatest value will not be found in the notes which were made as the study groups met and the conferences held their sessions. The most lasting and most significant results will appear gradually and almost invisibly as the thousands who met at Toronto go back into their various fields of effort and take up again the tasks to which their lives are dedicated. The greatest findings of all are those which shall issue in the lives of young people and men and women who from this experience take new devotion and new courage and added zeal to carry on in the noble profession of teaching and leading and *walking* in the footsteps of Him who gave to all their greatest commission.

## The Open Door of the Second Century

*A sermon by Apostle Roy S. Budd, at the Stone Church, Sunday, April 20, 1930.*

He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, *I have set before thee an open door*, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.—*Revelation 3: 6-8.*

These words are addressed to the saints of the Philadelphia church, but are applicable to us today, as we enter upon our task for the second century. In every century and before every people God sets an open door. He not only opens the door, but extends an invitation to all to enter, and gives the assurance that no man can shut the door or prevent others from entering. This assurance places the responsibility of establishing the kingdom of God in the hearts of men, of the building of Zion in this century upon us.

We can not, if we desired, divorce ourselves from

the history of the past. We can not forget or fail to give credit to those who have given so much in the past to make possible our present opportunity to achieve what God has decreed. However, the memory of those who have gone on to their reward may hinder our progress rather than advance our interests and those of the church, not because of their failure to act wisely, and in keeping with wisdom, but because of our attitude towards what they did, and our failure to connect our work with theirs. There is danger that our heritage may stifle growth rather than act as an incentive to us to enter the door God has opened for us.

With a degree of pride we remember and relate to our friends the story of the boy fifteen years old who read in the *Bible*, "If any man lack wisdom, let him ask of God." How that taking this literally he went to the woods to pray in order to put God to the test; and how God recognized him and answered his prayer, giving to him a revelation which sent him forth to establish the kingdom of God on earth. But remembering this with other incidents of the past, and relating them to our friends, will not serve as a passport for our entrance to the open door. We must read, we must believe, we must pray with such faith that God will reveal himself to us. We must have an experience ourselves which will send us forth to establish the kingdom of God in the coming century as he went forth in the century which has just closed.

As we enter the open door it will be to our advantage to keep in mind the revelations to Joseph and the church; the coming forth of the *Book of Mormon* and its translation by the power of God. The sacrifice of those who suffered and bled and died during the past century in their attempt to establish the kingdom of God in their time should also find place in our consciousness. However, our success in building Zion will be determined by our conviction that we have heard the same message and have been chosen to carry on, building upon the foundation already laid.

The open door of the second century stands ajar to the man who is willing to go out and serve humanity; to the woman who is anxiously waiting to lend a helping hand to society; to the boy or girl who is looking for a worth-while task. Like the door which was opened to the saints of the Philadelphia church, and to those who toiled in the first century of the present church, it means struggle and sacrifice; sometimes sorrow and disappointment may overtake us.

Those who carry the message of Christ, those who take part in the building of Zion, must expect to wear the same yoke Christ wore and bear the

same burden he bore. The way of the cross is not an easy way, but it leads on. It is God's way of dealing with men.

God has always dealt with man according to his needs. When he beheld Adam's need, in the garden, he made him woman for a helpmate. After their transgression and expulsion, God beholding their need prepared for them the gospel, which opened the door for their return. Beholding the need of mankind today, God revealed to Joseph Smith his plan for the building of Zion. The church is not Zion. The church was organized for the purpose of building Zion. Coming into the church through baptism only admits you into the workshop of God.

From the parable of the ten virgins we learn there were five wise and five foolish; five who entered and five who did not. They were all equally anxious to enter. The foolish were refused entrance, not because the bridegroom did not want them or that the door was closed, but because they were not prepared. The door of the second century swings open to every man and woman, and God invites him to make ready to enter. It is the door of opportunity, the door of service, and no man can close that door; neither can any person enter unless he has on the wedding garment of righteousness.

Because of our human frailties it is quite difficult for us to distinguish an open door from a closed door. We must trust God, believing that he will always act in a manner that will be for our well-being. No doubt as the disciples witnessed Jesus hanging on the cross and saw the tomb sealed, they felt that the door was closed against them, but it was God's way of opening a door to all the world—the door of immortality. Christ's preparation for the tomb made possible his coming forth, and our preparation for the task of the second century will make possible the building of Zion. If we make the preparation we can rest assured that God will open the door, and though disappointments may come, and at times we may feel that the door is closed, Zion will be established.

During his confinement in prison, no doubt Joseph experienced times of discouragement when he questioned the source of his dreams and had misgivings regarding their fulfillment, but he did not turn away from God. When opportunity came he was ready to use his gift of interpreting, even in the prison. If he had not exercised faith in God to believe that he would take care of him and open the door, making it possible for him to accomplish what God had intended, he might never have ascended to the high position he did. The prison was an open door to the throne.

As the children of Israel were led down toward the Red Sea by Moses, they complained, for to them the Red Sea in front of them and the armies of Pharaoh behind them meant nothing short of death. The Red Sea appeared to them as a closed door, but it was an open door which led toward the promised land. It required faith to enter the path through the sea, and it will require faith for us to enter the door that God has opened for us, which leads toward the redemption of Zion.

In Enterprise, Alabama, a monument was erected to the boll weevil. It was erected to celebrate the prosperity that came when the boll weevil compelled the farmers to turn from cotton to other crops. Diversification was so successful that the pest proved to be a blessing in disguise. The people became far more prosperous than they were before. Many times what seems to be a cruel twist of fate proves to be the open door to better things.

When the cotton crop failed because of the boll weevil, there were probably very few who could see anything but disaster, but it was just the reverse. That which they thought to be a curse was a great blessing, an open door. In my own life I have stood appalled before closed doors which meant great disappointment, and have later looked back with blessings and thanksgiving on the fate that closed them, for it was God's way of opening before me the door of opportunity.

Look back over your own life and see if there are not some closed doors in it to which you might well set up a monument in memory, though when they closed you felt your finish had come. Consider the statement made regarding the children of Israel: "They went forth to go into the land of Canaan, and into the land of Canaan they came." They went forth in faith trusting God to open the door for them, and he did. If we will go forth to go into the land of Zion, into the land of Zion we will come, for God will open a door for us.

A young man said to me (he is in the mission field), "I am happy to know that we do not have to make the sacrifices our fathers made in the early church." After witnessing the pageant, he had a change of heart, contending that as he sat in the Auditorium he had an experience that caused him to understand that God would require even greater sacrifices of his people in this century than in the one just past. His experience was genuine. His conclusions were correct. When the time of sacrifice is past the time of our accomplishments will have come to an end. Zion must be established by sacrifice.

In section 64 of the *Doctrine and Covenants* the Lord uses this language:

Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people.

I have never thought that God would require me to give up my life in the sense of becoming a martyr for the church; but I do think he expects me to be willing to do that if need be, and that he will require an equal sacrifice in other ways. My trials are not harder than yours, they are different; neither are your burdens heavier than mine; they are different. It was a splendid thing that our forefathers were willing to toil and sacrifice, to bleed and die for the cause we love equally with them, but their bleeding and dying will no more suffice to get us through the open door than the virgins who had oil in their lamps could suffice for those who had none.

Satan as well as God has an open door. The problem of choosing is ever before us. God gave to man his agency to choose, to determine his own course, and Satan recognizes this and works accordingly. Satan never uses force; he, like Jesus, invites and persuades. He tries to divert our attention from the course of Zion, inviting us to take up side lines, giving our attention to other things, which will cause our interest in Zion to slacken. If we shall accomplish what God intends, we must, like the poor widow, cast in all that we have, even though it be very little.

In 1920 Senator Harding conducted what he called a front porch campaign. He remained at home and let the other fellows do the campaigning. He did not go to the people he hoped to lead. He kept away from them. He was elected, but his administration was a gigantic failure. His interests were divided. Ours is not a front porch campaign. We must go out as Christ and his disciples went out, delivering the message of salvation, ministering to the people, building up the kingdom.

If I were given the task of preparing a slogan for the second century it would be, "*Every member a missionary.*" I believe that is what God desires of us. "Let him that is warned warn his neighbor." Our goal for the next six years is forty thousand converts, which means that every member must get off his front porch and into the campaign for souls. God will open the door, but you must leave your front porch in order to enter it.

I am not given to being popular, and have often been accused of taking the part of the under dog, championing the unpopular cause. However, it is rather nice to be popular, and at times it is profitable. But we can not in this second century sacrifice principle for popularity, regardless of our ambition for it. Our church is a saving church, as well as a social church; therefore, in our sermons we must discuss more than the social events of the day,

the economic conditions of the country, etc., and in our private conversations we should not forget that we are missionaries, ambassadors for God, and we should arrange our conversation accordingly.

A story is told of a young minister who preached, using popular texts, and discussed from his pulpit the topics of the day. One morning he found a note on the pulpit which read, "We would see Jesus." Understanding the meaning of this note, and being conscious of his failure, he prepared a sermon on Christian living, using proof texts from the life of Christ. He placed Jesus on the pedestal and put himself in the background. The following day he received another note which read, "Then were the disciples glad when they saw their Lord." The open door of the second century offers us an opportunity to exhibit Jesus to the world.

Jude spoke of a common salvation, but found it was necessary for him to exhort the saints to contend earnestly for the faith which was once delivered. Ours is not a common salvation; the same faith has been delivered to us, and our task is to deliver it to all the world, not only in word, but in deed. Jesus Christ must shine out through our lives. The cry of the world today is, "We would see Jesus"; and our task for the second century is to permit the gospel to be so burned into our lives that whenever we speak and wherever we go folks will hear the voice and see the face of Jesus.

It is necessary for us to develop men and women who can go out with the redeeming message of salvation and relieve the world of those three mighty terrors that have ever overshadowed mankind: sin, sorrow, and death. If we are to establish his kingdom on earth we must become master builders. No man ever became a great builder unless he was willing to use the principle of sacrifice. "The way of the cross leads on." We can not reveal Christ to the world unless we use the same principles he used, making our lives like his, denying ourselves as he denied himself. Those who enter the door must give themselves unreservedly to the task.

The door of the second century stands ajar, and as I look through, in imagination, I can see the face of Jesus and hear him say, "Come unto me." Therefore, as his witness I challenge you and plead with you to enter the door he has opened. Fill your lamps and trim them, that your light may reflect the life of Christ. Put on the robe of righteousness, that through you Jesus may be lifted and given an opportunity to draw all men unto him.

I pray that you may not only behold the open door, but that you may have courage to enter and be found worthy to receive from him who opens the door, "Go ye therefore and teach."

## The Finished Product

*A sermon by James W. Davis; reported by Mrs. A. Morgan.*

The text is recorded in the 3d chapter of 1st Corinthians, 9th verse: "For we are laborers together with God." There is something wonderful in the thought that we can be associated together with God, in carrying out his work.

It is a marvelous thing to be able to work. Some people are not able to work. They are not able physically, for reason of sickness or affliction, or other physical disabilities, and how the hours and the days drag; nothing that they can do. The man or woman who is able to work, do some useful thing, can find joy and pleasure in his endeavors. I like to work. Work makes me happy. A good deal depends upon what we are doing, of course. If we are doing some worth-while thing we may well appreciate our opportunities. If something that is not worth while, then it is too bad for us to waste our endeavors; but we realize that the work of the Lord is always important. It is always worth while. It is always good, and it is always grand and glorious and magnificent. And we can help. We can have a part in it.

When we look around and see the manifestations of God's handiwork, we are at once made to wonder, and are filled with amazement at that which he has accomplished. It is beyond our powers to appreciate fully. We are unable to realize its magnitude. All that science has done, and it is marvelous, has not revealed the glory of God's handiwork. All the discoveries that have been made through the centuries by all the great scientific people have never yet revealed the secret by which God creates and brings to pass his wonderful works—and yet we can help him. We all realize that a work so wonderful can not be understood by us, and is too great for us to accomplish in our own strength; but when we realize that we can be associated with God in that work, then, though we have limitations and are unable to carry on of ourselves, God, by reason of his greater genius, and of his greater power, is able to help us, and the work will go forth.

That which I want to speak about particularly has to do with the development of our own characters. I have thought much about God's work of creation, and I suppose that my first impressions, the same as many others, come from a view of the material side of his handiwork. I look upon the earth itself, and see the birds and the flowers and all the wonderful manifestations of vegetable life; I see the animals and the birds, all endowed with life, each one wonderful in itself, and I realize that it is a great creative genius which has been able to

bring them into being. Then when I look upon man, and see all that he has done, all that he can do and is doing, it is marvelous to contemplate.

Men have wrought important things, and they will continue to do so; and yet the things God has done, and the things he is doing, and the things he proposes to do, are greater than any of these, because even in these creations the work of God is not yet complete. And narrowing it right down to mankind himself, the work of creating man in his higher order is certainly not yet complete.

We speak of the creation as having taken place in a given length of time, and so far as bringing the physical man into being is concerned, that is true, but God's work with man is not finished, and will not be finished for some time to come, because while we have been created and made the wonderful creatures we are, we have not yet reached the higher order of being that God has intended for us to attain. And the work of bringing us up to that higher level is the work in which we must participate, and I regard it as the greatest work of all. Speaking of creations, what man has done, can do, and will do, perhaps we see some things which challenge our admiration. We admire them, and stand amazed when we behold them.

I just came back from Winnipeg a short time ago. We have a magnificent piece of architectural accomplishment there. There is a capitol building which has cost a vast sum of money. It is a splendid piece of architecture. The fine materials challenge the admiration of all who go there. We have looked upon it many times and thought, If we possessed the creative genius to bring into being a structure like that, we could look upon it afterwards as a life's accomplishment, and feel that we had made a contribution to the art of the world which was worthy of any man.

Now you know of such things as that. Great buildings. Solomon's temple, we are told took forty-six years to build. We are told something of the materials that were used in it, and they were lavish in the use of costly materials. The finest of wood, the best of marble, the most valuable of everything, and gold was used extravagantly, and I am sure that the Jews were perfectly justified in being proud of that magnificent structure. It was the glory of their nation, and the men who designed it, the architects and the engineers who brought that building into being, were proud of it as long as they lived, and able to look upon it as an accomplishment worthy of a life's endeavor. On the summit of the mountain where stood the ancient city of Samaria, Herod the Great erected another magnificent temple. The marble of which it was constructed was quarried 700 miles up the Nile River; brought



down on floats; hauled over the desert by teams of cattle; and put into position. It also became the pride of another nation and of another time. Needless to say, these magnificent structures have long been in ruins. Some of these pieces of marble are still protruding from the ground.

One of the most peculiar things, requiring a geological explanation, is the fact that although that city sat upon the very summit of a mountain, yet its ruins are covered with several feet of earth today. I could understand it if the earth had washed away and that marble and stone and other material was lying there a mass of weather-beaten ruins; but on the summit of a mountain they are actually covered with earth to a depth of eight or ten feet. This is not so easily understood.

These were great achievements, and yet they have been destroyed, and overthrown and come to naught. Other great buildings have been erected at various times, and still stand. Saint Peter's Cathedral in Rome is the pride of all Romans of the Roman Church. In London, Westminster Abbey and Saint Paul's Cathedral and such buildings are found, which are manifestations of man's creative genius. They are still standing, although Saint Paul's is undergoing a very costly process of reconstruction in order to preserve it. They are standing, and are still witnesses of the genius and creative power of man; but it is highly probable that there will come a time when they, too, will succumb to the ravages of time, if not to the destructive agencies of men themselves.

#### *Enduring Character Building*

But I want to talk of another kind of structure, and one that will stand the ravages of time. One that is indestructible, an achievement in which we, as individuals, may all have a part, and when it is accomplished we may look upon with pride and with appreciation because it will be something so much greater, so much more magnificent, so much more splendid than anything that we have seen thus far, that there will be no comparison at all, and the beauty of it all is that the materials are all right at hand. They do not cost us anything, and while we may be limited in our own creative genius and power, we have this always to comfort us, that God is with us, and we are associated with him in the work we have in hand.

I am talking about character building. It is an old theme, and yet nothing can be more important to us. We speak of character, and we have had it defined often enough, I am sure. What is character? How many people present can give us a definition of character. Maybe you are thinking about your reputation. Why, we all have occasion to think

about that. What is reputation? I have heard it defined. We are told that reputation is what people think about us, or what people think we are; but character is what we are, and not what people think we are. These may be quite different, because people differ in their judgment, and are always more or less faulty in their conclusions. Those who love us and appreciate us very highly may overestimate us, and we will really not be as good as they think we are. There may be others who do not appreciate us as much, and they may not think we are as good as we are. It would be a rare thing if we could find anybody who could place a proper valuation upon us and discover exactly what we are, and what we are worth.

Man is not a man because he is six feet tall and measures 40 inches at the chest and 36 or 38 at the waist and weighs 190 pounds; because his eyes are blue and his hair is black. He is not a man because of his size, weight, or physical strength. If he is a man at all it is because of what he knows and what he says and what he does. That is what makes a man or a woman. You have seen men who were handsome—big, strong fellows—and yet their mental attitude was anything but creditable, and their conduct was such that you could not approve of it, and as a result you were not able to appreciate them. You had small regard for them. You have seen women, young women, middle-aged women, no matter about the age, but women who are fine physical specimens, beautiful to look upon, splendid figures, fine features, lovely eyes, beautiful hair, apparently everything to recommend them, but their mental attitude was such that their conversation and their conduct betrayed them, and consequently their place in society was not very enviable. That is the work God is interested in, in creating men and women to be all that it is possible for them to be, and God himself is God because of what he is, and what he says and what he does, and it is because of his thinking righteously and speaking righteously and working the works of righteousness, and because we know him as all that is pure, virtuous, lovely, good, and holy, that he is God. Otherwise, he would not be God at all.

#### *What Determines Who We Are?*

We speak about another personage, and we call him Satan. Why is he Satan? Because of what he thinks and what he says and what he does. And when we have compared the difference in the attitude between God and the adversary, it ought to be easy for us to see why we should love God and why we should serve him.

I want to ask some questions. What kind of a

boy do you like best (turning to the women in the choir)? Some of these girls over here: What kind of a boy do you like best? Any lady in the house—what kind of a man do you like best? Now, gentlemen, what kind of a woman do you like best? Is it someone you can not believe? who will tell you a lie every time she speaks to you? Is that the kind? Someone who is really dishonest, or who can not be trusted? Someone who is mean and hateful, who uses profane and obscene language, and speaks disrespectfully and hatefully about other people? I don't think we like that kind of people very well.

Sometimes girls do develop an admiration for men who are not what they ought to be. That is because their judgment is poor. But, on the whole, we like the man who is an honorable man; the man who is a truthful man; who is a virtuous man; who is an industrious man. We like the man who is kind and generous and who manifests a genuine appreciation and love for his fellow man; not only for the immediate members of his own family, but for all around him, and whose heart is open to his fellow men, and whose hand is outstretched in kindness and generosity and mercy and helpfulness. That is the kind of a man we like. We like the woman who is a pure woman, who does not make so much fuss about her complexion; a virtuous woman. We like the woman who is honorable and noble, whose heart feels kindly toward her fellow man; the woman whose love is a purifying agency in the community where she lives; the woman whose example is such that when followed it lifts others to a higher level, and these people of such noble qualifications are the people who are developing the kind of character that is pleasing and acceptable, in the sight of God.

#### *Building Character Requires Time*

It takes a lifetime to do this. We can not build such a character overnight. We can not build a character in a week, a month, or a year. It takes us all the time we have, and the material we use in the building of it is the thoughts that come into our minds, the words that go out from our lips, and the deeds that we do, the works that we perform, the things that comprise our daily activities. That is the material we use in the building of our characters.

And so, if we are going to build a great building, a state capitol, a great cathedral, a temple, a great railway depot, or any kind of a great structure, we can not be too careful of the material we select. We want good material. We want material that, first of all, is substantial; that will carry the weight; that will resist the ravages of time and stand indefinitely; and that is not enough. We

want material that, when it is brought together and put into place, will be beautiful. We want its appearance to cause us a genuine feeling of pleasure.

That kind of material is valuable; it is precious. Yet I said in the beginning of my discourse, that the material which is required in the building of character is all around us, is always available, costs us nothing, and yet it is very precious and very valuable.

#### *Care Needed in Selection*

It stands to reason that when we go to work to build our characters we must be careful of the thoughts we entertain. We sometimes think that we can not help thinking things. I don't know so much about that. I am afraid sometimes we are a little bit careless about our thoughts. Thoughts do come to us, perhaps, without our invitation. But we have the right to say, the ability to determine whether those thoughts shall abide with us. We may not prevent the stranger from coming to our door, but it remains for us to decide whether he shall have a welcome. We may entertain him or not, as we wish. That is for us to decide. And so, when a thought comes, don't shut the door, but take a look at it, size it up. If it does not look good, do not invite it in. If it does get in and does not conduct itself properly, do not make it welcome. And you know, thoughts, like ourselves, are rather sensitive. They will not stay where they are not welcome. Take one of these young Latter Day Saints, here, who has always lived in a good home, and has been associated with good people, has had good examples and good environment, and has never been contaminated with the wickedness in the world. Put him in an environment of wickedness and sinfulness and he will be most uncomfortable, and he will look for a way to get out. He will not want to stay.

The opposite is also true. Take someone from the lower walks of life, where they have lived in wickedness, sin, and abomination, and put him in an environment such as we have here among our young people, reared in good, true, Christian homes, with pure examples before them. Put that man, that person, in that environment, and he will be most unhappy. The first thing you know he will be gone. He will not stay.

#### *The Selection of Thought*

Well, if our thoughts, the thoughts we are accustomed to having in our minds, are pure and good and clean, and the wicked thought comes along and gets in among these good thoughts, it will not be happy. It will feel out of place and will not stay.

But if we bring it in and make it welcome, and then bring in some more just like it, and get a crowd of them in, they will have a little society of their own and will feel quite satisfied and contented, and will get the idea that they own the place. Then the good thoughts will be treated badly and they will not stay. They will go.

We have to decide that. Every man, every woman, every boy and girl, must decide what kind of thoughts they are going to entertain. There is an old saying: We can not prevent the birds from flying over our heads, but we can keep them from making nests in our hair. So we may not be able to prevent thoughts from coming into our minds, but we do not need to entertain them unless we want to. If we make up our minds that we want good thoughts, the kind of thoughts that will manifest themselves in a clean, pure, holy conversation; if we want the kind of thoughts that will lead us to pure, noble, and godly activities, we can have them. There are plenty of them. They are all around us. All we need do is to invite them in and make them welcome, and they will stay with us. And the first thing we know they will have complete control over our lives, and we will be building our characters with the kind of material which will stand the ravages of time. And when it is completed it will be beautiful to look upon.

#### *Judging Our Works*

We are laborers together with God. We may fail in the accomplishment of some of these great things I have mentioned that other men have done; but I want to say that I believe with all my soul that in that day when we stand before God and the books are opened, and we are judged out of the things that are written in the books, God will not ask us whether we built a great bridge; whether we constructed a railroad; or whether we built a state capitol or railway depot; or whether we developed a great industry, or anything of that kind. What he is going to be concerned about is what we have put into our lives in the way of thoughts and utterances and actions. If the thoughts, words, and deeds which have gone into our lives have been such that they have led us to the achievement of great things in the way of engineering feats, or the organization of great industries, well and good. But sometimes men are able to accomplish things such as these, and yet be anything but great men. I am thinking of men such as Stanford White, who can do things. But would they please God? If we are laboring together with God in this great work of developing character, and that day comes, we can stand before him and see ourselves in the same light that God sees us, and if we are pure and holy

and clean, and have been made perfect, and are then clothed upon with life and immortality, it will be so much greater than anything that men have accomplished in the physical world that there will be no chance for comparison.

What has happened? Here is a man who has become a glorified being; who is perfect; a magnificent structure. He thinks, speaks, acts, like God. And in him is reflected all the glory of God. Ah, that is a wonderful thing, and that work is permanent. It will stand the ravages of time. Don't you think it is worth while? Why, the man who created Saint Peter's Cathedral—and I am presuming that behind that great structure there was one great genius who designed it: perhaps there were more, but there would have to be one—the man who did that work would have accomplished nothing such as I have described here. Don't forget it. You and I can accomplish such a wonderful thing as this, provided we have labored together with God.

#### *The Laborer with God Must Know Him*

How are we going to labor with God unless we keep a rather intimate acquaintance with him. I want you to think of this point. In order to labor with a man you have to be very closely associated with him; not only on speaking terms, but the acquaintance must be intimate. You must understand each other. You must have the same purpose, think the same thoughts, move towards the same objective, and there must be an understanding. The association must be agreeable. I have seen people working together who could not agree. What was the result? They did not work together very long. They dissolved partnership before they completed the work they were doing. I have seen others who have worked together, and were able to carry this work to completion. They understood each other, and their purposes were identical.

In order for us to labor with God we must know him; we must be acquainted. The acquaintanceship must be intimate. We must hold communication with each other. We must talk to him. He must talk to us, through his word, and he must speak to us through the whisper of his Spirit. There must be communication and understanding. He is the great Master Builder.

When the Auditorium was in process of construction, at the head of the operations was a man. He was the master builder. Back of him was the architect. God is not only the great Architect of the universe, but he is the Master Builder of the universe, and we are laboring with him. If so, we must recognize him as the Master Builder, for we are associated with him as helpers, and helpers only. And so, we must know God—must keep in touch

with him. We must cultivate his acquaintance, find out what his ideas, his desires and wishes and purposes are, and then lend ourselves, and bend ourselves to his will and to the accomplishment of his purposes.

#### *Communion Must Be Constant*

How are we going to keep up this communion with God? First of all, by having the mind of Christ. To have the mind of Christ we must think like Christ thinks; and we can think as Christ thinks by a study of the word of God. We can come very near to finding out how Christ thinks by a study of his word. We must have the same opinions, desires, aims, purposes, and objects in life; and when we do, the rest will not be so hard. Then, through prayer, and prayer only, can we continue in contact with God.

I wonder if we neglect our prayers, or if we remember them. I wonder if we hold communion with God every day. Or if we get up in the morning and undertake our day's work without taking God into our confidence. We should put our confidence in him, and get an understanding with God right away, and get his help so that throughout the day we are helped and strengthened and are given the necessary assistance to carry out that day's work properly, because just as sure as we leave that day's work to chance we have lost that much in the process of the building of our character. And if it is not a successful day, then that which has gone into the construction of our characters for that day is unsuitable. We must think of these things.

How often I think, myself, when I am trying to do something and having difficulty with it, that I have not taken God into my reckoning as I should. This lesson has come home to me very often, and I am so serious about this that I don't believe we have any right to undertake anything at all, even the most commonplace affairs of everyday life, without first seeking the guiding hand of Almighty God, and the leadings of his Holy Spirit. If we do this we will be safe, and our work from day to day will stand the test. Finally, when that day comes when we are called to make a final accounting to God for our stewardship in this life, we will be ready and prepared to have our "work made manifest." Then we will behold in ourselves and in each other the grand result of our life's endeavors; *perfect men and women*, those like whom God set out in the beginning to produce, and in the creation of whom we have "labored together with him." We will then behold the "finished product."

What a glorious opportunity we have! Let us go forward, happy in the privilege of being associated with God and laboring with him in this most glorious of all creative enterprises.

## REUNION NEWS

### Eastern Montana Reunion

*By the Press Committee: Joseph Barry, L. O. Wildermuth*

This reunion was held at Andes from July 4 to 13, inclusive. The weather was good throughout the sessions except for a few extremely hot days.

Speakers were Apostle J. F. Curtis and Patriarch F. A. Smith, of Independence, Missouri; Patriarch G. W. Thorburn, of Deer Lodge, Montana; and Elders J. E. and L. O. Wildermuth, of Illinois.

The sermons and lectures of Apostle J. F. Curtis were of an instructive and inspirational nature. Some of the topics discussed in his lectures were: "*Need for instruction and training for life in service to mankind and the need of revelation to instruct in regard to the things of God*"; "*God's love for men*"; "*Unchangeable gospel to changeable men*"; and "*If God speaks, he will not let it fail*." He discussed the priesthood from Adam to Moses, referring to the high priesthood being taken away until the time of Christ because of transgressions of the people, also to the restoration of priesthood in latter days. A very interesting lecture on the Sabbath Day was also given. The sermons of Brother Curtis were of a missionary nature, being accompanied by the use of a chart. They were well received by the listeners.

Patriarch F. A. Smith in his lectures presented "*The need for religious education*," stating that the home is the best place for the beginning of this education. In another lecture he presented the calling of the patriarch and the need of the Saints to prepare for the blessings that can be given to God's people. Among the themes presented in his sermons were: "*The life of Christ and our need to follow his example*"; "*The need of charity in the church and the world today*"; "*The need for the application of the golden rule today*." These sermons and lectures seemed to go straight to the hearts of the listeners, and all were impressed that they should endeavor to lead a higher and a better life.

Patriarch G. W. Thorburn in his sermons presented the need for a study of the *Bible*. He emphasized the statement that the great men of the past and present were and are readers of the *Bible* and that prayer and faith in God are characteristics of leaders of men. Surely Latter Day Saints should continue to pray and have faith that the work of the Lord will culminate in a glorious consummation.

One of the thoughts presented by J. E. Wildermuth during a discourse was that stewardship includes not only the financial phases of life but that all our talents and powers of mind and body are part of our stewardship and should be given to God for the benefit of mankind.

The closing sermon of the reunion was delivered by L. O. Wildermuth to a large and attentive audience. The discourse was based on the theme of the need for not only a reformation but a restoration of the gospel because of apostasy and loss of divine authority.

Attendance was not so large as usual during the fore part of the reunion, but during the last few days of the gathering it increased until on the last Sunday very large audiences listened with splendid attention to the sermons. Attendance at the prayer services was excellent, and the meetings were of an uplifting nature. There was a large percentage of young people in attendance at all the services. The recreation provided and directed by Rolney Wildermuth was enjoyed by old and young.

District President Arthur Ritter, Bishop's Agent W. R. Hillman, and Elder S. M. Andes rendered able and efficient service in assisting in carrying on the reunion work.

The district conference convened in business session July 12, Saturday. Routine business matters were attended to,

the election of officers for the ensuing year including the election of A. R. Ritter for district president.

The families of Brother Sam Andes, J. E. Wildermuth, and R. R. Gouldsmith entertained and cared for the visitors in the generous way characteristic of western people.

Those attending were from many parts of the district, western Montana, and western North Dakota.

Four were baptized during the reunion, and one was ordained to the priesthood.

## North Dakota Reunion and Conference

By Mrs. M. D. Graham

The North Dakota district reunion was held this year at Logan, eight miles east of Minot, from June 20 to 29, on the grounds of Brother and Sister George Stredwick.

Though attendance this year was the smallest of any reunion in the district, the excellence of the class instruction was such as to amply repay those who attended regularly.

There are many factors to account for the dearth in numbers: the lateness of the spring forcing much June work upon the farmer members; money stringency; poor prices; some who are employed who could not have vacations at the time; sickness; and in some parts rain causing poor traveling conditions. It is a question if ten-day reunions can be considered paying propositions any more.

Apostle John F. Garver and Bishop G. Leslie DeLapp, of Lamoni, Iowa, were the able teachers during the two class periods of the morning, following prayer service. However, during the latter part of the week Bishop DeLapp used the two o'clock afternoon hour for his class period, and Elder Swen Swenson preached to the people at eleven o'clock in the morning.

Evening services, the best attended of the day, were occupied by Brothers Garver, DeLapp, and C. J. Smith, district missionary. Patriarch F. A. Smith made the members glad by his presence on the last Friday of the reunion, preaching two excellent sermons on Friday night and the closing Sunday night.

Of the local ministry present were noted Elders Thomas Leitch, of Fargo; William Sparling, of Minot; Warren McElwain, pastor of Minot Branch; J. W. Darling, of Thorne, with many of the Aaronic priesthood from various parts of the district.

Some very good prayer services were held, and an excellent feeling prevailed. Many expressed themselves as helped by the association of the Saints and testified to a renewal of strength coming to them to help them in their contacts with the world.

The district conference was postponed from Thursday afternoon to Saturday, the officers hoping for a larger attendance and also because of the unavoidable absence of District President C. J. Smith, called to Fargo to preach the funeral sermon of the son of Sister Elora Freeman, who lost his life in an accident.

Conference convened at 2 p. m., District President C. J. Smith in charge. The usual minutes and reports were read and approved. A resolution was offered by Elder Lester Anderson, of Dunn Center, that we adopt the new program of religious education. After some discussion, a motion was made and carried that "this resolution be laid upon the table until more is known about the matter." A resolution was presented by Brother Laurel McElwain asking that consideration be given the buying of a permanent reunion ground. Motion was made that a committee be appointed to consider favorable locations. A substitute was offered that the matter be referred to the district presidency, general church officers, and the Bishopric. The substitute prevailed. The people present seemed desirous of acting in harmony with the general church in this and of exercising due care.

The matter of ordination of Brother Harry Ratcliffe, of Fargo Branch, to the office of elder, and Brother Laurel McElwain, of Minot Branch, to the office of priest, was presented, and concurrence was given by the district. The motion was made that we have a reunion in 1931. A substitute was offered leaving the matter in the hands of the district presidency and general reunion committee. The substitute carried.

Election of officers of the district resulted in the following: District president, Charles J. Smith; secretary, J. W. Darling; Sunday school superintendent, Harry Ratcliffe; treasurer, Warren K. McElwain; superintendent Department of Recreation and Expression, Laurel McElwain; superintendent of women, Sister M. D. Graham; auditor, Lester H. Anderson; chorister, Laurel McElwain; librarian, Fern Shackow; bishop's agent, Doctor Charles Young was sustained.

The last Sunday was a busy day. Many came from distant points for the final day of the reunion. Lectures by Bishop DeLapp and Apostle Garver occupied the morning hours, there being good attendance.

The afternoon was given over to sacramental service, at which the large tent was filled to overflowing. At this service Brother Laurel McElwain was ordained a priest with fitting words spoken by Apostle John Garver. It was a ceremony deeply felt by many who had viewed the life and efforts of this young brother, and many were pleased to see him go forward in the Master's cause.

The ordination of Brother Harry Ratcliffe was left in charge of Fargo Branch, of which he is a member.

One hundred and eighty-two partook of dinner at the commissary on the last Sunday. Through the week, however, boarding had been light, owing to small attendance.

The district reserve had to be called on this year to pay expenses, and we were happy to have one to help in this emergency.

One thing of interest at the reunion was the attendance of some who had not been there for a period of from five to seven years and who expressed gladness to once more meet with the Saints in reunion. Children of these families were blessed, and parents were made to feel at home by their respective branch officers on the grounds.

Among the things not so comfortable to endure was considerable rain, which culminated in a small section of a tornado whipping over the camp on Friday night, doing much damage to large trees in the grove but very fortunately hurting no one. The trees fell all around the tents, but none of the tents or cars were touched. The people were up and valiantly holding down tent poles and ropes and dodging sudden leaks, while all the fire and artillery of the heavens were let loose for an hour and a half. There were many expressions of gratitude to the heavenly Father the next day for his protecting care.

No one was baptized at the reunion, but several names were given in to be attended to later in the various branches.

Patriarch F. A. Smith remained a few days visiting in Minot and vicinity until he was due at the Andes, Montana, reunion. Elder Swen Swenson also remained for several days. Apostle Garver, Bishop DeLapp, and Elder C. J. Smith left after the Sunday sacramental service for the joint reunion of Wisconsin and Minnesota Districts, held at Chetek, Wisconsin.

To those who were not at the reunion we can only say, you missed something, for in the sermons and class work were introduced thoughts and conclusions that were unusually helpful, broadening, and educational, being at the same time reasonable enough for everyday living—the message of consecration and Christian ministry that can qualify us for greater service.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

# NEWS AND LETTERS

## Holdenville, Oklahoma

106 North Burgess

July 11.—Regular services continue at Holdenville each Sunday, Branch President R. L. Herring and Brother Fred Riebold doing the preaching.

We are only few in number, but there are among us the faithful who are determined to keep the gospel fires burning and to hold the light of Christ to the world.

Brother R. L. Herring was reelected pastor of the branch this year and is proving to be a true servant of Christ in many ways, putting forth every effort to do good. He and his assistants are filling appointments in the communities around Holdenville with good interest. We are sure much good will be accomplished.

Mother's Day was appropriately observed by the branch, the pastor delivering the sermon.

In the month of May Apostle E. J. Gleazer and District President F. Ed. Dillon were passing through Holdenville and stopped one night. Apostle Gleazer delivered a fine sermon on the text "Choose ye life."

The Saints gathered at the church at 6.30 in the evening, bringing with them baskets filled with good things to eat. These were spread on tables on Brother and Sister Broughton's lawn. Several visiting members were present. The association and the wonderful sermon of the evening helped us to become better members in the kingdom of God on earth.

The outlook for Holdenville Branch is bright. One has been called to the priesthood this year, and one of our brothers of the priesthood called higher. Surely there is much to be accomplished. The branch is looking forward to the tent meeting Missionary William Bath plans to hold at Wetumka and here in the near future. The meetings start at Wetumka July 20. We are hoping some may be added to our number as a result of this effort.

Services are well attended. The Spirit of God has been with us, bearing witness of what God wishes done.

The third Sunday in June was observed as Children's Day. Brother Edgar Mitchell, newly ordained a teacher in this local, delivered the morning sermon on the text, "Choose ye this day whom ye will serve." In the evening the children gave a short program, which was followed by a talk by Brother Riebold on "Why we observe Children's Day."

Sacramental service July 6 was well attended, several members being present from Seminole.

Our aim is to improve our condition, to live in harmony, to work, to learn, and in all things to make ready, that we may have part in the gathering to Zion. We welcome all Saints to meet with us.

A member of the church recently mailed to headquarters a copy of the *Southern Pacific Bulletin* for June, 1930, having red penciled the following paragraph:

"R. F. Hewes, personal record clerk, Ogden, recently returned to the office, after having attended a centennial convention of the Reorganized Church of Latter Day Saints at Independence, Missouri. Roy is pastor of this church in Ogden and was a delegate from Utah. One special car of delegates moved over the Southern Pacific, Oakland to Ogden, where Mr. and Mrs. Hewes joined them. We understand that nothing but favorable comment and praise was given for the service rendered this party over the S. P. Lines."

## Artland, Saskatchewan

Our Mother's Day program was very short due to sickness, some of the members being quarantined with chicken pox and others with scarlet fever. But the Children's Day program was good. Each class donated numbers on the program.

The A. J. Cornish family was quarantined for over a month. The son, Vernon, and daughter, Dorothea, had scarlet fever. Dorothea was in the hospital and also had erysipelas while there. We are glad to say, however, that both are recovered, with no ill effects. Brother William Levitt's children had chicken pox, but all are well again.

A box social was held at the hall June 27, and the proceeds were used for Sacrifice Week fund.

Brother and Sister A. J. Cornish have a little daughter, Alma Jean, born March 31.

Sister J. J. Cornish has had very poor health this summer.

We had not been holding midweek prayer meetings of late, but on Sunday, June 22, a motion prevailed to start prayer meeting the next Wednesday night.

The members are eagerly looking forward to the Sunday school picnic to be held July 10 at Dilberry Lake.

## San Francisco, California

Little Brown Church, Eighteenth and Danvers

On Sacrament Sunday, June 1, there were present with us Elder and Sister H. I. Velt, of Australia, who were on their way to Seattle, where their mission is located during this conference year. They came on Thursday and had expected to go to Portland, Oregon, over Sunday but could not get their tickets. With them we enjoyed a spiritual feast. The Spirit spoke through one of God's servants, cheering the hearts of the congregation and making us feel that God is indeed mindful of his people. Brother Velt was told that he had been delayed in order that he might bless us and that God might, in turn, give him a blessing; he was comforted and blessed for his work in his new mission, and Sister Velt also received a blessing.

At the Religio service in the evening Elder Velt showed pictures and gave a lecture on archaeology. At the later service he showed pictures of Australia and told of his work there. This is their first trip to the land of Zion, and San Francisco wishes them Godspeed in their work.

The church school celebrated flag day June 15. The children contributed a splendid flag drill, and since it was Children's Day, too, they furnished nearly all the program. Sister Irma Otis, superintendent, presented a beautiful, large silk flag to the school. It was saluted, and the song, "America," was sung. Always there is a beautiful spirit attending the school service, and this is retained for the preaching or sacramental service.

Elder G. P. Levitt honored this branch with a visit in June, preaching four evenings. His visits always leave the Saints on a higher spiritual and intellectual plane.

Brother Hiram Holt, of Pacific Grove, and old-time missionary, was here June 22 and spoke morning and evening. Another visitor, Brother Sherman, of San Diego, was here for a time. We hoped he could locate here, but he was unable to find work. He preached June 29.

Elder Herbert Hinton, formerly a member of this congregation but now a missionary to Northern California District, spent a week here and spoke two nights.

We are blessed in having in our midst one who has become an accomplished singer, Sister Ruth Evans. She has offered her services and is now teaching all who desire to learn to sing. We feel that this is a big step forward, and many are availing themselves of her offer.

Elder F. G. Pitt was here one Sunday, and his sermon encouraged the branch.

July 6 a peaceful sacramental hour was spent. Fifty-four were present, in spite of the fact that many had gone away over the week-end.

San Francisco was well represented at General Conference, and everyone came back determined to qualify that he might help the more ably to build Zion. The members of the branch are busy doing whatever comes to hand. We can say to the other branches of the church to be of good cheer. God will bless as we qualify and give our talents to his cause.

### Hiteman, Iowa

On May 25, at the close of Sunday school, a short memorial service was held. Brother Edward Rowley, pastor, gave a short talk and planted a rosebush in memory of departed Saints.

Sister Ruth Smith is attending school at the State Teachers' College, Cedar Falls. She intends to teach at Oelwein, Iowa, in the fall. The branch will miss her.

The Women's Department continues to serve dinner at the church on each Thursday. Proceeds go to the building repair fund.

Children's Day was observed June 15. At 2.30 in the afternoon six were baptized. In the evening exercises were held, and afterward the confirmation took place. Brother Rowley officiated at both baptismal and confirmation services. Sister Leoma Burke is recovering from a serious appendix operation. We wish her a speedy recovery.

Branch members feel that the work is making advancement.

### Words of Appreciation from a Departing Visitor

By G. Gillard

Now that the last *au revoir* has been said, the final *bon voyage* accorded, and I am on my homeward journey to Australia, I am commencing to think more intensely perhaps than heretofore upon my few months' sojourn in America, and upon the wealth of impressions and experiences it has brought me. Possibly these are still too recent, too close at hand, to be properly evaluated. Certainly quite a measure of time must elapse before I can estimate their full effect upon me.

But as I quit the friendly American shores, I am filled with a sense of gratitude and satisfaction that I was able to make this visit. To have attended General Conference alone would have made the journey worth while: the blessings and uplift that I in common with so many others received from that epochal gathering will I trust be of lasting significance in my life.

When there is added to this such a treasury of rich associations with the Saints, of visits to many of the branches, and the joy of meeting and talking and working with those who are striving to be Zion builders, then truly do I begin to realize the vast amount for which I have to be thankful. Then, too, I recall with joy the opportunity that was mine of visiting and familiarizing myself with those historic places hallowed and renowned in the story of our church—the Sacred Grove, Cumorah, Kirtland, Nauvoo! These indeed stand out as highlights in my experiences.

Other highlights there are in abundance. *The Course of Time*, splendid achievement of a fellow countryman and fellow Saint. What a happy privilege it was to hear the rendition of that inspired masterpiece! That in itself fulfilled a heartfelt and earnest desire. Indeed, I might continue indefinitely, elaborating upon the many phases of my visit to America which have supplied some special need or brought some particular blessing in their train.

Suffice it for me to reiterate, simply perhaps, but none

the less fervently, that "I am glad I came," and permit me here through these pages to express my sincere gratitude and appreciation for the many kindnesses and the open-hearted hospitality of the American Saints with whom I have come in contact, they who have done so much towards making my stay in their midst a happy and a pleasant one. Truly I have felt as I associated with them the presence in strong measure of that "tie that binds our hearts in Christian love." Brothers and sisters indeed I have found them, and by the effecting of conditions such as this the power of the gospel is truly manifest. It has indeed made me feel that it is good to be a Saint in latter days. I leave America with the earnest hope that some day I shall be permitted to return and renew those friendships and associations which already have enriched me to so great an extent.

### Colorado Springs, Colorado

July 9.—The condition of this branch is most encouraging. In the Sunday school Brother F. H. Engstrom is conducting a credit class in Church History. It is the first of its kind in our morning services, although the Department of Recreation and Expression has completed several classes of this kind. Brother Engstrom's class is a young people's group and is creating great interest among the young. The class has grown nearly one hundred per cent since the beginning of the course.

Elder E. P. Darnell is conducting an interesting class in *Doctrine and Covenants* study. As a text he is using Brother F. Henry Edwards's pamphlet. The class takes up the two hours in the evening. The first hour is given to round table work, and the last is given in lecture form, subject to question at all times. This class has increased evening attendance.

At the regular semiannual branch business meeting the new plan for the church school was accepted. F. H. Engstrom was made superintendent. We expect the new plan to assist us in making much progress. Brother Engstrom has much influence with the young people and has had considerable experience working with them.

Sister O. E. Sade, who has been in Florida for the past several months with her daughter, Sister John Wylie, is again in Colorado Springs. Sister Wylie, her husband, and baby daughter returned with Sister Sade and expect to make this their permanent home. Sister Sade is known throughout the church as the wife of Brother O. E. Sade, who gave his life as a missionary in the church.

### Bremerton, Washington

Branch President F. H. Bacher went to General Conference. When he returned he gave a splendid talk on the conference, and especially on stewardships.

June 8 a splendid Children's Day program was presented by the children of the Sunday school. The play was "*Zion builders we would be.*" Our Sunday school is composed of a great many nonmembers, and we had a splendid crowd of friends and parents of the children. They seemed to share genuine appreciation for the work done.

Two of the sisters took the children of the beginner and primary departments to the park the afternoon of June 11. The children had a pleasant time playing and thought it a real party when lemonade and cookies were served.

Then June 13 (Friday, too) the juniors and intermediates met at the church, from where they were taken to Kitsap Lake for a splash party and picnic. After all had eaten and rested for an hour, they went in for a swim. It was late afternoon when they left for home.

Former District Missionary A. C. Martin and family and the new district missionary, Elder H. I. Velt, and Brother

G. Gillard, of Australia, made Bremerton a visit June 15. Brother Velt preached in the morning. He and Brother Gillard found it necessary to rush back to Seattle, but Brother Martin and family stayed here until Monday, and he preached in the evening.

Sister McDole, of Seattle, came to Bremerton the closing Sunday of June and talked in the morning and afternoon. She gave many high lights of conference and the new plan of religious education. Having all these good things from conference has been a treat to Bremerton Saints.

We have had a splendid attendance at Sunday school until lately. Some are away on vacation trips, and some are ill. Our aged Sister Richmond has been quite ill but is better. Sister Vera Westgren is ill in the hospital, but we are praying for her recovery. Sister Alice Brown is also in the hospital.

Our young brother, Paul Dalberg, has returned from Independence, where he has been for some time. He has gone to Kent to take charge of a farm owned by his father. Sister Dalberg and the children have gone with him, leaving Brother Dalberg and Linden in Bremerton. They will probably go later.

This spring we were proud to have one of our number among the high school graduates, Linden Dalberg. Linden expects to go on into fields of higher education, and we are glad to hear of our young people going ahead.

The Saints are looking forward to the reunion. It is an inspiration to us.

## South Bend and Mishawaka Branch

*Reddick and Delaware Streets, Mishawaka, Indiana*

Church activities continued during the months of May and June, regular services being held. Brothers Osler, McKnight, Freeman, Coonfare, and Myers occupied the pulpit.

A group of Orioles and True Blues gathered at the home of Genevieve Zehnor May 8 to surprise her on her birthday. A happy evening was spent.

Clair Galloway May 11 took his class of boys, The Upstreamers, on a hike over Mishawaka hills.

Six days later the Department of Recreation and Expression gave a box social at the home of Brother and Sister Main. It was a rainy evening, however, and attendance was slight.

Members of the orchestra and several carloads of Saints attended services at Elkhart May 18. The occasion was Brother C. B. Freeman's last Sunday there. After services they gathered at the home of Brother and Sister M. J. Willsey, where they enjoyed a basket dinner and music.

On May 19 a large crowd gathered at the home of Elder C. B. Freeman to bid the family farewell. Economic conditions made it necessary for Brother Freeman to find employment elsewhere.

Sister Jane Malloy was taken to Epworth Hospital for an operation May 20 and since has fully recovered. Brother Leonard Tappan was the victim of a motorcycle accident June 4, suffering a badly crushed foot. He still carries the injured member in a cast, but we hope for a complete recovery.

Several motored to Clear Lake, Indiana, June 8, to attend the district conference. A splendid day was enjoyed.

June 15 was observed as Children's Day. The children gave a program at the church, then the members gathered at Pottawattamie Park for basket dinner. In the afternoon we went to Merrifield Park in Mishawaka, where Virgil Myers was buried in the waters of baptism by Elder V. L. Coonfare. He was confirmed in the evening. Frequent showers caused some inconvenience during the day.

The Saints of South Bend and Mishawaka and Elkhart gathered June 29 with Hibbard members, who laid the

corner stone of their new church. The local orchestra and singers assisted in the program. A happy day was experienced.

Elder S. W. L. Scott came to Mishawaka June 24 to assist in preparing for the Hibbard program. He preached Wednesday night, and his stay was much enjoyed.

Sunday School Superintendent F. E. Myers reports that the Sunday school has made a one hundred per cent gain in membership and attendance in the past year.

## Oakland, California

*From The Oakland Bulletin*

Bishop Edward Ingham spoke to the Saints the evening of June 22, his sermon being much appreciated. On June 29 Patriarch F. G. Pitt, who was *en route* to Joliet, Illinois, after a visit with his son's family in Los Angeles, was the morning speaker. That evening Brother H. L. Holt, for many years missionary on the Pacific Coast, was the speaker.

A priesthood meeting was held the evening of July 3.

Miss Hope Butterfield, daughter of Brother and Sister Arthur Butterfield, was married at her home June 14. One hundred and fifty relatives and friends witnessed the ceremony, which was read by Doctor W. P. Bush.

The Saints met at Corneas Park for the Fourth of July picnic. Games were played, and lunch helped to celebrate the Fourth.

Recently the members of the Women's Department entertained the women of the East Lake Club. After a pleasing program of music and readings, tea was served. The collection taken is for the decoration of the new church.

We are glad to report the continued improvement of the sick members. Brother Wilson, who is in the Southern Pacific Hospital, is making splendid progress. Sister Wilson and her son are in San Francisco with her brother, to be near her husband. Late news informs us that Dolly Anderson continues to improve.

The district conference will convene at the church July 26 and 27. The district president asked for the statistical report and for the delegates to be selected. This was done July 6 at the close of the service.

A local publication, the *Inter-city Express*, for June 26, carried a half-column story of the new church erected by Berkeley Saints—the opening day, the building plan, the names of the designer and pastor, and announcement of regular services. Accompanying the story is a large picture of the edifice.

## New Westminster, British Columbia

July 7.—Sunday afternoon, June 1, was a gala occasion for the New Westminster Branch. The church was filled to hear parts of the centennial oratorio, *The Course of Time*, by J. T. Gresty. A part orchestral effect was secured by combining organ, piano, and violin. The numbers given were the "Prologue," "Chaos," "Wake, dear remembrances," "Lord, who shall abide in thy tabernacle?" "Arise, shine for thy light is come," the first, second, and fifth verses of "Ein Feste Burg," "How beautiful are the feet," part of "Joseph's prayer," "March Funebre," "Rest in the Lord," "The millennium," and the "Triumph of Christ." Mrs. Whitson sang the soprano solo, and the choir then sang, "Let the mountains shout for joy." The remainder of the chorus was played on the piano and organ, the part for solo voices on the organ, and "Ein Feste Burg" on the piano. Soloists were Mrs. Bell, Mrs. Whitson, Brothers Leonard and Percy Quance, of Vancouver, Brother Austin Earle, of Seattle. Pianist was Sister Lillian Pope Cross, of Independence, Missouri; organist, Sister Minnie L. Strachan, New Westminster.

FLORENCE THIRKETTLE.



## Independence

### Stone Church

Pastor John F. Sheehy was the speaker at the eleven o'clock service, beginning a series of morning talks with his congregation. "Did you think to pray?" was sung by the Wahdemna Choral Club male quartet, Orville Martin, Robert Crawford, Richard Day, and Roderick May. The Stone Church Choir, directed by Paul N. Craig, sang the anthem, "The Lord brings back his own," by Galbraith. George Anway sang the solo parts. Robert Miller accompanied at the organ. Elder W. Wallace Smith was in charge of the service, and was assisted by Patriarch Ammon White.

The city of God can be built only by a godly people, said Brother Sheehy. Too many of us who are living here are not even thinking in terms of Zion. We must not only be converted to the theology of the church but must dedicate our very selves to and pay the price of building the city.

"Deeds of kindness" was the theme of the junior worship at the Campus Sunday, July 13. Brother W. F. Bollinger was in charge. After the offering was taken up, Thelma Betts gave a reading. Elder Leonard Lea spoke on the subject "Courage."

Last Sunday morning at the Campus the theme of the junior worship was "Deeds of love." During the service Emerald Hoisington, Ruth Harder, and Ency Jamison sang a trio number. Myron Smith played a piano solo, and Audentia Thomas and Eleanor Faunce each gave readings. Sister Alice Burgess told a story to the children, and after the singing of "I'll try," the benediction was by Brother Bollinger.

A service for the blessing of little children was conducted Sunday afternoon at the Stone Church, Elders H. G. Barto, S. A. Thiel, George G. Lewis, and N. Carmichael assisting. Parents and friends partook of the reverential atmosphere of the hour, and six little ones were blessed: Martha Jane McKinney, Mary Anne McKinney, and James McKinney, children of Brother and Sister H. V. McKinney, of Atherton; Donald A. Dennis, son of Brother and Sister Ralph Dennis; Verna Lee Phelps, daughter of Brother and Sister Lester E. Phelps; and Norman Eugene Cox, son of Brother and Sister Norman Cox.

The gospel of home keeping and child training was the content of the sermon preached at the Campus Sunday evening by Pastor J. F. Sheehy. As a text the speaker used the text of President Smith's first Campus sermon this year: "Train up a child in the way he should go: and when he is old he will not depart from it." Emphasis was given the responsible position of the home and parents in the lives of their children and the supplementary position of agencies outside the home.

Music for the service was supplied by the Auditorium Band, directed by Earl Cox. Elder George G. Lewis was in charge and introduced the speaker. He was assisted by Elder J. E. Cleveland, pastor at Spring Branch.

### Among the People in Zion

An automobile accident July 15, near Odessa, Missouri, claimed for its victim a member of the church and faithful worker in the Stone Church congregation, Brother H. B. Roberts. The accident occurred on Highway No. 40, when the Nash sedan, driven by Brother Roberts, was crowded from the highway into a ten-foot ditch. Four other members of the party, including Sister Roberts, were injured. Following the accident the six members of the party were taken to the office of a local physician in Odessa, where Brother Roberts passed away. Our brother was born July 1, 1872, in Henry County, Tennessee, and has been a member of the church since August 11, 1901, when he was baptized at Independence. He has served as a deacon since March 25, 1906. Left to mourn are his widow, Sister Anne Friend Roberts; two brothers, Jess and Sam, of Independence; two sisters, Mrs. S. E. Pickens and Mrs. James Cochran, of In-

dependence; an adopted daughter, Mrs. G. H. Lukens; other relatives, and a wide circle of friends. The funeral was held at the Stone Church the afternoon of July 17, Pastor Sheehy giving tribute to the life's work of the deceased. Interment was in Mound Grove Cemetery.

Another member gone into the great beyond is Brother Robert Caleb Warr, seventy-three years old, a retired farmer, who died July 12 of cancer of the stomach at his home in Independence. He was born in Dale County, Alabama, where he made his home until 1920, when he moved to Independence. Surviving are his widow, Sister Martha F. Warr; two daughters, Nora Warr of the home and Mrs. C. J. Dixon, Independence; a son, A. E. Warr, Independence; a brother, James Warr, Repton, Alabama; and two sisters, Mrs. Fannie Moody, Repton, Alabama, and Mrs. Mary Duberry, of Brewton, Alabama. The funeral was conducted at the Carson and Son Funeral Home in charge of T. C. Kelley. Interment was in Woodlawn Cemetery.

Almost all the workers in Independence who include one or more reunions on their list of summer activities are gone from local ranks. Many others are out of town on vacation trips. They are missed from our services. However, considering the very hot weather which has been ours and the number who are away, attendance in the services of the church school and all other meetings is holding up well.

### Liberty Street

The intense heat of July usually has a negative effect on any venture requiring physical exertion, but the Good Samaritan Class proved that even the obstacle of a soaring thermometer can be overcome when, July 11, they presented their play "The old-fashioned mother," to a very interested audience in the basement of the Auditorium.

Blaine Bender very ably coached the production in addition to filling a difficult role. Gertrude Davis was the old-fashioned mother and possessed all the attributes and suffered all the disappointments that are associated with that term. Comedy was furnished by Lee Davis and Sister Osa Curnutt. Others of the cast were Brother and Sister Raymond Wrigley, Harry Blake, Sister Nina Adams, Sister Olive Crawford, Betty Crawford, Cecil Walker, Glen Maxwell, and a singing school chorus. The Wahdemna Choral Club Male Quartet formed a part of the chorus. Earl Page arranged and executed the lighting effects.

The July communion service called many to worship together and in spiritual unity partake of the Lord's Supper. This is the one eleven o'clock service of the month in which the juniors worship with their parents. Every attempt is made to make the service worshipful and to impress on the minds of the children that members of the priesthood are called to a special type of service.

The speaker sent us by the local bishopric the second Sunday of the month was Elder G. G. Lewis. Complying with the financial law in order that the missionary work might be more ably prosecuted, was the theme of his sermon.

The morning of July 20 Russell Deeder, of Kansas City, was the speaker. Mr. Deeder is the teacher of a large Bible class in one of the Christian churches in Kansas City. Through the efforts of Walter Curtis this speaker was secured. Will faith in God and his Son Jesus Christ make one more than conqueror? Bible witnesses were called upon to answer this question.

One of the high points in the experiences of members of this local in the last four weeks was the return of Elder Glenn Davis from his mission in the South. His stay at home was entirely too short, but seeing him present at the opening of the church school and making a talk to the juniors at their morning service assured us that Glenn is still ours.

### Walnut Park

The speaker for the eleven o'clock service at Walnut Park Sunday, July 20, was Elder George G. Lewis, who is in

charge of the Religious Education activities in Independence. Brother Lewis used as a text a portion of the third chapter of James. The theme of his talk was "*Hearers and doers of the Word.*" He pointed out that these two groups have existed in the church during its entire history, in the time of Christ and today. He defined the Word to be the principles of Christ. Two other points which he emphasized were that the quality of our striving shows whether or not we are making progress, and that testing is a primary principle not only of science but also of religion.

The Saints of Walnut Park appreciated Brother Lewis's discourse. The worship period of the service was greatly augmented by the songs and especially the anthem furnished by the choir.

During the closing exercises of the church school hour, a couple of special numbers of considerable interest were given. Sister Vera Chapman sang a solo, accompanied at the piano by Margaret Chapman. The other interesting item was a musical saw played by Sister Ward, sister of Brother E. E. Moorman. Sister Ward gave such an enjoyable number that she was asked to play again.

#### Englewood

Attendance at Englewood continues to hold up in spite of hot weather. The Z. O. A. Class is leading, with an average of thirty-five. They are studying the *Book of Mormon*, with Elder Leonard White as teacher. At the last class election Arthur Welch was chosen president of the class. He and his associates are to be congratulated on the work they are doing. July 4 and 5 they supervised an outing at Sunshine Lake that was enjoyed by a large crowd. Mat Taylor seemed to be the chief fisherman.

Elder Perry Hiles has taken charge of the visiting, and has several members of the priesthood working with him in visiting the homes of the Saints. This is much needed and is appreciated by the branch.

Local finances are in better shape than they have been for some months. Owing to much needed repairs on our building, we fell behind for a time. The efforts of the Saints to assist is commendable. Brother G. B. Closson is Bishop's agent.

The chorister, Elder Arthur Mills, has left for the summer on work for the general church. His presence in our services is much missed. Sister Hazel McConnell is doing his work and is busy arranging special numbers.

At the last conference in Zion the ordination of Brother Almon Hougas, superintendent of the church school, was authorized. At the close of the service he was ordained by his father, Elder T. A. Hougas, assisted by Elder Perry Hiles and D. S. McNamara.

## Holden Stake

#### Marshall

Elder Harold Thayer had a short vacation, so he took his family and parents, Brother and Sister George A. Thayer, to the foothills of the Ozarks over the week-end from Saturday, July 12, until Monday morning, July 14. They stopped at the hospitable home of Sister and Mr. Harrison Cothern near Cross Timbers. The missionaries know where that is.

They attended Sunday school at ten o'clock, and Brother Thayer preached at eleven, an earnest appeal to bring forth the fruits of the gospel, assuring them that God expects the increase.

This Sunday school upon one of the hills of Zion's land was a marvel to one of the company. They meet in a large commodious schoolroom. The superintendent is Priest Everett Mawhiney, assisted by Pearl Nance. The adult class is taught by Alma Lockling.

There was a fervent spirit present. These Saints come

from among the hills, to worship, and to study God's word, and to sing the songs of Zion; and they *sing*; every one of them take part. They are holding to the rod of iron, and they will reap if they faint not.

## Kansas City Stake

#### Central Church

Special services marked last Sunday's activities at Central Church. A young people's prayer meeting was held at 6.30 in the woods on Mission Hills, followed by breakfast out of doors. Back at the church again, all participated in the worship period of the church school and the lesson period. At 10.50 opened the installation services, made impressive by appropriate music and an address by Elder Leonard Lea. The new officers are: Assistant pastor, George Mesley; children's division superintendent, Sister B. B. Root; young people's division, E. P. Nelson; adult division, Sister D. H. Blair. Pastor C. E. Wight gave the charge to the officers and teachers and to the church school. "*I would be true*" was sung by officers and teachers.

Patriarch Ammon White was the speaker at the open-air service at 7.45 in the evening.

The Happy Hollow family will present a benefit concert in the church the evening of July 29. The program will be sponsored by the Plus Ultra Class.

Mr. Arthur Steele, chief probation officer of the juvenile court in Kansas City, will be the speaker next Sunday evening.

The senior glee club meets for rehearsal at the rectory on Thursday at eight o'clock in the evening.

Sixty attended the prayer meeting supper last Wednesday. Another supper is planned for tonight.

The Stake O. B. K's are planning a trip to the stewardship farms at Atherton next Sunday afternoon at two o'clock. All who plan to go are asked to make reservations with Bill Brown.

At the Nauvoo camp for young people, Byrna Sandy, Eleanor Sandy, and Martha Criley were three out of six girls chosen for first honors in camping. Junior Trutchley won second honor. The Sandy girls were also chosen in a special camp club of representative girls. Byrna, Eleanor, and Martha also passed second standard swimming tests. We are proud of these young people.

Under the direction of Sister Blanche Green, the stake girls will go into camp at the McElroy farm at Fairmount. The Oriole camp will start July 25, the Temple Builder camp August 1, and the Blue Bird camp August 6 and 7. Swimming will be at the Independence Natatorium. The camp dues, which cover all necessary expenses, will be sixty-five cents a day.

#### Gladstone Church

The local church started July with a fine sacramental meeting. In the evening a joint sermon was delivered by Elders A. R. Moore and Charles G. Lewis.

Junior church is progressing.

Last Wednesday prayer meeting, even though the weather was hot, had average attendance.

Patriarch J. T. Gresty was recently in this branch. His sermon and visit were much appreciated. He will speak here again July 27.

The O. B. K's are doing fine. Elder George Mesley was with them last Sunday.

The *Book of Mormon* Class has some very interesting lessons. Elder L. C. Connelly lately addressed this group.

#### Bennington Church

Sunday morning, July 6, the service of the Lord's Supper was held, there being large attendance and a fine spirit. The little child of Brother and Sister Mawhiney was blessed, and several sick members received administration.

In the evening Elder George Mesley, assistant pastor at Central, was the speaker.

Elder F. A. Evans was the speaker the morning of July 13, his discourse being enjoyed by all present. In the evening Elder William Bollinger occupied the sacred desk. Sister Bollinger and children and a number of other visitors attended the evening service.

The young people's choir presented the cantata, "The Child Jesus," to a good audience.

## Toronto, Ontario

The Toronto congregation, which met until a few months ago in the church edifice on Soho Street, has begun the erection of a new church home.

*The Globe* (Toronto) for July 14, tells the story in the following language:

The Toronto congregation of the Reorganized Church of Jesus Christ of Latter Day Saints met on their lot at Saint Clair Avenue and Bathurst Street Saturday afternoon and broke sod for their new church. A brief service was held, in charge of J. L. Prentice, chairman of the building committee. Bishop J. A. Becker, one of the Presiding Bishops, and Apostle R. S. Budd, of Independence, Missouri, the headquarters of the church, were in attendance and took part in the exercises.

A. F. McLean, chairman of the local finance committee, gave a brief statement of the Toronto congregation and its efforts in planning for the new building.

The architects, George, Moorehouse, & King, have prepared plans providing for a gymnasium, classrooms, Sunday school rooms, church parlor, and main auditorium. Gatehouse Brothers Limited are the contractors.

The building will have a frontage of sixty-five feet and be four stories high in front, including the basement. The church when completed and equipped will mean an investment of approximately \$100,000.

The congregation was organized forty years ago by a small group of members who for a time held services in private homes. They then met in halls, and in 1900 built their first church edifice. In 1906 a more commodious building was constructed on Soho Street. This accommodated the growing congregation until 1929, when steps were taken to secure a new building to meet more adequately the needs of the people.

## Bloomsburg, Pennsylvania

The Women's Department gave a fine program for Mother's Day, also a social for one of our members, Sister Margaret Allen, who sailed June 27 for her homeland, England, for a visit of three months. Those present enjoyed themselves, as well as our sister. Sister Allen was given a token of love from the Saints in appreciation of the years spent with us, and all wished her a pleasant visit and a safe return.

The members were made glad by the return of Sister Pealer, who brought back to the branch some of the good things she had enjoyed while attending General Conference. She reports that a beautiful spirit was present from the opening of the conference until the close. We were sorry that more of us could not attend, but desire as a branch to keep in step with the onward progress of the church and help it to accomplish its ultimate purpose, the salvation of the human family and the redemption of Zion.

A covered dish social in the basement of the church, the first Monday of each month, is sponsored by the Women's Department. It being warm we decided to continue our social times together by gathering in cooler places along some of the beautiful streams. It is good to meet together with our friends.

The Saints have been made to rejoice by the return of

Brother Robley who led three precious souls into the waters of baptism. This makes a total of eight new members he has baptized, seven adults and one young boy. We feel he has done as God has commanded, and still there are more. These Saints are fine people and a credit to the church. Services have been held each Tuesday and Friday evening by our brother, also the missionary effort continues in Mifflinville twelve miles distant. The Saints are rejoicing in the good work done and feel to press forward.

On Sunday, July 6, we had for a visitor our young brother, Isaac Shaffer, son of Sister Pealer, who is in Philadelphia at present. The sacramental meeting July 6 was a real spiritual feast. Our young brother was spoken to and told to prepare for the work God has for him. He was encouraged by the beautiful promises of God made to him, and we trust he will heed the admonition.

Meetings are well attended, especially the prayer meetings held each Wednesday evening. The Sunday school is slowly growing and is a fine school under the head of Brother H. A. Cunningham. Nearly every Sunday a story is told to the children by Sister Pealer, and this is enjoyed by the older members as well as the young.

The Saints responded to the Sacrifice Week in the best manner they could considering working conditions which for some time have been very poor in Bloomsburg.

Brother Robley has left this branch for Deer Park reunion. We wish him Godspeed and hope he will return in the near future. The work is again left in charge of Pastor W. H. Lewis.

Brother Angus is again able to be at service, for which we are thankful.

## Far West Stake

### Cameron Branch

July 17.—The activities of the Cameron Saints for the month of June were varied and of special interest.

The first Sunday in June we were glad to have with us Stake President O. Salisbury. A splendid spirit was present during the entire sacramental service, this spirit accompanying to a marked degree the ordination of Brother R. L. Macrae to the office of elder.

Monday evening, June 2, a goodly number of the Saints and friends met at the church to bid farewell and Godspeed to Brother and Sister R. L. Macrae, who were soon to leave for their mission to Hawaii. At the close of an appropriate program they were presented with gifts as tokens of the appreciation and love of the people with whom they had so faithfully labored for the past several years. Our prayers are for their success.

We were glad to welcome Brother and Sister S. E. Miffin to Cameron to make their home here.

Sister G. T. Richards, with her son Gomer, is spending several weeks in Michigan where she was called on account of the death of her father.

June 7 and 8 the Far West Stake young people's convention was held at Cameron, giving the Saints of this territory another opportunity to receive instruction and inspiration for the work ahead of us. The attendance was small Saturday, but on Sunday the church was filled, and the day was both profitably and enjoyably spent.

Sunday morning, June 15, two little girls were baptized. In the evening the junior department presented the splendid pageant, "Zion redeemed."

The response of the Saints to the special sacrifice week was encouraging. May we all learn to sacrifice more, that this work may move forward more rapidly.

The fifth of the series of playlets written by Brother Elbert A. Smith was presented Sunday evening, June 22. The interest in these plays is good, and we believe the benefit derived by both the ones who take part and those in the congregation is well worth the effort required to prepare them.

We hope to present the entire series as they are published.

Thursday evening, June 26, a mothers' and daughters' get together was enjoyed. About sixty mothers and daughters enjoyed the program which had been arranged and the refreshments and toasts which followed.

Sister Pauline Hinderks and Brother Wesley Ballinger were married Sunday, June 29, at the home of the bride. Their many friends wish them a long and happy life.

We must not fail to mention our playground activities. Supervised play is enjoyed each Tuesday and Friday evening on the playground, which is well lighted and equipped for playing volley ball, tennis, basket ball, croquet, and horseshoe. There are swings and teeters for the smaller children. Let us play together and thus learn to work together better.

MRS. G. SCOTT DANIEL.

## Lancaster, Ohio

1111 West Fair Avenue

Work has been going along nicely in Lancaster Branch. Attendance at church school and preaching services has been good. Attendance at the prayer meetings has been growing.

June 1 we had a good sacramental service. Elder W. P. Vickroy was in charge, being assisted by Priest Charles H. Foster, of Columbus, Ohio. Brother Foster stayed with us and preached at the evening service.

There was fair attendance at the church school on June 15. Elder W. P. Vickroy preached at the morning service. Elder S. E. Dickson spoke at the evening service.

Attendance at the church school was small the following Sunday. Elder W. P. Vickroy was speaker at the morning service. There was good attendance in the evening. Elder S. E. Dickson was the speaker.

On June 29 there was good attendance at all services. Elder W. P. Vickroy spoke in the morning and S. E. Dickson in the evening.

Brother Dickson has been delivering a series of lectures on the subject "*The kingdom of heaven.*" His talks are interesting.

The work has been progressing at Lancaster, and we are looking forward to the time when our new church home will be too small to accommodate attendance.

## Fresno, California

On Easter the Sunday school presented a pageant, "*The Spirit of Easter,*" directed by Sister Lily Jennings, assisted by Sister Ona Andrews. A large crowd came to see this production, which was splendidly given.

Mother's Day the children properly honored motherhood with songs, recitations, and exercises.

Some of the Fresno churches held their Children's Day exercises on the second Sunday in June, while others had theirs on the third Sunday. Our Children's Day program was on June 15.

June 17 and 18 Brother G. P. Levitt was with us and spoke both evenings. We are always so glad to have him visit Fresno.

Sunday night, June 22, many of us learned with surprise that we have in our branch a dramatist worthy of mention in the person of Sister Althea Kraschel. She selected a passage in the *Book of Mormon* and placed it in such a form that it was interestingly portrayed by a cast of characters chosen by herself from among the young people of the branch. Her piece was entitled, "*Korihor the Anti-Christ.*" Much pleasure was derived from it by those taking part, as well as those who witnessed it. Between scenes Sister Kraschel arranged numbers which kept the audience interested. It has been suggested that the cast go to Dinuba and put on the play, but no definite time has been set.

The Zeta Beta Class had a picnic in Roeding Park Tuesday night, June 24. Not a great many attended, but all who did enjoyed themselves. On that night many who did not know it before learned of the marriage of Sister Letha Roberts, daughter of L. W. Roberts, to Brother Raymond Kalton, on the third day of January of this year.

Sunday morning, July 6, the morning worship period, fifteen minutes before Sunday school, was started, in charge of Brother A. S. Votaw, assisted by Sister Lily Jennings.

## Topeka, Kansas

621 Jackson Street, Floor 3

July 6.—The Recreation and Expression Department entertained the branch at the home of Brother and Sister C. J. Sheets the evening of April 27. This was the occasion of the awarding of twelve point certificates by Sister Fern Weedmark to a class in "Recreational Leadership." Those receiving certificates were Sisters F. O. Kelley, John Killen, Mary Sheets, Anna Alfrey, Helen Hays, Emma Happe, Verna Crooker, and L. M. Pitsenberger. Entertainment and refreshments were provided by the class.

The Saints enjoyed a splendid sermon on "*Vision*" by District Missionary W. A. Smith on May 18. He left for Willard, Kansas, in the afternoon, where he held a two weeks' meeting in the schoolhouse. Among those in attendance who gave assistance were O. E. Weedmark and L. M. Pitsenberger. Sister Mildred Goodfellow and son, Vernon, helped with the music.

"Among the tragedies of life is the purposeless life, and there are many of them," stated F. O. Kelley in his memorial sermon May 25. "*The purpose of life,*" was his theme, and he advised the Saints to heed the admonition of Paul by continuing in the things they have learned.

The sermon in the evening was by Brother Hays, of Kansas City. His discourse was based on a statement in the thirty-seventh psalm: "Fret not thyself because of evil doers." The members were admonished to keep the commandments of the Lord, that they may be protected as we are told they will be in a reading found in *Doctrine and Covenants* 81:3. The speaker was a former pastor at Topeka, and his presence was much appreciated.

Brother and Sister O. E. Weedmark spent their vacation at the home of Sister Weedmark's parents at Woodward, Oklahoma. They were accompanied on the return trip by William Nibarger, brother of Sister Weedmark. The interest of the church work was not overlooked while they were among the isolated. A prayer meeting was held for the isolated Saints at the home of Brother and Sister Sybel the evening of May 28, and a talk was given by Sister Weedmark the evening of June 1 on "*The church and recreation,*" at the United Brethren Church. This effort was much appreciated by members of this organization.

The necessity for preparation for the sacrament was the keynote of Brother Kelley's remarks at the June sacramental service. The meeting was in charge of Pastor Phillips.

District Superintendent of Recreation and Expression L. M. Pitsenberger talked at Fanning, Kansas, at eleven o'clock, June 8.

The last step in the World Friendship project was taken Tuesday, June 10, by the Young Crusaders Class when they met at the home of their instructor, Sister Weedmark, and packed the gifts for the treasure chest. Much interest has been shown by the young people in this project.

The following program was given Children's Day: Piano prelude, Sister B. F. Deller; song from *Zion's Praises*; invocation, L. M. Pitsenberger; blessing of the Crum twins, Bettie Jo and Verna Jean, by B. F. Deller; vocal solo, Wendell Kelley; reading, "*In Christ there is no east or west,*" Virginia Brown; vocal duet, "*The world children for Jesus,*" Ardis Deller and Vernon Goodfellow; presentation of Chris-

tian flag, Verna Crooker, Dorothy Deller, and Bertha Brittain; acceptance, F. O. Kelley; story, "The flag that flies highest of all," Mildred Goodfellow; song, from *Saints' Hymnal*; pageant, "Just like us," junior department; music, "Star-spangled banner"; song, "Onward, Christian soldiers"; salute to the United States flag by congregation; "America"; salute to Christian flag, by congregation; vocal duet, "I heard the voice of Jesus say," Opal Hansen and Dorothy Deller; benediction, Brother Kelley.

The pastor dismissed his congregation the evening of June 22, and all went to Scranton, Kansas, to hear Brother W. A. Smith preach the closing sermon of a two weeks' meeting there.

June 26 the Women's Department went in a body to the home of Sister Jennie Griffin, Silver Lake, Kansas, where they were pleasantly entertained. Refreshments were served at the lunch stand, which is owned and operated by Sister Griffin. The women look forward with much pleasure to a visit with Sister Griffin and her mother and sister, who have proved themselves ideal hostesses on more than one occasion.

An institute class in the Department of Recreation and Expression is one of the objectives of this department, and an accredited class in religious dramatization has been organized, Sister F. O. Kelley the instructor.

Cottage prayer meetings have been held at the homes of B. F. Deller, C. J. Sheets, O. E. Weedmark, and John E. Killen.

July sacramental service was in charge of B. F. Deller, assisted by F. O. Kelley and O. E. Weedmark. A portion of the Spirit's influence was present to comfort Saints as they renewed their covenant and pledged their efforts in assisting to build up the kingdom of God.

## Parkersburg, West Virginia

July 10.—The Women's Department held a chicken supper at the church February 4. It was rainy, and not many attended. The women have been kept busy making money to help pay for the church. A lawn social at Brother William Cooper's met with considerable success in the past month. The women conducted a stand at a week's festival at the city park during the week of July 4.

Sister Mary Cameron died February 10, after a lingering illness. Her two girls, who are members, stayed until school was out and then left to visit relatives. We miss them in our branch.

Brother Vanderwood and Brother Minton and Sister Libbie Duncan stopped February 21 on their way to the spring conference at Clarksburg, Sunday, February 23. Brother C. W. Germon and family and Harry Smith attended from here.

After the conference Brother Vanderwood returned to the southern part of the State where he and his fellow workers had been holding services. Brother Minton stayed here to prepare for the two weeks' series of meetings to start at Parkersburg March 3.

The first week we held cottage meetings, meeting at the church the last week. On March 9 Brother Vanderwood preached on religious education, and on Zion the following Sunday. Brother Minton preached a missionary sermon each evening.

James Withee and Goldia Calhoun were baptized March 16. Both are nice young people.

A reception was given Brother Minton and family and Brother Vanderwood at the home of Mrs. Stephens March 17, and they left the next morning for Independence and General Conference.

Brother and Sister C. W. Germon, Desde Beall, and Mabel Smith left April 3 to drive to General Conference. Harry Smith went by train April 11. Brother Germon was a delegate from the West Virginia District. It was the first trip

for all of us to Zion, and we appreciated being privileged to attend part of the Centennial Conference. Brother Germon and party had to leave before conference closed. All made reports of their visit when they returned home. It was a trip to be long remembered.

Brother Guy Hammond and wife, of Akron, Ohio, were visiting in Parkersburg and attended Sunday school. May 11 Brother Hammond preached at night.

Brother Minton and family returned to our city and district May 18. We were glad they were sent back to our district, also to have them to make their home here. We were sorry, however, to lose Brother Vanderwood, who was serving as district president. Brother Vanderwood was here about a year and did us much good in that time. We wish him success and happiness in his new field.

Brother A. C. Silvers and wife came May 28. He is coming to take Brother Vanderwood's place. He preached at an opening near here the night after his arrival. He presided at the sacramental service on June 1 and preached at night. They left the next week for Indian Creek.

A meeting of the officers and teachers was held at the home of the superintendent, Sister May Griffin, June 13. After the business was over, refreshments were enjoyed.

Our branch had its Children's Day program June 22 under the supervision of Sister Minton. Brother Minton baptized his eight-year-old son in the afternoon, and he was confirmed that night.

Several of the Saints met at the home of Sister May Griffin the night of June 27 and completely surprised her mother, Sister May Reese, on her birthday. An enjoyable evening was had and refreshments served.

We have had a very dry spring here since the fore part of April. Crops are poor and the prospects not bright for those who depend upon the soil for their living. This with the unemployment situation makes conditions far from favorable. Our own people are feeling the effects of it. We can see the need for all people showing more interest in God's work.

The first of June marked two years for the branch in our new church home. During that time the branch has held its own in paying tithing and looking after its district obligations. We have met our interest payments and reduced the debt eight hundred and fifty dollars. This has made us work hard. Our people have had to get away from the nickel and dime giving and have been giving from two to ten dollars each month on the church debt, besides their other branch offerings. The prospects look a little discouraging now, but we are trying to face the future with hope and faith, and not to forget to work hard, which is the only way to attain success.

Parkersburg Branch is preparing to care for the district conference on August 9 and 10. We hope to have two full days of interesting church work. There is a great need for more working at church and not just playing at church.

H. B. SMITH.

## Vinalhaven, Maine

July 13.—The Saints were glad today at Sabbath school to have present Elder E. F. Robertson and to know that he in company with Elder David Dowker is planning to hold a series of meetings in the Saints' church here. Vinalhaven members are pleased to know that a series of meetings is to be held, for it has been a long time since a missionary drive was had here.

The church school in all its groups is getting along well, and the recreational part is active. The children of the town are much interested and very happy under the direction of an able corps of leaders.

We of Vinalhaven hope to see the good work continue.

The Lord is blessing us, and a good spirit prevails at all services.

Elder E. F. Robertson delivered an inspiring sermon today at the morning hour.

Elder Dowker is expected to arrive tomorrow with his family. They will occupy the Saints' church parsonage for some time.

## Modesto, California

*Second and G Streets*

Mother's Day was celebrated with a program given by the junior and primary departments.

June 1 another of our young women was married. Sister Blanche Clark became the bride of Dowane Wolcott, the pastor officiating. Twin girls acted as flower girls. The young couple are making their home about twenty miles away but attend meetings here.

Of late there have been two baptisms, one a child, the other a young woman.

The Saints are proud of the appearance of the church, which has a new coat of paint and calcimine. It is now a neat and clean house of worship, to which we are not ashamed to invite our friends.

On Children's Day, after a program and sermon, a basket lunch was enjoyed in the lower auditorium, and the afternoon was devoted to visiting with friends.

Elder G. P. Levitt will meet with the Saints next Friday evening. A good time is anticipated.

The departments are doing well, and the work of the church seems to be going forward.

At present the pastor is not in the best of health, and we hope soon to see him much improved.

## Tulare, California

The Sunday school held its annual picnic in Mooney's Grove April 19. Games were played by the entire branch. Baskets of lunch were spread at noon, and everyone enjoyed the meal. The afternoon was spent in a social time.

Brother John Wiles, of Dinuba, was the speaker on Easter Sunday. His subject was "The resurrection." A number of nonmembers were present. Four of them have since joined the church, also two boys were baptized the same day.

On May 11 Brother Votaw and wife, of Fresno, and Brother Hurley and wife, of Dinuba, met with us. A special program and sermon were had in honor of Mother's Day. Brother Votaw preached the sermon. All the members took lunches to the park and shared the noon meal.

A family of Saints, the Anthonys, meet with us nearly every Sunday. These good people live at Bakersfield, a drive of about seventy miles, and they are here for Sunday school. They attended General Conference and have reported some interesting items to Tulare Saints. May 7 a baby girl came to their home.

Children's Day was observed by the Sunday school June 15. Brother Anthony was the morning speaker.

In the afternoon the funeral services were held for Sister Mary Cunningham. Brother John Wiles spoke words of consolation and encouragement to those left to mourn.

June 14 and 15 Brothers A. J. Damron, James Damron, E. Renand, and Frank Snively attended meetings held in Stockton which were called by the district presidency. On June 19 and 20 we were pleased to have Elder G. P. Levitt here. He gave a report of some of the happenings at General Conference June 19 and the following evening spoke in behalf of Sacrifice Week.

Brother Collis Renand is erecting a font at the edge of the lawn by our church building.

The July hour of sacrament was well attended, and a good Spirit prevailed. Two babies were blessed, Eunice Anthony and Lenora Paimore.

MARY SNIVELY.

# MISCELLANEOUS

## Conference Notices

West Virginia district conference will be held at Parkersburg, West Virginia, August 9 and 10.—*Harry B. Smith, 2506 Oak Street, Parkersburg, West Virginia.*

Conference of Southern Indiana District will convene August 15, 16, and 17 at Derby, Indiana. Those desiring information regarding reservations, or directions as to how to reach Derby, please get in touch with J. Leonard Glenn, Rome, Indiana.—*Nita R. Ferguson, district secretary, 4619 Cliff Avenue, Louisville, Kentucky.*

## Reunion and District Conference Notice

Eastern Colorado reunion will be held at the camp grounds, 1015 East Cheyenne Road, Colorado Springs, Colorado, August 14 to August 24. Those of the general missionary force who will be present will be Apostle E. J. Gleazer, Bishop C. A. Skinner, Elders J. A. Gardner, Glaude A. Smith, H. E. Winegar, and E. B. Hull, besides local officers of this and other districts. Classes in various subjects will be had, besides lectures and sermons illustrated with stereopticon pictures. Tents may be secured by sending orders not later than August 7 to E. B. Hull, 312 East Williamette Avenue, Colorado Springs, Colorado. Tents: 12x14, \$4.75. Cots, 50c; double spring beds, 75c. Bring tick to fill with straw; also bed clothing. Meals furnished cafeteria. District conference will be held the last Saturday of the reunion (August 23). Send all communications and reports of officers of district, branch presidents, etc., to district secretary, Ralph Vincent, Box 232, Otis, Colorado.

## District Rally and Institute

Wheeling district rally and institute will be held at 4200 Jacob Street, Wheeling, West Virginia, July 25 to 27 in charge of General Superintendent C. B. Woodstock. This is a rare opportunity for workers of this section, and all are invited and urged to attend all sessions. Visitors will be cared for after the usual district custom. Services will be held Friday evening, 2.30 Saturday, also Saturday evening, and at the usual periods on Sunday.—*Samuel A. Martin, district secretary, Box 267, Bridgeport, Ohio.*

## Reunion Notices

Rental prices for tents for the Western Iowa reunion, to be held at Woodbine, Iowa, August 15 to 24: 8 by 10, 3-foot wall, \$3; 10 by 12, 3-foot wall, \$3.50; 12 by 14, 3-foot wall, \$4.50; 10 by 12, 6-foot wall, \$6; 10 by 14, 6-foot wall, \$7; 16 by 16, army tent, 3-foot wall, \$5.50. Cots, \$1 each; floors for tent, 75c; lights, \$1. To assure you a tent, orders must be in not later than August 10. Money must accompany your order. Rooms may be secured by writing Mrs. Oscar Deal, Woodbine, Iowa. Address all other orders to W. R. Adams, Logan, Iowa.

The tenth annual reunion of the Northern and Western Michigan Districts will open at ten o'clock Friday, August 15, and continue for ten days. It will be held at the Park of the Pines on Lake Charlevoix, five miles north of Boyne City. The tenting ground of the park is covered with pine trees on the shore of the lake. Meals are served at the dining hall, adults 20 cents and children 10 cents. Tents can be rented from the secretary, Mrs. Ada Alldread, Boyne City, Michigan, at the following rates: 7 by 7, \$3.75; 7 by 9, \$4.25; 9 by 9, \$4.75; 10 by 12, \$5.50; 12 by 14, \$6.50; 12 by 16, \$7; cots, \$1. Orders should be placed with her by August 5. The program will be as follows: social services, classes by Elders D. T. Williams, J. A. Koehler, and E. E. Closson. The district missionary will be there to assist.

Louise Evans has charge of the singing and B. H. Doty the orchestra. Junior church is in charge of Nina Harper. In the afternoon there is baseball, volley ball, croquet, and swimming. The committee urges you to come with the determination to do your part to make this the best reunion yet.—Allen Schreur, for the committee.

Annual reunion of Western Montana District will be held on the old reunion grounds at Race Track, Montana, August 8 to 17. Meals will be served at as reasonable a cost as possible. Tents will be available, but those planning to camp are asked to bring bedding. Speakers from the East are expected as well as other visiting elders and local ministry. Saints are urged to make every effort to attend and to help make the 1930 reunion a success. For tent arrangements write the tent committee your plans and desires, so that all may be made comfortable.—Tent Committee: John Eliason, Race Track, Montana; Warren Peterson, Race Track.

Northern Michigan district reunion will convene August 14 to 25 at the Park of the Pines. Tents can be rented for the following prices, and orders must be in not later than August 5: 7 by 7, \$3.75; 7 by 9, \$4.25; 9 by 9, \$4.75; 10 by 12, \$5.50; 12 by 14, \$6.50; 12 by 16, \$7. Cots \$1 each. Rooms can be rented in Boyne City, just five miles from the reunion grounds on good paved road. Write Mrs. Ada Alldread, Boyne City, Michigan.

Far West Stake reunion, Stewartsville, Missouri, August 14 to 24, inclusive. Just a little north of highway No. 36. Beautiful grounds with plenty of shade. Programs will soon be ready for distribution. Apostle J. A. Gillen and Patriarch W. A. McDowell have been assigned to this reunion. In addition, a full corps of local stake officials will be in attendance. Tent rentals as follows: 12 by 14, 6-foot wall, \$8; 12 by 14, 3-foot wall, \$4.25; 10 by 12, 3-foot wall, \$3.50. Cots 75 cents, chairs 20 cents. Mail reservations to Elder J. E. Hovenga, Stewartsville, Missouri. For more detailed information, address: The Reunion Committee, 413 American National Bank Building, Saint Joseph, Missouri.

**Reunion Canceled**

Southwestern Kansas-Oklahoma district reunion, which was to be held at Winfield, Kansas, August 23 to September 1, has been canceled for this year.—E. J. Gleazer, Matt Crownover, Charles T. Pooler, C. G. Smallwood, C. Ed. Dillon.

**All-day Meeting at Middletown**

All-day services will be held at Middletown, Ohio, on Sunday, August 3. On the Saturday night preceding, there will be a preaching service at 7.30 o'clock. The branch will make you welcome. Come and enjoy the week-end with them.—A. E. Anderton, District President.

**Addresses**

F. Henry Edwards, 13 Heathfield Road, Handsworth, Birmingham, England.  
H. E. Winegar, 1209 San Juan Avenue, La Junta, Colorado.

**Conference Minutes**

CLINTON.—District conference convened at Fort Scott, Kansas, July 12, 1930, at 10 a. m. Organization was effected by choosing Birch Whiting, president of the district, to preside, who selected, by authority of the conference, Ralph Murdock, one of his counselors, and J. A. Gunsolley, to assist him. Pauline Keeble, secretary-treasurer of the district, was chosen secretary of the conference. The Gunsolleys were chosen press committee. Irene Allen was chosen chorister. Branches reported showing a gain of membership of thirteen since previous conference, present number being 1,065. The bishop's agent's report showed total receipts of approximately \$4,000, or about four dollars per member average, though the number contributing was about one sixth of the total membership. The new program of religious education was unanimously adopted. By vote it was decided to merge the tent fund and the reunion fund and loan the amount on hand to the church to be drawn on for district expenses as might be needed from time to time according to the judgment of the district authorities. The

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta E. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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**Lamoni Reunion**

Lamoni Stake will hold its twenty-seventh annual reunion in the reunion park, one half mile south of Lamoni, August 1 to 10. Arrangements have been made for the following activities: Two prayer services each morning, the first for young people and the second, a general service. Summer vacation school of religious education for children under sixteen years of age. Classes: "Doctrinal fundamentals," Apostle J. F. Garver; "Fundamentals of Zion," Bishop G. L. DeLapp; "Elements of good health," Mrs. Roy Cheville; "Religious education for today," Elder Roy Cheville. Special features: reception for campers, plays, band concert, young people's picnic, children's festival, song fests, games, camp paper, and devotionals. Visitors from outside the stake are cordially invited, and accommodations will be provided. Orders for tents should be placed with James A. Thomas, superintendent of grounds and tents, Lamoni, Iowa, on or before July 22.

**WILBER PRALL**

President of Lamoni Stake

Lamoni,

Iowa

election of officers resulted in the selection of Birch Whiting to succeed himself as president; he chose Ralph Murdock and C. C. Martin as counselors; Pauline Keeble was reelected secretary-treasurer; C. C. Martin was nominated by the president and sustained by vote to be director of religious education. He presented the name of Gertrude Lewis for superintendent of the young people's department and Mrs. C. C. Martin for superintendent of the children's department. The matter of the next conference and the holding of institutes or conventions was referred to the presidency, with full power to appoint time and place and make arrangements. A resolution was adopted to the effect that hereafter a charge of fifteen cents per meal should be made for boarding conference visitors, with the understanding that this resolution should not in any wise interfere with the right of anyone to invite friends to ministry and entertain them free of charge. Saturday evening was devoted to a program consisting of an able address by President Whiting; a drama entitled "The church at Corinth," put on by the young women's class of the Fort Scott Sunday School; and a concert by the Mapleton Orchestra. Sunday the church school convened at 9.45 and was followed by a sermon by Bishop M. H. Siegfried, of Independence, Missouri. At one o'clock a priesthood meeting was addressed by Bishop Siegfried and J. A. Gardner. At 2.30 Bishop Siegfried preached again. Adjournment was had at about four o'clock, after a very interesting address by President Birch Whiting, pledging himself anew to the service of the Saints of the district and of the church and soliciting the whole-hearted cooperation of the Saints.

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WILBER E. PRALL, *Chairman of Reunion Committee.*  
JAMES A. THOMAS, *Supt. of Grounds and Tents.*

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# THE SAINTS' HERALD

Independence Mo  
711 S Fuller  
W Smith O H

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAYS SAINTS

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Independence, Missouri, July 30, 1930

Number 31

## Worth Doing Well

One passage from the *Book of Doctrine and Covenants* which seems to the Saints to be of great importance is found in the last paragraph of the thirty-eighth section. It reads:

I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

It will be seen that the definite responsibility of taking the gospel to one's neighbor is located on the shoulders of each member of the church. No member is without the assignment. No officer is exempted. The responsibility of sounding the gospel warning to your neighbor is yours, and from it there is no path of escape.

In order to accomplish this definite assignment, one must himself have been warned—warned of the judgments of God which are coming on the earth at the hands of unscrupulous and wicked and designing men; warned of the final great loss which must result in case a creature of God fails to exercise his option to lay hold on the opportunities and promises offered in the gospel plan. The gospel is both a means of offense and an armor of defense. It becomes effective by its use, not because one knows of its existence and its location.

When a politician becomes aware of his responsibility for results in a given quarter, he studies his field, looks to any who are possible prospects of his propaganda, and follows each prospect until it becomes an accession or is no longer a prospect.

This is legitimate and wise procedure for the politician. It is legitimate and wise procedure for the saint, but it is often neglected. Neglect by the politician means failure, partial or complete. Neglect by the church member means the same, and it entails the judgment.

There may be prejudice in the minds of some against such a thing as a prospect list—setting down in a methodical and calculating way the names of neighbors to whom the gospel should be sounded with the warning voice. But the prejudice is not based upon any valid principle. It would

be difficult for any possessing such a prejudice to crystallize into a principle the objection he senses in himself.

Contrary to this prejudice there is the whole tenor of Christian procedure. Christ said he would build (organize) his church. He has kept his word up to this hour. He will continue to *organize* the forces which are susceptible to his Spirit and to systematize their activities. The tenor of the three books is *organization*. *The Book of Doctrine and Covenants* emphasizes the necessity and the value of organization.

The tendency of the past several years in the councils of the church has been to emphasize the importance of the charge given of God to carry the gospel to the people of the world; the necessity of the church becoming a virile missionary organization. Each gathering of the Joint Council of the leading quorums, each gathering of the general membership and officials of the church senses the responsibility. The Centennial Conference was no exception; from it has gone an increased spirit of missionary work, and of organization to make missionary work effective.

Rally Day activities which are in preparation will culminate September 28, and the virtue of these activities will be the sounding of the warning voice in meekness and kindness and with all the affection or love which the Saints should possess for their neighbors; to organize the forces of the church that this mission may be furthered.

Decision Day will follow, just one month later—October 26. Between, there will be a period of intense and organized intelligent activity. Every elder, priest, teacher, and member should participate. In order to work to advantage, all should acquaint themselves with the hopes and the plans of the leaders in organization. Each week the *Herald* contains matter of this nature. "The prospect list" has been and is being treated in the columns set apart for original articles. Have you read and studied them, and are you going to do your part to make them effective?

There should be a high ambition to increase our membership. The only limit of our activity should be the wise and honorable exercise of the faculties

and the strength which are our stewardship. The motive must be unimpeachable. The method should be such as will withstand the closest scrutiny. The mark is worthy of the best we can do. It should be done thoroughly and well.

R. J. L.

## Historical Program for August

### For Local Branches

Subject: *The Church and the First Presidency.*

One of the distinctive elements of the organization and administration of the Reorganized Latter Day Saints Church is the First Presidency, or presiding quorum. Members of the church should be well acquainted with the origin, history, and practice of this quorum, not only for their own information but so that they might ably represent the church to nonmembers. We recommend the following program as an opportunity for setting forth the position of the church in regard to this leading quorum and succession therein.

### Suggested Program

Song: "We thank thee, O God, for a prophet," number 353, *Saints' Hymnal*.

Prayer: Thanksgiving for the prophetic office, for latter-day revelation, and for the leaders of the past whose devotion has made the present-day church possible.

Reading: From *Doctrine and Covenants*, in regard to the First Presidency or Presidency of the High Priesthood; see section 104, paragraph 11, and section 43, paragraphs 1 and 2.

Music: Special number.

Short Talk: "Succession in the Presidency."

Reference: *True Succession in Church Presidency*, by Heman C. Smith.

Play: "Farewell to Nauvoo," number eight of "Conversations," by Elbert A. Smith; published in the August number of *Vision*.

Song: "In the light," number 182, *Saints' Hymnal*.

Prayer: For blessing upon those in positions of great responsibility in the church, and that the membership might loyally support them in their ministry.

## Measure Your Effort by This Record

Besides preaching, baptizing, presiding, exhorting, etc., an elder reports that in the last year he has made 2,900 house to house or personal calls. Do you suppose this man of God will rust out? It would be a pity if such a man would ever wear out.

## Little Men and Women

Not long ago this writer was invited to speak to a group of junior children at their eleven o'clock service. He consented reluctantly, and only under pressure, and because, as the voice at the other end of the telephone line was pleading insistently, it was so hard to get speakers who could and would talk for the little folk.

It had always been the writer's notion that it was his special mission to speak to older people, that he had no talent for speaking to children.

And yet, here he was, sitting in the empty assembly room, with his pocket full of notes that now seemed inadequate, and his heart beginning to thump with fear that he might fail. Adults could forgive a failure; would these little people understand?

Soon he was standing up, facing them. There were nearly fifty in the room. As he brought out his stories and the lesson, he was watching them. There were fifty children whose parents were sitting in other services, in other buildings in the city; fifty children whose parents were trusting them to the care of others; fifty little men and women who might have chosen to go elsewhere, but who voluntarily chose to stay to their own church services; fifty little folk, sitting quietly and respectfully while a stranger talked to them.

The speaker could not help noticing their attractive, innocent faces, and their healthy bodies. Some of them were positively beautiful, all of them good to see. One's heart swelled and rose, and seemed to go out to them. One could not help loving them.

These fifty little men and women were in a service of their own, learning in language that they could understand about Jesus, about good men and women who have followed him, about the gospel, about the church. Here were fifty little men and women getting ready for the tasks of the future. Could one help loving them?

And looking at that group the writer thought of many other children elsewhere, needing some one to teach them, needing some one to talk to them, to understand them, and to love them. How unsuited to their needs are many of the adult services to which many of them are forcibly taken! How unfortunate that so many others, like the writer, think that their special call is to speak to adults, when they should train themselves to speak to children!

Contrary to the notion of many, children are appreciative and responsive. One needs only to speak to them of things that interest them, in language that they can understand. They like stories, and

the stories can carry all the lessons they need to learn. He who speaks to them must never condescend, and above all must love them, or he will fail.

Of what use is it to save the world, if we do not save our own children?

L. L.

### Our Reunions

The business depression that is now bothering the country seems to have affected everything. As always in times of depression, the people curtail those things which are regarded as luxuries. Our reunions have not escaped. The reports that a number of reunions have been canceled because of bad business conditions indicate a situation that leaves something to be desired.

Reunions have played an important part in the history of the Reorganization. They have provided opportunities for scattered groups and isolated members to get together for periods of inspiration and edification in prayer meetings, preaching services, and in the intimate contacts between officers and people that come from personal conversation.

Reunions require the attendance of people who can take vacations from their regular employment. The vacations are luxuries. But it should be remembered that reunions are not luxuries. Their great usefulness puts them out of the luxury class. The instruction of the sermons, the inspiration of the prayer meetings, and the information imparted in the class work are all things vitally necessary in the church work.

There is no better way to spend a vacation than to attend a reunion. To rest among friends, not passing the time in mere idleness, but turning one's energies into new and pleasant channels, is a pleasant and beneficial experience. Much depends, of course, upon a good location for the reunion, with adequate provisions for comfort, health, and sanitation.

L. L.

### Barriers and Bridges

Not so long ago I rode in an automobile across what is said to be the largest suspension bridge in the world. It is 1,850 feet long and is suspended some 150 feet, I believe, above the Detroit River by mighty cables which are anchored deep in giant concrete piers. Its cost was estimated at twenty million dollars.

This bridge connects the cities of Detroit, in the State of Michigan, and Windsor, in the province of Ontario. It is a mighty thoroughfare between the United States and the Dominion of Canada. It is known as the "good will" bridge and is called "*The Ambassador*." How well named!

"*The Ambassador*" spans a natural barrier which once divided the people of two states, of two nations, one from the other. It makes possible a freer intermingling of citizens of Canada and citizens of the States. Over its roadway pass daily both the tourist, bound for a visit to new country, and the man of trade, engaged in his regular pursuits, from its arch both the resident and the immigrant view with interest the expanse of a busy river.

As I looked down upon the river I thought of the barriers which often divide peoples; some natural, perhaps, like this river; others artificial, erected by misunderstanding and misinformation. I thought of barriers of tariff, barriers of "national defense," barriers of racial and national pride, barriers of jingoism and imperialism. But as I passed over and found in the homes on the Canadian side the same welcome that had been given us on the American side, I also thought of bridges—bridges of international friendliness, bridges of courtesy, bridges of economic cooperation, bridges of world unity and peace, bridges of the common brotherhood of man.

And I felt to pray, "God, give us more bridges—bridges that shall span the barriers which divide us—that we might pass over and become friends."

L. E. F.

### Book of Mormon Should Be Distributed

The coming forth of the *Book of Mormon* was one of the principal events of the period of the Restoration. Almost every stone was turned by the proponents of the cause to print and circulate this book which contains an account of the dealings of God with a colony and nation of people which had at different times been very close to him.

The membership of the church in its early years found that a liberal use and distribution of the *Book of Mormon* was not only effective in producing converts to the faith. It had the additional virtue of breaking down prejudice and disarming opposition. If the Saints were willing and anxious that their "bible" be distributed and examined, surely they had no fear as to the outcome of such an examination.

With the coming of the period of increased organization and internal development which is upon us, the work of placing the *Book of Mormon* before the world as one justification for our existence as a body of religionists and as another witness that Jesus is the Christ, the Son of the living God, must not be neglected. The distribution of this work should be increased; the effort to place a *Book of Mormon* in the hands of every person who will consent to an examination of its contents should be redoubled. Every time the accomplishment of

placing a *Book of Mormon* is made, either by sale or gift, a step has been taken to justify the existence of the church which sponsors it.

The Reorganization forms the body of people with the rightful custody of this unique and distinctive work. Are the forces of the Reorganization seeing to it that their cause has a chance with the people?

I once went into a family and had need to refer to a *Book of Mormon*. I asked the mother of the house if she would let me use her copy. After a short search she said that she could not find it, but was sure the father could, for they had two copies. He was to return to the home very shortly. When he came she immediately took him to a room next the one where I was seated, reading, and asked the whereabouts of the *Book of Mormon*. "Oh, I let the Baptist preacher have one copy, and my buddy has the one I always use. I will order another right away."

Years have passed since this incident. The brother has become known quite widely as a fire-side preacher of the gospel. He has placed many copies of the *Book of Mormon* among his acquaintances and no harm has resulted. No harm can result from such a course. Much good must result. It is the promise of the Lord and the experience of the Saints that the Lord has kept this promise, along with the others he has made.

The Reorganized Church should distribute ten copies of this book where it now distributes one. It is an easily accomplished task. Will you make an effort to do your part of it? R. J. L.

### The Drama of Redemption

The drama of redemption is seen daily in the lives of creative men and women. It is revealed in the attitude of Daniel Peggotty to Emily in *David Copperfield*, after the catastrophe which bowed both their heads in woe. The old man does not pass by on the other side of the road or withhold his affection. Without a moment of doubt or questioning love and support he was joined with his niece in bearing her shame because of the bond of love between them. There was no blurring of moral judgment upon sin. Although Daniel Peggotty's love is not diminished by what has happened, it has now taken on a penitential quality. One could say that the sin was all Emily's, and that it is impossible for another to be penitent for the sins of his ward; and yet we know that that is just what happens. Just for Emily to see her uncle entering into her suffering was enough to make her loathe sin and understand what love is. By his stripes she was healed.—George Stewart, in *The Crucifixion in Our Street*; George H. Doran Company.

## OFFICIAL

### Sacrifice Week

One of the most gratifying results of Sacrifice Week is the fact that practically all of the branches of the church in America responded. Reports have not been received from a few branches, but with the fourteen districts yet to be included in the June report, it is very probable that some of these few will yet be heard from.

The Presiding Bishopric is well aware that unemployment exists in a number of areas, and that business conditions are uncertain and that industry is below normal in production in some commodities. But the response in a large number of districts has been pleasing, although there are some localities which have not met our expectations. However, many thousands of dollars in tithes and offerings, above the average income for the month of June, have been received by the Presiding Bishopric, although it is probable that the complete report will not equal last year's offering. Those who have been counted in this sacrifice period for special offerings, or who have made an extra effort to pay their tithing will be happy to know that their tithes and offerings have increased the revenue for the month of June and have enabled the church to meet a large part of its obligations.

Our correspondence indicates that many have been blessed by exemplifying in their life the spirit of sacrifice. It has brought them closer to God, it has identified them with the church, and has fused their interest with its forward-looking program. It has also made them conscious that opportunities and responsibilities of membership go hand in hand, and that response to one stimulates a response to the other.

Sacrifice for the church need not be limited to this one special week, but opportunities of serving and helping with service and money during the entire year may be observed with increasing satisfaction to the Saints. Payments of tithes and offering during each month of the year will help to keep the income at a normal average and enable the church to plan its work with a greater degree of certainty. The church was born in sacrifice, and if the church is to achieve its ultimate goals it will require continual sacrifice and consecrated effort to reach these objectives. What the Lord said many years ago is true today, "Verily, this is a day of sacrifice, and a day for the tithing of my people," and this day has by no means passed.

THE PRESIDING BISHOPRIC,

By A. CARMICHAEL.

## Pen Point Pickups

### *The Temple on the Hill*

The traveling missionary is under the necessity of spending a great deal of time aboard the train in order to meet the demands of this fast-flying, feverish age. Great opportunity is thus afforded for reading and meditation.

Not long ago, while the writer was speeding furiously along over the rails of one of our great trunk lines, lost in the ever-changing panorama, a large and rather commodious-looking house suddenly thrust itself into the picture. The day was near to its close, therefore the outlines of the building were sharply defined because of the bright lights which shone from the many windows. My attention was at once attracted to it.

Turning to my seat companion I said: "The house on yonder hill certainly enjoys distinction above its fellows because of its elevation," its eminence being outstanding. "I imagine it would be fine to live up there." His reply was a surprise, as well as disconcerting: "Well, the fellow who lives up there is certainly welcome to his eminence. I will have none of it. As the daily climb would require altogether too much energy, I prefer the lower level."

The conversation soon closed, but I could not get away from the incident and its significance. In my mind I soliloquized: The beautiful house upon the hill; from out the many windows the light is shining far and near; standing there above its fellows in glorious majesty, it dwells high over all. It is true that to reach it one must climb, and to climb means the expenditure of energy.

The question quickly follows: Why put forth the effort to scale such heights when one can remain on the lower level? Some one has said:

The high soul climbs the highway  
And the low soul gropes the low.  
And in between on the misty flats  
The rest drift to and fro.

To climb means to get away from the valleys of the ordinary into the hills of the extraordinary. To climb is to exchange the sullen, musty atmosphere of congested lowlands for the wholesome and buoyant air of the roomy heights. All in all, it is the constant supplanting of a lower with a higher. The climbing, the abundant life is reached and enjoyed. Every flower, every plant and growing tree reaches out to catch the warmth of the morning sun and the refreshing dew, climbing in the life environments towards perfection to give its fruit.

The Master bids us to rise to heights divine. During the sermon on the mount, Christ presented many wonderful sayings, from among which we select the following: "A city set on a hill can not be

hid," because of its eminence and the light emanating therefrom, until all nations shall be touched with its rays and feel its rays. The city of Zion; the city of our God out of which the perfection and beauty of God will shine.

To reach this city one must climb, for the royal highway leads ever up and on. The way may be rugged, and the path long and tedious, but with all of these it leads to life and glory. "On to Zion" should be the slogan of the Saints. When the Master called attention to the city on a hill, was he not referring to a Zion to be? Did he not counsel his disciples to leave the low level and seek the high places and through righteous living build a city whose light and power would shine near and far, even to all peoples?

A Zion in the midst of the nation like unto Enoch's time, a people who were under the divine favor of God. *Doctrine and Covenants* 36:2 has this to say of the Zion of old:

And from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains and upon the *high places* and did flourish. And the Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God.

The Saints of today should be encouraged. They should no longer sit on the banks of Babylon weeping, "When we remember Zion," but should seek to recover the "harps hanged on the willows," singing the songs of Zion, to build our city, that it indeed may become the city set on a hill whose light can not be hid.

PEN POINTS.

## The Church Servant

Not the servant to one class or portion, but to the entire church: Its institutions; its ministry; its societies; its individuals; its greatest good and its least advancement.

Such a servant may keep up its loyalty until the last drop of the elixir of life is drained from its veins, but its master shows wisdom and foresight if he sees that for every ounce of energy expended there is at least an ounce placed at its disposal.

*The Saints' Herald; the Servant of the Church* has been spending all it could summon for the protection and advancement of the church for more than seventy years. Have you placed at its disposal energy-giving elements to supply that which has been expended for you?

Renew your subscription now, and get another—for the *Herald's* sake and for the interest of the subscriber.

R. J. L.

# CHURCH WORK AND SERVICES

## Health in the Home

### II. Hygienic Housekeeping

By Myrtle Grapes, R. N.

Here we must consider the housekeeper herself, whose health is of the greatest importance. If you have ever been in a home where mother and home maker was an invalid, you realize how important it is that she enjoy good health. There are people you know who "enjoy poor health." Why? In an effort to secure attention and sympathy and even manifestations of love, they make every little ailment or no ailment a reason for much complaining. Dear mother nurse, we hope you will not become one of those "weak sisters" who "enjoy poor health." We hope rather that your good health will be a shining example to your growing sons and daughters.

On the other hand, the family should appreciate mother. It will do her heart good to tell her the pie is the best you ever ate, or how lovely the house looks. I do not know that husbands will read this, but we would say to them that reasonable affection shown any good wife will never harm her and will make you, her, and the entire family happier, therefore healthier, for happiness makes for health.

Mother should not be made a slave for her family. Each member of the family has the responsibility of such tasks as hanging up his own clothes, cleaning the tub after a bath, picking up and folding newspapers, and a hundred and one other little things too often selfishly and thoughtlessly left for mother to do. However, mother herself is often to blame for this unjust advantage taken of her. Here again the mother becomes the teacher. Children trained to take care of these seemingly small details develop habits of unselfishness, order, and industry. The real mother nurse secures the hearty cooperation of her family in keeping the home in lovely order without scolding and nagging, which never makes for a healthful atmosphere in the home.

The furnishings of the home should be in good taste and of a quality as good as the family finances will permit. Better a few necessary pieces of good quality than every kind of gadget of poor quality. Worrying about meeting a host of installments on furniture too elaborate or extensive for the family pocketbook does not make for health. The furnishings of the home—should they not be simple? Why

take mother's precious time and energy for senseless dusting of hordes of useless bric-a-brac?

One very practical detail of home hygiene and sanitation is *ventilation*. To secure ideal atmosphere in her home, the mother must consider the following: (1) temperature; (2) movement; (3) humidity or moisture; (4) variability; (5) purity. Every home should have a thermometer and should register 64 degrees F. at night and for day 64 to 68 degrees F. "If people could only be made to realize that the difference between 67 degrees and 72 degrees, for example, often means a difference of five per cent in death rate, they would think it worth while to take pains," says Ellsworth Huntington, Ph. D., Yale University.

The average home is always too hot in the winter. Mother nurse, is that true of your home? Are you subjecting your dear ones to this hazard? What shall you do with the "cold-blooded" member of your family? He may put on extra clothing, take cold baths with vigorous rubbings to stimulate the circulation, thereby warming him up, or see a doctor, for he may have a disease that is sapping his vitality and making him feel sluggish and cold.

Movement and variability, that is, air moving and with variations in temperature, are beneficial to health and should be secured without chilling or increasing the dryness or the temperature. It has been estimated that a proper concern for this factor of ventilation would lower the death rate three per cent. This is one reason outdoor air is better than indoor air. Do you enjoy the fresh air as it sweeps gently across your face? Does it give you an exhilaration? Do you enjoy a little drop in temperature when a cloud sweeps across the face of the sun or when a pleasant breeze blows briskly for a moment? Sleeping outdoors insures longer, healthier sleep, from which one awakes refreshed. Babies should always be out of doors to sleep, at least during the day, unless it is raining or snowing or bitterly cold. This movement and change in outdoor air explains why soldiers sleeping in open tents make such marvelous recoveries even when deprived of food, medicine, and care.

Pure air means air free from gases, dust, organic matter such as dried skin particles, etc., and bacteria. Dust in the air irritates the delicate mucous membranes of the lining of the nose, eyes, and throat, causing abrasions or small cracks, lowering their resistance, and making them liable to infections, such as colds, diphtheria, etc.

"Air is essential to life," and oxygen is the essential factor in it. It is estimated that pure air will lower the death rate three per cent. There is no

better way to secure pure air than to open doors and windows, even in the coldest weather.

We need pure air on the coldest day in winter as on the hottest day in summer. Put on extra clothing and exercise when airing the house, or air one room and close off the rest of the house, and so on until the house is aired throughout. This makes for economy in fuel in spite of what anyone may tell you, for pure air heats more readily (provided it has the proper amount of moisture) than impure air.

However, this should be remembered: that cold air is not necessarily pure air, nor does the air need to be cold to be pure. Another means of keeping the air pure is for the home-keeper to see that all garbage, waste, soiled dishes and clothing, etc., be promptly disposed of. The plumbing, sinks, hoppers, toilet stools, lavatories, etc., are often sources of impurity of air and bad odors. All this plumbing should be kept in proper order, with no leakages or stoppages, and kept clean, well flushed, and disinfected. The housemother does not want her home smelling like a hospital, but there is nothing like Lysol for a disinfectant, and it should be used frequently in the bathroom of the hygienic home, in stools, etc.

Humidity, or moisture, is equally important. Very dry air makes you feel chilly, because it makes so much evaporation of perspiration from the skin which carries off the heat of your body. It makes you sensitive to draughts. This sensitiveness makes you want the window closed, which should be open; you demand more heat than is necessary, which we have just discussed, with its evils, and so the vicious circle is completed and you are living in an unhealthy atmosphere. On the other hand, when there is too much moisture in the air it is raw, cold, and clammy. When temperature and humidity are just right, there is a balmy, springlike feeling to the atmosphere. The home nurse should develop this sense. She should be able to judge the correctness of the atmosphere of a room as soon as she steps into it. Boiling a kettle of water on the stove is a simple and effective method of securing humidity; and hanging a pail of water in a register, or standing a pan of water on radiators, are other effective methods.

Heating must be considered in our ventilation problem. The open fireplace is an excellent ventilator, makes for cheer and romance in the home, but it is not economical and provides an uneven heat. Stoves heat and ventilate well, but give off unequal gases and unpleasant odors. Hot air furnaces make the air much too dry, and they also give off unpleasant gases and odors. Hot water and steam heating make the air less dry than the

hot air furnace, but with all three, pans of water should be placed on the radiators. Electricity is clean and easily regulated, but is very expensive and is not a good ventilator.

Observation is the beginning of wisdom. Mother nurse, will you make an observation of the ventilation of your home? Do the members of your family have frequent colds? Are sore throats a part of your winter program? Is your family all "run down" in the spring, so you must give them the so-called "spring tonics"? Are the children peevish? Are the school children sluggish with their lessons? Are you yourself tired and worn at the end of the day? Look to your ventilation. We would not have anyone believe that ventilation is responsible always for all these ills, but it should not be lightly considered when looking for causes.

We wonder what the good Lord thinks of us when we call in the elders to administer to a loved one who lies ill in a room that has not been properly ventilated. Sunshine and fresh air are gifts of God that are ours for the taking, so let us make the most of these gracious gifts, then the blessing of health will be ours, other things being equal.

Our next lesson will cover plumbing and cleanliness.

## Children and the Movies

*By Howard W. Harder*

How often does your child go to the movies? Who selects for him the pictures he sees?

To some these questions may not seem important; to others they will suggest the seriousness of the effect upon the child of the present "run" of moving pictures.

It is not the purpose of the present article to discuss the deep sociological significance of the "movie" so much as it is desired to call attention to the whole problem of child attendance.

In the United States, children do attend moving picture theaters frequently. In 1928 sixty thousand children under twelve years of age went to picture shows at least once a week. In Kansas, which is typically rural, half of the eight-year-old and two thirds of the fourteen-year-old children went to picture shows once a week or oftener. It is usually reckoned that one fourth of all moving picture show admissions are paid by children under twelve.

### *Are Movies Harmful?*

Should children attend picture shows? There are some reasons why an occasional picture show may be helpful to a child, but there are many, very

many reasons why the average child should not attend shows frequently.

In the first place, the average picture was not made for the average child. Nearly all pictures are intended for adult audiences. When they attend the average show, our boys and girls, sometimes mere babes, are projected into the lives of adults, since the emotions, reactions, titles of the pictures, and surroundings of the theater are all intended for grown-ups.

The great menace of the movies is that the youngsters learn to participate through the screen in things that grown-ups think interesting—love and sex; the business scramble; the perennial emphasis on luxury and material success; night life, and the never-ending succession of show girls and pony ballets; rum running, crook, and underworld stories.

Another fault to be found with the movies is that they supply so attractively only vicarious recreation. Movies, baseball, football, radio, all enter into the lives of children, and all are largely passive. Of these, movies are the greatest attraction for luring children away from outdoor life.

In his book, *Social Determinants in Juvenile Delinquency*, Doctor T. E. Sullinger gives the result of a study recently made in Omaha of a neighborhood "chosen because it had contributed a greater number of delinquents for its area than any other district in the city for the three previous years." The children were asked the question, "What do you do for recreation out of school?" According to the answers of these children it was found that the theater or movies led in popularity with 57 per cent.

#### *What Children Need*

The keynote of well-rounded childhood is activity and self-expression; but the youngster of the present gets much more of a "kick" from the grown-up atmosphere of the moving picture theater than from "playing lady" when dressed in mother's old clothes. Children would rather play than go to the movies, as several surveys have shown; but it is often easier to obtain the price of admission to a show than to find some place to play or some one with whom to play.

#### *Sources of Harm*

The emotional tension of many children at the movies is a matter of common observance. I have seen them wringing their hands and groaning with grief at what they saw portrayed on the screen. Children were horrified and hysterical during the showing of "*While the city sleeps*" and "*The terror*". Even if there were no harrowing scenes, the movies of themselves subject children to a great deal of emotional stress, as they live so entirely in

what they see. Children vary as to what they can stand, even those of the same age. It is a question whether schoolboys and schoolgirls, especially those who are high strung, should go often until in their upper teens.

The argument is made that the movies picture life. As long as just one picture is up for discussion, this argument might hold. Anyone will admit that in life all these unsavory elements pictured actually exist; therefore that one particular picture can not be called entirely inaccurate. But when another true-to-life picture of this type is turned out, and another and still others—every one of them, singly, true to life—until they greatly outnumber pictures of normal conduct, it then becomes quite evident that the general effect of the movies is not all "true to life."

Under certain conditions almost anything may have a legitimate place on the screen as a necessary part of the art creation, and one must be prepared to recognize the conditions when they are present; but children can not do this. Probably not more than one out of a thousand salacious screen scenes can be justified on the grounds of story requirements.

The movies have in some respects set up standards which are in conflict with our educational systems and what other ethical agencies are saying to our boys and girls. For instance, children everywhere are being taught humaneness and kindness to man and beast, and they suffer when anyone is hurt or killed on the screen. This is probably most true of pictures in which dogs are stars, and it is to these animal-star pictures that the children flock. They feel very deeply when the star is hurt or gets in trouble.

#### *Parents Often Responsible*

Parents themselves among movie patrons are not always cooperative, even when the theater takes an enlightened stand. It is a well-known fact that children stay on and on at the movies. The "parking" of children is a favorite device. Instances have been known of children having to spend from four to six hours in a theater while the mother attended her club or afternoon tea. Likewise, we should question any arrangement which makes it easy for parents to bring their young children to the movies. This includes so-called "nursery rooms" which one occasionally finds in the theater.

Doctor Shaw, formerly a New York health commissioner, strongly advises against the presence of children of less than eight years of age in the movies. The seats are not designed nor is the screen focused for the comfort of young patrons; consequently eye strain, nervous excitation, and physi-



cal exhaustion are the results of frequent attendance. He believes a half dozen performances a year for such children, with well-balanced programs which parents have supervised, should be enough.

In Chicago, teachers found it impossible to secure and hold the attention of children who had attended the movies the night before. A campaign addressed to mothers has been carried on throughout the city with the slogans, "No movies on school night," and "No movies unless you know the picture," and "No movies without an adult." These slogans may well be used everywhere.

### *Special Films for Children*

A child seldom reads a book a week. In the movies he reads one in an hour. Think of cramming an adult book down the mental throats of children in the short space of sixty minutes! I know many parents who will not allow their children to read fiction, calling it "lies"; but they exercise no care at all in the selection of the movies their children may see, and these movies are ninety-nine per cent fiction! The literature for these children's minds is selected by the motion picture producer, *in loco parentis*.

When children read, they almost always read books written especially for them, appropriate for juvenile tastes and comprehension. When they go to the movies, they almost invariably witness films which have been made for adult entertainment. Very infrequently have such juvenile pictures as "Peter Pan" and "Granddaddy Long Legs" been produced. It has been well said that the children's shelf in the public library is crowded with wholesome, enchanting tales for the delight of juvenile hearts, but the children's shelf in the "movie library" is strangely empty.

### *The Duty of Parents*

Parents should exercise eternal vigilance to prevent the "movie habit," which slips so easily into the daily and weekly routine, and which, once acquired, is difficult to control and may lead to serious delinquency. We parents must accept our share of the responsibility for the effects of the motion picture on our children, and must make a very serious effort to have them derive only good from their movie experience. To do this we must in some way become familiar with the pictures that are to be shown and then exercise some form of censorship. Many magazines carry regular departments intended to acquaint subscribers with the relative merits of pictures, and their value for adults, youth, and children.

Let us safeguard the dreams and the ideals of our children. Let us help them in every possible

way to establish worthy standards, and then to keep those standards unshaken. Above all, let us not pay to have forced into the fertile fields of their fresh, eager young minds and open responsive hearts the seeds of ugliness, vice, and crime, and these not in their true forms which might point a moral, but ugliness, vice, and crime disguised in the most subtle, the most beautiful, and the most seductive dress that art and artifice combined have been able to produce.

Supervision, first, last, and all the time, particularly of the list of films, is the only means by which we can hope to have our children benefit instead of suffer from their movie experience.

## Church School Worship Services

*By Edith Harkness*

*Theme for August: "Virtues of Christian Citizenship."*

FIRST SUNDAY: "Proving ourselves worthy of love."

Hymn Prelude: "Savior, teach me, day by day." Tune Hymnal for American Youth, 141.

Savior, teach me, day by day,  
Love's sweet lesson to obey;  
Sweeter lesson can not be,  
Loving Him who first loved me.

Love in loving finds employ,  
In obedience all her joy;  
Ever new that joy will be,  
Loving Him who first loved me. Amen.

Call to Worship: (School will rise.)

Leader:

"How amiable are thy tabernacles, O Lord of Hosts!  
My soul longeth, yea, even fainteth for the courts of the  
Lord:

My heart and my flesh cry out unto the living God.  
Blessed are they that dwell in thy house;  
They will still be praising Thee."

School:

"I was glad when they said unto me,  
Let us go unto the House of the Lord."

Prayer: (Brief invocation by the pastor, introducing the theme.)

Hymn: "Holy, holy, holy," *Zion's Praises*, 131.

Some "ifs" toward character building: (These may be given to a number of young people, each one memorizing one, and arising in his place repeat them in turn. Or one may give the entire number.)

"If you want to be respected, you must respect yourself and others."

"If you want to control others, you must learn to control yourself."

"If you want friends, be friendly to others."

"If you want justice, be fair with others."

"If you want consideration, be considerate."

"If you want courtesy, be courteous."

"If you want to be strong, be quiet but unafraid."

"If you want to keep your character and reputation above suspicion, keep good company—or none."

"If you want to be popular, never say an unkind word about anyone."

Scripture Reading: 1 Samuel 1: 19-27. (Or the story of David and Jonathan may be told by some one in his own words, and will be very effective, if well told.)

Hymn: "I would be true," verse 2, 170 *Hymnal for American Youth*. (School will rise.)

Dismissal to Classes and lesson study.

Announcements after classes reassemble.

Sacrament of the Lord's Supper.

(Note: This service should have appeared in last week's *Herald*, in place of the service for the second Sunday, which appeared there.)

THIRD SUNDAY: "Being worthy of praise."

Hymn Prelude: "Just as I Am," *Hymnal for American Youth*, 131 (music only).

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

Just as I am, young, strong, and free,  
To be the best that I can be  
For truth, and righteousness, and Thee,  
Lord of my life, I come. Amen.

Call to Worship: (School will rise—remain standing until after hymn.)

Leader:

"And the heavens shall praise thy wonders, O Lord;  
Thy faithfulness also in the congregation of the Saints.  
For who in the heaven can be compared unto the Lord?  
Who among the sons of the mighty can be likened unto the Lord?

God is greatly to be praised in the assembly of the Saints,  
And to be had in reverence of all them that are about him."

School:

"O Lord our Lord! How excellent is thy name in all the earth!

I will sing praise to thy name, O Most High!"

Musical Response: "Holy, Holy, Holy, Lord God of Hosts."  
—Refrain of 17 in *Hymnal for American Youth*. (Pianist will strike chord, and chorister will lead the response.)

Invocation.

Hymn: "Tell me the story of Jesus," *Zion's Praises* 27.

A Bible story of a worthy deed: John 1: 35-42.

A worthy deed of 1928: "The Angelus of 1928."

(These should be given by two young people—the Bible story read, the other story memorized.)

"The largest church membership among the Christian people of a certain religious communion in Porto Rica, is located at Upper Dajaos (DãHãos). In January, 1928, there were 187 members on the roll of this church. During the hurricane of Thursday, September 13, 1928, the church building, the pastor's home, and the homes of many of the members were entirely destroyed. The following Sunday, the faithful pastor, Juan Martinez, found the bell which for years had called the people to worship, away up on the hillside. The clapper was still in place, and lifting the bell, propping it up sufficiently, the pastor rang it as before, and the people came at the call to worship in the open air beneath the penetrating rays of a tropical sun. Gathering in the service of worship, the people once more united their voices and hearts in praise to God. The churches of that denomination in this country have since replaced the house of worship and have sustained the faithful pastor and his little flock in their hour of trouble."

Poem: "Be the best of whatever you are" (to be memorized).

If you can't be a pine on the top of the hill,  
Be a scrub in the valley—but be  
The best little scrub by the side of the rill;  
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,  
And some highway the happier make;  
If you can't be a muskie then just be a bass—  
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,  
There's something for all of us here,  
There's big work to do and there's lesser to do,  
And the task we must do is the near.

If you can't be a highway, then just be a trail,  
If you can't be the sun be a star;  
Oh, it isn't by size that you win or you fail—  
Be the best of whatever you are!

—Douglas Malloch.

Prayer: (A short prayer asking aid in our efforts to be praiseworthy.)

Hymn: "Gather them into the fold," *Zion's Praises*, 59. (School will rise.)

Dismissal to Classes and Lesson Study.

Announcements.

Sermon.

Hymn: "Our Father who art in heaven," *Saints' Hymnal*, 112.

Benediction (unison): "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Amen."

In this transition period, when much of the old is dying and much of the new is not yet born, the Christian minister has the unique privilege of expressing in word and attitude a message and a way of life which have survived the crises of changing civilizations in the past and are not likely to be permanently defeated in the chaos of our own time. It is not an easy task, and the more sensitive the minister is to the swift currents of contemporary thought and feeling, the more difficulty he will find. But it is his task, and if he can not banish his unrest in the courageous facing of it in his present field of labor, he is scarcely likely to do so anywhere else.—*Frank Fitt*.

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## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Prospect List

*A series of four articles which discuss the purpose and use of the prospect list as an aid to missionary enterprise. By J. A. Gardner.*

#### No. 3. *The List; How to Use It*

The first chapter in this series discussed the value and purpose of having a prospect list composed of the names and addresses of men and women who are possible converts to the church. The second chapter suggested ways and means by which the names of prospects may be assembled and made ready for use. It is the purpose of the third chapter of this series to indicate how to use the list, and to suggest the approach that should be made to prospects for conversion.

Assuming that an organized branch has assembled the names of fifty prospects for conversion to the church, and that as much information as possible regarding the attitudes, habits, likes, and dislikes of these people has been noted on the prospect list, the first question that arises is, How shall we use this information?

First; the branch pastor with his immediate associate officers should go over the list carefully and classify the prospects according to their vocations or by such other divisions as may suggest themselves, according to the business or social interests indicated by the information given.

Second; the priesthood of the branch should be called together for consultation regarding the names on the prospect list. Such a conference will likely discover additional information that will be helpful to those who will be asked to call on these people.

Third; The branch officers should select teams of missionary workers from among the priesthood. The members of the branch, both men and women, may also be placed on these teams. They should be assigned a number of prospects to work.

Fourth; before any work is done with the prospect list, call a mass meeting of the priesthood of the branch and those members both men and women who have been placed on the teams of missionary workers. Discuss ways and means to interest new people in the message of the church. In the majority of cases it will be necessary to make the acquaintance of the prospects. This will require intelligence, understanding, and tact. Friendliness must prevail. Rush and hurry should be

avoided. To accomplish the desired results may take one month or a year or ten years. Success can be assured only when the task is undertaken with sincerity of purpose and characterized by persistent yet intelligent and friendly follow-up work.

Fifth; to get the matter clearly before the workers, certain aspects of personal work with prospects should be assigned as topics for discussion to the best informed of those who are invited to this mass meeting. The following list is suggested:

- Making the acquaintance of people you do not know.
- Discovering mutual interests and common grounds.
- Making use of points of contact.
- The importance of being able to discuss the belief and doctrine of other churches. To do this, is it necessary to attend the church with which your prospect is affiliated?
- The necessity for making a wise selection of literature to give to the prospect.
- The importance of being personally familiar with the literature that is given to the prospect.
- Is it better to make all your visits to the prospect in his home, or should he be invited to your home?
- At what point in your work with the prospect should the pastor be introduced?
- Opening the way for a return call.
- The value of personal prayer for help and guidance in presenting the message of the church to nonmembers.

Sixth; the full list of prospects should be submitted to those attending the mass meeting. By mutual agreement certain teams should be assigned to certain definite prospects. The utmost care should be taken by those in charge in making these assignments. If there is a lawyer on your prospect list, it is usually advisable for this person to be approached by one of the same profession. If you have a school-teacher on the list, it is often that the best approach can be made by one in the same profession or in a similar line of work. If there is a farmer listed, give his name to another farmer. There are exceptions to this method, but experience has proved it to be an advantage in most cases.

Seventh; it is important to accumulate information about the prospect. This is possible as acquaintance is made and friendship developed. It is sometimes advisable to have the general church headquarters conduct a short, direct mail campaign with a certain prospect. This impersonal approach sometimes interests him, and the literature that may be sent will furnish information about the

church. A number of successful experiments have been conducted, using the method just described.

Eighth; each prospect must have individual treatment, and there is no guarantee that a method of approach which has proved successful in one case will bring results in others. Plans to interest the prospect and to present the message of the church to the banker, the farmer, the lawyer, the teacher, or the mechanic must be thoughtfully studied and carefully worked out.

Ninth; the branch pastor and his associate officers have the responsibility of stimulating those who have received definite assignments of prospects to consistent and intelligent follow-up work. New methods of approach should be continually developed, and as these new ideas take form they should become common property, so that all who are working with the prospect list may have the benefit of them.

There will come times of discouragement, which will cause the interest to lag. The alert branch pastor will discern this at once and will use some appropriate means to overcome this indifference, for the follow-up work with the prospect list can become effective in securing converts to the church only when it is being persistently and intelligently worked year after year.

Tenth; situations may develop which will make it necessary to reassign a prospect to another team. It may sometimes be necessary to drop a prospect's name from the list due to determined and persistent refusal to become interested, active and unwarranted antagonism, or other causes. The advice of the branch officers should always be sought in extreme cases of this kind.

Other suggestions will occur to those busily engaged in the missionary task of the church, and the ones here mentioned by no means exhaust the material or the ideas that can be marshaled in support of personal evangelistic missionary endeavor. When the district missionary visits the branches, his advice and help should be sought. After fully acquainting him with the work that has been done, it is quite probable that he can suggest new ideas that are usable, and he may offer his personal services with certain prospects.

The prospect list offers a definite incentive for personal work. The nature of the undertaking emphasizes its inclusiveness. The field of opportunity is unlimited, and the degree of success obtained is only limited by the consistent and intelligent service of missionary workers. The general officers of the church, with the help of the district officers and missionaries, augmented by the local forces of branch officers and members working together,

compose an irresistible force in missionary endeavor.

Working the prospect list consistently not only secures converts to the church, but it will reconvert and reestablish the workers themselves in the faith of the church. While the results are directly two-fold, yet indirectly benefits of such an endeavor can not be estimated.

## Athletics in the Small College

*By A. R. Gilbert*

Shall I go out for athletics? This problem will confront thousands of young men at the beginning of the college year. A satisfactory solution will depend upon a number of basic factors. Given a sound body, good health, and sufficient time, it is probably profitable for most young men to pick a sport in which they have ability and to engage wholeheartedly in that sport.

The small college presents a situation which meets the athletic needs of many students in a very fine way.

The small college can not build stadia, pay salaries, and purchase equipment from the proceeds of its athletic contests. The temptation to commercialize athletics is therefore not so great. Consequently the small college is in a better position to regard and administer its athletic program as part of a general system of education, emphasizing the educational value rather than the gate receipts and the publicity resulting from a winning team.

Somebody once said, "God must love the average people, for he has made so many of them." Most of us are average in our abilities. To such the small college offers its athletic program, competing as it does with other teams made up largely of the same sort of men. This is a distinctive service, as the ordinary athlete is lost in the numbers of the larger colleges and universities. Since the athletic service of the small college is distinctly for the ordinary and just above ordinary athlete, it naturally follows that the star athlete, one whose first thought is of athletics and who intends making athletics his vocation, finds it to his advantage to attend the larger school, offering state or perhaps national prominence, and competing with other schools whose athletes are from the ranks of the superior.

Since winning teams are not so much demanded of the small college, the administration of athletics may call for a shorter season and a shorter daily practice session. This is an advantage to the student athlete. As a student he should not spend

too much time in athletic activities, and the activity should not demand so much of his energy that he is unable to study after practice. It naturally follows that competing institutions are relatively close to the small college, so that trips away from school are shorter, and fewer classes are missed because of athletic contests, thus permitting athletic participation, and at the same time concentration upon scholastic preparation and mastery of one's courses.

Athletics in a college such as Graceland College possesses a further characteristic decidedly beneficial, from both a scholastic and individual point of view. An analysis of the optimum amount of time one should spend in physical activities indicates that as one approaches adulthood from infancy, the time decreases. Coupled with this situation the fact that the first two years of college are years of generalization, while the third and fourth are years of specialization, and the advantageous position of athletics in the junior college becomes obvious. Active participation in sports during the first two years of generalization is encouraged. After the first two years, the student begins the intensive period of vocational specialization, either at Graceland or at some other school. The tendency is to drop the strenuous and time-consuming varsity program of athletics, taking in its place sports of an individual recreational nature. This is as it should be, decreasing the amount of time and energy spent in physical activities as the years pass and as the necessity for mastery and attention to detail make greater demands upon the student's time.

The values accruing from sports and games are many and real. To a certain extent, however, these values are only potential. The outcome in values actually attained depends in great measure upon the personality of the coach, the personal attention which the candidate receives, the fellows he plays in association with, and the philosophy dominating and motivating the play. The athletic field offers a laboratory rich in the possibilities for presenting many of life's fundamental lessons and inculcating habits, tendencies, and attitudes harmonizing with our social and spiritual ideals. The church college and the church young people should not fail to take advantage of this opportunity.

The small college, and particularly the church college, Graceland, is unique in its position for rendering service in the field of athletics to young people who have vision and a purpose.

## God and Our Relation to Him

*A radio talk by N. L. Booker*

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—*Romans 11: 33.*

I will not attempt to give you any definition for God, neither will I try to define God, Christ, or the Holy Ghost. However, I will say that I believe in the One God, in Jesus Christ, and in the Holy Ghost. All religions are based on the understanding of God.

In my early ministry I laid too much stress on the definition. The Trinity had come between me and the Godhead. I unconsciously attached more importance to his being three than to his being God. But in later years I had to realize that we can not inclose the Infinite in a shape, or three shapes, resembling in any way what we call physical man.

I had to give up the habit of embodying God in any form. I had to confess that what is meant by the Three Persons in One God I did not know. Furthermore, I saw no necessity for thinking that I knew, since such knowledge must transcend all scope of the human mind. To make my position clear, let me add that, inferring from the *Bible* that there is a Father, a Son, and a Holy Ghost, I do not feel it imperative that I go beyond these terms. My powers are too limited to allow the Trinity to come first—but God.

Of the infinite the finite mind can catch only a finite glimpse. I see what I can see; another sees what he can see. The visions may be different, and yet each vision may be true. So, two minds contemplating God will see and understand just what each mind is prepared to receive. Water poured into different colored glasses will take on the colors of the glasses it fills, even though it be the same water in them all.

The scripture is right which says no man (with his natural eye) can see God and live. For we can not see and understand God in the sense of knowing his being, or his personality, any more than we can know the essence of the life principle. Just as we know the life principle only from what it does, so we know God only from such manifestations of himself as reach our observation. Everything else is inference. Because we see something of his goodness, we infer that he is good. We experience something of his love, and we infer that he is loving. We see something of his power, and we infer that he is almighty. It is, first of all, a matter of drawing conclusions, and then making those conclusions the food of the inner, spiritual man whose life is independent of the mortal heart and brain.

Tradition and my early instruction taught me that there is a God. But that did not help me in understanding God except in that they built me a

ship in which I put out to sea. The discovery had to be my own.

There was another mysterious term I never could understand in my earlier days; the term *salvation*. What did that mean? What did people mean when they asked me if I was saved; or if I wanted to be saved? Later I thought more about it. What is salvation? When I came to know that it came from the latin term *soteria*, a safe return, I can appreciate the *Scriptures* more. A return to God. To know him again.

We can know God easily so long as we do not feel it necessary to define him. The more we try to define him, the farther we get from him. The more we try to adjust ourselves to the mind and will of God, the nearer we get to him, and the better we understand him. We see and know him through the majesty of his creation plus the opening of the spiritual eye and understanding; and that comes in proportion to our fitness to receive. Since we are separated from him by our sins (Isaiah 59: 1, 3), we are deprived of many blessings until we adjust ourselves to his mind and will.

"Why should I (says the pantheist) ask God to change all the laws of the universe just to give me a special favor?" But to the infinite mind I am as much the object of regard as any solar system. To such a mind nothing is small; no one thing is farther from its scope than another. God has no difficulty in blessing me when I submerge myself, my will, in his. He could do nothing else. "I am bound when you do my will," says God. When an object is immersed in the water, it gives the water no extra trouble to close round it. The object may be as small as a grain of sand or as large as a battleship. To the water it is all the same.

Yes, I believe in the church; but I used to have more of a feeling for the church than I did for God. Now I love and believe in the church, but go on to the Truth and the Life (God), which giveth the church its value.

His love, his power, his presence, must be at our disposal, like other great forces; like sunshine, wind, and rain. We can use them in proportion to our ability to receive. It is not a question of his giving, but of our capacity to receive.

I am convinced that the belief of many generations of nominal Christians in a God whose power was chiefly shown in repressions, denials, and capricious disappointments, is responsible, in a large measure, for our present world distress, and disbelief in God. It is a matter of reeducation. To find God for yourself you will have to be willing to let some of your old cherished ideas go.

According to our capacity and our individual needs we can know God; and knowing God is not

as difficult as the average mind is apt to think. It stands to reason that if knowing God, in the sense in which it is possible to know him, is so essential to mankind, it could not be difficult. The making it difficult is part of the dust the Christian throws in his own eyes. No theory or speculation can make us know him. It must be his own revelation of himself or nothing. (John 6: 44.) "The Father draw him."

The knowledge of God will come to you more freely when you begin to look for that revelation not alone in solemn mysteries, or through the medium of prophets, apostles, and ancient scriptures, but in the sights and sounds and happenings of every day. Here I hope I will not be misunderstood. The solemn mysteries have their places. The medium of apostles, prophets, and ancient scriptures are of inestimable value, before and after I have done something for myself. All can work simultaneously, but it is useless for the soul to strike at the advanced, having ignored the elementary. How can I help seeing so much beauty and sweetness as the manifestations of God? Except in revelation, how could he show himself to me more smilingly? How could I say I have not seen God when I see this. True, also, that beautiful as these things appear to the physical eye, the revealments of God must be more beautiful to the spiritual eye. But even with my imperfect mortal vision they are rapturously good, a veritable glimpse of the divine. This is what I mean by the elementary—the common, primary thing, the things I look at every day and hardly ever accredit to their source.

I am not speaking pantheistically here. These things are not God, or part of God (only the life), but manifestations of God. When I speak of seeing God in them, I mean that in them, as well as in many other simple things, I see him as is possible to such comprehension as mine. As expressions of him they may be misinterpreted by the error of our physical senses, or distorted by the limitations of our spiritual perception. But even then they bring him near to us in the kind of radiance which we can catch. In general we take our good things for granted, complaining that they are not better. The things we lack are more vivid to us, as a rule, than those we have acquired. Having hung a cloud about ourselves, we disregard the uncountable ways in which God persists in shining through, in spite of our efforts to shut him out.

You can not reckon the good that comes to us through such channels as home, friendship, family, music, and many other hardly noticed pleasures of a single day. Few of us, I think, ever pause to remember that through them he is making himself known to us before doing it in any other way.

God reserves nothing which would brighten the lives of his children. He freely gives to us when we are ready to receive, and nothing is wasted. It would not be in keeping with his economy to have any entity wasted. As our Lord puts it, the sparrow can not fall without his notice. Without him the lilies are not decked; the knowledge possessed by his infinite intelligence is so minute that the very hairs of the head are numbered.

My life, my work, myself—all are as much a necessary part of his design as the thread the weaver weaves into the pattern is a necessary part of the carpet.

## Helping the Church

By Poul S. Nielsen

Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?—*Matthew 6: 32-34.*

When the Master spoke these words on the mountain side, he doubtless was not speaking of any particular kinds of lilies, but more likely he was talking of plants or flowers in a general way. This does not matter so far as our salvation is concerned, but the last part of verse 34 concerns us much.

According to our Savior's words, we have an assurance that God will provide for all our needs, if we are not of little faith. All who have joined the church must at some time or other have had some faith or they would not have entered the waters of baptism. A few, perhaps, might have permitted their faith to vanish, for some cause or other, but the great majority have a faith more or less alive to the needs of the church. What faith we have we must use as a talent to improve ourselves, thereby increasing our faith by a like process to which some people increase material wealth, by putting it out at interest.

There may be things about this gospel work which we do not understand at the present time, but that does not determine that at some future time, when we need to understand it more fully, the light will not be given us. Almost anyone who has been engaged in the gospel work for a number of years will testify that he does look at things in a different way than he did while he was young in the work. Anyone who has the least bit of faith in God can, if he will only think it over, recall how God has at some time helped him in some trial. If we will only do our part to further his kingdom on

earth, we will receive our reward, both in this life and in the life to come.

The time of the individual is past, not alone in private life, but also in relation to the church. No one can live the life of a hermit, as was a possibility some years ago. Our civilized life demands that all citizens must do something for the benefit of the society of which they are members. If nothing else, they must help pay taxes, direct or indirect, to the State in which they reside.

The church may be likened to a State. It has certain expenses that must be met whenever they are due. We have an army on the firing line, our missionaries. They must live, and so must their families, while the breadwinner is away from home doing work for the church. And who are the church? Any who have been baptized. These have a moral obligation to help the church of their choice all they can.

What would happen if all our members should stop contributing, or give only half of what they used to give? This church would collapse, and our enemies would rejoice. No society, state, or church can get along without money for very long. It is a bad thing for a State to go bankrupt, and such things have happened; but it would be far worse for this to occur with a church. We may not all be able to give much, but remember that many a small rivulet will at last form a mighty river.

No one who has given to a church has ever lost a cent by so doing. Most people will admit that it has been a help to them in their daily life, and that they have never missed whatever they gave with a willing hand and heart. If, then, we can cultivate a more living faith, and most if not all of us can improve on what we already have, there is not even a shadow of doubt that our heavenly Father will abundantly provide for our earthly needs.

If we have anything to give to the church we claim to love, be it money or time or something else, *now is the time to do it.* Tomorrow might be too late. When we enter the church building for the last time, we do not need any of our earthly goods, and what talents we might have had while living are of no use to us. Some one may intend to leave plenty by his will for the use of the church. All good and well; but don't you think it is far nicer to have the joy of seeing some of it do good things while you are still here?

When the still small voice tells us to do something for our church, we had better do it rather than put it off. We thereby increase our own faith and help the work along, that the day we are looking for may soon be here. Who knows but perhaps what little we do in the way of helping might help

some backward or timid brother or sister to step into line and do something for the Master which may be of lasting benefit to some one in the church, or perhaps to an outsider.

If we will only stand united, and each do his very best, nothing in the world can hinder us from conquering the world for Christ, the crucified. At the same time that we are helping his cause along, we are doing something for ourselves, for we can not help him without being helped ourselves.

## Our Course Is Forward

By J. E. Vanderwood

No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Jesus.

There is a general tendency among human beings to look back and to dwell in the past. They bind themselves to the customs, traditions, and creeds of the past, without being able to give any reason for it other than that they have always done it. There is also a general tendency to look at with suspicion, and to oppose that which they do not understand. These two factors go a long way toward retarding the progress of mankind. The tasks of life must always lie ahead: they are always facing us. We should seek to train and prepare ourselves to successfully meet, accomplish, and put behind us the things that are to be mastered, subdued, or conquered. There should be no excuse for looking back on the thing completed and simply congratulating ourselves on being able to have achieved thus far. No; but to the contrary, it ought to cause us to look forward with greater assurance, greater zeal, and greater determination to lay hold upon, and master the still unfinished tasks; to reach the still unreached goal; to acquire the ability and knowledge that is yet needful.

And we find ourselves possessed of a strong tendency to give prominence to less important things, and to neglect the things that are of paramount importance. While Jesus was pursuing his universally forward course in life, a certain individual came to him and said:

Lord, I will follow thee whithersoever thou goest. . . . And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father.

The original manuscript of this text clearly indicates that the young man was willing to follow Christ after his father was dead and buried, but he was unwilling to do so until his father was laid away. He wanted the Master to excuse him so long as his father was living, but after his father had been laid away he would then have nothing to

come between him and the performance of the duty to which the Master had called him. The tendency to procrastinate enters here; and the desire to put secondary things first. Too frequently this is our besetting sin, we are unwilling to make the sacrifices necessary for the forward movement that is required of us if we are to properly represent the Lord among mankind. Another said:

Lord, I will follow thee; but let me first go bid them farewell which are at home in my house. And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God.

The ceremonial farewell of those days usually required a considerable period of time, therefore this man would delay the work required of him in order to attend the thing closest to him. He was making the matter of a ceremonial farewell to his friends of greater importance than the preaching of the kingdom of God, and while he was concerning himself about these things he was making no preparation for the work to which the Lord would have him go. In each of these cases you will notice the use of the adverb *first*, for these men wanted to place other things in the first rank and the following of Jesus and the preaching of the kingdom of God secondary.

The manner in which our tasks in life are accomplished is to be largely determined by the way in which we are looking. If we are circumscribed by the traditions of the past so completely that we have no perspective of the future, and of greater achievements ahead, we are not going to be able to reach any advanced goals. But if we are able to look forward, and having a clear vision, march forward with firm and steady strides, we will achieve the desired ends, and the past will serve only as a means of assurance that greater heights can be won.

We have a striking figure of this in the case of the twelve spies who were sent by Moses into Caanan. Ten of them were looking backward. They were satisfied with the wilderness of sin, or had turned their vision back to the fleshpots of Egypt. They all died in the wilderness of sin. Two of these men had a clear perspective, and they said, "Let us go in and possess the land." They were the only ones of that generation who were permitted to go over into the land of promise. Those who looked back would have been of no worth in the land of promise, had they been permitted to enter. The words of Jesus hold good: "No man having put his hand to the plow and looking back, is fit for the kingdom of God."

Every man of agricultural experience will grasp the import of the Master's illustration, for he will see that the man who holds the plow and who looks back will, if he plows at all, make a very crooked



and uneven furrow. There is no way to escape the conclusion that he who is constantly looking at other things is less able to represent God than the man who looks back constantly is able to plow. Jesus knew where to place the matter when he said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

We have every reason to be proud of the achievements of the past, for many of those men and women did nobly, wrought well, and have given us a fine exhibition of accomplishment. But this does not warrant us in being willing to stop at their goal, or in being satisfied with their achievements. Our course is forward. We must mount up the heights of wisdom. We must achieve social and economic goals that our sires were unable to reach. We must press constantly forward until the end for which Jesus gave his life is fully realized in the lives and experiences of men.

This achievement can be realized only by our having the right perspectives. He who looks back is going to fail. The one only who has the moral courage to push out into new fields and to spend himself in the forward movement of the work of the kingdom of God can fully qualify for a place therein. We have a very striking example of this in the figure of Lot's wife. The Lord admonished them to get out of Sodom, and he said to them, "Look not behind thee," but in spite of the warning, Lot's wife looked back and was turned into a pillar of salt.

Yes, faith, repentance, baptism, and the laying on of hands are all stepping-stones to our ultimate success; but no one who looks back to the date of his baptism and says, "I have done this, therefore I am safe," is fit for the kingdom of God. We are to follow Jesus, and in doing so we are required to pursue the course he marked out for us in his example. There can be no question about his faith in God; there can be no question about his growing in wisdom and stature, and in favor with God and man. That he was baptized no one can deny. That these things were a means for the opening of the heavens to him is very apparent. The seal of his Sonship was evidenced in the fact that the Spirit descended upon him after his baptism, but Jesus did not stop there and say, "I have arrived." No; far from it. He went constantly forward, ever more revealing the life, the love, and the wonderful character of God. This is precisely what he would have us do if we would fill the measure of our creation, and the purpose of our mission upon the earth.

All the great goals of the church lie ahead of us, They are of such proportions as to challenge the

best there is in us. As we think of stewardships and Zion we ought to be fired with courage to press forward; we ought to be renewed in courage and in diligence to move on in the forward course until we shall have reached them as we have already reached some of the lesser goals. There is no time for us to stop and congratulate ourselves on past achievements; the very nature of the task before us requires us to make the best of our time and means; to forge ahead with our eye constantly fixed on the one life, and the one accomplishment, viz: the acquiring of the nature and understanding of the Master so that we may be able to reveal him in our walk and conversation among men.

There is no alternative in this matter, for he who would put other things first is really not fit for the kingdom of God. The kingdom of God lies before us. Jesus has led the way, and as we learn to be faithful followers of him, we shall become able leaders of mankind.

## The Silver Lining

By W. H. Deam

Most everybody has heard the saying, Every cloud has a silver lining; or, No matter how dark the cloud, it has a silver lining. The sun shining from above makes a glistening sheen of great beauty. Some people accentuate the gloom, while others bring out the silver lining when under the darkest cloud. One day I ran across the following very pretty little verse. I do not know who is its author.

The inside of every cloud  
Is bright and shining;  
I'll therefore turn my clouds about  
And always wear them inside out  
To show the lining.

Some people carry that out; no matter what great trouble confronts them, they dispel the gloom and lighten up the ominous clouds by showing the lining. Smiles and kind words make rifts in the clouds through which the sun sends its cheering rays to benefit the disconsolate.

Clouds are necessary. If there were no clouds we would not appreciate the sunshine. There is a young woman whom I have known since she was a small child, and I have never known her otherwise than smiling and pleasant. One naturally thinks how beautiful this world would be if everybody could be as she is. But not so. There must be differences for comparison. We could not fully appreciate the graces of such people if there were no opposites. We must have a tempest and a sunshine.

Of necessity there are opposites in everything, not only in the animal kingdom, but in the vegetable

## OF GENERAL INTEREST

### A Father's Confession

*Contributed by a friendly reader, with the suggestion that many parents may become better ones by heeding the lesson it teaches. We regret that the authorship is unknown.*

Listen, son: I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little

and mineral kingdoms; the male and the female, the negative and the positive. Otherwise there would be a monotonous existence, if existence were at all possible.

The Apostle Paul, as recorded in 1 Corinthians 11:19, said: "For there must be heresies among you, that they which are approved may be made manifest among you." That harmonizes with the idea that the graces could not be made manifest without comparison. If all were in possession of the same characteristics, there would be no exception by which to make a comparison.

I don't know how it will be beyond the veil, whether everybody will be a "sunshine" and there be no "tempests." Paul said: "That which is seen is temporal, but that which is unseen is eternal." All we behold passes away. Some things exist for only a few hours, others for a few days or months, and some things for generations. Nothing seen can be made so strong that it will last eternally. The eternal things are of a spiritual nature.

In our daily walk we should show the silver lining and shed the radiant rays of cheer, that the weary ones may be comforted, and they, too, look and see the sheen of beauty beckoning them.

hand and called, "Good-bye, daddy!" and I frowned, and said in reply, "Hold your shoulders back!"

Then it began all over again in the late afternoon. As I came up the hill I spied you, down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive, and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic!

Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. "What is it that you want?" I snapped.

You said nothing, but ran across, in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with affection that God had set blooming in your heart, and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible, sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

What had habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed.

It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires alone, here in your bedroom, and make free confession.

And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying, as if it

# REUNION NEWS

## The Boys' and Girls' Camp at Nauvoo

By Mrs. A. L. Sanford

Nauvoo was the scene of much activity during the Boys' and Girls' Camp the early part of July. Brother and Sister Eugene Closson and Craig Siegfried were on the grounds with the "C" Scouts the week before the camp opened and, with the help of J. W. Layton, erected four bunk houses. These houses are located in a slightly spot east of the Nauvoo House, facing the river, and as each accommodates twelve, the needs of the boys were well cared for. The Nauvoo House was used for the girls' sleeping quarters.

Brother Roy Cheville, who was in charge of the assemblies, camp fires, and music, developed some splendid choruses and composed a camp song. Ann Morgan was house mother; "Judy" Closson director of girls' athletics; Sister Woodstock, handcraft and campcraft; Nellie Cheville, hygiene and first aid; Sister McDowell, picture appreciation, while Myrtle Weber and Elizabeth Smith had charge of the younger girls in nature study and swimming activities. Craig Siegfried was athletic director of the older boys, and Almer Sheehy of the juniors.

The seating capacity of the Nauvoo House was taxed to the utmost during mealtime to accommodate the ninety-four campers, and Lois Garver and Vesta Stevenson worked like Trojans feeding the hungry multitude.

The first Sunday evening the camp met with the Nauvoo Saints at the chapel and witnessed the sixth of the historical programs which have been given regularly on the last Sunday of the month. Bertram Lewis took the part of Joseph Smith; Arnold Ourth, Bishop Partridge; John Williams, the trapper; J. C. Page, the Indian Chief; and David Lee, Sidney Rigdon. Mary Lee gave the talk on "*Early revelations and instructions to the people in Zion*," and L. H. Lewis the sermon on "*Looking forward*."

The second Sunday the camp again met at the chapel for the sacramental service. J. C. Page and Roy Cheville were in charge, the latter making the opening talk, telling of his impressions of Nauvoo, it being his first visit. Four representatives were chosen to speak, two from Nauvoo and two from the camp. Arnold Ourth and Irene Layton spoke of the work in Nauvoo, their love for Nauvoo, and their hopes for this, the corner stone of Zion. Almer Sheehy and Ann Morgan spoke for the camp, expressing their appreciation

of being here, their impressions, etc. A good spirit was present.

At five o'clock a vesper service was held on the lawn of the Old Homestead, and at eight o'clock a preaching service to which the Nauvoo Saints were invited. The young people rendered several splendid musical numbers, and Brother Cheville was the speaker, his topic being "*Follow the Gleam*."

On the closing day, at flag retreat, awards were given those whose records were outstanding, and red ribbons, blue, and white were awarded. Two campships were awarded to those who had entered into all athletic activities and had displayed the true camp spirit. These were won by Mary DeLany, of Saint Louis, and Cedric Siegfried, of Independence.

All gathered about the camp fire for the last time while songs were sung, farewell speeches given, and the camp log read by Tom Beil, of Clinton, Iowa. Then two cans of marshmallows, a gift from Brother and Sister Blair, of Lamoni, were toasted and enjoyed by all present.

As the camp song was sung for the last time, voices faltered on the words:

"We're coming back to you,  
Dear Old Nauvoo;  
To camp once more  
On bending shore,  
'Neath skies of blue.

"For to your happy days  
And friendly ways,  
There came a call,  
That drew us all  
To Old Nauvoo.

"Oh, Mississippi,  
Your waters enchant me.  
By you I'll sit and dream  
While mellow moonbeams beam.  
In waters rippling,  
We'll all go dipping,  
Or float along  
With boating song  
At Old Nauvoo."

## Central Texas Reunion

By Leslie Kohlman

The Central Texas reunion was held at Hearne, Texas, from July 11 to July 20. The reunion was a very successful one, though the attendance was not as large as last year.

We were blessed in having with us Apostle J. A. Gillen, from whom we received fatherly advice. Elder J. W. A. Bailey, the conference appointee to this district as missionary, delivered some fine sermons, which were immensely enjoyed. Elder George Wixom, the Southwestern Texas district missionary, was with us, and gave fine instruction. We were also fortunate in having with us, Brother and Sister M. A. Etzenhouser, who by their timely advice and instructions have brought to us much food for thought. Their thoughts were on the social and economic problems of Zion.

It was on the moonlight night of July 11, and the hour of eight had arrived. The curtain went up, and the Saints who had gathered for the convening of the Central Texas reunion were entertained by a play, presented by the young people of the Texas Central Branch. Each player played his part well and made the play a success. The evening was enjoyed.

On the following morning, a general prayer service was held with Elder C. W. Tischer in charge. At ten o'clock in the morning the regular conference business meeting convened. We shall make mention of a few outstanding actions

were a ritual: "He is nothing but a boy—a little boy!"

I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much!

Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers and the damp forehead, and the yellow curls; and if it were not for waking you, I would snatch you up and crush you to my breast.

Tears came, and heartache and remorse, and—I think—a greater, deeper love, when you ran through the library door and wanted to kiss me!—  
*The Prism, July, 1929.*

of the conference. Elder C. W. Tischer was elected president of the district. New Baden was voted as our place of meeting for the district's winter conference. A motion was passed stating that each member of the district was to pay one dollar or more to the district treasurer by Christmas, this money to be used for reunion expense next year.

Our camp is equipped with a dining hall, sufficient to feed twenty-four people at one serving; a permanent tabernacle with a seating capacity of three hundred and fifty; a Delco Light System which furnishes enough light to illuminate the entire camp, including each tent, tabernacle, and dining hall; an Electric Water System that furnishes water for the dining hall and shower baths. A refreshment stand, located on the camp grounds was operated by Brother G. D. Dotson. A good profit was made and the money was turned over to the district fund and used for reunion expenses.

The afternoons were opened to recreation; and volley ball, baseball, and horseshoe were played.

We had visiting friends and members from Oklahoma, Louisiana, Missouri, and southwestern Texas. Thus, through our association and by valuable information furnished us, we feel that much good will be derived from the ten days of reunion service.

We wish to announce that Sister Eva Suggs is going to take charge of the dining hall at our next reunion, which will convene sometime in 1931.

## Northern Saskatchewan Conference

By Lottie Clarke Diggle

Those attending the annual conference of Northern Saskatchewan District, July 17 to 20, voted it the best for many years, both from an educational and a spiritual standpoint. Approximately one hundred and seventy-five were in attendance.

Each morning an hour of prayer and testimony was enjoyed, the Friday morning and Sunday sacramental services especially being spiritual feasts. Brother Frank Piedt was called to the office of teacher, and Brother G. F. Van Eaton, of Shellbrook, was ordained an elder. The Saints rejoiced to meet Sister Hyrum Van Eaton and daughter, Clare, who motored from Tacoma, Washington. "Father" Van Eaton, who passed to his reward this spring, was missed by all. Surely no Saints were ever more beloved than these two for their Christlike spirit and ready sacrifices.

Class work was conducted each forenoon, Brother Ward L. Christy, Sister Christy, and Sister Diggle stressing the following subjects, "Preparedness for church leadership," "Religious education in the home," "Leading toward God," "Organization of the church school," "Keeping the home God-conscious," "Methods and materials for religious education," "Ideas and ideals," and "Worship in the home."

The business session was held Saturday afternoon, J. F. Curtis presiding, associated with W. J. Cornish, district president, and Brother Christy. It was decided to continue the radio work for the winter months. Brother E. L. Bowerman was elected district president for the ensuing year; James Cornish, supervisor of religious education; Sister Grace Beckman, secretary; and Sister Iva Steves, chorister.

On Thursday evening a garden party was held on the lawn at the home of Brother and Sister Diggle. The grounds were gay with flags and colored lights, and ice cream, lemonade, watermelon, and cake were dispensed throughout the evening. The city hospital generously loaned its hand organ, and musical numbers were greatly enjoyed. Mr. Mackie favored the assembly with two cornet solos and a vocal solo, and Brothers Reid, Smith, Andrew Peterson, and E. A. Ward with violin and guitar numbers. The male chorus sang two delightful numbers, as also did the girls'

quartet. Apostle J. F. Curtis spoke about thirty minutes on the gospel of Jesus Christ. A large number of nonmembers was present.

The following are some of the religious education features of the conference: Frank Piedt, "Recreation as a means of developing character"; Sister N. Few, "Activities of the Oriole girls"; James Cornish, "Advancement of the Sunday school"; A. M. Crawford, "Learning and obeying God's laws"; Apostle Curtis, "Priesthood and authority"; Brother Bowerman, "Stewardships"; Brother Christy, "Cooperation"; Brother Curtis, "Religious education and the church school."

On Friday evening Brother Curtis preached an inspiring sermon on "The establishment of God's kingdom in the last days," following which the congregation went to a beautiful spot on the banks of the Saskatchewan for a Galilean service. In the twilight hour the spirit of worship descended upon the waiting people seated on the rocks. Here, surrounded by God's handiwork, no sound but the lapping of the water and the faint twittering of birds, the spirit of peace rested on each. Some one began to sing "The old, old path," and all joined in. From the woods above, residents came in groups, perhaps to discern what manner of people were these. As the congregation ceased singing, the notes of the cornet were heard far up among the trees, and clearly came the words of the beautiful song, "O Galilee, dear Galilee." Nearer and nearer came the quartet of singers, causing one to feel that he was indeed on the shore of the Sea of Galilee and that time had rolled back nineteen hundred years. Apostle Curtis then led in prayer. The male quartet sang "Remember me, O mighty One," and Brother Christy delivered a stirring sermon on "Christ's message, as he expounded it on the shores of Galilee." Before dispersing the congregation sang "Nearer, my God, to thee," and as we prepared for rest, the words of that grand old hymn rang in our ears.

A day nursery was conducted by Sister Few, the Oriole girls and a number of others helping to care for the restless little ones. Thus many mothers who would otherwise have been obliged to miss much of the conference, were enabled to enjoy the services.

On Saturday afternoon the young people entertained the parents, first taking them for a motor drive to the Forestry Farm, the university, and other points of interest. Owing to the rain, some of the plans miscarried, but all congregated in the basement, where a bevy of young people served delicious refreshments. Following this, the people gathered in the auditorium for a continuance of the program. Freeman Snider spoke feelingly on "Our parents." The junior choir then sang "Faith of our parents." Henry Piedt gave a brief address on "Our missionaries." Frank Piedt's subject was "The influence of the adult on youth," and Clifford Moran stressed the need of greater understanding between parents and the teen-age boy or girl. Alex Mackie and Vivian Nelson gave a realistic representation of father and mother grown old lovely and loving. In conclusion the congregation sang with fervor the well-loved song, "Consecration." Parents deeply appreciated the thought and sacrifice of the young people who contributed to their happiness. Freeman Snider voiced the appreciation of the young people to Sister Christy, who had worked hard to help them carry out their plans.

Sunday was a full day. Sacramental service was held at 8.30 o'clock followed by church school at 9.45. The primary department remained in the basement until noon. At eleven o'clock Brother Christy chose for his subject "The work is true." Lunch was served in the basement under the patronage of Sister Moran. At two o'clock Brother Curtis delivered a splendid message on "Let us go on to perfection." A priesthood meeting was held in the basement at 3.30 while the main audience gathered in the upper auditorium for a discussion on religious education in charge of Sister Christy.

Owing to the indisposition of Brother E. L. Bowerman Brother Christy again occupied the pulpit in the evening,

continuing his subject of the preceding Sabbath, "A personal God." Two short playlets, "A cross for a crown" and "Darkness and light," were contributed by the teen-age girls. Sister Christy had charge of the dramatization work of the conference.

The following were some musical numbers enjoyed during the conference: A duet by Brother and Sister Christy; the male chorus, Messrs. Reid, Lehman, Schmidt, Christy, Harper, and Mackie, sang "Speed away"; duet, "The bird with the broken pinion," Brothers Christy and Gregory; duet, "Have thine own way," Sister Hyrum Van Eaton and Brother Christy; male chorus, "The wayside cross"; duet, "Jesus gave it all," Sister Clare Van Eaton and Brother Christy; solo, "Nearer, my God, to thee," Mrs. Taylor.

Gloom was cast over the conference by the accident which befell Brother Arthur Gendron, one of our consecrated young workers. While playing baseball, his knee was fractured, one of the bones of the leg being broken, and the ligaments badly torn. Many prayers were uttered for his recovery and comfort.

## Ministerial Conference at Onset

By S. L. Fisher, for Press Committee

July 24.—The annual ministerial conference of the church in this district was held on the beautiful grounds owned by this body at Onset, Massachusetts, July 5 and 6.

The first meeting was on Saturday evening, and after the usual business Elder David E. Dowker, of Boston, spoke on "Our message."

On Sunday morning several hundred members from different parts of southern New England met to partake of the sacrament and also to witness an ordination service. Brothers Herbert Floyd and Sanford Fisher, of Providence and Boston, respectively, were set apart to the office of elder; and Alfred Toombs was ordained to the office of teacher. At the preaching hour Doctor W. A. Sinclair, of Boston, spoke, his subject being "Our ministry."

In the afternoon the various quorums of the priesthood met and received instruction as to the duties and responsibilities of their offices. Then Bishops M. C. Fisher and E. L. Traver, of Boston, spoke on "Our immediate tasks," and "Our succeeding tasks."

At the evening service, Brother William Patterson, district president, held his audience while speaking on "Our responsibility."

All during the conference there was a fine spirit, and this was a fitting opening for the summer activities at Onset. The attendance was one of the largest we have ever had in the district, and speaks well of such gatherings at the tabernacle. It also bespeaks the attitude of the district, and we are striving as a group to prepare for greater activity.

## Graceland College Ed's Notice

We would like all members of the Alumni to take notice of the fact that our goal of raising a scholarship to be presented at the 1930 conference, has been attained! Another has been pledged, and we expect to meet it with even greater zeal. We hope for the cooperation of every Religious Ed. At the last meeting, April 15, 1930, the president, H. E. Winegar, was succeeded by James A. Thomas, Lamoni, Iowa; and secretary-treasurer, O. L. Thompson, by Mrs. H. E. Winegar, La Junta, Colorado. Please get in touch with these officers as soon as possible, that our goals may be speedily reached. The group decided that the small amount of twenty-five cents per year membership dues be contributed by each member. Mail dues to secretary.—Mrs. H. E. Winegar, secretary-treasurer.

# NEWS AND LETTERS

## Sacramento, California

July 16.—Elder G. P. Levitt, missionary and district president, has returned to his field here. The Saints enjoyed his sermons June 29 and were glad to have him again worship with them last Wednesday evening. Sister Levitt and son, Cleland, arrived this week, motoring through from Michigan in eight days. We are happy to have this family return to us. Their new address is 2800 H Street.

A spiritual service was enjoyed sacrament Sunday. Elder and Sister Hiram Holt, formerly of Gilroy, were present. Brother Holt is visiting in the branches where he served as a missionary years ago. His sermon on "The coming of our Savior" Sunday evening was splendid.

The afternoon of June 1 Pastor W. H. Dawson baptized Mr. Ardie Wright and his wife, Rose, and Albert Bing. Little Harold Jack Wright was blessed.

The Children's Day program was in charge of the Sunday school superintendent, Sister C. H. S. Bidwell. Numbers by the primaries and juniors were followed by a baptismal service, in which four of the primary girls took part. June Moore and Dolores Thompson were baptized by Priest Joseph L. Bussell, and Elva Ensley and Dorothy Blohm by Pastor Dawson. After a basket dinner at a local park, another baptismal service was held at the church. Lela Harness, Orta Crawford, and Louis and Teen Harness, of Auburn, were baptized by the pastor.

The Orphic Octet, a local male chorus led by Doctor G. S. Rodda, gave a minstrel show in June, donating the proceeds to our building fund. Homemade ice cream and cake were served to all attending by the Department of Recreation and Expression, Sister Marian Burton superintendent. This department gave a patriotic program early in the month after a chicken dinner sponsored by the Idola Club, Sister Ella Dawson chairman of the business committee. A sum of twenty-nine dollars was realized from the dinner. The chickens used were purchased as baby chicks by the club and raised by Sister Agnes Ensley on their place in north Sacramento. Sister Burton arranged a swimming party and wiener bake for the young people of the branch at the American River Resort last Friday evening.

Brother Fred Taylor, teacher of the intermediate boys, last week took three of the boys, Earl Dawson, Sidney Elam, and Warren Taylor, in his car for a three-day camping trip in the Sierra Nevada forest near Whitehall on the Lake Tahoe Highway. They camped out, making their beds on pine boughs. They caught dozens of delicious brook trout in the Silver Fork and American Rivers. Two of the party saw a big buck deer as he stood at a salt lick.

Sister C. W. Earle, of Rocklin, has been in the Sutter Hospital here for several weeks, undergoing a serious operation. She is convalescing and soon will return home.

Brother and Sister Ralph Sabin have a little daughter, born in June.

Three of our young people did creditable work on the program of the annual recital given in the Tuesday Clubhouse in June by Maude Redmon Torry, a teacher of voice. The young people of this branch who took part were Betty Bidwell, Edna Burdick, and Ives Honeychurch.

Mayor and Sister C. H. S. Bidwell held an at home Sunday, June 8, from three to nine o'clock in the evening. It was their twenty-third wedding anniversary. Bouquets and baskets of beautiful spring flowers, presented by friends, filled the reception rooms of their home and decorated the refreshment table. A host of friends called to pay their compliments during the afternoon. Vocal selections were given by the young daughter, Miss Betty, Mr. Ives Honeychurch, and Sisters Birdie Clark and Hazel Blohm from our

church, and by a number of prominent local vocalists. Sister Bidwell is Sunday school superintendent. Mr. Bidwell is a local attorney.

Brother Hugh Brooner and his bride, formerly Eunice Marshall, of Bandon, Oregon, have been visiting at the home of his mother, Sister V. E. Brooner, and his sister, Sister Florence Barr. The bridegroom is in the navy on the U. S. S. *Trever* 339.

### Nauvoo, Illinois

Nauvoo Saints were happy to have here during the Boys' and Girls' Camp, June 29 to July 13, a large group of young people from a number of States and Canada as well as their leaders. They added much to some of the local services, and we look ahead to their return next year.

June 27 being the anniversary of the death of the Martyrs, special services were held at the graves, which were decorated with flowers by Sister L. H. Lewis. Elder J. C. Page was in charge of the services, and after a few introductory remarks "Consecration" was sung, and prayer offered by J. W. Layton. Brother Page then read from *Doctrine and Covenants* 113; Sister Sophia Lee sang "I came to the spot where the two martyrs lay"; and Brother Layton gave a talk on the finding of the graves. Brother Page then read the passage from the fifth chapter of Ether that Hyrum read the day he made ready to go to Carthage and turned down the leaf upon it. As a closing song "Prayer of youth" was sung, and prayer offered by J. W. Layton. All then went to the tourist camp, where a picnic supper was held with the "C" Scouts as guests. These scouts, wearing their white sailor suits, marched to the chapel the Sunday previous and provided the program for the Religio.

At the district conference held at Fort Madison, Elder F. T. Mussell was elected district president, and he chose as his assistants A. M. Chase and A. L. Sanford. Sister Sophia Lee was chosen district chorister.

The regular monthly problem meeting of Sunday school workers of the district was held in Montrose on the second Tuesday in July. As it was very warm, the service was held on the lawn. Brother Chase related stories of how the hymns chosen for the evening were written, and Sister A. L. Sanford gave a talk on the value of story-telling in religious education. She and her daughters, Florence and Mildred, gave a demonstration of the different types of stories.

A pretty wedding ceremony took place at the chapel on Wednesday evening, July 16, when Sister Goldie Mae Coon became the bride of Mr. James Thompson, of Chicago. The chapel was beautifully decorated with flowers and greenery, with an arch of asparagus fern and Shasta daisies at the altar. Mrs. Robert Blum, sister of the bridegroom, sang "O promise me," and the wedding march was played by Irene Layton. The bride was attended by her cousin, Myrtle Kachle, maid of honor; Roberta Lewis and Imogene Hudson, bridesmaids; and six little flower girls. The bridegroom was attended by his nephews, Harold and Ralph Smith, of Chicago, and little Bobby Booze was ring bearer. The bride was given in marriage by her uncle, Mr. William Kachle. The double ring ceremony was performed by Elder J. C. Page. A reception was held at the home of Mr. Robert Blum, after which the couple left for a motor trip to The Dells of Wisconsin. They will begin housekeeping at Wheaton, Illinois, where the bridegroom is employed.

The old frame building on the bank of the river, west of the church property, which was built in the forties and used as a livery stable and in later years as a slaughterhouse, burned to the ground one Sunday afternoon.

The laying of the slab for the hard road began Monday morning, July 14. Before the first load of concrete was poured, a bottle of grape juice, made by L. H. Lewis, was buried in the street as an unofficial gesture by J. M. Fisher,

in front of whose home the work commenced. The work is progressing rapidly, the eleven blocks of slab on Mulholland Street being laid by Friday.

The Saints are looking forward to the reunion, which will be held here from the first to the tenth of August.

### Phoenix, Arizona

July 10.—Saints of Phoenix have enjoyed several good sermons the past few weeks, Apostle M. A. McConley being here for a few days. We enjoyed his sermons, also the talks about the General Conference which inspired our hearts and caused us to have a greater desire to assist in the establishing of Zion. We are few in number and have a church debt, and we feel at this time that we are not able to help very much. We are encouraged, however, at the amount that has been placed in our treasury the past year, and hope within the next four years (the time the mortgage is due) that we shall be able to pay the entire amount.

The Temple Builders, only seven in number, deserve great commendation. They set their goal at \$100 for the year and have placed that amount to their credit.

The Recreation and Expression Department has enjoyed good times in such events as suppers, picnics, and special programs at the church. Good programs are planned for the future including volley ball and other games.

Sunday school numbers are increasing.

Elder S. S. Smith, Arizona missionary, has been here the past two weeks. His sermons have profited the hearers and made him doubly welcome in this branch.

The Saints are pleased to hear that Brother F. C. Coberly is returned as our presiding elder. June 21 about thirty-five Saints went to his home to surprise him with a pleasant evening of games and refreshments. We are uniting with Brother Coberly in making this year a greater success than previous years and in building up the work at this place.

ELSIE TAIT DIXON.

### Fanning, Kansas

On June 1 Elder W. E. Peak, of Independence, was present and assisted in the sacramental meeting, which was a time of refreshment from the Lord.

The following Sunday Brother Leonard Pitzenger, of the Recreation Department of the district, was here and occupied the eleven o'clock hour. He stressed the thought that we must be about our Father's business, and outlined the new plan to merge the departments now existing in the branch in one Department of Religious Education.

June 15 was Children's Day, and the program given at night was pleasing and instructive. It was led by some of our faithful young people.

The Department of Women gave an ice cream social on the church lawn the latter part of June and netted sixteen dollars. Saint Joseph young people played volley ball that night with the young people of this branch on the church lawn.

Brother Samuel Twombly occupied the pulpit June 29. It being the close of Sacrifice Week, he spoke on the great sacrifices many are making and the blessings that come as a result. This branch observed the week, sending in a sum of about one hundred and eight dollars at its close.

The Recreation Department holds regular meetings on Sunday evening at 7.45. A social is being planned for the near future.

Last Sunday sacramental service was presided over by Brother Timm, of Saint Joseph, Brother Will Marsh, and Pastor William Twombly. Visitors were present from Independence and Saint Joseph, Missouri.

District conference will be held at Fanning July 19 and 20. Brother E. J. Gleazer plans to be with us then. We

hope to have good attendance. There will be a basket dinner on Sunday.

Sister Maggie Davis, of Helena, Montana, who came to the Centennial Conference, has been visiting cousins at Fanning and Troy, Kansas, also others in Saint Joseph, Missouri. She spent two months in Dayton, Ohio, with a daughter and her family. July 14 she leaves for Montana, much impressed by her visit to the center place and surrounding regions.

Sister Vera Twombly Ratcliffe, late of Washington, District of Columbia, is spending the summer with her parents and other relatives here. She sang a pleasing solo last Sunday at church.

## San Antonio, Texas

3522 South Flores Street

July 15.—After an absence of about six months, the writer has had the pleasure of returning to San Antonio, and my heart is gladdened as I meet once more with the Saints with whom I have associated for many years. I find the same faithful few striving to hold up the banner of King Immanuel.

We were made sad to find one missing from the ranks, Sister Fannie Kuykenday, whose spirit recently left the tabernacle of clay, to take up its abode in immortal regions. Sister Fannie had suffered for several years and was patient through it all.

The branch was recently favored with a visit from Apostle J. A. Gillen, who held a series of meetings beginning July 6 and closing July 10. He is indeed a welcome visitor to San Antonio. His pleasant, genial disposition has won for himself and the cause he represents many friends. He left for Hearne, Texas, where he will attend the reunion.

Surely Southwestern Texas District is very fortunate this year in having Elder George Wixom, of California, as missionary. Brother Wixom held a meeting prior to the coming of Apostle Gillen. Those who have heard Brother Wixom preach know how happy we are in having this splendid representative in our district. Surely if the Saints cooperate with him, a wonderful work can be accomplished.

Doctor Carl Sherrill, of Medina City, who lately underwent an operation here, is improving. He was permitted to return to his home a few days ago.

Sister E. W. Jackson is in a hospital, where she underwent an operation yesterday. We ask the prayers of the Saints in behalf of the afflicted members.

RUTH HARP.

## Tunnel Hill, Illinois

June 8 Elder R. L. Fulk, missionary and president of Southeastern Illinois District, came to Tunnel Hill, and began a three-weeks meeting which resulted in the baptism of fifteen persons, all over fifteen years of age. More grown people were baptized here at this time than in many years. It was touching to see men as advanced in years as three score and ten go down into the waters of baptism. Surely they have impressed the people of the community with the truthfulness of the gospel message, and will be instrumental in causing the youth of this region to look upon the ordinance of baptism as an essential step in complying with God's law. We are grateful to the Lord for the help of such an able man as Brother Fulk, whose wonderful sermons made it possible for the people to see their way clear to become members of the church.

Here we will mention the oldest ones of the candidates: Brother W. C. McMahon was past seventy years; J. C. Webb and W. G. Moore were past fifty years, fathers of large families, and have been associated with church people from

childhood. They stated very simply that they had been convinced of the truthfulness of the gospel, and they submitted themselves for baptism. Two others, Raymond Covitt and Mrs. Lou Covitt, heads of families, were baptized. There are others whom we feel are near the kingdom. Brother W. C. McMahon left immediately for his home in Texas, rejoicing in the faith. Several of the candidates were high school students. Altogether we feel that the church in this place has received an addition of splendid workers.

Brother Fulk made many friends while he was here. Numbers at these meetings, people who have lived in the community all their lives, had never heard our people, and some of them, men of high esteem, stated that the message was the plainest they had ever listened to. Surely this missionary effort will continue to bear fruit in the years to come.

Brother G. H. McMahon departed this life June 23. His funeral sermon was preached at the church June 25 by Brother Fulk. This was the largest funeral ever held at the church, being attended by men from all walks of life who had come to pay a last tribute of respect to the deceased.

The missionary meetings were well attended from the beginning, and the Good Spirit prevailed throughout. Confirmation services were wonderful. We were blessed in many ways.

Brother Fulk had the hearty cooperation of Clyde H. Simmons, president of the branch, E. W. Sutton, and P. G. McMahon.

We have two organized Sunday schools in this branch.

## Lancaster, Wisconsin

The Saints are actively engaged in Sunday school work, Sister Gertrude Roddick as superintendent. We have a school at Flora and one at Ellenboro.

Three babies have come to our branch of late, a son to the George Noble home, a daughter to Paul Jamison and wife, and a daughter to the Vern Edwards home, Barbara Jean, who was blessed Sunday, July 6, under the hands of Elders J. O. Dutton and George Noble.

Brother James Edgington was a patient at the Madison State Hospital for three weeks in May. He is much better now and able to again take up his work. We take this opportunity to thank Madison Saints for their kindness to him.

Some of our ambitious Saints got together and with donations and subscriptions raised money to paint the church at Flora. The work was donated, some of the women helping. We wish to thank Brother Amos Berve for assisting in this work.

Sister Ada Burns is among the mothers who went to France to visit the graves of their sons.

June 19 the Women's Department met with Sister Gertrude Roddick all day and quilted. There were twenty-nine present to partake of the bountiful dinner provided by the hostess. After dinner a short program was well rendered. The opening prayer was by Bishop C. J. Hunt. There were songs, readings, and an interesting talk by Brother Amos Berve. Then Brother Berve, wife, and Brother Hunt went to Soldiers Grove to prepare for the district conference.

July 4 the Women's Department met at the home of Sister Minnie Edwards and had a picnic dinner. Brother J. O. Dutton and wife were present. Brother Dutton delivered a short sermon.

July 6 there was an all-day service at Flora. Brother Dutton was the speaker at eleven o'clock. Sacramental service began at two o'clock, and church was held in the evening at the home of Brother Dennis Oates, Brother Dutton the speaker.

July 9 an ice cream social and candy sale were sponsored by the Department of Women on the lawn at Dennis Oates's

home in Lancaster. Proceeds were used to raise the quota for expenses of the branch, net profits amounting to eleven dollars.

July 13 Elder George Noble spoke to the Saints at Flora in the morning.

ELIZA EDGINGTON.

## Dayton, Ohio

*West Third and Olive Streets*

Dayton Saints have been fairly active during the first six months of this year. Pastor Floyd Rockwell has broken the bread of life in wonderful pastoral themes; our assistant, G. W. Stevens, has been faithful and patient; the church school leader, George Hunter, has led the Sunday school to higher grounds; and the social leader, John Stultz, has successfully upheld the banner of Recreation and Expression.

Since General Conference we have had nine baptisms, Brother and Sister Lockwood; Brother and Sister Greer and two of their children; Sister Watson, mother of Priest W. E. Watson; Brother Solomon Lamb; and a grandchild of Elder G. W. Stevens. Credit for these accessions goes chiefly to Priest W. E. Watson, Elder G. W. Stevens, and Teacher Bert Colvin, together with the Sunday-school teachers. All nine are members of the Sunday school. It is a rare thing for a member of our Sunday school to remain outside the church.

Sacramental service in April presided over by Elder Francis May, assisted by Priests W. E. and Lucien Watson, father and son, was marked by fair attendance and considerable activity of testimony. Numbers were absent, attending General Conference.

The day of "remembrance" in May was in charge of G. W. Stevens, assisted by Francis May. At the service Brother May counseled the Saints to be active in testimony. Twenty-five testimonies, two prayers, and one prophecy were given in a period of a few minutes. The spirit of peace and good will was appreciated.

Branch social activities reached their peak in June. The "trip to Independence" contest ended with the women as victors. Consequently the men provided a banquet. A. E. Anderton, district president, was here and served as toastmaster. The banquet was a huge success.

The June birthday social was enjoyed at the home of Sister Osburn on Valley Pike. The weather was fine, and outdoor games were played. Among those having June birthdays were Sister Osburn, Sister Hill, Sister May, Sister Martin, Sister Davidson, Floyd Rockwell, W. E. Watson, Hershell Stevens, and John Williams. We heartily recommend birthday socials.

Patriarch G. T. Griffiths was present the last Sunday in March, giving the branch timely counsel. Brother Griffiths is a favorite in Dayton, and appreciation for his coming is always evidenced by increased attendance and renewed hope.

Elder Rockwell recently gave a resumé of and argument for the group idea in religious education. Indications are that Dayton Branch will soon qualify for this advance in church policy.

## Persia, Iowa

The Saints of this branch continue to make the church in Persia the center of activities on Sundays and on certain week days. There we endeavor to discharge the command of the Lord to meet together and to carry out the work required in the law of Zion. Experience has taught us that it is not always the best speaker who does the most good, but the man who earnestly complies with the request of the pastor or of the one in charge to supply the need of the congregation. When harmony and cooperation are had among the officers, they are reflected by the congregation. In this we are reminded of the thought suggested in an article in

the *Herald* a short time ago: We should always be found working together.

Elder George Hansen is and has been our main speaker. Last Sunday, July 13, the morning speaker was Elder Rosenberg, of Woodbine. In the evening the congregation heard George Hansen.

Sacramental service July 6 was presided over by local officers, and the season of worship and meditation was profitable to all. In the evening Brother Hansen delivered a good sermon.

The branch and Sunday school have arranged to conduct their services as one. The school opens the hour, and continuous service is had until noon, when all are dismissed. This coordination plan is a new thing in Persia Branch, and much interest is shown in working it out.

## Albin, Wyoming

July 12.—A visit and meeting were ours to enjoy a few weeks ago when Apostle Myron A. McConley passed through and called upon us on his way west. His visit was a real spiritual uplift, giving us new zeal to move forward. Saints who had not been to services for years and a few interested friends helped swell attendance at the all-day Sunday gathering. A generous basket lunch was served at noon.

Brother Thomas E. Fitzwater, who with his wife and daughters has returned to Albin and expects to call it home for some time, is holding special Sunday evening services, which are well attended.

Edwin P. Anderson and Brother Fitzwater have recently baptized eight persons. Mrs. Leva Carriker, mother of several sons who already belong to the church, two of whom have been a great help to this branch since their baptism a few years ago, brought with her a daughter, Ada Violet, a son, Cloise Kenneth, and a granddaughter, Hazel Pauline Franklin. Earl Jenson, of Harrisburg, and our president's son, Marvin, were also baptized at Horse Creek June 15. The program from the *Department Journal* was followed with only minor changes in the order of services.

July 4 Albin Saints met for a picnic with members from Kimball at a grove near their town. In the afternoon Mrs. Okla Sandridge had two of her children baptized by Edwin P. Anderson, little Harold Orlan and Laveta Ione. She also had her baby, Dale Herbert, blessed by Brother Fitzwater. The confirmation took place under the trees.

As a result of continued clear weather and no rain, the country round about is very dry. We are hoping the threatening clouds which are appearing will prove to be more than tantalizers.

Albin Branch is now holding regular midweek prayer meetings, which ought surely to bind the Saints together.

The election of branch and Sunday school officers took place after our last sacramental meeting. We are anticipating changing the program of branch activities to include the church school of religious education. Officers of the Sunday school were elected for six months: Superintendent, Pringle Carriker; secretary, Flora Fitzwater; assistant secretary, Buster Anderson; teachers: adult class, Thomas Fitzwater; intermediate, Russell Carriker; junior, Blanch Anderson; primary, Emily F. McCormick; organist, Marie Anderson; chorister, Cordelia M. Anderson; librarian, Russell Carriker. Branch officers elected were: President, Edwin P. Anderson; Thomas E. Fitzwater, Miles Brittell, and Otto Anderson counselors; secretary, Cordelia M. Anderson; organist, Blanch Anderson; chorister, Cordelia M. Anderson; librarian, Russell Carriker; publicity agent, Albin Anderson; correspondent, Cordelia M. Anderson.

Blanch Anderson has returned from Los Angeles, where she was called by the death of her sister. Mrs. Katie Anderson is convalescing in the Wheatland Hospital after an operation.

Several members are taking vacation trips, and others are formulating plans for visits.

We have our rain at last and are thankful.



## Arkansas District Has Lost a Good Worker

Just a few minutes before four o'clock on the afternoon of May 16, 1930, the immortal spirit of Elvah Lamar Baker White was released from its mortal body. Sister White had been numbered among the Saints ever since her baptism, by Heman C. Smith, in 1896, at Bald Knob, Arkansas. She was one of the charter members of the Bald Knob Branch, and she had been a consistent and saintly influence for all these years.

In addition to this splendid record, she was valued very highly to the church because of her helpfulness to one of its ministers, her husband since December 24, 1903, Foster Officer White, a judge of White County, Arkansas, for several years, and at the time of her death. And she was also the mother of six children who survive. Her short life of forty-four years has been crowded with activity which leaves her a good name, and the cessation of her earthly activity has made the Saints of Arkansas District mourn for a fellow worker of the first rank.

Elder S. S. Smith, in writing of her death, used these words as a part of his letter: "She constantly maintained a strong and resolute faith, in God, in his work, and in her fellow man. She was never so contented as when she was performing the practical works of helpfulness to the cause. . . . She loved her home, kept an open door to many, . . . yet she found time and occasion to administer to the needs of many others. She took delight in looking after the needs of the poor, and was reputed for helping the needy with food, raiment, and shelter. . . . Her strongest testimony was in good works and by her kindly ministrations. . . . Yet she loved to pray and to supplement the work of her companion in his public life in the State and as a minister. She maintained family prayer around a family altar."

There is nothing strange about the grief of the body of people with whom such a Saint was numbered and among whom she did her work. Such grief tends toward purification and to the advancement of her mourners. The *Herald* feels to recognize the loss of the church and of Arkansas District in the death of Sister White.

## San Jose, California

*Spencer Avenue and Grant Street*

Elder and Sister C. W. Hawkins left this branch April 22 to visit their two daughters, one at Sacramento, the other at Roseville. They took their vacation at this time because their daughter, Sister W. H. Dawson, had invited them to keep house for her family while she attended the Centennial Conference. This worthy pair had hoped for several years to be able to attend the world conference of the church and had saved money to that end, but when the church called for a sacrifice offering a year ago, they turned their savings to the bishop as sacrifice. Because they are getting along in years and could see no especial good that they could accomplish by going, they determined to sacrifice their savings, hoping that it might help to supply the wants of some missionary's family while the father is carrying the gospel to the people of the world. "But after all," Brother Hawkins says, "we feel that we did not miss the good of the conference. We subscribed for the *Daily Conference Herald* and had conference news day by day from beginning to end. They arrived home from their vacation trip the evening of May 13 in plenty of time for the celebration held in San Jose on Brother Hawkins's birthday, May 17, the rose carnival which is an annual event.

On May 14 occurred the funeral of our beloved sister, Almeda Christopher, who passed from earthly life May 12. She had served as the faithful and efficient secretary of San Jose Branch for a number of years. She was the last of the immediate line of the Darrow family, an old-time Lat-

ter Day Saint family, of Stockton, California. Interment was at Stockton.

Elder Hiram Holt was the speaker at the church at the eleven o'clock service June 15. We understood that he was making a tour of the Northern California District and Oregon. His sermon received favorable comment.

Elder G. P. Levitt was here the evenings of June 25 and 26, giving a splendid report of the Centennial Conference and a good uplifting sermon. He brought with him the spirit of the conference. May it continue with the church until Zion is redeemed.

The sacrifice offering from San Jose Branch included the Castroville and Watsonville Mission offering and amounted to two hundred and ten dollars.

## Tawas City, Michigan

Having been busy with the various activities surrounding graduation, we have neglected to write of the activities of Tawas City Branch. However, that does not mean that this branch like a lost ship has drifted into the sluggish waters of a stream to stay there until by chance some wisp of a breeze or by some unknown hand it is again started on its way. Tawas City is steadily forging ahead.

Mother's Day an appropriate program was given in honor of the mothers of our branch.

On Children's Day we decided that something different from the usual Sunday school program would not only amuse but also be of interest to the children. The Saints met at the church Sunday morning and were taken to the Silver Creek Ranger Station in the heart of the national forest boundary. Here in the midst of the beauty and quiet of the forest, with only the ripple of the stream and the swaying of the pines, with God's presence felt in the hearts of all present, we held the morning worship service. A short program was given by the members of the school; then Brother Sommerfield selected as his theme for the sermon, "*The Red Man*." The significance of this brief talk was sensed by all who listened. It was here in the forest by the babbling streams that our red brother roamed. In the midst of our worship there came a heavy downpour of rain. However, in a very short time the clouds had disappeared and the sun was shining. At noon a delicious basket lunch was served.

Sister Olive Davison, superintendent of Sunday school and holder of various other offices in the branch, is an active worker. We now have a large enrollment, and two more boys' classes are added to the school. Boys are plentiful in this branch. Most of our young people range in age from fourteen to eighteen years. We have only one boys' class which ranges from eighteen to twenty-five years.

The Temple Builders hold their weekly meetings at the home of their leader, Sister Mabel Ulman. Sister Mabel is a favorite with the young people, especially the girls of her group. She also has a class of intermediate girls at Sunday school. The Temple Builders are planning a camping trip at Sand Lake sometime soon.

We did not have service the evening of June 8 because of the high school baccalaureate address. Myrna Lou Sommerfield, daughter of the pastor, M. A. Sommerfield, was a member of the graduating class. Sister Myrna has charge of the primary group at church and is also the organist and chorister in the Sunday school. She is planning to enter the Delmar School of Beauty Culture at Detroit.

Saints were pleased to have Apostle D. T. Williams here a few days the latter part of June. While here he delivered a lecture on the history of the church, illustrating his talk with stereopticon slides.

The branch business meeting has been held and the following officers elected: President, Elder M. A. Sommerfield; secretary, B. C. Bowen; treasurer, Sister Mabel Ulman; as-

sistant secretary, Sister Olive Davison; organist and chorister, Sister Florence Ulman; recreational and religious leader, Sister Olive Davison. With this group of enthusiastic officers we expect a fine program for the ensuing months.

And now, as reunion time draws near, many are making plans to attend the district reunion at Beaverton, August 2 to 11. Brother Peterson was here July 8 to give various instructions to the Saints about obtaining money to help defray reunion expenses.

We are looking forward to the visit of Sister Peterson. Brother and Sister Peterson are planning to live in Tawas City for a few months.

## Oakland, California

*From the Oakland Bulletin*

July 13.—We mention among visitors Brothers F. G. Pitt and H. L. Holt, also Sister Holt. These brothers occupied the pulpit of the church June 29 delivering welcome messages. Sister Rushton also spent a few days visiting here, and enjoyed the picnic on the Fourth.

The Fourth of July picnic was well attended and much enjoyed. Elder Horahitu, of Tahiti, was present and made an interesting speech, which was interpreted by Brother H. W. Savage. July 9 Brother Horahitu returned to his native land after a stay of nearly five months in the United States. Before leaving he delivered on the first Sunday of the month a fine review of the history of religion among the Polynesians, especially emphasizing the influence of the Catholic and Protestant missionaries and contrasting their work with the work of the Saints' missionaries beginning in 1845.

Last Tuesday at the workers' conference a good crowd heard a fine presentation of the meaning and methods of religious education by Mr. Clifford Simpson of the Plymouth Congregational Church. He was invited to return and continue the discussion.

At the conclusion of the devotional service last Wednesday, a special business meeting was held to receive the report of the building committee and to provide for some committees to care for the needs of the new church building. It was shown that the entire cost of the building is \$24,753. By motion and vote a committee of five was elected to serve as the New Church Finance Board, Brothers Ingham, C. Hawley, W. Werner, A. Foley, and Sister Gorsky. Provision was made for the appointment by the president of an advisory committee on furnishings. The maintenance of the building and the care of the lawn, etc., is placed under the supervision of Brothers Hawley, Gorsky, Sanford, and Beebe.

At this meeting a statistical report was presented showing a gain and placing our membership at four hundred and fifty-one.

The district conference will convene Saturday and Sunday, July 26 and 27. District President Levitt tells us that the business session will be Saturday morning at ten o'clock. It is expected that President Frederick M. Smith will be present at this time, and the opening of the new church will be celebrated. Brother Levitt requests that this branch provide the Saturday evening entertainment. The musical director has been asked to make arrangement for a program.

Brother Levitt has informed us that the plans are to conduct a young people's camp at Irvington August 6 to 10. The program will commence Thursday morning, August 7. There will be class work in the mornings and in the afternoons recreational activities under the supervision of leaders. Sunday will be district rally day, and special services will be conducted for youth and adult.

The Department of Women, by action of the special business meeting Wednesday, was made a committee of entertainment for the conference visitors, and is also to

provide meals during the convention for which a charge will be made and the proceeds devoted to the church building fund.

The matter of furnishing the lower auditorium with chairs was discussed, and pledges were taken from the congregation toward the purchase of a number of chairs. By request of the Department of Recreation and Expression, the amount of \$91.93 standing to its credit for a gymnasium fund was transferred to the furnishing of the stage in the lower auditorium.

## Holden Home Loses Aged Sister Furness

From a copy of the *Holden Progress* dated July 17, 1930, we glean most of this short account.

Esther Holliday was born in London, England, March 28, 1841. She remained there until she had lived the ordinary span of a human life, seventy years, or until 1911. Her first move brought her to America, where she settled in Ontario, Canada, making her home there until 1915. She went to California, United States of America, in 1915, where she lived for three years. Since leaving California she has been a constant resident in the Holden Home for aged Latter Day Saints.

Six of her children still live, three being of the fruit of her first marriage, and three the fruit of her second marriage.

Sister Furness was in her ninetieth year of earth life, and it has been stated that she was persistently industrious and remarkably active for one of her years, always being able to find something she could accomplish as a member of the Holden Home family.

It is contended that Sister Furness was the first woman to join the Reorganized Church in England. Prior to her joining the Reorganization, she had been a member of the original church of Jesus Christ of Latter Day Saints, but when Brigham Young began teaching polygamy and other false doctrines she knew that the faith had been corrupted and she hastened to ally herself with the church which held to the original faith, and from the time of her baptism until death called her she was a faithful member of the Reorganization.

She was privileged to live an extra long and useful life. The last year of her life found her remarkably active, physically. Her mind was kept up to the time of her departure, and being a woman of wide reading she wrote letters to her children and friends which were far above ordinary in sentiment, and the handwriting of which was clear and legible. She was a woman of such spirituality that she became an inspiration to those about her. She lived the golden rule every day, to the best of her understanding.

Brother Fred Furness and family, of Kansas City, Missouri, were the only near relatives who were able to attend the funeral services, out of six living children and twenty-seven grandchildren. Two great-grandchildren also live. Elizabeth Tubb, another mourner because of long continued friendship, also resides at Holden Home.

So Holden Home, along with Sister Furness's own blood, mourns the loss of an aged and consecrated Latter Day Saint.

Two of her grandchildren, natives of England, served in the World War. They still live.

A staunch member of the faith and a resident of Lamoni, Iowa, for many years is lost to the church on earth in the passing of Sister Lena M. Prall the evening of July 27 at her home in Lamoni after many months of suffering. Sister Prall, the daughter of Brother and Sister Charles F. Church, was born in Lamoni, February 8, 1884, and was baptized into the church in her home town July 3, 1892, by Asa S. Cochran. She became the wife of Wilber E. Prall November 29, 1905. Besides her family she leaves a wide circle of friends to mourn her death, neighbors in whose memories linger her life deeds and kindnesses.

## Independence

### Stone Church

At the eleven o'clock hour Pastor John F. Sheehy continued his series of morning talks adapted especially to the needs of the local congregation. His theme was "*The brotherhood that followed Pentecost.*" He stressed the need for a close relationship with God, and the responsibility of God's people in ministering to human need.

The Mothers' Quartet, consisting of Sisters Nina Smith, Blanche Gault, Madge Siegfried, and Madge Scott, sang "*Come, sweet Comforter,*" by Frederick M. and Helen Silsbee Smith. Accompaniment was played by Sister Lorena Kueffer, pianist. The Stone Church Choir, led by Paul N. Craig, sang the anthem, "*How lovely is thy dwelling place,*" by Brahms, Robert Miller playing organ accompaniment. Brother Miller also played "*An old refrain*" as the offertory.

Elder W. Wallace Smith was in charge of the service and was assisted by Elder Vernon Reese.

"*Jesus, lover of my soul*" and "*I love to tell the story*" were two of the numbers contributed by the ladies' chorus of Independence at the Campus service Sunday evening. This chorus is composed of a number of ladies' quartets in the various congregations. Instrumental music was supplied by members of the Auditorium and the Walnut Park Bands. Elder J. F. Sheehy was in charge of congregational singing.

"*Belief which should characterize the Zion home*" was the theme of the speaker, Elder Leonard Lea, who thinks that belief and faith are essential in the Christian home to bring about the highest type of development of the inmates. Belief was discussed in the light of the teachings of the Bible and from the viewpoint of practical experience.

A large crowd of people sat quietly under the stars listening to the discourse, giving especial attention when the speaker discussed the things in which we can believe.

Elder T. A. Beck was in charge of the service, assisted by Elder William I. Fligg.

The juniors at the Campus had a song fest Sunday morning under the direction of Sister Alice Burgess. The theme of the worship service was "*Deeds of kindness.*" Brother Moore played the "*Pilgrim's chorus*" for the opening of the service and the scripture reading was by Sister Hazel Moler. The children sang "*My gift to Jesus,*" and Brother R. R. Redfield offered prayer. Following the taking of the offering and a song, three young boys, Gibbs Knight, Billie McPherson, and Alexander Jones, played a piano trio.

### Second Church

With union services on the Campus on Sunday evenings, the meetings at Second Church consist only of early morning prayer service and the regular Sunday morning sessions, sometimes one continual devotional period and other weeks two distinct services. The church school idea has not been worked out completely at Second Church, but we hope in time to reach a satisfactory solution.

Attendance, considering the weather, has been good, a little better than July, 1929. A good number of junior and intermediate boys and girls remain for the junior meeting in the basement of the church. Pastor A. K. Dillee reports several weeks of unusually good Wednesday evening prayer meetings in all the groups.

The speakers at eleven o'clock for the past three weeks have been: July 13, Brother D. A. Whiting, who talked on the redemption and establishment of Zion and stewardship; July 20, Bishop A. B. Phillips, his theme being "*Our philosophy as a church and its influence upon theological thought*"; July 27, Brother A. K. Dillee, his text: "*Herein is my father glorified, that ye bear much fruit.*" Brother Dillee's talk included a short summary of general branch conditions and a comparison between monthly attendance for the past six months and the first half of last year.

Eighty-six members and friends in group 15 enjoyed a group social Thursday, July 24, at the Campus. Activities were sponsored by Sister Alice McBride. Following a brief talk by Brother Dillee, ice cream, cake, and lemonade were served by the women of the group.

### Enoch Hill

The young people's midweek prayer meetings are holding up remarkably well in attendance and interest during the warm season. Brother C. E. Beal, the leader, chooses local workers to help him make effective the theme of each week, and the first half of the hour is devoted to short talks, instrumental numbers, and vocal selections. During the second half of the program the young people respond with brief expressions of their interest in the gospel and their desire to help carry it to their fellows. No time is wasted in these services, and the members of the young people's division find encouragement in them. July 16 an open-air prayer service was enjoyed by the young people at the county park, west of Independence. This was an hour of real inspiration and constructive meditation for the young worshippers. Brother O. H. Bagley, of the local priesthood, spoke to them.

Saints were much pleased Sunday morning to have as the speaker at the church school session Elder George G. Lewis, appointed by the late General Conference religious education director of Independence.

### East Independence

Sacramental service for July was characterized by a spirit of peace and reverence. The prayers and testimonies offered were earnest and responsive.

The evening of July 11 the Saints gathered on the lawn of the home of Brother and Sister G. R. Collins prepared to enjoy a social hour and to give a miscellaneous shower in honor of Brother and Sister W. R. Wilson, who were lately married. The happy pair were recipients of many pretty and useful presents. Ice cream and cake composed the evening's refreshments. The young people played games.

Sunday morning, July 13, special music was given by Sister J. A. Robinson and Sister Jennie Butler. The speaker, J. A. Robinson, talked on a favorite topic, "*Zion and her redemption.*"

Pastor L. W. Moffett was the preacher the following Sunday morning, finding his subject in the question, "*How do we see Jesus?*" That is, said he, what do we think of Jesus' life and example? Do we realize that our mission as Saints is to see him as he is?

Elder Hubert Case spoke the morning of July 27 on two texts: "Teach them to observe all things whatsoever I have commanded you," and "Blessed are they that do his commandments." His theme was "*Stewardships,*" but the keynote of his discussion was love.

### Gudgell Park

In spite of extremely hot weather, church activity in this congregation continues good. Attendance at church school sessions is fine.

July communion service was well attended. A good spirit prevailed during the hour, and local priesthood were in charge.

Elder T. A. Beck spoke to the congregation at the morning hour July 13.

A week later the junior choir sang, and Elder Carroll L. Olson spoke on "*Fighting the good fight of faith.*"

The Saints were happy to have present the morning of July 27 Elder William Inman, who gave a splendid sermon on the theme "*What lack I yet?*"

Last Tuesday evening the young people from Enoch Hill and some of their friends played Gudgell Park a game of volley ball, winning the game. A happy evening was had, and we hope they will come again. Refreshments were sold on the ground, the proceeds going to the Department of Recreation and Expression.

## Kansas City Stake

### Central Church

A service of interest and attraction followed the class period of the church school Sunday morning, two of the young men being speakers, Cleland Raber and Bill Brown. The program was planned by the Young Men's Bible Class. Music was contributed by the choir and Irene Wolfe, organist. The invocation was by Brother F. B. Blair. Brother C. C. Babb spoke briefly during the worship period of the church school.

Early in the afternoon the O. B. K.'s met for the stake Atherton trip. A number of carloads drove to Atherton northeast of Independence, to note the organization and progress of the stewardship movement among the church agriculturists located there. Information gathered was most helpful to the visitors.

"The child in juvenile court" was the subject of Andrew B. Steele Sunday evening. Mr. Steele is the chief probation officer of Jackson County and has at his command a rich store of practical experience from which he draws his conclusions. This was an outdoor service.

Attendance at the Wednesday family suppers and prayer meetings at the church has been good. Bring your family for an enjoyable evening on the lawn. O. B. K.'s attending the second forum series are invited to join the family group on Wednesday.

Doctor Meyers, of Linwood Boulevard Christian Church, will be the O. B. K. forum speaker this evening at eight o'clock. His subject will be "International and race problems."

At Friday's recreation on the church lawn there will be a practice volley ball game with Quindaro. The following Friday we play the Erodelphians from Enoch Hill. Refreshments are sold on Friday. All members are invited to watch the tennis tournament charts.

### Bennington Heights Church

The morning service July 20 was conducted by Elder F. A. Evans, of Second Kansas City Branch. In the evening the junior choir gave a beautiful cantata. Sister Mary Helm was the leader.

Last Sunday morning the sermon was by Elder J. M. Terry, of Independence. In the evening a beautifully illustrated sermon was given by Stake President C. E. Wight. Though the heat was intense, there was good attendance.

The local chorister was absent and Sister C. E. Wight kindly accepted invitation to conduct the evening's music.

### Fourth Church

"Physical and spiritual blindness" was the subject of Patriarch John T. Gresty, the morning of June 22. He related his experiences in going to the tops of certain mountains, connected with church history, to pray, telling how God answered his prayers while there. He also gave an interesting talk about Australia, his homeland, its Saints, the several branches of the church, the topography of the country, etc. He described how he worked on his famous oratorio.

Brother George G. Lewis, from Australia, occupied the pulpit at eight o'clock in the evening. His sermon was laden with the wonderful teachings of Christ.

At the business meeting of the local church at eleven o'clock June 29, the ratification of departmental heads and teachers took place.

Elder J. O. Worden was the speaker at the eight o'clock hour. He read the "General Epistle to the Church." His theme was "Christian exchange."

There was quite a number at sacramental service July 6, and a good spirit was present.

Brother J. T. Gresty was in the pulpit at the evening hour, his subject being, "The patriarchal office and the Melchisedec priesthood."

"The high way and the low way," was the theme of Pastor Worden at the eleven o'clock hour July 13.

Stake President Cyril Wight, gave a round table talk to the young folks at 6.30 o'clock in the evening, and many interesting points were brought out by Brother Wight to the understanding of the young folk.

A clever and instructive little play was rendered by some little children under the direction of Sister Ethel Burnette at eight o'clock in the evening. The play portrayed people from many different countries seeking for the flag that represented the highest ideals cherished by any country. Many different flags were brought to the front, but finally the gospel flag was chosen as the flag that led them all in the highest ideals in life.

Tuesday night, July 15, an ice cream social was had on the church lawn. A sum of about fifteen dollars was cleared. This is to go to help purchase a new piano for the church.

"The second coming of Christ," was the subject of Brother A. H. Christensen, at the eleven o'clock hour July 20. His sermon was built upon the words of the Savior as recorded in Matthew 24 and also in *Doctrine and Covenants* 36. In the evening Pastor J. O. Worden preached on the Word of Wisdom.

## Los Angeles, California

### East Los Angeles Branch, 1153 South Gage Street

July 21.—Summer and vacation season find East Los Angeles still pressing onward with a slightly lowered attendance but not enough to retard progress and interest. The Saints were disappointed in not having the pleasure and benefit of a reunion again this year, but all agree that the health authorities knew best when they asked that the reunion be canceled on account of the infantile paralysis epidemic. Although the infantile paralysis situation has been quite serious in some parts of southern California and Los Angeles, our little flock has been passed by as yet, and we hope each one will continue to have the blessing of health so priceless to all.

Practically the first move toward merging the departments here was a branch picnic at Montebello Park July 4. The group gathered before lunch and enjoyed a basket lunch at noon, after which games were played, and an afternoon visit was enjoyed by everyone. In the afternoon ice cream was served. At the quarterly business meeting July 2, the new plan of religious education was discussed and explained in detail. The branch voted to defer action on the new plan for a month, so a special meeting will be held August 7, to decide whether or not to adopt the new plan for immediate use.

We are glad to have back with us Sister Freeman and her son Robert, who have been living in Santa Barbara for some time. Brother Freeman has been in poor health, but we are glad to see him rapidly improving.

The Clayton family and Sister Sweetman left July 19, for a month's trip to their former home in Missouri. We shall miss their presence and assistance during their absence. The Saints met at the home of Sister Millie Johnson on the evening before their departure, to wish them a pleasant trip and to enjoy a social get-together.

The branch was saddened June 29, when at the close of Sunday school the body of one of its members and a teacher in the Sunday school, Brother H. A. Schrank, was found at the rear of the church where he had passed to the great beyond early in the morning. He was a great lover of flowers and always brought some to decorate the church, and that morning a huge bouquet of lovely flowers was also found outside the church. It is supposed that he came early with the flowers and before entering the church was stricken with a heart attack. Brother Schrank was fifty-eight years of age and has a father and two sisters somewhere in the

East, none of whom could be located, and very little could be learned concerning him. Funeral services were held July 2, and interment was in the Inglewood Cemetery. Brother Stuart preached the funeral sermon.

We were glad to have with us as speaker Sunday morning, Brother Teagarden. Sister Teagarden and Beatrice accompanied him. We also enjoyed an old-fashioned gospel sermon by Brother Condit, of Douglas, Arizona, in the evening. Brother McConley has also been one of our recent visitors and speakers.

Brother and Sister Wallace Farley were made happy recently by the arrival of a baby boy.

The Women's Department and the choir are having a vacation at present, but the other activities are carrying on and endeavoring to accomplish something toward the establishment of the gospel in the lives, homes, and community in which we live.

## Homes and Gardens in Zion

By Elizabeth Cutler Jenkins

It is very nice to get up in the morning and go out at five o'clock to breathe the fresh, pure air and look at the grass, flowers, and all growing things covered with dew, which this June morning resembled hoar frost, sparkling and melting into dewdrops as the brilliant morning sun shone upon it. Sun is life.

It is very nice to pick fresh strawberries for breakfast; roses and pansies for the table. Also to prepare for later meals after breakfast by gathering one's own parsley, spinach, and peas, which have a flavor not kept by vegetables and fruits gathered hours before.

To those who have lived in lands where irrigation is absolutely necessary to plant life, and where lawns must be sprinkled every day or they die, it is wonderful to live in Zion, where the Lord says the land is to be favored by the divine blessing of being watered by the "rains and dews of heaven."

It is pleasing to see wax beans, tomatoes, cabbages, Brussels sprouts, red flowering beans, raspberry bushes, peas, new potatoes, strawberry plants, cornflowers, and cosmos all using the same earth to grow it, yet in each one coming into vegetation with an individuality and personality which reminds one of God's garden of souls. We are all born in the same way, have care and education, food and religion, yet we none of us look alike, think alike, live alike, love alike, or do alike. We are individualities and personalities, giving forth perfume in good works, if we like, but in different ways.

By crossness, contrariness, impatience we do untold harm. By following Jesus' example, love and peace abound. In gardens, if we cultivate much and keep out the weeds, beauty is our reward. Also in characters. Most gardens want to be beautiful. Most people want to, and *can* be.

Word comes from Brother F. Moore, of Portland, Oregon, that at the last general business meeting the Portland Saints unanimously voted to accept and follow as nearly as possible the new plan of religious education as outlined by the leaders of the church.

It has been decided to dispense with a reunion in Portland District this year. This event will be much missed, for the Saints look forward each year to ten days of reunion. Instead there will be a three-day conference August 1 to 3. Brothers M. A. McConley and Richard Baldwin are expected to be present.

## MISCELLANEOUS

### Pastoral

*To Branch Presidents and the Saints of Rock Island District; Greetings:* After almost twenty years of active ministerial work, seven of those years being very strenuous ones in this field, I find my physical powers demanding a change. The church doctors have advised that I take a complete rest, and the general church leaders have kindly granted me leave of absence for five weeks, from July 25 to September 1. During this time I expect to take a complete rest from church work, and will be absent from the field. Any matters that need the attention of the district presidency should be referred to my counselors, Edward Jones, 926 North Vine Street, Kewanee, Illinois, and C. A. Beil, 420 North Third Street, Clinton, Iowa.

Information is being sent out regarding the Harvest Festival which is to be held at Independence again this fall. It is requested that our district be represented at this festival. We have never yet been represented there as a district, but a few of the branches have made contributions. These contributions have been put in with other offerings from the State of Illinois; but it is urged that we try to have a district booth at this coming event. We are sending out this information early that all the branches may have plenty of time to prepare. Please do not put this matter off, but appoint a committee at your earliest convenience to take this matter in charge for your branch. Then have your committee get in touch with the bishop's agent, L. A. White, so that arrangements can be made early for district space at the festival. All contributions should be at the Auditorium before the opening day of the festival, which will be announced later through the *Saints' Herald*.

Two important events are ahead of us for the fall. Rally Day on September 28, and Decision Day on October 26. Let me urge that preparations for these events be not delayed, but that you begin now to organize and make plans for these two occasions. Prepare for a real branch homecoming on Rally Day. Also make a careful survey of your branch relative to prospective converts, and then organize for the instruction of these prospects, and work to the end that they may be brought to the point of decision by October 26. On that day we should have a number of baptisms, if each will do his part.

Generally speaking, the Saints of this district have been fortunate in that but few have been out of work during the general unemployment situation throughout the country. In this we should feel thankful, and show our appreciation by a ready response to the temporal law, that the church may not be hindered in carrying forward its work, and meeting its obligations.

May the Lord bless all in their efforts, and when I return from my rest vacation about September 1, I trust that we shall be "all set to go," and that the fall and winter may be a time of really constructive work. To this end may we all work.

E. R. DAVIS, *District President*.

### Address

Richard Baldwin, Care D. S. McDole, 2108 North Forty-fourth Street, Seattle, Washington.

### Reunion Canceled

The reunion of Southeastern Illinois District, to have been held at Brush Creek, has been canceled on account of economic conditions of the district. The dry weather has resulted in a shortage of water in that vicinity. The intellectual contest will be held at a date to be named later.—*E. L. Fulk, Ernest Roberson, Charles Wesner, O. C. Henson, committee.*

### All-day Meeting

There will be an all-day meeting at Nelsonville, Ohio, Sunday, August 10, to which we invite everyone. This branch would appreciate your attendance. There will be preaching Saturday evening, August 9, at 7.30.—A. E. Anderson, district president.

### A Correction

In the Portland, Oregon, news letter *Saints' Herald* for July 16, 1930, page 799, is listed among those recently baptized the name of Ruth Lasley. This name is incorrect; it should read June Lasley.

### Conference Minutes

**NORTHWESTERN IOWA.**—District semiannual conference was held at Moorhead, June 28 and 29, 1930. The program of the conference was carried out as follows: Saturday: 9.45 a. m., prayer service; 11 a. m., opening discussion of the Atherton Community Stewardship, Bishop W. R. Adams; 2.30 p. m., business session; 7.30 p. m., new missionary program, in charge of district missionaries. Sunday: 8.30 a. m., prayer service; 9.45 a. m., class work, "Atherton community stewardship," continued, Bishop W. R. Adams; "The new plan for religious education," Elder Gerald Gunsolley; "Children," in charge of local officers. 11 a. m., devotional services, conducted by Elders E. Y. Hunker and Marvin K. Fry; 2.30 p. m., preaching, Gerald Gunsolley; 7.30 p. m., preaching, Marvin K. Fry. At the session on Saturday afternoon there were a few items of business transacted. Among resolutions adopted were the two following: "Resolved that this conference go on record favoring the closing of all local branches in the vicinity of a branch holding a district meeting, leaving the closing of the more distant branches to the discretion of the branch president, with the understanding that they send one or more representatives." In the past some of the locals have been denied the privilege of the conference because of demand on their time in caring for the visiting members. It has also been quite a task for the larger locals. After some discussion the following motion was passed: "that at our district gatherings those attending the Sunday services bring their basket dinners." The visiting Saints were royally entertained by Moorhead Saints. They served a fine dinner in the Aid Building. The conference was not as largely attended as they have been, the weather being very warm and dry. Nevertheless a fine conference was had. E. Y. Hunker and M. K. Fry of the missionary force were with us.

**SPOKANE.**—The business session of the Spokane district conference, held in connection with the district reunion, opened at 2.30 p. m., Saturday, June 28, at Liberty Lake, Washington, District President R. H. Porter presiding. After the opening exercises, a motion was made and seconded that the district presidency preside over the conference. A substitute was offered to the effect that Apostle J. F. Curtis, assisted by the district presidency, preside over the conference. The substitute carried. In the absence of the district secretary at the opening of the meeting, the assistant secretary of the reunion, Mrs. Millicent Kinney, was chosen to record the actions of the conference. Minutes of previous conference were read and approved. Reports were then read and adopted as follows: District Presidency (together with reports of the district priesthood); Department of Sunday School; Department of Recreation and Expression; Department of Women; bishop's agent; letter of greeting from Brother and Sister G. G. Lewis; statistical reports of the following branches: Spokane, Sagle, Coeur d'Alene, Vay, Lewiston-Clarkston, Yakima, and Spokane District non-resident group. Brother R. E. Chapman moved and Sister Gladys Fout seconded that the conference approve the recommendation of the district president that a budget of \$1,488 be adopted to cover the financial requirements of the district for the year 1930-31 to be distributed as follows: General district fund (including expenses of district bulletin), \$250; Department of Women, \$30; Department of Recreation and Expression, \$54; Department of Sunday School, \$129; Department of Music, \$25; district reunion, \$1,000; total, \$1,488. The motion carried. The recommendation of the district presidency that they be authorized to investigate the situation at Ione, Washington, to determine the needs of the group and recommend for ordination those whom the Spirit may direct was approved by motion. The present reunion committee was extended a vote of thanks for the efficient manner in which the kitchen was conducted during the reunion. Brother Richard Baldwin in making the motion stated that he was especially pleased with the menus for the meals, which were so closely in harmony with the Word of Wisdom. The next item of business was the election of district officers. R. H. Porter was unanimously sustained by motion to preside over the district for the coming year. He chose as his counselors V. L. Gunter and A. V. Nelson, who were also ratified by unanimous motion. Muriel Whiting was reelected to the office of district secretary. Departmental officers were elected as follows: Department of Sunday School, E. E. Hart, who chose as assistants Margaret Kenny and Gladys Fout; Department of Recreation and Expression, Goldie Sage; Department of Women, Elba Crum; Department of Music, Claire VanEaton. A recommendation presented by the district president that L. E. Holmes be sustained as district bishop's agent and that he also act as district treasurer with power to select his assistants, was adopted by motion. A motion prevailed that the district president and district treasurer be standing members of the reunion committee and three more members be elected, one for a term of three years, one for two years, and one for one year. Those selected are: Guy

Crum, 3 years; H. E. Kinney, 2 years; and Stanley Fout, 1 year. This committee was authorized by motion to select the time and place for the next reunion, buying of groceries, etc. A motion was made and seconded that the time and place of the next district conference be left to the call of the district presidency. A substitute was offered that we eliminate winter district conference and have conference only once a year. Seconded. When the vote was taken, the substitute was lost and the original motion carried. A recommendation submitted by Alma Andrews, president of Spokane Branch, that D. V. Coleman be ordained to the office of elder, was adopted by motion, and authority was given the district presidency to provide for his ordination. A. J. Weeks was elected to serve on the auditing committee for a period of three years. Orpha Coleman and W. W. Wood are the other two members. Report of Sister Baldwin covering her work during reunion with the children's division, was read and adopted. The chair declared the conference adjourned. On Sunday, June 29, a recommendation was presented by the district president that Stanley Fout and Floyd Bond, both of Coeur d'Alene, Idaho, be ordained to the office of elder and priest respectively. Motion to adopt prevailed. A supplemental report of the Department of Sunday school was then read, and the conference adjourned to meet at the call of the district presidency.

**SOUTHERN SASKATCHEWAN.**—The twelfth annual conference of the Southern Saskatchewan District convened at the Saints' church July 11 to 13. John H. Miller of the district presidency was in the chair, assisted by Missionary Joseph L. Sandidge. A motion prevailed that Apostle J. F. Curtis and the district presidency preside over the conference. C. B. Bergersen was elected secretary; Annie Dickson was elected chorister; and Myrtle Neill was elected organist; George Dickson, William M. Neill, and J. L. Sandidge, a recreation committee; Fred Dickson was chosen librarian. In the afternoon, the Women's Department held a session. Speakers of the conference were Joseph L. Sandidge and J. F. Curtis. Reports from various parts of the district indicated a depressed financial situation, hindering the progress of the church work. George Jordan, of Regina, was called to the office of elder and was ordained. William M. Neill was called to the office of priest, and ordained. One was baptized by Joseph L. Sandidge. Bishop's Agent A. R. Toovey reported receipts of \$1,364.81 for the year; District Treasurer A. R. Toovey reported receipts of \$179.27; expenditures, \$161.85. Branches of Glen, Elden, and Zion Hill were declared disorganized. Officers for 1930-31 were elected as follows: John R. Neill, Weyburn, district president; John H. Miller, of Webb, and A. R. Toovey of Torquay, first and second counselors; C. B. Bergersen, secretary; A. R. Toovey, bishop's agent, also sustained as district treasurer; George Jordan, of Regina, district Sunday school superintendent; Annie Dickson, Women's Department superintendent; Weyburn; Eva Neill, musical director. The next place for district conference was left with district officers. A hearty vote of thanks was tendered Weyburn Saints for their hospitality. On Saturday evening the Saints of Weyburn presented a play, "Choosing the Cross." Sunday morning at eight o'clock sacrament was administered, and the spirit of prophecy was manifested.

### Our Departed Ones

**DION.**—Charles James Dion was born January 25, 1914, at Hunter, Carter County, Missouri. Died at Pittsburg, Kansas, May 17, 1930. He united with the Reorganized Church of Jesus Christ of Latter Day Saints at Cardin, Oklahoma, when he was nine years of age, being baptized by Elder Lee Quick. Attended the Picher High School and was a member of the school band. Leaves to mourn, his parents, Mr. and Mrs. Earl Dion, two sisters, Iva May and La Nora Belle, all of Cardin; two grandmothers, Mrs. William Sanders, Pittsburg, and Mrs. C. J. Dion, Independence, Missouri, and a host of other relatives and friends. The funeral sermon was preached by Andrew J. Jones, assisted by G. E. Harrington, at Smiths' Funeral Home, Pittsburg, May 19. Interment was in Pittsburg.

**COHRT.**—Cora Belle Hildreth was born at Farm Creek, Mills County, Iowa, May 13, 1876. Her parents moved to Monona County in her childhood, where she grew up. She joined the Reorganized Church of Jesus Christ of Latter Day Saints August 28, 1892, and was faithful till death claimed her. She was for years a contributor to the church periodicals, especially the Sunday school paper, and leaves a number of unfinished manuscripts. March 15, 1895, she married F. E. Cohrt at Soldier, Iowa, and became the mother of seven daughters and one son. The son and youngest daughter preceded her in death. Surviving are her husband and six children: Mrs. Vera G. Kautenberger, of Richey, Montana; Mrs. Muriel B. Douglas, New York, who took care of her mother during her illness; Mrs. Roberta Loffies, Jamestown, Kansas, who waited on her mother for eight months; Mrs. Dorothy L. Kern, Chicago, Illinois; Mrs. Halcyon H. Minier, Chicago; and Fanchon E. Cohrt, Spearfish; six grandchildren; two brothers: M. B. Hildreth, Denison, Iowa, and E. C. Hildreth, Berkeley, California; one sister, Mrs. F. J. Marshall, Murtaugh, Idaho; and many other relatives. Departed this life July 3, 1930. The funeral was held in the Saints' church at Spearfish, South Dakota, July 6, Elder Fred Cousins preaching the sermon, assisted by Priest Horace Hartshorn.

**BROAD.**—Ada Butrick was born March 31, 1881, at Oard, Nebraska. She died June 11, 1930, at her home in Spring Valley, Minnesota. She was united in marriage to Edward Broad December 25, 1900. To them were born four children, one child preceding the mother in death. Left to mourn are her husband, three children, her father, three sisters, seven brothers, and many other relatives and friends. She was baptized into the church January 10, 1906, and was a faithful member all her life. Funeral services were held from Wilder Young Funeral Parlor, Fort Dodge, Iowa, June 14, 1930, Elder Richard Jordison, of that city, preaching the sermon. Interment was in Oakland Cemetery, Fort Dodge.

**McCONOUGHIEY.**—Henrietta M. Le Barron was born at Crete, Illinois, January 18, 1864. In early childhood she moved with her parents to Page County, Iowa, locating about two miles south of what is now Shenandoah. Henrietta graduated from the Shenandoah High School and entered Western Normal College to prepare for the teaching profession which she followed for many years, teaching forty-seven terms. After retiring from active school work she continued to keep her certificate in force, attending summer school for teachers until very late years. Her first marriage was to Elihu Alley, and they made their home at Stratton, Nebraska, for a time, later returning to Shenandoah. To them were born two sons: John, who died in early childhood, and Roy L., who lives in Omaha. The second marriage united her to Eli McConoughey, a resident of Shenandoah and school-teacher. For some years they lived in Omaha; then Mr. McConoughey's health failed and she was again left a widow. She lived a useful and active life and made many friends wherever she was. She united with the church early in life and was a regular attendant whenever circumstances permitted. Her death occurred at her home in Shenandoah July 9, 1930. Left to mourn are her son, Roy L. Alley, his wife Edith, and two grandchildren, Doris and Roy L., of Omaha; six brothers and two sisters: Asa Le Barron, Kingman, Arizona; C. B. Le Barron, Shenandoah; E. C. Le Barron, North Platte, Nebraska; E. S. Le Barron, Shenandoah; W. I. Le Barron, North Platte; S. O. Le Barron, Bismarck, North Dakota; Mrs. Grant Ruby, Shenandoah; Mrs. M. E. Stoddard, Los Angeles, California. A sister preceded her in death.

**LEVERTON.**—Arthur Leverton was born September 7, 1844, in Coldingham, Nottinghamshire, England. He came to America with his parents in 1850, and located at Hamilton, Ontario, Canada. In 1868 Miss Mary Porter became his wife, and they began farm life on fifty acres of Canadian land. Five children were born to them. Three sons and one daughter survive, William R., Joseph, Fred A., and Elizabeth. A daughter, Louise, died in 1909. His brothers Fred and Frank also survive him. In 1910 he married Mrs. Alfred Thomas, Minden City, Michigan, who died in 1924. By his energy, industry, and thrift he accumulated considerable property. During his life he was often trusted with office in the government under which he lived, and was an honored and respected citizen, officer, of the church and state, and a friend of many people. He has been a minister of the Reorganized Church of Jesus Christ of Latter Day Saints since 1871, and was well known as a missionary in several parts of Ontario and also in Michigan. He was a clear thinker, a forceful speaker, a man of lofty purposes and fine conceptions. Brother Leverton died at his home, Bothwell, Ontario, the morning of June 27, 1930. Funeral services were conducted in Bothwell church by J. C. Dent and D. J. Williams on June 29. Kent County Council attended the funeral in a body and were the floral bearers.

**FEWELL.**—James Alexander Fewell was born May 4, 1858, in Jefferson County, Indiana. Died December 10, 1929, at his home in Wert, Indiana. Interment was at Dupont, Indiana, in charge of the Baptist Church. Brother Fewell was a member of the branch at Wert, Indiana, now dissolved. He was baptized February 15, 1887. He is survived by his widow, Ida May Fewell, and ten children. He was faithful to the church and its principles to the last of his life.

**KECH.**—C. W. Kech was born January 12, 1869, in Kane County, Illinois. He moved with his parents to Missouri at the age of seven. Was baptized into the church in 1890. Later he was ordained an elder and served as pastor of the Nevada, Missouri, Branch for many years. Married Miss Mary Sterling, September 13, 1891. Departed this life July 9, 1930, leaving his wife, four children, two grandchildren, two brothers, two sisters, and many friends. Elder Birch Whiting was in charge of the funeral; the sermon was by Lee Quick.

**COMER.**—Olive Ann, daughter of Bery F. and Martha J. Miles, was born November 28, 1869, in Croton, Lee County, Iowa. Married O. D. Comer February 17, 1889; was baptized and confirmed a member of the church October 8, 1921, by Evan A. Davis, and lived true to her covenant till her death May 8, 1930. Her passing occurred at her home in Norwich, Kansas. She was a devoted wife, a loving mother, and a true friend. She leaves her husband, two daughters, Mrs. C. Jackson, and Mrs. Vernon Holder; a son, Ray L.; three grandchildren, all of Norwich; one sister, Mrs. Evan A. Davis, of Independence, Missouri; and a host of friends. A beautiful memorial service was conducted in the Baptist chapel by Elder A. E. Stoff, of Wichita, Kansas, assisted by the Methodist minister, the Reverend Lyons, who spoke in high praise of the deceased as a neighbor and friend. Elder Stoff delivered the funeral sermon with much liberty to hundreds of interested friends to whom the deceased had ministered kind words and deeds. Interment was in a cemetery near Norwich, Kansas.

**DEAN.**—Eliza W. Dean was born in 1844, at Quincy, Illinois. Died June 13, 1930, at the home of her daughter, Mrs. D. L. Fields, Oklahoma City. She married Ellis C. Dean March 9, 1868, and to them were born five children: Mrs. F. R. Blackmore, Allen, Oklahoma; Mrs. A. R. Green, Norfolk, Virginia; Mrs. D. L. Fields, Oklahoma City; I. D. Dean, Oklahoma City; A. J. Dean, Waynesville, Missouri. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1877. The funeral service was in charge of Z. Z. Renfroe, pastor of Oklahoma City Branch, assisted by Ed. Dillon. Interment was in Fairlawn Cemetery at Oklahoma City.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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## Reunion Calendar

Mobile, Mobile, Alabama, July 25-August 3.  
 Southern Michigan and Northern Indiana, and Detroit, Indian Lake, Michigan, July 25 to August 3.  
 North Nebraska, Decatur, July 25-August 3.  
 North Platte, North Platte, Nebraska, July 26-August 3.  
 Southern New England, Onset, Massachusetts, July 26-August 10.  
 Toronto, Lowbanks, Ontario, July 26-August 10.  
 Florida—August 1-10.  
 Seattle-British Columbia—August 1-10.  
 Chatham, Erie Beach, Ontario, August 1-10.  
 Nauvoo, Nauvoo, Illinois, August 1-10.  
 Lamoni, Lamoni, Iowa, August 1-10.  
 Central Michigan, Beaverton, August 2-11.  
 Western Montana, Race Track, August 8-17.  
 Kirtland, Kirtland, Ohio, August 14-24.  
 Eastern Colorado, Colorado Springs, August 14-24.  
 Western Iowa, Woodbine, August 15-24.  
 Northern Michigan, Park of the Pines, August 15-24.  
 Idaho, Hagerman, Idaho, August 15-24.  
 Eastern and Western Maine, Brooksville, August 15-25.  
 Far West, Stewartville, Missouri, August 15-25.  
 Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

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10.00 to 10.30 a. m. *Community Church*; speakers as announced.  
2.00 to 3.00 p. m. *Cathedral Hour*; Columbia Chain.  
5.00 to 5.30 p. m. *L. D. S. Radio Vesper Service*; U. W. Greene.  
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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

W. J. SMITH  
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Number 32

## "Traveling with God"

A sister who has evidently experienced the setbacks which come from plans upset, recently sent me some verses from which she derived comfort amidst the discouragements which come to all who do more than merely drift.

Her letter:

"I am sending a poem to you that has no author's name attached. It came to me in such a comforting way that I could not help knowing that God's hand was instrumental in it. I felt you might glean comfort from it, and perhaps it might find its way to the columns of the *Herald* to cheer some one in need on the rugged way."

The poem:

### *Traveling with God*

My plans were made, I thought my path all bright and clear,  
My heart with song o'erflowed, the world seemed full of cheer.

My Lord I wished to serve, to take Him for my guide,  
And so I traveled on.

But suddenly, in skies so clear and full of light,  
The clouds fell thick and fast, the days seemed changed to night;

Instead of paths so clear and full of things so sweet,  
Rough things and thorns and stones seemed all about my feet,

I scarce could travel on.

I bowed my head and wondered why this change should come,

And murmured, "Lord, is this because of aught I've done?  
Why should my path again be changed to dark from fair?"  
But still I traveled on.

I listened—quiet and still, there came a voice—  
"This path is mine, not thine. I made the choice,  
Dear child, this service will be best for thee and me.  
If thou wilt simply trust, and leave the end to me!"  
And so I traveled on.

My thanks to you, my sister.

It is a comforting thought, when things are not so smoothly running as we had hoped they would be, and when discouragements come because of the weight of the load or the roughness of the road, to feel that after all God is pointing the way and setting the task. Our Master never intended we should "be borne to paradise on flowery beds of ease," or to find happiness in a goalless life. We

must work out our own salvation. Paul fought his fight and ran his race. So must we all.

Of no persons is this more true than Latter Day Saints. Our goal has been set, the road pointed out. Onward we must go! But we can rejoice, as the sister suggests, for God has set the course. And this thought lightens the burden of heavy tasks and softens the pangs of discouragements.

F. M. S.

## The One God

I am the Lord, and there is none else, there is no God besides me: . . . I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.—*Isaiah 45: 5, 12.*

*The Bible* is very conservative in the use of language. No prophet or author of its pages can be charged with profligacy in the use of words. *Isaiah* has crowded much into what is enumerated as his forty-fifth chapter—so much that if one concentrates his mind while he reads, there comes a sense of fatigue when the chapter is completed.

But men do not hesitate to cull a few words even from this chapter, as I have done at the head of this comment, and because I have done so there is presented a comprehensive statement of God's work in a minimum number of words. Beyond or behind this statement men have tried to go from time far back of the history of modern literature. There still remain numbers who would go back of it, but they are no longer the aristocracy, unless they be regarded as the aristocracy for the same reason that those who do not have access to an automobile claim they are the aristocracy of Missouri—that is, they are the select few.

In *Doctrine and Covenants* 101:2 the Lord is represented as using very similar language on one part of the subject. It reads:

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine.

This language was inscribed in 1834 and accepted by the church as the declaration of the Lord. He had not chosen language which differed from that which he caused his prophet to use seven hundred

years before Christ, yet twenty-five hundred years had intervened.

On August 3 the *Kansas City Times* uses the first quotation in this article on its editorial page, without comment. This great metropolitan daily, a conservative of its class, thus indorses the declaration of the Lord as recorded by Isaiah.

No man who believes in the one God should fail, at least once in a while, to say so in unmistakable terms and in pure, simple, unostentatious language. The pronouncement of truth in this manner strengthens its influence and breeds faith.

R. J. L.

### Literature in the Family

The family of Brother George H. Booth, of Detroit, Michigan, has followed such a splendid plan with regard to subscribing to the church publications that we must pass on the idea to others. Brother Booth, in addition to being associate pastor at the Central Branch in Detroit, is city publicity agent and sponsors the annual city-wide publicity contest which has identified Detroit as one of the outstanding branches in the church in support of our own publishing house. The slogan of the 1930 contest was: *Complete the family circle by having each member of the family subscribe to at least one of the church publications.*

This idea the Booths have worked out in their own home. We quote from a letter:

We have had come into our home regularly, year after year, the *Herald*, *Vision*, the *Ensign*, and *Department Journal*; one publication comes to each member of our family. My wife subscribes to the *Department Journal*, and often refers to it as "my paper." Our oldest daughter subscribes to *Vision* and claims it first upon its appearance in the home. Another daughter subscribes for the *Ensign* and prides herself on having a publication of her own. And I am the sole owner of the *Herald*, but share its interesting news and articles with the rest of the family.

Our home surely would not be as complete without all the church publications, for doing without one of them would mean the absence of one of our family.

The Booths also have a nice library, made up of books which belong to the various members of the family, and some of which each child will be expected to take with him as the nucleus of another family library when he establishes a home of his own. "We feel that no better foundation, spiritually or morally, could be laid than to give our children access to all the good literature we can; and that we have purposed to do," is the conclusion of these parents.

We commend the example of these folks to the Saints generally, with the anticipation that whenever it is followed the same pleasure and satisfaction will ensue. Complete the family circle of church publications in your home!

L. E. F.

### A Branch of Missionary Work

It happened that a letter from one of the apostles in attendance at the Deer Park reunion was left where one of the editors of the *Herald* could read it. It was a business letter and contained a check of goodly value to cover an account of subscriptions taken for the church papers, and of books sold.

This apostle had enlisted the help of another missionary, and they had carefully canvassed the camp for new subscriptions and renewals to the journals of the church. They had sold books and had taken book subscriptions. All this they regarded as a part of their legitimate missionary activity. And they were right in so regarding it. Missionary work would be neglected in some of its more permanent aspects if the taking of these subscriptions had not been accomplished.

It is doubtful if there is a more permanently productive branch of missionary work and effective proselytizing than the proper distribution of carefully prepared and selected literature. Try it and be convinced. Sell or give a *Book of Mormon* and some accompanying tract to some with whom you are able to come in touch. Send the *Ensign* or the *Herald* to some one interested or some member who has become so lukewarm as to fail to subscribe.

History holds many stories of splendid results from such work as these men accomplished at Deer Park, and the stories are continued.

R. J. L.

### A Lesson on War

When *Remarque's All Quiet on the Western Front* appeared as a book, the critics gave it unanimous acclaim as the best novel on the World War. Nothing has appeared since to oust it from the leadership of its field. It will remain a great piece of literature and a true picture of war, stripped of the camouflage of glory that enveloped it. It is a book that mothers and fathers should read, before teaching their sons the spirit of militarism. It should be read by young men before they enlist, and by young women who are inclined to flag waving. Every high school student should have a chance to read it.

Now the story appears in the "talkies." It is treated with all possible fidelity to the book, with all possible fidelity to life. Those who know vouch for the essential accuracy of the work. Moreover, it is a great piece of art.

From one who never cared much for the usual type of movie, who has left them more often disgusted than pleased, who found the beginnings of sound pictures more intolerable than the silent ones, this may seem like extravagant praise. But it is

not extravagance. This work deserves the warmest and most sincere praise. The naturalness of the voices, the fine characterization, the all but faultless management of the most difficult kind of scenery, give it a high place. At last the sound films are competing with the legitimate stage on an equal basis.

Everybody should see and hear this remarkable sound work. Everybody who sees it once will want to see it again. It is something you will not want to miss. It is something you ought not to miss. You will never be able to see war—grim and horrible carnage—more truly and wonderfully represented.

L. L.

### The Church Numbers 108,079

A report from the Department of Statistics, signed by Carroll L. Olson, Statistician, places the church membership safely above the mark of 108,000. There are some who would criticize the department for its very conservative method of figuring church membership. I am not one of those, but I feel that this guarded method does not make a good basis for comparison of numbers with some Christian organizations. As a rule churches are not so conservative.

It will be noted that a loss of 356 names is reported as assumed to have occurred on the list of disorganized branches. If this had been distributed over three months, it would have permitted us to think of the church as a little more numerous organization of individuals, but no more would be members now or in the end. Our numbers are not affected by this method of calculating and cutting in a branch. It is merely the record of our numbers which is affected.

*Herald* readers will watch for the August report. Surely 1930 is going to show some record months since April 1. August has a good chance to excel.

R. J. L.

#### The Statistician's Report

The regular monthly report of the Department of Statistics for the month of July is as follows:

Net enrollment of the Church July 1 .....	107,981	
Transfers	400	Deaths on main file
Blessings	232	Deaths on disorg. file assumed because of age
Marriages	77	Expulsions
Ordinations	33	Loss by correction
Divorces	5	
Silenced	1	
New Branch	1	Total loss .....
Branch disorganized	1	443
July baptisms	525	
Transfers from unknown	8	
Gains by correction	8	
Total Gain .....	541	
Net gain during July .....	98	
Net enrollment of the Church August 1 .....	108,079	

The most outstanding item in the above summary is the excellent showing which the church has made in the past month in the matter of baptisms. The total of 525 is greater than June and for the month of July has been exceeded by only two other years in the history of the Reorganization, the year 1929, which holds the record for July, and the year 1921 which occupies second place.

The average number of baptisms for the month of July for the past ten years has been 463, so it will be seen that the month just past stands well in comparison with the average.

This brings the total number of baptisms for the year 1930 thus far to a total of 2,625, which is about 44 per cent of the year's objective. While this is about 8 per cent below the objective for the end of July, it shows, nevertheless, that the missionary work is continuing to move forward, and if the same degree of activity is manifested throughout the remaining five months of the year, the final total number of baptisms for the year 1930 should be fairly close to the objective.

Another item in the above summary which requires a little explanation is that which relates to the deaths on the disorganized file assumed because of age. These are for persons who were formerly members of branches that were disorganized twenty or thirty years ago and for whom addresses have not been obtained since the disorganization. The extreme age of some of these indicates that the probability of their now being alive is very small. Therefore, they have been treated as deaths assumed because of age.

A third item of interest in this report is the small number of marriages reported during the month, a total of only 77. During the month of June there were only 114, or a total of 191 for the two big wedding months of the year. During 1929, however, there were 173 marriages for June, and 122 during July, a total of 295 for the two months. In other words, the rather difficult economic conditions through which we have been passing in the past few months have caused a drop of about 35 per cent in the marriage rate within the church. Figures furnished by the United States Census Bureau indicate that the same situation exists throughout the country.

Analysis of the baptismal reports by districts and stakes shows that the Northern Saskatchewan District and the city of Independence lead in the number of baptisms for July. Both are credited with 32 baptisms, but in view of the fact that the Northern Saskatchewan District has a membership of only one tenth that of Independence, its achievement must be considered the greater of the two. Sixteen of the baptisms were performed at Shellbrook, Saskatchewan, by E. L. Bowerman, 10 at Senlac, by W. J. Cornish, and 6 at Saskatoon, by W. L. Christy.

The Southern Ohio District comes next, with 23 baptisms. Of these, 13 were performed at Ironton by J. G. Halb and 5 at Vales Mills by John R. Grice. The balance of the baptisms were divided among four other branches in the district.

The Alabama District and the Eastern Michigan District had 21 baptisms each. The Alabama baptisms were all performed at McKenzie, 12 on June 15 by Elder Glenn Davis, and 9 on July 27 by G. T. Richards. The Eastern Michigan District baptisms were divided among five different branches, with W. H. Sheffer, William M. Grice, H. C. Swoffer, and C. E. Harpe officiating therein.

The Northeastern Nebraska District, which was the leader last month, still remains in the honorable mention column, with a July total of 18. This means that for the seven-month period this district has obtained 66 baptisms towards its year's objective of 100.

The branches or missions outside of the stakes having five or more baptisms are the following:

McKenzie, Alabama	21	Denver, Colorado	6
Hawaiian Mission	18	East Fremont, Michigan	6
Shellbrook, Saskatchewan	16	Eldorado Springs, Missouri	6
Tunnel Hill, Illinois	15	Los Angeles, California	6

# OFFICIAL

## Special Days

*The Publicity Department calls attention to the dates for special days and the activities designated for them.*

Five specific days are to be made the occasion for special emphasis on certain aspects of church work for the remainder of this year. The church wishes to direct attention to the themes designated for these occasions, in order that the people may give thought and study to the needs of our institutions and to the support of the special activities which are included in the church program.

### *Graceland College Day, September 14*

For many years the church has designated one Sunday in the fall of each year as Graceland College Day, at which time the educational programs and activities of the church shall be discussed, and in particular the needs and aims of Graceland College shall be given special attention.

Graceland College is the center of the church's academic interests. The educational program of the college as a whole does not need recommendation.

Ironton, Ohio	13	San Jose, California	6
Bantry, North Dakota	12	Saskatoon, Saskatchewan	6
Onaway, Michigan	12	Clarksburg, West Virginia	5
Artland, Saskatchewan	10	Detroit, Michigan	5
Owendale, Michigan	10	East Saint Louis, Illinois	5
Decatur, Nebraska	8	Muskegon, Michigan	5
Walthill, Nebraska	8	Oskaloosa, Iowa	5
Chatham, Ontario	7	Sioux City, Iowa	5
Pisgah, Iowa	7	Spearfish, South Dakota	5
Spokane, Washington	7	Thayer, Missouri	5
Tulsa, Oklahoma	7	Vales Mills, Ohio	5
Alafloa, Alabama	6	Windsor, Ontario	5

There are 32 branches or missions in the above list, reporting a total of 263 baptisms. In addition to the above, 6 branches and 2 non-resident groups reported four baptisms each, 16 branches and 2 non-resident groups reported three baptisms each, 36 branches and 2 non-resident groups reported two baptisms each, and 29 branches and 10 non-resident groups reported one baptism each.

This means that 119 different branches and 16 non-resident groups, outside the stakes and in widely scattered parts of the country, reported baptisms this past month. This is an even better showing than was indicated for June, and emphasizes the fact that the missionary spirit is widely diffused throughout the church.

A total of 59 baptisms for the stakes were divided as follows:

Independence	32	Kansas City Stake	9
Lamoni Stake	13	Holden Stake	3
Far West Stake	2		

The grand total of 525 baptisms is distributed thus:

The stakes	59	Hawaiian Mission	18
United States and Canada outside the stakes	444	Holland Mission	4
		<b>Total</b>	<b>525</b>

It needs no longer to fight for recognition. As an institution, Graceland College has a legitimate part in the church's program. Nevertheless it is a matter of intense interest to the people, and information concerning its specific activities should be given the members at this time.

Each congregation of the church should plan its College Day with a view to emphasizing the importance of religious education and the present needs of Graceland College. Special programs and sermons to cover these features should be arranged for. This is also the occasion of an offering for the continuance and support of the Graceland College Scholarship Fund, through which scholarship loans are made to deserving young people in order that they may continue their education.

### *Rally Day September 28*

Rally Day is the official beginning of the fall and winter church work in every congregation. It should be a time when every member should be present. Special attention should be given to searching out individual members and perhaps whole families who have been irregular in attendance and who have not been seen at church for a long time. It is a time for the whole church to take inventory of its member resources. It should be a time of re-gathering after the vacation period of the summer months in order that all forces may be reorganized for church work.

Members should be asked to bring their friends to the Rally Day meetings. Special thought should be given to the services on Rally Day, and the spirit of rallying to a great cause should be diffused among the members; a high spiritual tone should prevail. But to make the effects of Rally Day lasting, follow-up work in which every member can personally participate should be planned well in advance of Rally Day so that announcements can be made of the program for the rest of the year. An enthusiastic Rally Day program isolated from the general run of church work and put on without sufficient background and not in any way related to a continuous program of activities will not result in permanent good.

To make Rally Day effective and to make it count as the beginning of a new period in local church work, it should be preceded by a visitation campaign of at least two weeks, and possibly more. In fact, the month of September may well be devoted to visiting all members, securing their promises to join forces with the branch officers. Rally Day should be a culmination of this visitation campaign; but in a large sense it is to be considered as the commencement day for a vigorous program for

the local congregation for the fall and winter. It will take careful planning and well-organized effort to do this, but it is entirely within the ability of every congregation of the church to make Rally Day effective in revitalizing the local forces for an intensive local missionary campaign.

#### *Decision Day, October 26*

The visitation campaign, which should precede Rally Day, and the special program for Rally Day itself, should be followed by intensive work leading up to Decision Day, which is October 26. During the month of October particular attention should be given to follow-up work with those who are likely to become converts to the church. There are many family circles that can be completed on Decision Day. There are many people who have attended our church for a long time, but whose attendance has been taken as a matter of course, and no one has actually asked them to make the decision to join the church.

Decision Day should result in a great ingathering of new members. There are many who are convinced that they should eventually join the church but who have never been able to reach a definite decision. The proper approach should be made to these people; they should be visited by the members of the local congregation who are best qualified to tell them the message of this church; they should be invited to attend the church school, the prayer meeting, the preaching services, and the cottage prayer meetings. They should also be made welcome in the homes of the local church members. Friendliness should be the keynote of the visitation campaign for new members. This will require prayerful, tactful, and intelligent work and should be intrusted to responsible members.

The program for Decision Day should receive more than casual attention. If there is to be a baptismal service it should be conducted with simplicity and dignity. The baptismal covenant should be made impressive. The candidate for baptism is making an important decision and is making a life-long covenant with God; he has eliminated all reservations in the strength of his newly born convictions; he is taking an important step. The baptismal service and the confirmation should emphasize the importance of the baptismal covenant. The candidate has been reborn through faith, repentance, and baptism; therefore, it should be an occasion for great rejoicing on the part of all concerned. A sacred, happy, joyous spirit should accompany the baptismal service and should characterize the Decision Day program.

#### *Thanksgiving Day, November 27*

Local congregations usually plan special Thanksgiving services for this day. It is well that the Saints gather at their churches and offer thanks for the blessings of God that have attended them through the year. This day is universally observed in the United States and has its background in the experiences of the early pioneers of America; it offers a time for a review of the many good things that have come to us through the mercies of God. Why not express them in an appropriate service in our houses of worship? The Saints in other lands may use some other day of national significance and use it for the same purpose.

#### *Christmas Offering Day, December 28*

For many years the last Sunday in December has been the time for gathering the Christmas offering. Since the first Christmas offering was given, nearly a million dollars has come to the church through this fund. It has been the means of spreading the gospel by supporting the missionaries who year after year have preached the message of the church. The Christmas offering should receive continuous emphasis throughout the year. Last year over \$40,000 was turned into the church treasury from this fund. The largest returns from any one year's offering was \$101,000. To bring a willing offering to the church as our Christmas gift to the Lord is a splendid thing. In many cases it is given at a sacrifice, and in such instances means immeasurably more to those who have thus given their offering than does a gift from the one whom it does not hurt to give. A large percentage of this offering comes from the children of the church schools throughout the entire church. The most should be made of this fact and appropriate Christmas exercises should be planned, in which the receiving of the Christmas offering should be a dominant feature.

This prospective review of plans and programs for the five special days which will occur during the remainder of this year is offered for the information of district and branch officers and missionaries, so that full advantage may be taken of these occasions and plans made well in advance. Other suggestions will be offered through the columns of the *Saints' Herald* at later periods, but in advance of the special dates. Stake and district officers and missionaries should pass on to the branch pastors additional suggestions that have proved effective in their ministry. If this is done the whole church will be benefited by the outstanding experiences of its representative men and women, who for years have eagerly sought out the best ways to present the message of the church.

# CHURCH WORK AND SERVICES

## Quarterlies for the New Year

*For the August Workers' Conference*

*By C. B. Woodstock*

As we enter the new century of church endeavor we are deeply impressed with the possibilities it holds for development, growth, and achievement. The challenge of the second century is a challenge to intelligent consecration of mind and heart and hand under divine direction, to accomplish in our day the tasks that are immediately before the church. There are many means through which God evidently plans to accomplish his purpose in our generation, chief of which, we are justified in believing, is the Restoration Movement. It is our purpose to understand that movement, to appreciate the message of Christ recommitted to earth in the angel message, and to so order our lives and to apply our energies that the infinite purposes of God may have beautiful and powerful expression in our lives and in the work we may accomplish through the means of our united church effort.

### *Study as a Means*

In religious education we are primarily concerned with the growth of individuals in godliness and in their intelligent and faithful participation in the onward moving program of the church as a means to the salvation of the human race. That individuals may think and feel and purpose with the mind of God and in harmony with his will, it must needs be that they come into close personal contact with God, that they become conversant with the revelations of his truth, and that they enter actively into his service. To this end are all our study courses prepared, and with these objectives in mind must all our program activities be planned. It is thus seen that a course of lessons, or even study itself, is not the end of our effort. The lessons, their study, discussion, and working out in life, are but means unto the production of individuals and groups through whom the righteous purposes of God may be made manifest.

### *What Shall We Study?*

This is a pertinent question. Of necessity our study must be directed into the most fruitful channels, giving the information and leading to the cultivation of desires and loyalties which shall find expression in noble, worthy lives. It is the work of

the *Quarterly* editorial staff to determine the nature of the quarterly lessons prepared for each of the various age groups. This is done, so far as we have been able, on the basis of the interests, needs, and capacities of the particular age for which the lesson is prepared. The detail of *Quarterly* preparation with all the necessary considerations makes an interesting story, but it must be reserved for later treatment.

Once the lessons are prepared and in print we must depend upon the understanding, sympathy, resourcefulness, and tact of the teacher to use the lesson material as a means, readily prepared and in the hand of each pupil, with which to nourish, strengthen, enrich, and beautify the lives of the class. There is usually no particular reason for the choosing of the lessons as they happen to occur within the quarter. Judgment should be used in selecting the lessons with regard to their functioning value in the lives concerned, supplemented, emphasized, illustrated, applied to actual life projects to give the greatest functioning value. Within the range of our possible choice, let us choose wisely, that our study may be effective.

### *The "Quarterly" Year Begins in October*

On the Northern Hemisphere summer vacations close with the opening of the public schools in September. The days become cooler, and most of us settle down to the more serious problems of living. This seems an opportune time to reorganize our church school program and to get ready for serious educational work. Grading and promotion should be given careful consideration in September. It should be a rally month, perhaps culminating in the promotion exercises near the close of the month so that the new classes are ready for the new *Quarterlies* and for new assignments the first Sunday in October.

It should be noted that *all* our quarterlies are one year units, and that the unit begins with the first of October. It is essential to successful work that we get a good start, that we progress without interruption throughout the year, and that we complete the whole year's assignments. Annual subscriptions should be sent in to begin with the October-December quarter.

Annual elections should be held in August or September, to permit those to be in charge for the coming year to make studious preparation for an auspicious opening of the new year when they go into office the first of October.

The significance of promotion and plans to make effective use of the occasion will be given in these columns before the first of September.

*The Quarterly Series*

We give below the entire range of our study series available for orders to be filled for October use. A more detailed discussion of the nature and scope of each will appear in a future issue of the *Saints' Herald*. Current issues freshly printed each quarter are indicated in *bold type*. In the junior, intermediate, and senior grades, the *Quarterlies* for the second and third years of the cycle are also available and may be ordered if desired. Orders will be filled with current or bold faced titles if not otherwise specified. All *Quarterlies* are priced 15 cents per quarter, fifty cents per year, in advance.

*For the Nursery Age—Birth to 4 Years*

*Guiding the Nursery Child*, by Blanche Mesley and Bertha Stevens. A text for parents' classes and home use. \$1.25  
*A Year of Lessons for the Nursery Class*, by Anne Friend Roberts. Fifty-two lessons for class or individual use, bound in book form ..... 50

*For the Kindergarten Age—4 and 5 Years*

*Leading Childhood to God*, by Myrtle Weber. The first year for a new two-year series quarterly.

*For the Primary Ages—6, 7, and 8 Years*

*Helpers in God's World*, by Ruby Williamson. The first year of a new three-year series quarterly.

*For the Junior Ages—9, 10, and 11 Years*

First Year:

*The Junior and His Bible*, by Lucie Sears.

Second Year:

*Old Testament Stories*, by Lucie Sears.

Third Year:

*New Testament Stories*, by Lucie Sears.

*For the Intermediate Ages—12, 13, and 14 Years*

First Year:

*Stories from the Book of Mormon*, by Hazel Dexter Smith.

Second Year:

(Not yet written.)

Third Year:

*Discovering God with Youth*, by Margery Williams.

*For the Senior Ages—15, 16, and 17 Years*

First Year:

*Youth and Life*, by John and Nellie Blackmore.

Second Year:

*History of Christianity for Youth*, by Mrs. Anna Salyards.

Third Year:

*Belief of the Church for Youth*, by J. A. Gunsolley.

*For Young People*

*Religion in Life*, by Leonard Lea. This is a new course in Christian values.

*Jesus and His Message*, by Mrs. Anna Salyards. A textbook of fifty-two lessons. Ready January 1, 1931 ..... 75

*Dramatization in Religious Education*, by Florence Thompson. A stimulating text of twelve lessons ..... 50

*The Restoration Movement*, by A. B. Phillips. A splendid text on the coming forth of the latter-day work, a brief history of its origin, and a century of its growth, with emphasis upon its ideals, its pioneers, and its challenge to accomplishment in our day ..... 1.50

*For Adults*

The two current *Quarterlies* are:

*The Church Program for the New Century*, by John Blackmore.

*Religion in the Home*, by Lydia Wight.

In addition to these the following choice of electives is offered for young people and adults:

*Gospel Lesson Studies*, by Mrs. Anna Salyards. Ready for use by January, 1931 ..... 50

This will be a revision by Mrs. Salyards of her former senior and young people's quarterly lessons, bound in book form, the four quarters of the first year of a three-year series. The present fifty-two lessons will be entitled, *Jesus and His Message*.

The following *Quarterlies* were printed in recent years. From them supplies may be ordered at any time, in any quantity. It will be best to secure the whole year's series in one order.

1. *Church History*, by C. I. Carpenter. Three quarters only: A brief survey; Priesthood; and Locations.
2. *Church History*, by DeLapp and Cheville. Four quarters: Financial law; Stewardship; Education; and Zion.
3. *Missionary Endeavor*, by F. H. Edwards. Three quarters only: Missionary work of the Old Testament; Missionary work of the New Testament; and Missionary work of *Book of Mormon* times.
4. *Missionary Call of the Church*, by F. H. Edwards. Four quarters: Missionary work of the Restoration.
5. *Problems of Zion Builders*, by Ray Whiting.
6. *Life and Teachings of Jesus, the Christ*, by F. H. Edwards.
7. *The Meaning of Our Religion*, by C. E. Wight.
8. *The Book of Mormon, Is it Necessary?* by C. E. Wight.
9. *The Doctrines of the Church*, by Farrell and Wells. Two quarters only.
10. *The Meaning of Service*, by F. M. McDowell. One quarter only.

The following pamphlets and books are recommended:

- Outlines of Stewardship*, by A. Carmichael ..... 05
- Principles of Industrial Zion*, by J. A. Koehler ..... 20
- Community Stewardship*, by J. A. Koehler ..... 50

*Topics for Discussion*

Discuss the challenge of the New Century in the light of our church program. How keenly is this felt in your local branch? How are you preparing to answer the challenge?

What is the primary concern of religious education? How is this objective to be met? How far has it been met with your workers?

Compare the work of *Quarterly* editors with the task before the teacher. What choices are left for the teacher to make? Upon what factors does effective teaching depend?

Discuss plans for opening the church school year the first Sunday in October. What advantages does this date have? What more can you do to make your church school sessions really educational? How can you develop a real school, with qualified teachers and studious class members? What hope have we for success otherwise?

Check through the range of study materials. Note areas covered in each of the subjects listed. How important does it seem that each be studied in its turn? What loss if some are entirely omitted? Check the list of classes in your own school. How do you rank?

What changes or selections could you recommend for use beginning in October?

Only a limited number of classes may be held on Sunday morning. Can you accomplish all that should be done in an hour of work? At what other

time or times may additional classes be provided for? What of Sunday evening? Thursday afternoon? Friday evening?

We have discussed here only study classes. What other group activities are also a necessary part of a complete church school program? On other occasions we shall discuss the function of worship, recreation, and projects in religious education.

## Church School Worship Services

By Edith Harkness

(Preceding programs for this month were given in earlier issues of the *Herald*.)

FOURTH SUNDAY: "Thinking nobly."

Hymn Prelude: "O Jesus, I have promised," 138 *Hymnal for American Youth*. (May be used as a solo.)

Call to worship: (School will rise.)

Leader:

"For I say, through the grace that was given me, to every man that is among you, not to think more highly of himself than he ought to think, but so to think as to think soberly, according as God hath dealt to every man a measure of faith."

Unison prayer:

"Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer. Amen."

Hymn: "Just for today," 124 *Zion's Praises*.

God speaks to us through his word: (School seated.)

"Before reading these beautiful words again to you, we would remind you of the Worship Services which have been based upon this passage of scripture during the past two months. It is to be hoped that you have seen the beautiful fruits of Christian citizenship. To 'lift the ideals'; 'deepen the conviction'; 'arouse sympathy for the work of the church'; 'and guide the activities of every member and friend of this church school,' are tasks worthy of the best that we can give. We hope that your life has been enriched through the partaking of these worship services. All of us need to practice and keep in mind these worthy traits of a Christian character. Christian citizenship is costly." (Read *Philippians 4:8*.)

Special instrumental number. (May be either piano or violin.)

A choice poem: "Perfect life."

"To rule myself—

To hold the silver gateway of my lips  
Against the slightest word unworthy of me,  
To keep that perfect purity of mind  
That thinks no evil—hoping all things good,  
To love all souls, unlovely though they seem,  
To give to each as it may show me need,  
To be all that I have dreamed—and more."

—Selected.

Prayer:

(Leader summing up the thoughts of the past services in a few well-chosen sentences that will remain with his school.)

Hymn: "I would be true," 170 *Hymnal for American Youth*.

Dismissal to classes and lesson study.

Announcements.

Sermon: (This is a fine opportunity for a wide-awake pastor.)

Hymn: "Lord, may our hearts be tuned to sing," 69 *Saints' Hymnal*.

Closing thought: Unison.

"As a man thinketh in his heart, so is he."

Benediction.

FIFTH SUNDAY IN AUGUST:

It is suggested that this be observed as a Missionary Sunday. Hymns, scripture, special music, sermon, etc., should be missionary in content. If possible, have the missionary of your district with you and have him take a prominent place in the service. This service may be given to one or two classes of young people to work out under the direction of teachers, or superintendent and pastor.

## Junior Church

By Nellie Blackmore

SECOND SUNDAY:

Musical prelude.

Call to worship.

Leader: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might. This is the first and great commandment."—*Matthew 22:37, 38*.

Response: "I will love thee, O Jehovah, my strength."—*Psalms 13:1*.

Morning song: "Love divine all love excelling," *Zion's Praises 143*.

Prayer.

Song: "God is love," *Zion's Praises, 142*.

Scripture reading: *Matthew 5:38-50*.

Sermon: Theme, "What love can do."

Explain the difference in the old way of teaching and Jesus' way. They had been taught an eye for an eye, etc. Jesus said, "Love your neighbor"; "Do good to those who despitefully use you."

A Quaker village heard that a near-by tribe of Indians were coming to raid their homes. They would probably kill all the white people. Many of the Quakers fled from their homes to hide in the hills. One family did not go. The mother was frightened to stay, but the father said, "We have not harmed them; why should they harm us?"

When the Indians came the father opened the door and the Indians came into the house. The mother prepared a nice meal for them. Then they went away. The mother was sure that they would return to kill them. They did come back, but this time they placed a white feather on the doorstep.

Were the Indians' plans changed by love and kindness? Number 83 in *Zion's Praises* played softly on the piano.

Offering service.

Leader: "From whom do all our gifts come?"

Response: "Every good gift and every perfect gift is from above, coming down from the Father."

Together: "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

Music.

Prayer.

Story: "Where love is, there God is," from *Knights of Service*, by Bradshaw.

Closing song: First and third stanzas of number 83 in *Zion's Praises*.

Benediction.

THIRD SUNDAY:

Musical prelude.

Call to worship.

Leader:

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."—*John 13:34*.



Response:

"Let us love one another, for love is of God."—1 John 4: 7.

Morning song: "God is love," *Zion's Praises*, 142.

Prayer.

Response: "Holy, holy, holy," *Zion's Praises*, 131.

Scripture reading: Matthew 22: 35-40.

Sermon: "Showing love at home."

Think through with the juniors some of the difficult home problems. This is the hardest place to live consistently, as Jesus wants us to live. Sometimes boys and girls thank God for home and mother in their prayers, but do they really live that way? Do they run errands? Do they help with the dishes? Do they quarrel with smaller brothers? Or do they really thank God for the best mother in the world?

Reading:

Read one at a time the four verses below. These children are not showing love at home. Select from the group those who could suggest or dramatize a better way of doing the same thing.

"I peeped in a little house over the hill,  
And what did I hear them say?  
Three children quarreling at the sink,  
'It isn't my turn today.'

"I peeped in a little house over the hill,  
And what do you s'pose I'd hear?  
A brother teasing a little girl  
Till she wept with many a tear.

"I peeped in a little house over the hill,  
And what do you s'pose I'd see?  
They were snatching toys from each other's hands  
As cross as they could be.

"I peeped in a little house over the hill,  
And what did I hear them say?  
A boy wouldn't play a single game  
Unless they played his way."

Read: Psalm 133: 1; Exodus 20: 12.

Offering service.

Music.

Prayer.

Story: "Small business," by Harding W. Gaylord, from *Building a Christian Character*, by Carrier and Clowes.

"The hunt for the beautiful," from *Why the Chimes Rang*, by Alden.

Closing song.

Benediction.

FOURTH SUNDAY:

Musical prelude.

Call to worship.

Leader: "I will love thee, O Lord, my strength."

Response:

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust."

Unison:

"I will call upon the Lord, for he is worthy to be praised."  
—Psalm 18: 1-3.

Morning song:

"Tell me the old, old story," *Zion's Praises*, 109.

Scripture reading: 1 Corinthians 13: 1-10.

Prayer.

Song: "Look for the beautiful," *Zion's Praises* 147.

Sermon: "Love by thoughtfulness."

Show some of the very smallest things at home are little acts of thoughtfulness.

Closing the doors softly when mother rests.

Sharing your gifts with the smaller children.

Choosing another game if the group starts to quarrel.

Offering service.

Music.

Prayer.

Story: "The king who learned kindness," from *World Over Stories*, by Lambertson.

Closing song.

Benediction.

FIFTH SUNDAY:

Musical prelude.

Call to worship.

Leader: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—Psalm 121: 1, 2.

Unison: "Unto thee lift I up mine eyes, O thou that dwellest in the heavens."—Psalm 123: 1.

Morning song: "Come, learn of the Meek and Lowly," *Zion's Praises* 7.

Scripture reading: John 3: 16-18.

Prayer.

Response: "Holy, holy, holy," *Zion's Praises* 131.

Sermon: "Sharing by loving."

Name things that the children might share with their friends and neighbors. They will name material things, as food, clothing, toys, books, etc. Lead them to see they can share the now material elements of life, such as happiness, kindness, love, etc.

John had moved with his parents to a new country. Everything was strange in the new home. At first John did not like the place. He missed his friends and his school. There were boys living there, but they did not have nice clothing like he did. They did not enjoy the things he did. One day they taught him a new game. It pleased him. John wanted to express his pleasure to them. He went to his mother and said, "Mother, the boys have been kind to me; I want to share something with them. What can it be?"

The mother agreed that he should, and suggested that since tomorrow was Sunday he might invite the boys to his home. What do you think John would share with his friends? Yes; it was his Sunday school lesson and stories. His mother was a beautiful story-teller, so John was able to share his mother's stories with his new friends.

Offering.

Music.

Prayer.

Story: "Bunga's gift," from *Building a Christian Character*, by Carrier and Clowes.

"True hospitality" stories for the junior hour by Demerest.

Closing song: "This is the motto," *Zion's Praises* 83.

Benediction.

## The Heart of Joy

Doctor Crane said a very true thing: "Somewhere in the heart of joy is the truth." Lasting joy can be built up only on the basis of truth. There is a feverish excitement and gayety that sometimes passes for joy, but it is not true happiness. That it has a false basis is frequently proved by the results. There will be no false thing in the eternal city. The joy of heaven will be built up on the basis of true things, and for this reason it will be lasting joy. Every young person, who will begin in his youth to sow the seeds of truth and who will continue through life to do so, will surely reap a harvest of joy in this world and in the life to come. He may have some sorrow, for our lives are so bound to the lives of others that we are affected by their joys and sorrows, and often we must share in carrying the burdens that come from the mistakes of others; but, if we make it the rule of our lives to find what is true and to live according to it, we shall have much more of joy than of sorrow.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### The Industrial Department at Graceland

By N. Ray Carmichael

The story comes to us of two individuals who had signed applications for assignments in the Industrial Department at Graceland and who had their trunks packed and were making preparations to leave to begin their college work. Because of the great demand for opportunities to help earn one's education, there were not jobs enough to take care of everyone, and these two individuals received word that there were no vacancies available and consequently they had to give up the possibility of attending Graceland. All can imagine their disappointment and the tragedy of having to give up the anticipated plans, the association of friends, and the postponement of college work for another year. We wish we knew the sequel to their disappointment.

We do know, however, that one individual has not responded to correspondence in the past year. The other has said, "If I can not go to Graceland this year, I will next year." With this resolve he set to it and has been working, and through industry and frugality will overcome the disappointment.

For the past year a number of students have been sending in monthly payments which have been deposited with the treasurer and set up to each individual's account. In some instances they will have accumulated enough so that it will not be necessary for them to work during the coming year. These individuals have been working and saving that their aim may be attained, and it is usually agreed that a dollar at Graceland is equivalent to two or three elsewhere.

The approximate cost for tuition, fees, books, board, and room for a school year at Graceland is \$465. Of this amount it is possible to earn the equivalent of board, which is \$180. Years of experience have shown that students should not endeavor to work more than two or three hours per day when carrying a full college course.

The question is sometimes asked, How much more than \$465 does a year at Graceland take? No definite answer can be given; however, we have found that the amount of money that an individual spends is directly in proportion to the amount that he or she has been in the habit of spending previously. We have known boys and girls during the

past three years who have not spent more than ten dollars a year. That, of course, is unusual; but no one needs money in order to have a good time. Money is not a factor in one's social rating. There is no difference between students who have plenty and those who are working and have to get along with very little.

Graceland is a cosmopolitan school, having students from twenty-seven States and several foreign countries. A student's standing is not rated by an artificial scale, but rather by the character and worthwhileness of the individual. Graceland is always ready to help those who will help themselves. And even more, Graceland is ready to help many learn how to help themselves.

### The Prospect List

*A series of four articles which discuss the purpose and use of the prospect list as an aid to missionary enterprise. By J. A. Gardner.*

#### No. 4. *The List; How It Can Be Maintained at Its Highest Efficiency*

The prospect list to be effective must be worked constantly. It should prove to be an investment to build a list and to direct the energy of the members in planning for missionary work. But to let it drop and to do nothing more resolves the whole proposition into a matter of expense.

New names should be added to the list. New teams should be formed to work these new prospects. Frequent mass meetings should be held. The exchange of experiences will stimulate and encourage the workers. It is not necessary to have these meetings at the church. Very profitable conferences may be held at the homes of the members. Some campaigns of this sort have called the members of their teams, generals, captains, lieutenants, etc. The army form of organization has an appeal in some localities, and has considerable incentive toward discipline, thoroughness, and loyalty.

Interest can be aroused by making frequent reports to the local congregation on the progress of the work being done on the prospect list. Frequent calls should be made on the members for additional names. As soon as converts are made they should be enlisted immediately in the campaign and asked to secure their share of prospects. Nothing will tie them up to the church and deepen their interest like enlisting them in the campaign to secure new members. It will cause them to read and study so that they may be informed about the doctrine and belief of the church, which is highly essential in making new converts.

Every avenue of approach should be exhausted before a name is dropped from the prospect list, but in this connection we advise in favor of careful and intelligent work, and counsel against undue haste, for in these days when people are thinking for themselves there is little or no possibility of a prospect for church membership being "rushed" into the church; and even if it were possible we would not want it to be done.

With unremitting persistency branch officers should seek to maintain a continuous interest in missionary work, and if work with the prospect list is maintained at its highest efficiency, results in baptisms are assured. To do this requires consecration and devotion to the church through its greatest opportunity of all—missionary enterprise. Who can ask for a more worth-while undertaking, or a more glorious Christian adventure than enlisting in active personal service to carry the message of the church to the people of the world.

### The Promises of God Are Sure

*A sermon preached by J. H. N. Jones, February 16, 1930, at the Stone Church, Independence, Missouri. Reported by Ruth Lewis Holman.*

An Australian needs at least two texts in order to preach a sermon. I notice some of our American brothers can preach a sermon without a text.

Let me draw your attention to a very well known passage of scripture: "Our Father who art in heaven, hallowed be thy name. Thy kingdom come." I want to associate with that the text that I find in the last chapter of Hebrews: "For here have we no continuing city, but we seek one to come." The last occasion that I had the pleasure of speaking to you, I dwelt particularly with what we might term the spiritual aspect and import of our particular message. I tried to tell you what it was as it reached us in Australia, or particularly as it reached me. I failed to teach another aspect of this great work, because I did not like to bind two ideas together in one talk.

You will remember I took for a text the words of David, the Psalmist, "Send out thy light and thy truth." I did not expatiate upon the second portion of the text, "Let them bring me to thy holy hill." I have no doubt in my mind that David had in mind the holy hill of Zion, Jerusalem. But in a spiritual sense we may apply that particular psalm to our own peculiar movement and work.

After delivering that talk I thought some of my brothers might get the idea that I did not appreciate the efforts that are being made to establish

what we term literal Zion. But no; that is not a correct viewpoint to take from my talk, because I appreciate very highly the spiritual import of our message. I believe that to be first. We can not build Zion with unregenerate material. We must build Zion with regenerated material; men and women who have been born again. I attended a service preached by one of our good bishops, and he laid emphasis upon that portion of our text which I failed to emphasize. He spoke of the establishment of Zion as the chief thing in our message. I could agree with him, from his viewpoint, and I am quite sure that he could agree with my viewpoint. But anyone casually listening might have thought we held divergent views of Christ or the church. Sometimes men are looking in one direction while others look in the opposite direction. The bishops generally look at the financial end of things, at the material side. Necessarily so, too. We have these men to care for that side, while the missionaries look toward the evangelical side of the question. In reality we hold a dual view. We should be enabled to comprehend, if possible, not only the material things of Zion, but also the import of the wonderful spiritual message.

I can not personally feel for one moment that we have not something to distinguish us from other bodies of Christians in the world, besides what we might term the Zionite Movement. I believe there is something in the spiritual aspect which is not held by other bodies. If that is not so, then why the opening of heaven? Why the coming of an angel with such a testimony and such a message? Why the ordinance of the priesthood? Why the separate church, or movement? I believe this church is a distinctive movement for a distinctive time in the world's history.

In relation to that view I want to draw attention to statements of one or two famous men of our own time, with just as widely divergent ideas as we take upon the spiritual and temporal aspects. You have all heard the name of Dean Inge, the great English teacher. I read in one issue of the *Forum* (January, 1930) this from his pen:

There are some well-meaning people who try to make out that Christ was an advanced social reformer. They are mistaken. The gospel is a message of spiritual redemption, not of social reform. Christ was indifferent to all forms of government. He despised all the paraphernalia of civilization beyond the simplest necessities and comforts.

This we might term the view of one who belongs to an imperialistic church and who could not visualize and advocate Christ as a social reformer.

Let us now turn to one of the opposite view. Emil Lovelace, the eminent Belgian economist, said:

If Christianity were taught and understood conformably with the spirit of its founder, the existing social organizations could not last a day.

Also James Russell Lowell who said:

There is dynamite enough in the New Testament, if illegitimately used, to blow our existing institutions to atoms.—*Essay on Progress of the World.*

Then Rauschenbusch says:

Protestantism has abandoned the monastic life and settled down to the life of the world. If that implies that it accepts the present condition as good and final, it means a silencing of the Christian protest and its surrender to the world. There is another alternative—ascetic Christianity called the world evil and left it. Humanity is waiting for a revolutionary Christianity which will call the world evil and change it.—*Christianity and the Social Crisis.*

I wonder are we that body? Certainly we hold the right views, but are we revolutionizing Christianity? Are we the people who are destined to change the social conditions which have been and are around us in Christianity today? I hope we are.

Let us look at the great world and see those two principles in operation and see what they have done for the world. Look at the great nation, Russia. When she entered the war she was ruled by a Christian monarchy. Under an imperialistic reign with all its paraphernalia, Russia groaned as under a load. Its poor people were ground down to the earth, and those who opposed in any way their oppression were sent over to the regions of Siberia, but still there were waiting souls. The great war came, likewise the opportunity to overthrow the government and possess themselves of the leading strings of the nation. They slew all those who were contrary to their ideas, and they are marching toward a new regime, not looking up to their God, but leaving him out of their program entirely, saying, "We are going to make this a paradise without a God; we have had enough of the Christian religion."

So that particular viewpoint is spreading over the world today; particularly in Europe. The socialistic movement aims not toward God, but toward ameliorating the lot of man, which is a very laudable objective. But is that sufficient?

Just at this point I will compare some of our own ideals with the ideals held by both sides in the world. We hold the spiritual, and also temporal or natural, and we desire to make the world a better world as a result of the application of our Zionistic ideals in a social sense. No doubt the churches of Christendom in the past have been culpable in relation to the social aspect in the question. No doubt the kings of the earth have been wrong when they have gone out, and planted their flag in a certain land. They have sent their missionaries to point the natives to God, while they have taken from the

natives their land. That applies to civilization all over the world. They have taken from the natives the material things which they had given them of God, and sought to evangelize them. They look down while they invite others to look up.

We, as a people, have two schools of thought, even among ourselves. We have those who are looking more to the temporal side and those who are looking to the spiritual. We might say the missionary arm looks to the spiritual; while the other arm, including the bishopric, looks to the temporal. But the Lord has told us he has not given us a law that is not spiritual. So I understand the bishops view of the law of temporalities is that it is a spiritual law applied to temporalities. But, how many of us are able to see that aspect—that there is a spiritual aspect even to the paying of our tithing, or in the filing of our inventories with the bishop?

There is a spiritual aspect to material Zion. I see a danger here, a great danger; that we might lay too much stress upon the temporalities and forget the spiritual, without which we can not be accepted of God. Or we may stress too much the spiritual and fail to establish Zion. So we must include in our viewpoints these two needs which are expressed not only in the texts that have been selected, but other places. You remember the Lord was asked by a lawyer, "Which is the greatest of the commandments?" and Jesus said, "Thou shalt love the Lord thy God with all thy heart; and the second is like unto it, Thou shalt love thy neighbor as thyself."

God is above you, and your neighbor is around about you. I have heard it said, and I believe that it is true, that a man can not continue to love his neighbor very long unless he loves God. And so I think socialism that looks to do good to its neighbor without loving God is making a mistake. Loving God must be first before love for neighbor can be continued in our lives.

I want to work toward Zion; material Zion. As a people we have been negligent toward that particular message to establish Zion, and our ideas may be very vague. I mean to say the rank and file of our people. We may regard the houses that are built, the city we are making, to be the main thing, when in reality it is subsidiary to the greater need. If Zion is to be built upon a harmonious basis, she must be built by living stones elysian, built forever to abide. Peter also said, "Lively stones, a spiritual house, a holy priesthood." (1 Peter 2:5.) We must have the spiritual in our midst. I do not mean to say we should have all sorts of miraculous gifts. I do not mean that. I will give you an illus-

tration which I gave in the prayer meeting on Wednesday night. My experience has been this, that when you go away from all branches of the church you meet with more spiritual gifts than you do in the branches. I find in the course of my work that when we try to establish or are establishing the work, there is more of spiritual manifestations than after the branch has been organized; and so I came to the conclusion that this great church is something like a great tree.

You know a tree is composed of roots, trunk, branches, leaves, etc. And usually when anything goes wrong with the tree it starts right down at the roots. You see the branches start to die, the leaves begin to wither, and you know there is something wrong with the roots. You see the branches flourish and the green leaves and the tree brings forth precious fruit; then you know the root is all right and that the sap is being safely brought up through the branches. You don't look for gifts in the great trunk of the tree. You never see that anywhere. In the trunk of the tree there is life that conducts the sap up to the little branches, but it does not manifest life. So it is in the church. I often found in Australia when anything went wrong with this church (or right with the church, if you will) here in Independence, church headquarters, we feel it there right away. That is a peculiar thing, but it emphasizes our oneness as a people. And when you do anything here we look forward to the same thing to travel as far as the church extends. If ever this work dies or fails, it will fail right here. As long as the roots can be kept alive, the work flourishes; the little green branches of the tree will return their life.

So I look to Zion, not so much for miraculous spiritual gifts, but I look for expression of that which is deepest and greatest in the Christian system; loving God and loving each other, as we read. I look for the fruits of the Holy Spirit, which are love, peace, etc.

And to my mind, after you have done all that, there is something else to the Christian system. After you have built what we might call material Zion, there is something else to be looked forward to. If that "something else" does not come to crown the efforts we put forth as a people, then we are like all others, laboring in vain.

I refer now to the coming of the kingdom of Christ from above. We are told here in the revelations that the kingdom of God shall come. It is expressed here like this:

That the inhabitants of the earth may receive it and be prepared for the days to come, in which the Son of Man shall come down, clothed in the brightness of his glory, to

meet the kingdom of God which is upon the earth.—*Doctrine and Covenants* 65.

Are we fully prepared for God's kingdom to come? This is not to be the end of it. We are only awaiting the manifestation of the sons of God. We are not allowed to continue here. Remember my second text. We are not allowed to continue by reason of death. I know people down there in Australia who are dying, fully believing in Zion. I go to your cemetery and I find men and women there who have died believing in Zion. "Here we have no continued city, but we seek one that is to come." (Hebrews 13: 14.) And we are to prepare a people for the coming King.

We believe that God has spoken in this day and called this movement into existence, and we are told in the revelations that the keys of the kingdom are given to men in this dispensation for the last time. If there is anything at all in this work, if we believe in *Doctrine and Covenants* at all, then the second coming is near at hand, because we are living in the last dispensation and the keys of the kingdom have been given for the last time. And in the *Book of Mormon* we are told to "Prune the vineyard for the last time."

If we look upon the movements of the world, with all the perplexities of the nations, we see we are moving toward a cataclysm, and we see that the world is endeavoring to evolve from the natural to the spiritual. If the world evolves from the natural to the spiritual, it will be contrary to the experience of the past; it will be contrary to all human experience, except in the case of Zion of old. We have had no repetition of it since. But there is a goal, an apocalyptic ending. It was spoken of by the thief to our Lord, when he said, "Remember me when thou comest in thy kingdom."

When He comes! Remember what He said, "If I go, I will come again and receive you unto myself." He said he would send the Holy Spirit as a comforter to comfort them between the time of the ascension and the time of coming again. And he says:

The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first.—*1 Thessalonians* 4: 16.

If Jesus Christ did not arise from the dead, did not conquer death, then there is no other who claims to have done so. We can look to no other. If he is not coming again in his kingdom, then everything will just go right on. Death will keep claiming its victims, men and women. But if there is any truth in both the revelations given to this church now and those given formerly, then there is coming a time when death shall cease to be.

I remember traveling on the way going into Sydney, Australia, talking with a gentleman, and the

thought struck me as we passed the cemetery leading into that city, "There is a blot upon our great city and of every great city of the country. We have all got to go there. Did you ever see a city without a cemetery?" No! Well, John the Revelator saw a city without a cemetery. In the 21st chapter of that book he said, "There will be no more death, no more crying, no more pain." That is what we as a people look for as the crowning stone, the culminating movement that will save us from death, hell, and the grave. So we can pray, and understandingly pray, "Thy kingdom come," and we can endeavor to do his will here upon the earth. Go with your eyes fixed, my brethren, upon the coming kingdom, while at the same time you do your duty to this kingdom here upon the earth. And I do hope, I sincerely pray that this church in the coming day may be able to remove that stigma from Christianity, that stigma that was caused by pointing people to the skies while you did not care for their conditions here on the earth. I remember there was a man who attended street meetings in New Zealand, who had the habit of saying, "Oh, yes; you have a message that points us to the time when we shall get pie in the sky when we die, but we want some of it here now."

I do sincerely trust that this church will be able to arise to the occasion. I don't think we hope to be perfect in a day, but I do think all should pay strict and close adherence to the law given to us, to the laws relating to temporalities as well as spiritual things, that we shall arise above the rest of the world, that Christianity may mean more to us than "pie in the sky when we die." But if we are actually looking for the coming of the Lord and his angels in his kingdom, then we shall live for it, for the Son of God shall come. Did you ever read carefully the 11th chapter of Hebrews? Do so.

A week or so ago, a brother who was once very strong in your faith but who now ridicules this church because of the failures we made in Nauvoo, Far West, and other parts of this land—I refer to a former apostle. I read a piece in the *Messenger* asking the Saints to give up their foolish ideas in relation to Zion because of the failures that had been made. Now if we were to do that, every effort making toward good would have been abandoned. What about the failures the Jews made to establish Zion? There have been failures all along the line, but what does the *Doctrine and Convenants* say: "It is not the things of God that fail, it is the things of man." The time will come when the prophecies of God shall not fail, but the kingdom of God will come. I believe the time is set for that work and that all intelligent people of the world

shall look for that city, the city whose "builder and maker is God."

Thousands are dying in the faith, not having received the promise; they die, however, "in the faith." So will you and I. According to my blessing, I am going to die in the faith and come again with the Lord when he comes. That is my hope, a Christian's hope. So when he comes he will have his Saints, and when he appears again he will bring the Saints with him, the dead in Christ, and those who are alive shall be caught up to meet him. The living shall change in the twinkling of an eye, from mortality to immortality.

It doesn't make much difference to me whether I dwell on earth or in heaven. There is no difference. Therefore we must seek to be brothers; we must try to really be, and to be clean, pure, and faithful in our lives; to be worthy the coming of the Master, and longing for the time.

Time is nothing to God; a thousand years is as a day to him. And when Christ comes he will bring all the people who love him everywhere, and they will finally come forth with him in the great resurrection and dwell with him in that glorious and wonderful city wherein there shall be no more death, sorrow, or tears. All sins shall have vanished, and we shall see him face to face, being heirs of God and joint heirs with Jesus Christ, our Lord.

This is a wonderful promise; keep that in your hearts and rejoice and trust in God for the rest. May he help us to go on!

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YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

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## YOUNG PEOPLE JOIN THE DO-IT-NOW CLUB

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## THE EXTENSION COURSE OF THE CENTENNIAL INSTITUTE

This new course of study is now ready for distribution. It has been prepared in outline form by the Department of Religious Education at the request of the First Presidency, Quorum of Twelve, and Presiding Bishopric.

The course consists of eleven outlines and is adapted for use in study classes at reunions, conferences, conventions, and rally days. The purpose of the course is to direct the attention of the Saints to some of the major aspects of church development and to an analysis of some of its fundamental beliefs and projects as they are related to our general church program of individual and group development, looking forward to the ultimate goal—the establishment of Zion.

The material as presented reviews the church program and projects in a new light and from a new viewpoint. If studied carefully these outlines will suggest new lines of approach and will prove stimulating to those who are continually engaged in preaching. The entire set should be purchased in order to get the most out of this course, due to the fact that each outline is interdependently an important part of the whole course. Each outline has a bearing on and helps to interpret and amplify the others.

The eleven outlines listed below comprise the course which is known as "The Extension Course of the Centennial Institute." The price is 10 cents each, or \$1 for the complete course. All members of the priesthood, but especially missionaries and officers of stakes, districts, and branches, should secure these outlines immediately. The matters discussed are of vital importance to the church, regarding which every Latter Day Saint should be fully and accurately informed.

Orders should be sent to the Presiding Bishopric, The Auditorium, Independence, Missouri.

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| <p><b>1. The General Epistle to the Saints</b><br/>A study outline of this document analyzing the important points raised therein.</p> <p><b>2. The Church</b><br/>A study outline which discusses the church in its many aspects and from many viewpoints.</p> <p><b>3. Beliefs of the Church</b><br/>A study outline reviewing the fundamental and doctrinal beliefs of the church.</p> <p><b>4. Growth and Resources of the Church</b><br/>A study outline showing the growth and development of the church and its institutions.</p> <p><b>5. Our Missionary Task</b><br/>A study outline emphasizing the scope and importance of missionary work.</p> <p><b>6. Tithing (1)</b><br/>A study outline giving the scriptural basis for tithing.</p> | <p><b>7. Tithing (2)</b><br/>A study outline which discusses a character development aspect of tithing.</p> <p><b>8. The Church Budget</b><br/>A study outline of the principles and application of the budget.</p> <p><b>9. The Family Budget</b><br/>A study outline showing the advantages of applying the principles of budgeting in conducting the financial and moral affairs of the family.</p> <p><b>10. Church Investments</b><br/>A study outline emphasizing the authority and stability of the church as deserving the confidence of its members and also their investment of time, ability, and money in its program.</p> <p><b>11. Thrift</b><br/>A study outline giving the essential principles of thrift and their application.</p> |
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# REUNION NEWS

## Nauvoo Reunion Opens

By F. C. Bevan

Nauvoo district reunion opened today, August 1, at Nauvoo the Beautiful. This is truly a beautiful place in which to hold a reunion. We are expecting good attendance.

Some excellent speakers and workers have been appointed to work with us in this gathering, Apostle J. A. Gillen, Patriarch F. A. Smith, Bishop Charles Fry, Elder and Sister George G. Lewis, Elder and Sister S. A. Burgess, Elder and Sister A. M. Chase, and Elder F. T. Mussell. The writer is also assisting. With this staff of helpers, all who gather to Nauvoo this week should experience blessings long to be remembered. Everyone is welcome. Those who have been to Nauvoo will come again, and those who have not been should visit this spot.

The reunion continues until August 10. Make plans to be with us if only for a day or two.

## Deer Park Reunion

By Henry L. Livingston

The annual reunion of New York and Philadelphia District was held at Deer Park, Pennsylvania, July 12 to 27. The weather was excellent, and the people seemed to enjoy themselves, even though the crowd was not as large as last year. This was no doubt due to the hard times that have affected the country.

Brother C. B. Woodstock was first on the grounds, and he gave some very interesting lectures on "The new program of religious education." A project was tried at camp during the two weeks in which the new plan was put into effect, and it was interesting to note how successfully the plan worked. Brother George W. Robley was put in charge of the adult division, Sister Livingston the young people, and Sister Fligg the children. Brother Woodstock called the group leaders together occasionally to discuss their problems and to make suggestions. The project was very educational to the group leaders; it has concretely given them some idea of how the new plan should be carried out in actual practice.

Bishop Carmichael was here from the start of the reunion and as usual gave some fine lectures and sermons. After listening to Brother Carmichael, one is convinced that the hope of better social and spiritual conditions in the world lies in stewardships. He told us that the foundation of stewardships was a God-minded people. One can not think straight unless he is God-minded, he said. We must let the mind be in us that was in Christ Jesus. We are sure that the people who attended Bishop Carmichael's classes have a better and clearer conception of stewardships and our responsibility in that line.

Apostle R. S. Budd arrived at camp on Monday and remained until Friday the 25th. He, too, gave us some things to think about. Our attention was called to the fact that this church in the beginning was a distinctive church with a distinctive message and that it must of necessity continue to be or there may be a danger of its losing its identity. How often do we use the *Book of Mormon*? How often do we use the *Doctrine and Covenants* today? These were some of the questions that each had to answer in his own mind. We hope that our people will heed the counsel of Brother Budd and give more time to the study of the three standard books of the church, for it is vital.

Brother Arthur Mills was in camp for the last week, rep-

resenting the Department of Music, and those who attended his classes were impressed with his lectures on the place and importance of music in the church. He stressed the importance of congregational singing as a definite contribution to the success of the service, and pointed out that serious consideration should be given to that feature of the service.

The second and third Sundays were marked by baptismal services in the afternoon. Elaine Dyer and Clara Young decided to join ranks with us in service of the Lord, and we wish them every success in their Christian endeavor. Our support and prayers are with them.

At the close of the two busy weeks all were tired but happy in the fact that they were able to attend and enjoy the blessings that issue from such a gathering. That they were pleased with the meetings was evidenced in a decided vote for another reunion next year, July 11 to 26.

## Alberta District Reunion and Conference

By Hazel Dallyn

The Alberta district reunion and conference opened Thursday morning, July 24, with a prayer service. Then the members were divided into four classes.

Elder Peter Whalley taught a class in "Priesthood"; Brother Joe Bates taught a class in "Sunday school work"; Brother Herbert Burton taught the young people recreation and expression; Sister Hazel Dallyn women's work. These classes continued Friday and Saturday mornings.

Apostle J. F. Curtis arrived Thursday noon with his jovial smile.

Thursday and Friday afternoons were spent in recreation—volley ball, baseball, and swimming.

The crowd grew daily, and a number of nonmembers came each night from the town.

Each evening Apostle Curtis preached a good gospel sermon. And in the morning at eleven o'clock he conducted a class in "Authority and priesthood." There were some lively discussions during these periods.

The district business meeting was held Saturday afternoon, and nearly all the officers were sustained in their present offices.

A pleasant sacramental service was the high point of Sunday morning. There was a good crowd, and the Holy Spirit was present to bless. Then Apostle Curtis preached a sermon on service and the opportunities we get to serve and how some people say "Excuse me, please" or "I decline." He gave many interesting examples of those who had served and of how the Lord blessed them.

In the afternoon an ordination service was held, when six of the brothers were ordained. Albert White and George Millar were ordained priests; Herb Burton and Fred Dallyn, teachers; Cliff Dallyn and Ross Dallyn were ordained deacons.

At three o'clock Elder Joe Bates explained the new system of religious education. Alberta District has decided to try to work out this plan, and Brother Bates has been put in charge of the work.

Sunday evening closed the reunion. The church was filled with people who had come to hear Brother Curtis preach.

On Monday morning Apostle Curtis baptized three, and in the afternoon we gathered at the station to bid him good-by. His next stop was to be with Edmonton Saints, then on to Calgary.

The Saints enjoyed the reunion and were most happy together. The weather man was not very kind to us. It rained every day, and Saturday was an especially bad day. It rained very hard, and considerable damage was done to crops by hail.



# NEWS AND LETTERS

## Independence

### Stone Church

The sacrament of the Lord's Supper was observed at the eleven o'clock hour. Pastor John F. Sheehy was assisted by Elders W. Wallace Smith, R. T. Cooper, S. A. Thiel, Howard Harder, Harry Barto, and T. A. Beck. The theme of "Faith" was carried out in the scripture reading by Brother Thiel, in a short talk by Brother Sheehy, and in the musical numbers.

Sister Opal Goode Doty played organ music as a prelude to the service, and was followed by Brother Robert Miller who played during the service.

"God's faith in man" was the topic of Pastor John F. Sheehy's sermon at the Campus Sunday evening. This he closely correlated with the theme of the day "Faith" and with the sermon of last Sunday night. Scripture readings from Matthew, Mark, Luke, and Psalm 8 were used to make the thought of the evening more apparent: that in man God sees potentialities to become through obedience his sons, and to aid mankind in achieving this end he sent his Son Christ to the earth. The purpose of Jesus' earthly life was to teach men the nature of God and to show the interest and faith God has in man.

Elder H. G. Barto presided over the service, being assisted by Elder P. A. Sherman, pastor of Gudgell Park congregation.

A half hour concert of music was presented to the large Campus congregation by the Stone Church Choir under the direction of Paul N. Craig and George Anway. Some favorite anthems of the congregation and the choir were sung, "The radiant morn hath passed away," by Woodward; "But the Lord is mindful of his own," from Mendelssohn's "Saint Paul"; "The Lord brings back his own," Galbraith, and "The God of Abraham praise," Shelley. Soloists were Lilly Belle Allen and George Anway. Two excellent numbers were contributed by the Wahdemna Choral Club Male Quartet. And there were orchestral numbers by the Rock Creek School Orchestra.

At ten o'clock the Stone Church Choir, assembled in the auditorium of the Stone Church and under the direction of

## Preparing for Western Montana Reunion

Saints of Western Montana enjoyed an all-day meeting July 20 at the reunion grounds at Race Track. People came from Great Falls, Anaconda, Deer Lodge, and Race Track for Sunday school at eleven o'clock. After Sunday school Brother Thorburn gave an interesting sermon.

At noon a picnic lunch was spread for all. At 2.30 in the afternoon a special reunion committee meeting was called to order by Brother N. P. Coleman, district president. The main purpose of this meeting was to transact business for the reunion, to be held on the old reunion grounds August 8 to 17 inclusive. It was agreed to reduce meals to minimum prices: For adults; breakfast, 15 cents, dinner 25 cents; supper, 25 cents; children up to twelve years of age: breakfast, 10 cents; dinner, 15 cents; supper, 15 cents. The tent committee will try to get reduced prices on tents. Those desiring to rent tents should make their wants known to John Eliason, Race Track, Montana, or Warren Peterson, Race Track.

The speakers will be J. F. Curtis, A. C. Martin, W. H. Eliason, and other visiting elders and local ministry. Everyone is welcome to come and help make this reunion a success.

Paul N. Craig, Robert Miller at the organ, repeated its evening's program as a radio offering to K M B C. The choir will not reassemble for work until September. One of the closing announcements informed the singers that in the fall work will again be begun on "The Messiah," to be presented to the people of Independence during the Christmas holidays.

### Among the People in Zion

There has been no such thing as a "summer slump" in the attendance at the Wednesday evening young people's prayer service at the Stone Church. In fact, the gain in numbers has been rather steady from week to week, beginning early in June when the services were resumed following General Conference. The average attendance since that time has been more than eighty-five. At the first service in June fifty-four were present; at the service Wednesday evening, July 30, one hundred fourteen were present.

This prayer service has received excellent support from members of the young people's department of the church school, which meets each Sunday morning at the Auditorium. Brother M. T. Williams, who teaches a class in this department, is also in charge of the midweek services. He has been assisted by various men, young and older, who have given short talks at the opening of the service to suggest ideas and ideals around which those present might center their thoughts and their own expressions.

Word reached Independence relatives and friends last week of the marriage of Brother Donny Pierson, son of Sister Maude Pierson Franks, of Independence, to Miss Esther Holloway, of Lamoni, Iowa. The marriage ceremony occurred at Lamoni. The bride is a daughter of Missionary and Sister L. G. Holloway.

## Kansas City Stake

### Central Church

An organ prelude, "Cloister scene," played by Sister Irene Wolfe, opened the service of the Lord's Supper Sunday morning in Central Church. Pastor C. E. Wight was in charge, assisted in the stand by Elders George Mesley, H. H. Sevy, and others of the priesthood.

The evening service, conducted on the church lawn, was of special interest to all. Mr. Dorr H. Carroll, editor and business manager of *The Church World*, spoke on "Churches in cooperation." The Saints brought their families and friends. Music was by a quartet composed of Elizabeth Hitchcock, Estelle Moore, Clayton Wolfe, and Alfred Hitchcock, and there was a trumpet solo by Edith Burgoon.

The girls were requested to meet for volley ball practice at 7.30 yesterday evening. Quindaro girls have challenged for a match, and on August 22 there will be a stake tournament at the O. B. K. social.

Brother Walter Ingoldsby has brought much pleasure to the children at Central. He has loaned the church one of his well-built swing and teeter-totters. In the future he plans to manufacture this equipment on a large scale.

Friday evening the O. B. K.'s will sponsor an ice cream social on the lawn. There will be recreation for everyone, and a match volley ball game with the young people from Enoch Hill.

The wedding of Kathryn Skinner, daughter of Bishop C. A. Skinner, to J. T. Westwood, jr., of Independence, will be solemnized at Central Church tonight at 8.30. There will be no prayer meeting or supper on the lawn.

Parents are requested to leave their children for the primary and junior church services. These programs are planned to benefit and interest the children.

Services for next Sunday morning will be planned by members of the Excelsior Class.

### Argentine Church

Elder George Mesley of the stake presidency was the speaker at 7.45 in the evening on a recent Sunday. He used

for a theme a borrowed phrase, "Your name on your street is you." What are the qualities you have built into your name? he asked, and cited several instances where the names of our ministry and laymembers have been known for honesty, integrity, industry, civic pride, etc. That our name on our street becomes the name of our church to our neighbors is the belief of Elder Mesley.

#### Gladstone Church

Recently an ice cream social was held on the lawn of Elder L. C. Connelly's home, netting \$14.50. This will be applied to the local expense fund.

Patriarch J. T. Gresty was the speaker Sunday morning, July 27, making clear to many the duties of his office. Elder C. G. Lewis was the evening speaker.

The O. B. K.'s made the trip to the Atherton, Missouri, stewardship farm last Sunday afternoon.

Good interest is noted in the midweek prayer meetings and spiritual uplift felt.

Advance work in tracting for a missionary effort to commence after August 15 will be begun soon. A demand for a greater knowledge of the gospel seems to warrant this character of work.

Brother E. B. Johnston soon will leave for the West for an indefinite stay.

## Chicago, Illinois

### Sixty-sixth and Honore Streets

Sunday, June 1, a beautiful day dawned for the service of sacrament at Central Church. Brother Rowley gave the opening remarks, reminding the members of their covenant. God's Spirit was there to cheer and comfort. The epistle from the First Presidency was read, and we were made to feel that if the fruits of the Spirit are prevalent in our midst, Zion will be redeemed.

Brother Clem Evans baptized his nephew, Llewellyn Krebs, at the Sunday school service.

In spite of the intense heat of the past few weeks, midweek prayer services have been well attended and of a splendid spiritual type. We have been encouraged and strengthened to go forward and cling to the rod of iron shown in Lehi's dream.

The bake sale June 21 was a success, and as a result thirty-five dollars was turned to the building fund.

June 22 was Building Fund Sunday. Brother C. E. Schmid spoke on "Sacrifice."

In the evening the historical program was given. Brother Ray Hurst read from *Doctrine and Covenants*, and Brother Clem Evans talked on "The ideals of a Zion." The fifth episode in the history was given by the following cast: H. P. W. Keir, Joseph Smith; J. J. Oliver, Methodist minister; William Cochran, Christian minister; Brother Thoman, Doctor Bond; Sister Thoman, Mrs. Johnson.

Brother Howard Carpenter, who has been attending school at Champaign, Illinois, is home for the summer vacation. Summer vacations are on, and the Saints are coming and going. Visitors are seen in the congregation, and they come from many different places. One of our members is abroad.

Miss Ruth Lowe and Earl Blakeman were joined in the bonds of matrimony by Brother H. P. W. Keir June 4. We wish God's choicest blessings on the young couple.

A genuine good time was had by all who attended the Fourth of July picnic held at Eighty-seventh and Western Avenue. Autos were provided for those who had none.

Brother William Cochran recently underwent a serious operation but is doing nicely and will soon be at home. We are indeed thankful for the many blessings which come to us from our heavenly Father.

Elder Arthur Oakman recently spent a short time in Chicago and favored the congregation with a beautiful musical selection.

Brother Don Keir and Sister Jean MacDonald have been placed on the honor roll of their classes. We are proud of these young people. Brother Art Sherman has been chosen Sunday school superintendent. Sister Bell resigned to be able to do district work. Brother Ted Spuehler is chorister for the Sunday school. Last Sunday morning Brothers Art and Ted sang a duet.

The infant daughter of Brother William and Sister Marie Keir was blessed by H. P. W. Keir and J. J. Oliver and given the name Grace Margerite, July 27.

Sunday school services are well attended, and the young are taking up their part of the work in the worship programs.

Sister Cora Keir's class of young people gave a play, "Parlor matches." Those taking part were Charles Gunlock, Ruth Dempsey, Irene Lowe, Don Keir, Lawrence Dennis, Jean MacDonald, Stella Thoman, Hope Wainwright, Wilber Compton. The stage settings were good, and each one did his part well. Brother William Keir directed. The class made over fifty dollars, which they turned to the building fund in the Building Fund Service. Brother Charles Gunlock made the presentation speech. Little Marian Frances Hurst also presented a sum of twenty-two dollars raised at the operetta "Golden slipper" given by the children of the Sunday school. The children were trained by Sister Hattie K. Bell.

Sister Jean C. Keir and sons, Bob and Dick, were present at Sunday school after an absence of several weeks from illness. Among those who are ill are Sister Wainwright and Sister Tonks.

## Dunn Center, North Dakota

This branch has been holding services regularly since early spring and has made some progress. No services were conducted June 29, as most of the members went to the reunion held at Logan, North Dakota. They reported a profitable and helpful time.

July 12 Elder C. J. Smith came to spend a week here. The next day Sunday school convened at 10.30. At 11.30 Brother Smith preached an inspiring sermon to a fair-sized congregation. They then drove to Brother and Sister Peter Rasmussen's home for a picnic dinner. In the afternoon Elder Smith again preached. Following a short social time, those having chores to do went home to prepare for the evening services at the church. That evening Brother Willie Adams and wife had their baby blessed.

It was decided to have meetings every evening during the week at 8.45, and although this was a very busy time for the farmers, there was good attendance, and interest was excellent.

July 20 an all-day meeting was held at the church, Sunday school at 10.30, and at 11.30 Elder C. J. Smith preached to a large congregation an inspiring and helpful sermon. Then the members spread a fine picnic dinner which everyone enjoyed. At 2.30 all went to Spring Creek for baptismal service. Lowel Moffett and little Irene Adams made their covenant with God for a life in his service. The confirmation followed shortly after at the church. There was preaching again at 8.30, Elder Smith delivering another sermon that was most helpful.

During Brother Smith's week here there occurred an ingathering of the Saints of the branch. On the last Sunday Brother and Sister Guy Adams and two young daughters came sixty miles and others came nearly thirty miles to be present. As a result of the association and the worship together, all are greatly encouraged to press onward. Much instruction has been gained, many friendships have been renewed. We hope and pray that God will help us each to take part in the accomplishments of the future and that much may be done for his cause in this community.

## Detroit, Michigan

*From Detroit's Beacon Light*

Pastor J. E. Lancaster and Sister Lancaster have been busy since returning from the Centennial Conference. June 18 the last business meeting of the groups of the Detroit Branch was held in Wyandotte. The general branch business meeting was the first and in it the following city officers were elected: Branch President, J. E. Lancaster; secretary and recorder, Alma Grant; superintendent of religious education, Vere Blair; superintendent of junior church, Mabel Brewster; publicity department, George Booth; supervisor of music, Joe Williams; Graphic Arts Department, Wallace Janrow; Department of Women, Nellie Harkness. The Board of Stewards was sustained as to affairs of finance and property. The following groups held their business meeting to choose their officers for the year: First Church congregation, East Side congregation, and Roseville congregation. We ask the support of all true Saints for these officers. The work they do is important, and the task is great. Support them not only with your means and your prayers, but give them your help when you are called upon.

June 13 Apostle Paul M. Hanson took the Department of Recreation and Expression on a tour of Mexico, Central and South America, furnishing plenty of photographic proof that the descendants of Laman and Nephi were of a religious character. The slides which our brother showed were made from snapshots which he took while journeying through those countries. This lecture was very worth while. Brother Hanson was passing through Detroit on his way to Europe.

The flowers which adorned the pulpit June 1 traveled a long distance to serve their purpose. Deacon Charles Church, who has charge of the Brick Church at Lamoni, mailed these lovely vari-colored peonies of his own raising to Brother and Sister Hubert Case.

Plans for a new church building in Detroit are under way. Negotiations are proceeding satisfactorily for final approval of the First Presidency and Presiding Bishopric of the architect's drawings for this building. Much thought is being put into the preparation of the plans, so that after approval of general church officials the proposed building will be one worthy the support of all Detroit Saints in their achievement of the best.

The joint reunion of Southern Michigan and Northern Indiana and Detroit Districts is now under way. It opened at Indian Lake, near Vickburg, Michigan, July 25. Many Saints are on the grounds endeavoring to make this the best reunion they have yet experienced. Helping them are Elder and Sister E. E. Closson, Apostle D. T. Williams, and Evangelist G. T. Griffiths of the general church force. Sister Louise Evans is in charge of the music.

The dramas given the last Sunday night of each month telling the history of the church, "*Know your church,*" have created much interest. Slight mention of them brings a crowd. The people who have taken part in them have done well. They have taught us some valuable lessons. June 29 Elder Hubert Case, city missionary in charge, was the speaker. Sister Henrietta Forbes has managed the production of these plays so far and has done well. Brother Tom Forbes has prepared the stage, which has been no small task. These little dramas were written by President Elbert A. Smith, who is not only a great writer, but whose whole life has been one of love for God and the Saints. The drama presented June 8 depicted the events surrounding the building of Kirtland Temple.

Apostles J. F. Garver, D. T. Williams, and Paul M. Hanson visited Detroit and preached some inspiring sermons during the month of June.

Five were baptized Children's Day, and a fine program was rendered by the children.

The mission at Roseville seems to be growing, although

attendance has fallen off considerably with the coming of summer.

Many interested people are keeping in touch with the work, and baptisms will continue because of the personal evangelism program practiced by Brother Case and his assistants.

The new chorister at First Church states that the choir will not discontinue its work during the summer months. Priesthood meetings continue to convene every two weeks on Thursday night during the warm weather.

Many members are at present taking vacation trips, and there are in our midst numbers of Saints from States far and near.

On June 20, 21, and 22 there was held in Detroit an international institute under the auspices of Detroit and Chatham Districts. John Blackmore, of the Department of Religious Education, and Leslie E. Flowers, editor of *Vision*, with Apostle D. T. Williams took charge of the class work and round table talks. They also gave some fine lectures. The program was arranged with the needs of the young people in mind, and opportunity was given Sunday school and Religio workers to make credits on their religious education certificates.

During the latter part of the month of May, the choir had a farewell party for Sister Townsend, who for so long was leader of that organization. They presented her with an electric clock as a token of their good wishes to go with her to her new home in Evansville, Indiana. Sister Townsend will be missed from her accustomed place in the choir.

Several names have lately been added to our cradle roll.

## Oakland, California

*From The Oakland Bulletin*

July 30.—The congregations that have assembled in our new church for services have been encouraging in size. It is suggested that each member make of himself a missionary and invite his friends to come with him to worship in the new church home.

Friday, July 18, was family night at the Religio. We hear that the recent moonlight hike proved a happy time for this department. July 25 there will be a joint meeting of the two classes of young people of the Religio, and all others who will come.

The young people's summer camp will be held at Irvington August 6 to 10 inclusive. It is open to boys and girls from ten to twenty-one years of age, and the fee will be three dollars a person. Campers are asked to bring their own blankets; beds and shelter will be provided.

The congregation has recently made an achievement. An opportunity occurred to secure some good oak seats at a reasonable figure. Acting on a suggestion of one of the brothers, the members were invited to buy their own seats. The results were most encouraging. Two hundred and eighty seats have been purchased for four hundred and twenty dollars.

The Northern California District met with Oakland Saints July 27 in semiannual conference, and all services and meetings were under the auspices of district officers. A hearty welcome was extended all guests, and the Saints were pleased to have opportunity to greet the President of the church, Brother Frederick M. Smith, who made the journey to the coast especially to enrich the occasion and join in the celebration of the official opening of our new church.

We feel obligation to express hearty appreciation to the many who have helped to equip, furnish, and arrange the various features in connection with the auditoriums, classrooms, etc. The linoleum covering the foyers and stairways is the gift of our sisters and friends of the East Lake Club, and the Religio draped the stage and the club-room. The Department of Women supplied new crockery and paid

a number of small accounts. Besides this many individuals have brought and donated numbers of items. The two artistic ferns and stands are gifts of Sisters G. Hawley and G. Carmichael. We have noticed the devotion of others who have worked to clean and beautify the church. Among them we especially mention Brother and Sister Gorsky, Brother Charles Day, Brother and Sister Witski, Sisters Jarvis, Werner, and E. Christensen, and Brother Frank Severy. To all these and many others we are grateful.

We are glad to welcome Mr. Melberg with his family after his illness and operation. Improvement is noted in the condition of Brother Wilson and Grandma Holling.

## Denver, Colorado

Sunday, July 20, we were happy to have with us an unusually large number of visitors, among whom were old and dear friends as well as some new faces.

Brother and Sister W. L. Cowan and Sisters Nelle and Blanche Sampson, of Independence, gave us a surprise visit. This estimable family formerly lived in Denver, where they rendered valuable and faithful service. Sister O. E. Sade, of Colorado Springs, is visiting in Denver. Sister Florence Lechney, also of Colorado Springs, spent a few days in Denver. Wallace Keck, who has been in California for a year, has returned and is with his parents, Brother and Sister A. J. Keck. We are also enjoying the presence of Elder R. S. Salyards, who is visiting his son and daughter here. He was the speaker at the evening service Sunday. Other visitors were Doctor H. A. Merchant, of Omaha, Nebraska; and Brother and Sister L. W. Hayes, of Grandview Branch, Kansas City, Kansas.

Brother and Sister Leo Shupe, of Salina, Kansas, and Brother Homer Shupe and daughter Veda, of Trinidad, Colorado, worshipped with us Sunday, July 13. All formerly lived in Denver.

At the church school hour, Elder Clarence L. Bruno was presented with a gold seal certificate for his work in religious education and leadership. Sister Ruth Robertson made the presentation.

The theme for the day's worship, "*Dealing justly*," was impressively carried out in all the services. Many helpful thoughts were brought out by the pastor in his morning sermon.

The new Department of Religious Education in Denver Branch seems to have gained immediate approval from all. Even before the General Conference placed its sanction upon the plan, the proposed new form of organization was discussed quite thoroughly in the branch. This preconference discussion had so well prepared the way that when Brother Glaude Smith arrived in Denver he found it easy to make the change from the old departmental order to the new.

Two meetings were held after Brother Smith's arrival in Denver, in which the new plan was discussed. At the first meeting, on Sunday, May 25, all of the local branch officers from all departments were present; and those officers, after considering the new plan as outlined by the pastor, voted unanimously that a recommendation be made to the branch that the plan be adopted. The next meeting, Sunday, June 1, was a branch priesthood meeting, and after due consideration had been given, the priesthood also voted to recommend to the branch the adoption of the plan.

At the semiannual business meeting of the branch, Monday, June 2, the plan was adopted, and the following officers for the new Department of Religious Education were elected: Director of Religious Education, R. S. Salyards, jr., with Leslie A. Vosmer as his assistant; adult supervisor, Clarence L. Bruno, with Sister Ethel Radcliffe as assistant; young people's supervisor, Glen Holmes, with Ammon Wildermuth as assistant; children's supervisor, Sister Louisa Fishburn, with Sister Ella Parker as assistant; secretary,

Burrell Shupe. Brother A. E. Norris was appointed to act as librarian.

In the short time since the adoption of the new plan for the Department of Religious Education in Denver, we have been able to see many advantages over the old departmental order. The work of the branch under the new plan is more unified. Everything that is done bears more definitely the marks of a whole branch endeavor. We feel more like one big working group, all working for the achievement of a common purpose. As we move forward, we hope to get more constructive work accomplished than was ever possible under the old order of things.

At the same business meeting the branch voted to try the "continuous morning service" plan in Denver, and on Sunday, June 15, this plan was tried in Denver for the first time. Even on the first day, the good to be found in a continuous morning service was very apparent. There was better order. The worship spirit that is so necessary to a worth-while service was more easily maintained throughout the morning. And then, too, the service closed at 11.45 a. m., giving those who desired it an opportunity to get home a little earlier than was possible with the divided services. The continuous service is a great time-saver. It keeps things in order throughout the morning, where much time was formerly spent in trying to regain order and a spirit of worship after the intermission between the Sunday school and the preaching service. Considering the advantages already noted since the continuous morning service was adopted, we feel that it is a change which makes for progress in the branch.

## Oshoto, Wyoming

Sunday, July 6, branch officers had charge of the funeral of Sister F. E. Cohrt, at Spearfish, South Dakota, and our sacramental service was postponed for one week.

The following Sabbath we had a good crowd out to Sunday school. One person was baptized. Then the Saints assembled in sacramental meeting, at which time those who were baptized in June were confirmed, along with the one just baptized. The candidates baptized were Rogene Cousins, Donald Stubbart, Jean Marie Hartshorn, Vern Dillon, Franklyn McKim, and Clara Redding. The prayer and sacramental meeting was wonderfully blessed with the Spirit, and the Saints rejoiced.

This branch is making plans to meet with the Spearfish and Belle Fourche, South Dakota, members at Alva, Wyoming, in a two-day meeting, August 9 and 10. We are expecting Elder J. Charles May and perhaps others of the ministry to be present.

A number of the branch spent July 4 at a picnic in Brother Redding's grove, enjoying a very good time.

The Women's Department is making an effort to fill its office and calling. The women meet as often as possible and have good interest. They conducted a bazaar in which they made over thirty dollars. Under the sponsorship of this department a carnival and good time for the young people are being planned for the first part of August.

Oshoto Branch is working toward the new church school plan and hopes to accomplish all that it should in the next year.

We are holding services at New Haven, Wyoming, the third Sunday in each month and hope for much good to come of the effort.

Brother F. V. Cole and wife have a new son, born July 16. He has been named Elbert A.

Brother Lester Adair and Sister Elizabeth Nitcy were married the latter part of May. Priest Horace Hartshorn officiated at the ceremony. The pair have the best wishes of the branch.

Visitors from Independence, Missouri, and other places have been noted in this region during the past weeks.

## Saint Louis, Missouri

*Grand Boulevard and Carter Avenue*

Elder C. A. Edstrom, who has been assigned to Saint Louis Branch as pastor, accompanied by Sister Edstrom, visited here the week-end of July 4. They were present at the sacramental service, and Brother Edstrom made an impressive talk on the importance of the service. The branch was favorably impressed by them and is looking forward to his ministry.

Since the first of July, Sunday evening services have been discontinued. They will be resumed after Labor Day.

Interest and attendance at the midweek prayer service are increasing. We are concentrating on this service and are trying to make it the most popular of all meetings. Last Wednesday was the banner night in attendance.

In spite of extremely hot weather, attendance during the Sunday morning service has been good.

Elder Brown has been preaching inspiring and helpful sermons, enjoying excellent liberty in their delivery. We have combined the morning service, and now enter upon the preaching without intermission after the class period. This change has proved popular with the majority of the members.

Several who have lately been listed among the sick are improving in health. Others, however, greatly need the prayers of the Saints. Brother Marvin Baker has been doing quite well this hot weather but is in need of a special blessing from the Father. He is a young man twenty years of age and has been bedridden for several years. He would be delighted to receive a word of cheer from some of the Saints. His address is 1418 Hampton Avenue, Saint Louis, Missouri. Among others who ask prayers are Sister Ida Hawkins and Sisters Mottashed and Eberle.

Some of our most faithful members are away on extended visits. We hear from them from time to time and look ahead to the day when they will again be among us.

Brother Brown has been kept busy on Sunday evenings preaching in near-by branches.

Alice Grimes.

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Street*

July 28.—A young brother, Gerald Swanson, was baptized July 2 by R. E. Madden and confirmed by Brother Madden assisted by G. H. Kirkendall.

The Sunday school gave a picnic July 4 at Hempey's Grove. There was a good crowd, and everyone had a good time. Ice cream and lemonade were served to all.

Sacramental service July 6 was in charge of R. E. Madden and J. E. Matthews. There was present a good spirit, and all felt edified.

Lewis Junior, little son of Brother and Sister Lewis Madden, was blessed by J. E. Matthews, assisted by R. E. Madden.

Brother A. H. Nieman and Sister Florence Graham were present at sacrament. At the evening hour J. E. Matthews preached on "Faith."

July 10 the grim reaper entered this group and took our young sister, Helena Wemlinger. The funeral was held at the church July 14. A. E. Anderton preached the funeral sermon. Hazel Gribben sang "My beautiful home on high," and Robert Willison sang "In the garden." Sister Helena will be missed by all, especially by the young people.

July 13 at the morning hour District President A. E. Anderton preached.

At the evening hour G. H. Kirkendall preached on the theme "The kingdom of God."

The Women's Department held its annual picnic at

Hempey's Grove July 10. About forty-two were present, and everyone had a good time.

The doors of Second Branch were closed July 20 in order that the Saints might meet with First Branch in the young people's convention.

We were privileged to hear Brother and Sister John Blackmore give their splendid lectures pertaining to religious education.

July 24 Paul Kalb was baptized by J. E. Matthews and confirmed by H. E. French.

On that day Bishop H. E. French preached on the theme, "Our social problems."

At the evening hour C. W. Clark, pastor of First Branch, preached, taking for a subject "The mind of a child."

## Waterloo, Iowa

Although silent for some time, the Waterloo Branch is very much alive.

Edwin and Roberta Allen had charge of the Children's Day program and won much praise for their work.

Several of the young people are occupying as teachers in Sunday school, and others hold offices.

The Religio has been functioning solely as a means for recreation and expression, especially the former, and many good times are reported. The young folks are as enthusiastic about attending services as about the social gatherings.

Brother C. A. Biel and wife, of Clinton, were here a few Sundays ago. Brother Biel's spiritual and practical sermons were much appreciated by all.

Brother Otho Clark, of Independence, Missouri, favored us with a couple of helpful sermons on stewardship some time ago. He is operating church property under the stewardship system and spoke from actual experience, which has a stronger appeal than theorizing.

We are glad to report A. J. Fisher's health is much improved. We are also glad to note that Guy Haynes is steadily improving in health after an operation and sojourn in the hospital.

The Religio recently held an ice cream social with fair attendance.

Among the recent social activities was a birthday party for Grace Wolff, held at the home of W. H. Hinds. A fine crowd and good time are reported. A surprise party helped W. H. Wood and wife celebrate their nineteenth wedding anniversary. This was held July 26 at their home. Guests each brought nineteen pennies to recall the years of happy wedlock. Refreshments were served by the Wood children, and a good-sized crowd enjoyed the evening with the estimable couple.

L. O. Wildermuth, of Plano, Illinois, stopped over between trains to spend the day with relatives, Ivy Fisher and Freda McCormick and families. He was on his way home from his mission field in Montana.

## Minot (North Dakota) Branch

Twelve children from the sparsely settled country surrounding Bantry, North Dakota, were blessed July 20 by Elders Swenson, Darling, and Warren McElwain. This is the largest number to be blessed in this community at any one time in the memory of the officers.

Bantry and vicinity at one time had a flourishing branch which was the result of the work of Brother James Wagener who has passed to his reward. The parents of the children recently blessed were members under Brother Wagener's ministry, and though they have been disorganized and scattered and neglected, they have not forgotten God and his work.

Brother Swenson continues there this week, and next Sunday (July 27) will do some baptizing. Some have al-

ready given their names. Many of the Saints scattered over the prairies will be there.

Brother McElwain will preach July 27 at Washburn, North Dakota. On July 13 he was in Norwich, at the home of Brother James O'Brien, where services were held. A large crowd was present, and a fine dinner was served. The group gatherings in Minot Branch, scattered over a territory of two hundred miles square, have the usual three characteristics—large crowds, fine spirit, and a good dinner.

## Side Lights

By C. J. Hunt

### Lost Motion and Frozen Assets

Scientists are constantly at work on ways and means of overcoming lost motion by improved skill and machinery. Our ministers should carefully study and prepare sermon topics, then preach the right ones. If two hundred people are required to listen to a wrongly selected sermon, it means lost motion, or time, of one hour each, equal to two hundred hours of precious time, besides a wealth of thought that should have been theirs which is always produced by a sermon suited to the occasion. Untimely sermons and unprofitable conversations are lost motion, hence should be avoided, the same as talking against the church. The Lord said, "Be of good cheer." The author of a sermon or conversation tempered with strong doubts and fears as to the future prosperity of this church, has chosen frozen assets. He is losing his first gospel love and light. A man who loves and supports his wife will not speak evil of her; neither will a conscientious person purposely talk against the church he helps to maintain or from which he receives favors. Does this church have members akin to frozen assets?

The Reorganization is alive and bigger than any one person in it. No man has outgrown or ever will outgrow the church in usefulness to his fellows.

### The Use and Abuse of Narcotics

*Popular Science Monthly*, June, 1930, quotes Doctor W. I. Serovich, member of Congress and a physician, as saying, "In the United States, one out of every sixty persons is a drug addict"; or in other words, there are in America more than two million victims of that soul- and body-destroying habit of using narcotics. "In the public mind, narcotics are generally associated with crime and criminals. But though lawbreakers, especially holdup men and murderers, often are dope fiends, they are by no means the only users of the drugs. There are addicts among the rich, the poor, and those of the middle class; among the socially respectable and members of the underworld; among the educated and the ignorant." "The total output of the world's fifty-four factories is more than a thousand tons a year." "The drugs continue to claim new victims, undermining their health, dulling their minds, destroying their moral fiber." "All narcotics demand larger and larger doses as times goes on." "They dull the mind and weaken the body of the user so he is unable to earn an honest living and at the same time make him desperate for more money. A large share of robberies, holdups, and murders committed in America can be traced directly to drugs." Liquor claims a very large percentage. Addicts to one or both become excessive cigaret smokers. "Curing an addict is a difficult procedure and seldom entirely successful."

### A Noted Singer Gives Advice to Girls

Madame Schumann-Heink, whose voice the world loves to hear, gave this advice to girls at a college: "I want you to know that I have never smoked in all my life, and I never will. I think and say with all my heart that it is a

# MISCELLANEOUS

## Notice of Called Conference

A special conference of Far West Stake is called for Saturday, August 23, 2 p. m., to be held at the reunion, Stewartsville, Missouri. At this time matters pertaining to stake organization will come up for action.—*The Stake Presidency, 413 American National Bank Building, Saint Joseph, Missouri.*

## Donations to Kirtland Reunion Bazaar

All who have donations for Kirtland reunion bazaar will please send them to the undersigned, or bring them to the reunion.—*Minnie R. Ebeling.*

## Reunion Notices

Arkansas district reunion will meet August 23 and continue nine days, five miles southwest of Hot Springs on Highway No. 70, just south of the Ouchita river bridge. Meals will be served on the grounds, cafeteria style. Tents will be available on grounds at reasonable prices. District conference will occupy the last two days of the reunion.—*F. O. White, district president.*

## Conference Minutes

NORTHEASTERN ILLINOIS.—Conference of Northeastern Illinois District was held at Mission, Illinois, June 27, 28, and 29, in charge of the district presidency and Bishop M. H. Siegfried. It was voted to approve and adopt the new plan of religious education in the district. Sister Hattie K. Bell was elected director of religious education in the district. Fred Shepherd was ordained an elder, and the ordination of Rolney Wildermuth to the office of priest was approved. Owing to conditions in regard to the camp grounds, it was decided that no reunion should be held this summer. Motion carried that the district presidency be instructed to canvass the requirements of the organization of a regional reunion and to render a report to this body at the earliest possible date. There were four baptisms. A very interesting program was given Friday night, Roy Healy in charge. Mission Branch is known for its hospitality, and this conference was no exception to the rule. Everyone was made welcome and happy by the association. A hearty

crime that you children are poisoning your young bodies by smoking cigarets. Why—why do you do it? I am speaking to you girls as a woman, a mother."

### The Nation Living More in Flats—Divorce Evils

Apartments are the favorite form of domicile in 257 American cities, in which over fifty per cent of the families live in apartments. In New York City eighty-three per cent, in Chicago seventy-nine per cent live in apartments.

After signing sixty-four divorce decrees in one day, Justice H. E. Lewis, of Brooklyn, New York, blamed childless marriages for so many broken homes. He said, "There is only one child to every two homes in Brooklyn, and the duration of each marriage averages less than three years." "By shirking their responsibilities of motherhood, the wives are to blame when they land in the courts. It takes children to hold a home together, but Brooklyn homes are hardly more than mailing addresses. No children to attract husbands to their homes and keep wives from gossiping with neighbors and attending bridge parties."

Reverend Doctor E. J. Kulp in a recent lecture assures us that the increase of crime in recent years in the United States has made society sick. "Criminal statistics show that there are 350,000 persons in America engaged in crime. In the last five years Congress and various State legislatures have passed 67,000 new laws, a great many against crime. Crime is increasing in spite of these new laws."

Prohibition Commissioner Doran said that in March 1,947 stills had been seized by prohibition agents, and a total of 5,380 arrests made.

vote of thanks was given local Saints for their hospitality. Time and place of next district conference were left to the district presidency.

**Our Departed Ones**

**GREEN.**—Frank Lester Green was born in Punxsutawney, Pennsylvania, April 6, 1881. Died in Brookville, Pennsylvania, of heart failure July 20, 1930. He was married to Twila Viola Clinton, of DuBois, Pennsylvania, October 21, 1901. To them were born seven children: James Henry, Detroit, Michigan; Mrs. Merle Chase, Northfield, Ohio; Mrs. J. C. Robinson, Bradford, Pennsylvania; Mrs. J. W. Bowser, Punxsutawney, Pennsylvania; Frank, Hazel, and Effie. Besides his wife and children, there survive five grandchildren, his parents of Spokane, Washington, one brother, and four sisters. Brother Green had been in the service of the Buffalo, Rochester, and Pittsburgh Railway since January 27, 1903, and at the time of his death was an engineer. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in February, 1916, and was ordained a priest in 1917. The funeral services were conducted by T. M. Carr, and interment was in the Carey Cemetery near Punxsutawney, Pennsylvania.

**WOOD.**—James Thomas Wood, son of James and Mary Wood, was born August 31, 1855, at Saint Louis, Missouri. The following year he with his parents moved to Salt Lake City, Utah. When he was thirteen years of age, they returned to Stewartsville, Missouri, where he resided until the day of his death June 16, 1930. He married Miss Hester Lois Kinneman October 28, 1877, and to them were born eight children. His wife preceded him in death August 31, 1923. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints May 16, 1868, near Salt Lake City. Was ordained a deacon at the DeKalb church near Stewartsville, Missouri, in the early days of his Christian life and has always lived nobly and uprightly. Two sons and six daughters survive him: Charles E., of Kingston, Missouri; Arthur J., Mrs. Mabel L. Hamann, Mrs. Mary E. Hinderks, Mrs. Cora H. Lewis, Mrs. Clara E. Hinderks, Mrs. Ruby E. Ivie; and Miss Stella Wood, all of Stewartsville, Missouri. Also surviving are two sisters, Mrs. Emma Worden, Stewartsville, and Mrs. Fannie Gillmore, of Seattle, Washington; seventeen grandchildren, and a host of other relatives and friends. His faith in the gospel through Jesus Christ was firm. Funeral services were held in the Saints' church in charge of Bishop Milo Burnett, of Saint Joseph. The sermon was by Elder Samuel Twombly, of Fanning, Kansas.

**VINSON.**—Arlois Irene Magee, daughter of George O. and Etta Magee, was born in Kansas, April 19, 1888. Died at the Aurora, Illinois, Hospital, July 17, 1930. She became the wife of Albert LeRoy Vinson August 8, 1906, at Hamilton, Missouri. To them was born one son, Brighton Magee Vinson. She united with the church June 2, 1908, at Atchison, Kansas, and remained a faithful member. About twelve years ago the Vinson family moved from Aurora, Illinois, to Plano, where they made their home until about seven months ago. They were at Berwyn at the time of her death. She was an honest, Christian woman, a kind sympathetic friend, and many will miss her. Her death followed a serious operation. Left to mourn are her husband and son; parents, Mr. and Mrs. George Magee; a brother, William, of New Berlin, Illinois; and other relatives. The funeral was held from the Saints' church in Plano, Illinois, Elder J. M. Blakely preaching the sermon and being assisted in the service by Elder Lester Wildermuth. Interment was in Plano Cemetery.

**BELL.**—William Burton Bell was born August 8, 1896, at Terilton, Pawnee County, Oklahoma. Died July 24, 1930, at 7.30 a. m. in the Saint Johns Hospital, Tulsa, Oklahoma, from cancer of the stomach. He was at the hospital only a few days; the cancer did its work quickly. He was attending summer school at Edmond, Oklahoma. He was finishing for a teachers' life certificate, which came the day of the funeral. He was an outstanding person of the Terilton community in educational activities, having taught school in the community for several years. Mr. Bell united with the Reorganized Church of Jesus Christ of Latter Day Saints July 8, 1906. He was thought well of by all who knew him. February 22, 1919, he married Miss Nellie Wheatley. They made their home in Terilton, as he was the post master of the city. He leaves to mourn his wife, three children: Theodosia Pauline, William Junior, and Alta Nadine; three sisters: Mrs. Annie Wilkerson, Cushing, Oklahoma, Mrs. Emma Long, Terilton, Oklahoma, and Mrs. Ethel Ammermon, Terilton, Oklahoma; two brothers, Harrison Bell, Sand Spring, Oklahoma, George Bell, Bristow, Oklahoma, several other relatives, and a host of friends. The funeral sermon was by O. A. McDowell, of Tulsa, Oklahoma. The service was held in the school auditorium. This was one of the largest funerals held in the town. Interment was in Terilton Cemetery.

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**Reunion Calendar**

- Southern New England, Onset, Massachusetts, July 26-August 10.
- Toronto, Lowbanks, Ontario, July 26-August 10.
- Florida—August 1-10.
- Seattle-British Columbia—August 1-10.
- Chatham, Erie Beach, Ontario, August 1-10.
- Nauvoo, Nauvoo, Illinois, August 1-10.
- Lamoni, Lamoni, Iowa, August 1-10.
- Central Michigan, Beaverton, August 2-11.
- Western Montana, Race Track, August 8-17.
- Kirtland, Kirtland, Ohio, August 14-24.
- Eastern Colorado, Colorado Springs, August 14-24.
- Western Iowa, Woodbine, August 15-24.
- Northern Michigan, Park of the Pines, August 15-24.
- Idaho, Hagerman, Idaho, August 15-24.
- Eastern and Western Maine, Brooksville, August 15-25.
- Far West, Stewartsville, Missouri, August 15-25.
- Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

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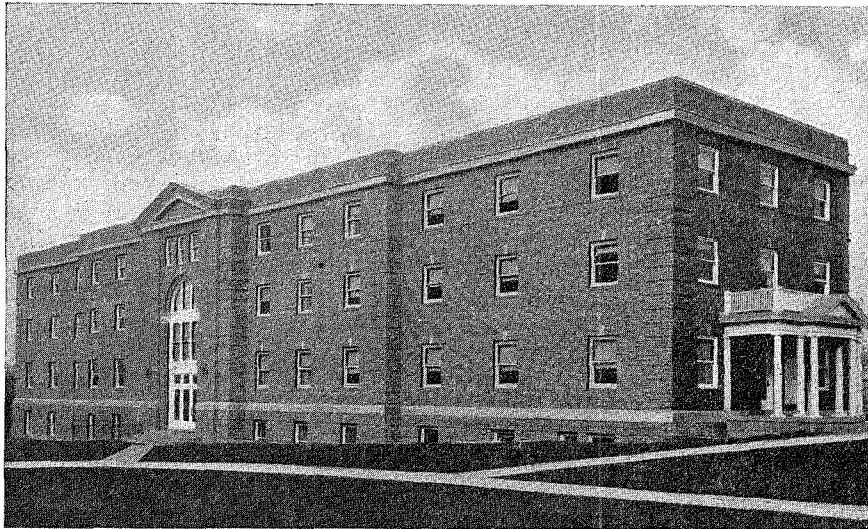
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Volume 77

Independence, Missouri, August 13, 1930

Number 33

## Graceland College Number



### WALKER HALL

DEDICATED 1930

*Named in Honor of the Late Marietta Walker,  
"Mother of Graceland."*

"Those of us who have been privileged to know her best, have known a rare soul, a spirit of unabating zeal, tireless energy, and boundless love.

"She dreamed of higher education for Youth, and made her dreams materialize by faith and works. You can never exceed her hopes for you."

*—Excerpt from letter from Frances Walker Davis.*

# A Call to Service

*A Message to the Young People of the Church from  
President Frederick M. Smith*

(Extracts from an address)

The young have a tremendous responsibility of preparation for carrying on of the burdens or taking of them up where we lay them down, and I have faith and confidence in the average youth of the church to believe that when they become cognizant of that they will be aroused by the exigencies demanding preparation for those burdens when the time comes to assume them. But in order for us to make them realize that, there must be begun and carried on a process of education, in its broadest sense. Yes, in the nearly twenty years of my church work I have continuously plead for preparation by education for greater usefulness. I have plead that the members use every energy possible to educate themselves against the coming of a day when there would be thrown upon their shoulders a burden that they can not carry unless that education or preparation has been had. And if there ever has been a man in this church who has had his position vindicated, I have had mine within the last few months. What has been the answer to that appeal, made by your leader, as he believes under the impulses of inspiration, calling upon you for earnest preparation against the coming of that day when the burdens that shall be thrown upon you will be greater than you can carry in your own strength only as you shall have qualified under the inspiration of Almighty God, and the development through your own energies of abilities that God endowed you with.

We have for many years been calling your attention to the repeated instructions given of the Lord, that every individual, especially the young, should make preparation for the coming of greater responsibility. One of two things is going to happen to us as far as the church is concerned. You individuals that sooner or later must have to carry responsibilities that the men of the church must sooner or later lay down, either you are going to make preparation for that tremendous activity that will drive you to the very limit of your possibilities, or you will fail, to a large extent, in accomplishing this work. It seems to me that the time has been reached today, when every young person ought to feel the importance of that and realize that it is absolutely necessary, by reason of the impress of the principle of inspiration upon us and the voice of God through the leaders of the church today, and by reason of the very array of facts in everyday affairs, that there is a need for haste and a greater speeding up than has ever been indulged in the past.

There never was a time in the history of our church when a demand for our consecrated service was greater or keener than now. Every individual, and that applies particularly to the young, should be sought out by the officers of the church, and auxiliaries of the church, and that individual fired with this ambition to give service to the cause in which his name is written or enrolled, and to give that service to the very maximum of his ability. . . .

The demands of the hour are, Consecrate; and in your consecration bring preparation for still greater service, for it will be demanded of you eventually as sure as God is, and is directing activities in this church.

## Nurses' Training and the Independence Sanitarium and Hospital

In another column will be found a presentation of Graceland College setting out the merits and advantages of the curricula. To one in particular I call attention, viz, the Pre-nursing Course.

Since the beginning of the Independence Sanitarium, now called *The Independence Sanitarium and Hospital*, the institution has trained nurses, and the school has always maintained its credits. Looking ahead to the probable demands to be made upon training schools for nurses, and considering the determination to keep the school in the front so far as excellence of training is concerned, the Board of Trustees recently decided upon a move which we hope will strongly appeal to all who are expecting to take up the nursing profession, viz, having Graceland College give one year in a pre-nursing course, which will be so coordinated and correlated with the instruction given at the Sanitarium and Hospital that on completion of the course there the nurse graduates will receive from the college the degree of Associate in Science. President Briggs, of the college, and Superintendent Gertrude Copeland, of the Sanitarium and Hospital, have worked out the details of this joint curriculum to the satisfaction of both institutions, and it is to be hoped that there will be a goodly number of young women who will register at Graceland College this fall for the course. It is a good time to do so, for it is likely that the new hospital building on which work has already begun will be ready for occupancy next summer; it may be a bit sooner. And it would be well for the first class in the new building to be comprised largely of those who will have had the advantages of the course to be offered by Graceland in this connection.

The Editors of the *Herald* are all pleased to see the prospects for an enlarged institution where the health activities of the community and the church will center, and the Editor in Chief is particularly pleased with the move towards a higher standard of preparation for nursing, as he has been looking forward to a time when a school of medicine, healing, and prophylaxis can and will be established and maintained at this health center; and to expand the course for nursing and put it on a better scholastic basis is a step towards the goal above mentioned.

I sincerely and earnestly hope that many of our young people will enter this pre-nursing course at Graceland and thus lay the foundation for a fine preparation in a worthy profession, that of caring for the sick and helping the well to keep healthy.

F. M. S.

## Doyle and Spiritualism

The death of Conan Doyle has filled English papers with various attempts to evaluate his life and work. He seems to be remembered most of all as a novelist, as creator of Sherlock Holmes. He was perhaps almost equally renowned for his leadership in the Spiritualist movement.

Of all the comments which I have read regarding the life and work of this great man, none has touched me more than the following tribute, paid to him by one of his sons:

He was a great man and a splendid father. He was loved—and was happy because he knew it—by all of us. . . .

My father and mother were lovers after forty years, as they were on the day they married. Their devotion to each other at all times was one of the most wonderful things I have ever known. She nursed him right through his illness to the end—just as she, like all of us, had been about the world with him.

His last words were to her, and they show just how much he thought of her. He simply smiled up at her and said, "You are wonderful."

Readers who still believe, in spite of much modern literature, that successful marriage and home life may safely be based on love, will find encouragement here.

The passing of Mr. Doyle has caused a revival of interest in Spiritualism. Many columns of the British press have been devoted to a discussion of these beliefs. One of the sanest of these discussions that has come to my attention is the following from the *Daily Express*:

It is inevitable that recent events should have roused a new public interest in Spiritualism. Yet, in spite of the obvious sincerity of so many of its followers, the results of Spiritualist inquiry only seem to emphasize the truth that we live by faith.

Mankind instinctively believes in an existence after death. Through the centuries men and women have lived and died in that belief, saying, "I do not ask to see the distant scene."

Spiritualists claim to have penetrated to that distant scene, but what has their research given us? "Tell my sister I am happy." "George is here, and is happy, but tired." These are phrases which may carry comfort, but surely not conviction.

And when the great ones of this world who have died speak through a medium, we find men and women who were lords of language and gods of thought using the same trite phrases as though self-expression had reached a robot level for all.

Is it not possible that the peasant kneeling before a wayside cross feels a truth that is far beyond the reach of science? Is there not more comfort to the bereaved and sorrowing in the sacred words, "In my Father's house are many mansions," than in the tambourine proofs of a seance?

Man's mind is finite and his soul infinite—and the language of the soul is faith.

BIRMINGHAM, ENGLAND.

F. M. McD.

The thirsty land of Zion was treated to a wonderful rain August 12, the first real rain since June 6. Men, beasts, and vegetation rejoice and are glad.

## K M B C in New Home

Radio station K M B C is now broadcasting from its new quarters on the eleventh floor of the new five-million-dollar Pickwick Hotel and Bus Terminal Building in Kansas City. Here the Midland Broadcasting Company, owners of K M B C, have some twenty rooms, including three broadcasting studios, executive and staff offices, and lounges for artists and guests. K M B C is now one of the most modern and completely equipped broadcasting stations in the Middle West.

With three studios instead of one, the station is now equipped to switch immediately from one program to another without the difficulty formerly encountered in hurrying one group of artists out of the studio and another in. Also, rehearsals can be carried on in two of the sound-proof studios while broadcasting is going on in the other. The largest studio is equipped with a twin-console pipe organ; this will make possible organ programs at any time, when formerly such music had to be secured by remote control from theaters in the city at the convenience of those places rather than at the desire or need of the station.

K M B C is now broadcasting from eight to nine hours daily from the Columbia chain programs, and gives the public the service of special national and international features which this network offers. Local programs fill up the remainder of a schedule which begins at 6 a. m. and continues until after midnight, daily.

The station's intensive area of coverage lies within a radius of one hundred and fifty miles from Kansas City, and includes 4,086,414 people who own 349,305 receiving sets. In the area within a radius of three hundred miles from Kansas City, which can be reached effectively, by the station's programs, are 8,873,705 people who own 989,850 receiving sets. Beyond this immediate area, of course, the station's programs have been at times picked up in most of the States of the Union and in Canada; reports from as many as forty States have been received on one special broadcast.

At present K M B C has a staff of twenty-eight persons, which, of course, does not include the many artists who daily furnish programs over the station. It does include full-time announcers, program directors, production staff, publicity and entertainment bureaus, and secretarial force. Executive direction is given by F. B. Blair, president, and A. B. Church, vice president and manager, of the Midland Broadcast Central.

Programs are being broadcast from the L. D. S. Studio at the Stone Church in Independence each Sunday on the following schedule: 7.30 to 8.00

a. m., Bible Study Hour; 10.00 to 10.30 a. m., Community Church; 5.00 to 5.30 p. m., L. D. S. Radio Vesper Service; 10.00 to 10.30 p. m., L. D. S. Studio Service. The Cathedral Hour of the Columbia chain, 2.00 to 3.00 p. m., is presented with the good wishes of the church.

K M B C may be tuned in at 950 kilocycles, and is now equipped to give more than ever before excellent broadcasting service for those who are within good reception distance. The programs are varied to suit the tastes and needs of all; and the management is always glad to receive comments and suggestions from listeners in regard to the features broadcast.

"K M B C, the Midland Broadcast Central, at Kansas City, broadcasting. . . ."

L. E. F.

## Unemployment and the "Dole"

The unemployment situation is giving the British Government grave concern. At present more than two million are unemployed. To meet such circumstances, there has been provided what is technically known as the Unemployment Insurance Fund, but popularly known as the "Dole."

The sight of hundreds of men and women lined up outside the government offices once a week to receive this dole arouses not only pity, but some rather serious questions. It seems that in many cases the families are content to exist upon this meager dole, without endeavoring to secure employment, not seeming to appreciate either that others must pay for their indolence, or the damaging effect of such a program of life upon their own characters.

Getting something for nothing will never be the method of building a successful life, individual, social, or national.

When forty per cent of these laborers are taking the dole, one wonders what the outcome will be, especially in the light of the following statement made by the editor of the *Daily Mirror*: "Apparently many of the people who have the 'dole' are past the thought of work."

F. M. McD.

BIRMINGHAM, ENGLAND.

Readers of the *Herald* should not neglect following closely the *Church Work and Services* matter which appears each week in its pages. The programs should suggest to live workers the possibility of unitedly working toward a definite and certain goal. The articles are of a valuable nature to any worker, and contain much valuable information and well-considered theory. This new matter in *Herald* columns was formerly published in *Department Journal*.

R. J. L.

## My Friend's Individualism

*Being Somewhat of a Parable*

(With apologies for style to that noble writer of modern parables, Safed the Sage.)

There once dwelt in a certain city a friend of mine who was a merchant. And he invited me to come and spend a week with him. Being a preacher and in need of relaxation, I accepted, and packed up and betook myself to my friend's house to partake of his hospitality.

Being also a rude preacher, it soon came to pass that I broached the subject of religion and inquired of my friend why he had not united with the church, for he was not a churchgoing man. And he replied, "I am an individualist." He had no need of the church; he could be a good man without joining the church. There was a multitude of things about the church that were not to his liking, and he preferred his individual religion. Being also a not overly-rude preacher, I changed the subject.

But that evening my friend said unto me, Tonight is the regular meeting of the Business Men's Association, and I must go, for I am the secretary.

And the next day he said unto me, "This is my afternoon off, and we shall play golf at my golf club, which is one of the best golf clubs in the city and whose members are verily among the top-notchers.

And the next evening he said unto me, Tonight we shall go to a meeting of the Aggressive Party of our ward, for next week there shall be an election in the city, and we must elect a new mayor.

And on the evening following he said unto me, Tonight is the regular meeting of the Improvement Club of our community, and I must go, for I am chairman of the committee on street paving.

So the week of my sojourn passed, and as I took my leave I was moved to say unto my friend, the merchant, Verily, I like your brand of individualism. And I would that the individualism of your religion were like unto that of your business, and your golf, and your politics, and your community improvement.

My friend, the merchant, is still my friend, in spite of my rudeness; and it pleases me to know that he is numbered among those known tritely among us preachers as the "pillars" of the church.

L. E. F.

The words which naturally cluster around the Spirit are such as *fire, light, truth, died, teach, advocate*. When all the spectacular and temporary features of Pentecost are weighed, illumination seems to be the distinctive and lasting work of the Holy Spirit.—*John L. Cole*.

## Book Review

*Problems of a Little Child*, by A Mother. Order from the Herald Publishing House. Price \$1.25.

*Reviewed by Helen Hawley Booker*

This mother clearly understands the fears, puzzles, and disturbing ideas that come to the child in its early life. She has given concrete examples and helpful hints to young misunderstanding mothers and teachers, and all who deal with the young child.

The train of thoughts has been divided into six chapters, dealing with fear of darkness and homesickness, strangers, and death; also the puzzles of Santa Claus, understanding God, and the coming of life.

The chapter "*Fears about death*," is a helpful one. It prepares the child for his first experience of death. The distinction of the spirit and the body; the comparison of our bodies as houses in which we live that are always wearing out and needing to be repaired. When one dies it is the house being put away carefully, because it has worn beyond repair. George Macdonald has said, "Don't teach your child that he is a body and has a soul, but that he is a soul and has a body."

There is an abundance of new thoughts that deal with vital, everyday problems, giving helpful experiences. We sincerely recommend the book to parents and teachers of small children.

*Problems of a Little Child*, by a Mother, price \$1.25. Order from the Herald Publishing House.

### JOIN THE DO-IT-NOW CLUB

Send in a new subscription to the *Herald*, and we will enroll you as a member of the Do-It-Now Club by publishing your name.

They call Sister Brown an apple-pie diplomat. And she has earned the name.

Last week Sister Brown's neighbor was sick. Sister Brown took a freshly baked apple pie, some hot broth, and some copies of the *Herald* over to the sick one.

Then Sister Brown asked her sick friend if she took the *Herald*, and before the week was out she had sent in the new subscription!

We need more women like Sister Brown.

### Every Subscriber Get Another!

Send in a new subscription to the *Herald*, and we will enroll you as a member of the Do-It-Now Club by publishing your name.

# A CROSS SECTION OF GRACELAND LIFE

By Roy A. Cheville

*The author is an alumnus of Graceland, and for several years has been a member of the faculty, and now is head of the Department of Religious Education. The article is really a "cross section," touching as it does upon most of the important interests and activities of a student at Graceland.*

## The Work of the College—An Explanation

### I. The Day's Routine

A few minutes before eight o'clock in the morning a stream of students comes up the college hill from down town, and another comes from the dormitories on the campus. Most of them go toward Briggs Hall, the classroom building of Graceland, and this year the home of the library. Some enter the Ad Building. Located on the upper floor is the school of music. In the basement are chemistry laboratories. Others hurry to Zimmermann Hall—the gymnasium. At Graceland physical education is recognized as a standard field of instruction—not a "tacked-on" necessity.

Twenty instructors, representing a wide range of training, meet the student body in the course of the day. Two trained librarians respond to their needs and interests. Deans and supervisors are available for conferences. A registrar records their accomplishments and compares the groups in attainments. Laboratories are at their disposal for experimental purposes.

Five and a half days each week for nine months this schedule goes on. Sophomores and Juniors have most of their classes scheduled in the mornings and freshmen in the afternoons. This arrangement allows industrial students to work in half-day study schedules and be employed the other half day.

Each class meets for fifty minutes. Electric bells ring at the close of the period. Students file into halls, and for a few minutes there is a hum of conversation, a hurrying to and fro, and maybe a hurried glance at some assignment. Another bell rings and a new period begins. It sounds like a busy life, and it is. But it is the real business of an educational institution—the business of learning.

### II. The Liberal Arts College

The basic department is the College of Liberal Arts. This school is what the term *liberal* suggests—a department for obtaining a broad preparation for life. Its first two years lays the basis for entrances to professional colleges. Generally speak-

ing, this broad foundation is recommended for first years in college.

Graceland endeavors to introduce her students in Liberal Arts to the principal phases of learning by offering "survey courses." Freshmen often want to take subjects of their own limited interests, which would result in a narrow, one-sided education. English, speech, some natural science, a social science, and a foreign language, unless there has been sufficient previous training in this field, are scheduled for the first year. In the second year some survey course in *Bible* is selected. Physical education and literary work enlarge the breadth of training.

Last spring over half of the fifty-six graduates of Graceland were from the college of Liberal Arts.

### III. Courses of Study

In an academic way, Graceland follows the policy of offering courses within her facilities and of presenting them well. No courses are scheduled for which there are not adequate laboratory and library facilities and efficient faculty training. This is one of the tests of a first-class small college. As in most schools, all courses are not offered in a given year, but are arranged over a period of years, so the regular student can get a well-balanced course.

The courses of study may be classified in three groups—the Language group, the Social Science group, and the Science group. In its three years of offerings, a good range of courses is included. In science, there are Biology, Chemistry, Geology, Home Economics, Mathematics, Physics, and Botany. The natural science group is particularly strong for a college of Graceland's size, and the faculty is exceptionally well prepared.

The Social Science group includes Economics, Education, History, Political Science, Psychology, Religion, and Sociology. Some of these departments are shaping up into organizations that promise to become distinct units in the future. With the Social Science group may be listed the courses in Accounting and Business.

In the Language group are English, French, German, and Speech.

#### IV. Specialized and Professional Courses

Practically every standard university requires two years of pre-professional study in a Liberal Arts college. Graceland offers this elementary work in pre-law, pre-dental, and pre-medical work—beginning courses with electives chosen from the field of interest. This fall another preparatory course is being offered. One year of pre-nursing may be taken at Graceland, and upon completing this first year's course the student may enter the Independence Sanitarium for additional theory and for practical experience.

Other courses are really specialized in themselves. The Teachers' Course of two years leads to the third grade state certificate in the State of Iowa. This may be transferred to most of the States of the Union. Most students enroll in the Liberal Arts course and then take the required subjects in Education in order to meet the requirements for teacher's certificate. The two-year Engineering course has proved sound and thorough and has attracted many students. Home Economics is maintained as a department and offers a two-year course. Last year Business Administration was inaugurated and found a good response. The Public School Music course continues three years in order to meet state requirements. It is one of the most thorough offerings of the college. Another department is shaping up into specialized and professional nature—the department of Religion. Its curriculum is steadily expanding.

### The Religious Side of College Life

At Graceland anything that passes by the term *religious* must have vital relation to student life or it will not endure. Prayer meeting themes, study groups, sermons, and other activities usually found in a church's program are linked about interest of college life. Observers have noted the vitality and the spirit of hope and enthusiasm in the college prayer meetings. Religion on the campus centers about current problems and visions, and tasks.

#### Freedom and Inquiry

Any young person who goes to college finds himself in a new world. His world is expanded in literature, peoples, physical surroundings, animal life, art, and philosophy. A flood of new thoughts and things comes to him. He finds himself in the midst of other youths who are situated likewise. Together they discuss the meanings and purposes of life. In this period it is highly essential that the youth shall live in a college environment that will

stimulate wholesome religious thinking and living.

Many times I have met friends who have been perplexed at the turn of mind of the youth of their acquaintance. These have grown analytical and have wondered about certain old accepted ideas. In many instances the college did not originate all this; it rather brought to the surface that which was already at work. Ofttimes the youth has been trying to "grow up" in his religious outlook. In such situations, understanding instructors and stimulating friends are required for two or three years. Herein lies the function of Graceland's faculty.

#### The College Prayer Meeting

Somehow this meeting is the hub of Graceland life. It is the most distinguishing feature of the school. No one is a real Graceland who has never been touched by this phase of the school's life. It is the meeting of the college family in which they may talk over their life together. As elsewhere, there are the regular attendants, the spasmodic ones, and the occasional ones.

At seven-thirty on Wednesday evening there is scheduled no other college activity. It is expected that students attend the prayer service or remain in their rooms. College prayer meetings have central themes. Students respond better and carry away a more unified effect. An opening would hardly secure a response if it consisted of such a phrase as this—"The meeting is now yours to pray or testify as you see fit."

A few meetings have been outstanding in recent years. The one at the opening of the school year breathes a joy of renewed fellowship and hopes for coming months. Home-coming prayer meeting on the Sunday morning of the annual fall reunion game brings in the expression of alumni and parents. On the Wednesday night before Christmas vacation comes the Vesper service of dignity and exalted Christmas expression. Then in the springtime are those never-to-be-forgotten gatherings around a camp fire in South Woods and the closing one on the campus. This year this last one was held in the beautiful reception room of Walker Hall.

#### The Brick Church

The Brick Church seeks to minister to both the local congregation and the college group. It recognizes that for nine months Lamoni should be the church home of Latter Day Saint youth from all parts of the church. The pastors want them to blend into the congregation.

The church school has the college group organized as a separate department. It continues for nine months. Superintending it at present is a

member of the faculty, M. E. Mortimore, the professor of geology. This year the curriculum of study will include many short courses in several fields. Students will enroll in these this fall on their first Sunday in Lamoni.

The Oratorio Society is a drawing feature to a large number. Last year the rehearsals for *The Course of Time* for General Conference were more than mere musical practices. They developed loyal ties and expanded visions of Latter Day Saintism. They introduced students to the general program of the church.

#### *Problems of College Religion*

To some people youths' religion is a distressing affair. Certainly it is full of problems. But problematical does not mean distressing and pessimistic. From another angle, the problematical aspect is challenging, for it is so full of potentialities. Graceland needs to meet these conditions more adequately. That she is trying to do. She prefers to take those whose eyes are directed in the desired direction and assist them to grow in that way. She wants to keep the prayer meeting the hub of religious life, but have it touch more lives and do it more effectively. She would have her faculty be comrades and advisors to students in the art of Christian living. She would offer academic courses providing for systematic discussion of the nature of religion and later on something in the genius and program of Latter Day Saintism. She would blend the student into the local congregation so they would feel the fellowship and responsibility of a church home. The religious leaders of Graceland will do this with the intelligent and sympathetic support of her patrons.

#### **The Social Atmosphere**

Graceland is a democratic place. Democracy is one of the cherished traditions of the school. A student is accepted for what he is and what he can do. The fellow who is short of money and is working his way through school stands with and often ahead of the well-to-do student in the social life of the campus. It is the fellow who can hold up over a long period of time who wins social recognition. Genial disposition, democratic nature, contribution to college activities, wholesome influence, constructive conversation, vivacity and initiative, ability to "get into things"—these are the qualities that give social standing in Graceland life.

#### *Dormitory Life*

I really believe that a student who has never lived in a dormitory has missed something. Pro-

fessor T. V. Smith, in one of his books on democracy, says that his insight into the spirit of democracy began while living in a dormitory at the University of Texas. Though the dormitory does not provide a normal type of living that one would care to follow the rest of his life, it teaches one a certain "give-and-take" and a communal aspect that is a good formative influence for character. The recognition of established routine for the welfare of all adds something valuable to social experience. The intimacy of contacts gives an expanding circle of friendships such as can not be found under other conditions.

Year by year the dormitory facilities are improving. Walker Hall, the new girls' dormitory, is beautiful in appearance and modern in plan. Graceland holds a high standard in accommodations for girls. And the men who return this year will find extensive improvements in Herald Hall.

I am numbered among the "promoted" from the ranks of dormitory life. Six years were spent in Herald Hall. Like others, there were many times when I became restless over it and wished for more privacy and better accommodations. But in retrospect those six years were invaluable. The personal contacts, the insight into human nature, and the free expression of boyish spirit could never have been obtained elsewhere. And if the making of witty quips on "dorm eats" is indulged in throughout colleges, I think most Americans need a little subjection of appetite to group interest and purse capacity.

#### *Priority of the Large Group*

"Graceland comes first." The general school activities take the precedence over small group affairs. Students form small groups according to community of interests. Intimate friendships are not formed *en masse*. Occasionally small cliques arise that place their little banner at the foreground. Quietly social forces are at work that bring the main college spirit and interest into the fore. Sometimes a few students get into a self-centered group, but usually these never catch the spirit of the school nor profit most from its advantages.

#### *Social Clubs*

Students fall into social groups of their own accord. The college administration recognizes that young people like to meet in social affairs in groupings that have already developed a common bond. So social clubs have come to be. Fifteen years ago there was only one social club on the campus. Today there are eleven.

Graceland has no fraternities. Her judgment thus far has been against them. She wants noth-



ing that would jeopardize the unity of her family circle and fidelity to her highest traditions of democracy. Occasionally problems arise with the social clubs—but any growing social institution has problems.

Many students belong to one social club. There is no social distinction for or against membership in a club. It happens that several years ago I was invited to join one of Graceland's clubs. Whenever the time comes that I feel that this detracts from the general social life and mars my best growth, there is only one course open to me—that is to leave the club. The college seeks to breathe a spirit of wholesomeness into these units of social good times.

#### *Pastimes and Recreations*

Graceland students display ingenuity and initiative in their amusements. When students lack in finance and where the college town does not provide commercial recreation, students provide their own. It is enjoyable to see this freedom from "dished-out" and "spoon-fed" recreation. Boys stage dinners and parties that rival the productions of specialists.

The college program of athletics, music, and for-ensics and the activities of the Brick Church furnish a central core of social life. The two major social functions of the college year are the football banquet in the late fall and the commencement banquet in the spring.

Friday night is "social night." In college circles it is often mentioned as "date night." On that evening, hours are extended to eleven for the campus and eleven-thirty for down town students, except in case of social functions approved by the dean of women, for which an additional hour is granted. It is a delightful change to see students in their "bibs and tuckers" after the plainness of classroom dress. On the first of these Friday nights occurs the reception to the freshmen given by Lamoni young people and on the second Friday night comes the annual faculty reception. A by-stander would see a multiplicity of introductions and hear a variety of bits of conversation.

For nine months one finds students mingling in all phases of life. There can be no dual characters. Everything is in the open. This a clue to Graceland's unity of atmosphere.

One may lose health and wealth; beauty fades, and friends pass away. It is the proper task of youth to furnish that storehouse, the mind, so that neither time nor circumstance can rob age of the happiness that comes from noble thoughts and fine memories.

#### Graceland Credits

If one receives paper money in the course of business these days, he very rarely takes the trouble to examine it to see by what authority it is issued. It is possible to have any one of seven kinds of paper money. Whether the note is a United States Note (Greenback), National Bank Note, Gold Certificate, or any other of the seven varieties is not important to the holder so far as the value of the paper money is concerned. That has not always been true. There was a time when Greenbacks fluctuated greatly in value, but for the past sixty years, due to the high credit of the United States Government, paper money of all varieties has been worth its full face value wherever received.

Due to Graceland's high standing, likewise, her credits are full legal tender in the educational world wherever presented. This was not always true, but for the past ten years, because of Graceland's being listed among the fully accredited colleges by the North Central Association, her credits are fully accepted everywhere, not only in North Central territory under the immediate jurisdiction of that accrediting association, but in the territory of the three other associations in the United States, the Middle States Association, the Southern Association, and the North West Association.

In the June issue each year of the *North Central Association Quarterly*, the Standards for Accredited Institutions as adopted at the annual meeting in March are printed, together with the complete list of accredited colleges as accepted by the North Central Association and by the other three associations. The June, 1930, issue of the *North Central Association Quarterly* lists Graceland College on page 84 among the accredited institutions. All other fully accredited colleges and universities of the United States are listed in the same publication.

In connection with this matter of accrediting, it must be fully understood that all subjects taken are not fully accredited towards all courses. One may, for example, take two years of Home Economics, or two years of an Agriculture course, and at the end of that time decide to change to some other course. All subjects taken would not be fully accredited for the Liberal Arts course for example, or for Law, or Medicine. If one changes his department in the middle of his course, he must expect to lose some credit, not only by transfer from Graceland, but from any other college as well. The same rule applies to all alike.

The only vanity is the notion that we are sufficient for all necessity, without further preparation.

## The Faculty

By Roy H. Mortimore

A number of careful investigations have shown that in small colleges the instructors of elementary courses are better prepared than are those who teach corresponding courses in larger institutions, the principal reasons being that in larger schools stress is placed upon advanced courses and that advanced students are often placed in charge of elementary courses.

Aside from sharing this advantage with small colleges, the Graceland faculty possesses other traits which especially adapt it to the needs of the college. Paramount among these is its vital interest in the well-being of the students. This interest has been developed in a number of ways; some of our faculty members are alumni of the college, some are interested in other phases of church work, others have been acquainted with some of the students or their parents.

Many of the readers of the *Herald* are not personally acquainted with all of the faculty members or their work. May we take this opportunity to increase our acquaintances?

President Briggs needs no introduction. His academic training, his service record in the government schools in the Philippines and in Washington, District of Columbia, and his interest in school work in general have earned for him the comment of a prominent educator who placed him among the outstanding college presidents in the State of Iowa. His long period of successful work here has brought him to the attention of everyone interested in the college.

Coach Gilbert, in addition to mastering the almost insurmountable difficulties of maintaining an enviable standing in athletics among larger four-year institutions, has proved his worth in the teaching of Psychology and as Dean of Personnel.

The study of English is made vital and fascinating by the efforts of Miss Condit, who brings to us the spirit of the West, and by Miss Morgan, a native of Iowa, who is also a friend of the girls of Walker Hall.

Mr. Bergman's thoroughness of detail and alertness to the development of new methods of teaching have rendered his services indispensable in the department of Modern Languages. He is also Registrar.

Mr. Platz brings to us the unusual combination of a broad training in the various fields of science, a highly specialized training in Biology, a varied teaching experience, and an unlimited capacity for work.

Miss Sodersten's broad experience in the field of social service and her adequate academic training vitalize her course work in Social Science and Psychology.

The outstanding work of Miss Thompson in Speech and Dramatics could receive no commendation greater than a recounting of the successes of her public production of last year.

Mr. Mortimore's years of experience in applied Geology, his vital interest in the subject matter and in young people make his classes attractive.

Mr. Cheville is one of the most widely known of the faculty members because of his work in the general church program. His thorough acquaintance with young people and their problems have made his experiences with many of them a vital factor in their development.

The work of Miss Carlile in the department of Music is well known. Under her inspiration and skillful guidance many capable leaders in that field have been produced.

Mr. Anthony, who can be depended upon to produce music for all occasions, has made many friends in his work as leader of the band and orchestras of high school and college.

Mr. May, who came to us last year to establish a department of Business Administration, has effectively demonstrated the value of such a course at Graceland.

Miss Lysinger, one of our recent graduates, has returned to us as instructor in the department of Music.

Aside from thoroughly and accurately caring for the library, Miss Elefson has functioned in a complete gamut of duties from ringing the class bells to acting as first assistant to the president. She will be happy next year in her new library and with an increased staff of assistants.

Mrs. Gilbert, as director of Physical Education for women, has each year demonstrated her ability in that field by the success of the women's Gym Show.

Mr. Carmichael's untiring efforts and careful attention to details have contributed much to the beauty and value of our physical plant.

The writer of this article, Roy H. Mortimore, is instructor in Physics and Mathematics and is interested in the Engineering Course.

Mr. Evans, of Pittsburg, Kansas, will come to us next year as head of the department of Education.

The vacancy in the Home Economics department, made by the resignation of Miss Williams, will be filled before the opening of the school year.

The faculty is adequately trained scholastically. Among our members three have earned the degree

of Doctor of Philosophy, nine the Master's Degree, and others have specific training in their field comparable with the Master's Degree.

## Organization of Extra-curricular Activities at Graceland

By Gustav A. Platz

Every college and university has on its campus certain organizations that function in various extra-curricular activities. Such organizations are well represented at Graceland and offer the students an opportunity for self-expression along several lines of worth-while human endeavors.

### *The Lamoni-Graceland Oratorio Society*

The oldest of these organizations and probably the one most widely known is the Lamoni-Graceland Oratorio Society. It is an outgrowth of the Graceland College Glee Club and the Lamoni Brick Church Choir which, under the leadership of Miss Mable Carlile, were combined several years ago into the one organization. At present its membership numbers above one hundred fifty. The society renders the choir music at the Brick Church and participates in all the special activities of both the college and the town. Each year it presents the *Elijah* or the *Messiah*, and during the past year it formed one of the nuclei in preparation for the rendition of *The Course of Time* at the Centennial Conference.

It is a rare opportunity, indeed, for our boys and girls, who have talent in music, to have the chance to learn to appreciate and to participate in the singing of some of the best choral music that has been composed.

### *The Lamoni-Graceland Orchestral Society*

Another opportunity for our young people who are talented in music is offered by the Lamoni-Graceland Orchestral Society. This organization has a membership of about thirty to forty each year, composed of local citizens and Graceland College students. Under the able leadership of Mr. J. H. Anthony, it renders valuable service to the community. In orchestral capacity it plays at the Sunday sessions of the church school and at many of the college functions of the year. The band is always on hand in full support of our athletic games and similar occasions.

The director of orchestral and band music, Mr. Anthony, though unassuming and nonpretentious in the service he renders, is master of his task as a leader as well as a teacher of the several instru-

ments used in orchestral and band music, and his students are making good in their chosen field of work.

### *A Cappella Chorus*

Rather unique as an organization in a small college is the A Cappella Chorus, which, under the competent leadership of Miss Carlile, has developed within the past few years into one of the best choruses of the Middle West. To those who are fortunate enough to possess the musical ability and those other qualities necessary for eligibility to membership in the chorus, is given a rare opportunity to cultivate the art of unaccompanied singing, together with that finer art of the interpretation of the compositions of the masters of music.

### *The College Players*

Another outstanding organization on the campus is The College Players, composed of students who show ability in or aptitude toward training in dramatics. The training in appearing before the public that is offered by participation in clean, wholesome dramatics in a worth-while extra-curricular activity for our young people who attend Graceland. Miss Florence Thompson is director of the organization and has been instrumental in placing the dramatic work of the college on a very high plane of achievement.

The College Players present four major productions during the school year, as well as several minor plays. They have earned the respect and favor of local audiences and of those of Independence, Saint Joseph, and Kansas City, where they have gone with several of their productions.

### *Lambda Delta Sigma Society*

The Alpha Chapter of the Lambda Delta Sigma Society resides at Graceland. Its membership is chosen from the student body on the basis of scholarship and ability or aptitude to achieve outstanding work in some particular field of human endeavor. To be selected as one who is dependable, one who has achieved noteworthy, one who is a leader, carries with it a responsibility as well as an honor. Ella Wheeler Wilcox, in her poetic lines, has divided the earth's masses into lifters and leaners. It is the aim of the Alpha Chapter of Lambda Delta Sigma to choose each year from Graceland's student body the outstanding lifters. Of the membership of this society it may be well said, "Many are called but few are chosen."

The society carries on various lines of research work and discusses at its monthly meetings topics that are of especial educative value. The topics for the past year were: Analysis of the Oratorio, *The*

*Course of Time; Value of Literary Societies in Junior Colleges; The London Conference on Disarmament; The Organization of a Graceland College Alumni Association.*

#### *The Crescent Club*

Several years ago a girls' club was organized at Graceland which functions each year in a rather nonpretentious manner, though its work is often irksome and its accomplishments quite noteworthy. Each spring the girls of the college choose by ballot eight of their members whom they think to be the best representatives of womanliness. These eight girls, with the Dean of Women as their sponsor, constitute the Crescent Club for the ensuing year. The one receiving the highest number of votes is selected as the president of the club, and the girl receiving the next highest becomes the vice president.

The work of the club is largely that of sponsoring the ideals of womanhood by word and by deed among their fellow girl-students, advising, directing, sympathizing, and cheering. The ideals of womanhood to which they ascribe and toward which they aspire are as follows:

"A womanly woman is reverent to God and his creations.

She is loyal at all times to what she knows is right.

She is sympathetic without personal motive.

She is courteous to all without regard for age or station.

She is understanding in all situations, and the human element gives her wisdom.

She is appreciative of the beautiful wherever it lies and avoids at all times the superficial.

She is cheerful at all times.

She is patient with the patience of understanding and untiring in her efforts.

'And the greatest of these is charity.' "

#### *The Engineers' Club, the Business Club, and the Press Club*

The students taking the course in Engineering, together with such others as may be interested in the field of engineering, have organized the Engineers' Club. Their club meets twice a month and discusses such topics as are particularly related to engineering. It has undertaken several projects, such as making a contour map of the campus and stands ever ready to aid in the making of a "greater Graceland."

Likewise the students taking the course in Business Administration, together with such others as are especially interested in the problems of modern

business, have formed the Business Club. They have organized upon the principles of a corporation and have divided their membership into preferred stockholders and common stockholders. Among the preferred stockholders are some of the prominent business men of the town who enter into the discussion at the meetings of the club and give the student members the benefit of their practical experience.

The staff members of the college paper, *The Record*, and those of the college annual, *The Acacia*, together with such other students as are interested in the field of journalism, have organized the Press Club. The librarian, Miss Lyda Elefson, is sponsor of the club and renders inestimable help with her resourcefulness and literary training. It is through the untiring efforts of the Press Club that the *Record* and the *Acacia* give training to several young people along journalistic lines.

#### *The Athenian Federation of Literary Societies*

In addition to the above organizations, there is at Graceland a federation of four literary societies. These four societies, Kapforean, Niketes, Pleiades, and Victorian, have weekly literary programs and compete with each other in debating, extemporaneous speaking, declamation, short-story writing, oratory, and vocal and instrumental music. They also form the basis for competition in intra-mural athletic activities.

### New College Courses

*By M. E. Mortimore*

#### Pre-nursing.

The one year course in Pre-nursing is given to prepare young women to enter nurse's training. It includes a study of chemistry, zoology, psychology, physical training, English, and one elective. It is followed by three years of training at the Independence Sanitarium, upon completion of which the student is given a degree of Associate in Science.

#### Business Administration.

The course in business administration was offered for the first time last year. Second year subjects will be given during the coming year. The course includes such subjects as economics; accounting; commercial geography; business organization; marketing, advertising and salesmanship; business law; money and banking.

The number of students who enrolled in this course last year gives us reason to believe that it will fill a very important place in the educational program of the church.

## Religion.

The department of religion offers standard college courses in church history, religious thought, religious education, and church administration. These may be chosen as electives in regular liberal arts courses, or may be selected as the major sequence of study. In the latter aspect the department aims to train for ministerial leadership and educational work of the church. The courses are designed to give first a broad view of the nature of religion and materials from the fund of religious literature and experience. The department is enlarging its field of instruction as current interest and facilities warrant.

## Some of Graceland's Graduates

As the "proof of the pudding is in the eating," so the test of a college is in the success of its alumni, success not only in industrial or professional life, but, paramount to either, in the sterner task of everyday living.

Graceland's worthy sons and daughters are legion. She cherishes the memory of each one and takes pride in the part she may have had in the shaping of their ideals or the directing of their energies.

To mention the activities of all who have brought honor to their Alma Mater would be impossible. It shall be our purpose here to list only a few of those who have been enrolled in recent years and whose work has come to our attention.

The fascinating field of science has attracted a number of our young men. Robert McCormac '28 is one of the leading research chemists of the Sherwin-Williams Company of Chicago.

Jesse E. Roth '18 holds a responsible position in the engineering department of the Western Union Telegraphic Company. He is located in New York City.

Roy Goode '28 continued his science course in the University of Kansas and is now employed by the Colgate-Palmolive-Peet soap company in Kansas City as an analysis chemist.

Jack Gardner '27 is employed as an engineer on the project of opening the Missouri River for navigation between Omaha and Saint Louis.

Medicine and dentistry have a share. Doctor Frank L. Shipman '19 has worked up a fine practice in Lamoni. He finished dental training in the State University of Iowa with the class of 1924.

Doctor Fred A. Smith '19 has built up an excellent practice in Akron, Ohio.

John F. Stageman, a graduate at the top of the class from the College of Medicine of the University of Iowa, has been appointed to one of the most

important internships within the gift of the university.

Doctor Charles F. Grabske '11 completed medical training in the University of Kansas in 1927. His high scholastic standing won for him an internship in the Bell Memorial Hospital, Kansas City. He is now one of the busiest doctors in Independence and is also acting as Assistant Church Physician.

In the business world we find Burton Hynden '23 cashier of the State Savings Bank, Lamoni, and Ronald D. Carmichael '19 vice-president of the Jackson County Bank, Independence.

Kelley Anderson '26 continued his study of commerce at the State University of Iowa and at Harvard University. He is now located in Boston in the employment of the Investment and Trust Division of the Webster and Stone financial organization.

Graceland graduates are teaching in the schools and colleges of almost every State in the Union. Lewis Jones '22 recently accepted the position of teacher of agriculture in the high school in Harlan, Iowa. He just closed a successful two-year term in the same work in Letcher, South Dakota.

Miss Ethel Brooner '22 holds a good position in the public school of Oklahoma City, Oklahoma.

Miss Olive Elefson '24 has for the past two years been primary supervisor in the State Normal, Oshkosh, Wisconsin.

Charles Sandage '23 is at present instructor of economics in Miami University, Oxford, Ohio. He is spending his summer in the State University of Iowa, working toward his doctorate.

Miss Viola Nelson '22 is primary supervisor at the Humboldt State Teachers College, Arcata, California. During the summer she teaches at the State Normal School, Athens, Ohio.

Ronald Smith '22 received the degree of Doctor of Science from the California Institute of Technology. He is now professor of mathematics in Kansas University, Lawrence, Kansas.

Miss Verna Elefson '22 teaches in the Department of History, State Normal School, Wayne, Nebraska. She is spending a portion of the summer in Topeka, Kansas, doing research for her doctorate.

Walter E. Daykin '23 is an instructor in the Department of Sociology, State University of Iowa, Iowa City, Iowa.

Among those who have continued in the field of music is Miss Gladys Silsbee '20, who as at present head of the music department in the Junior College of Grand Rapids, Michigan. For several summers she has taught in the Iowa State Teachers College extension schools.

Franklin Weddle '29 has, after a successful year

as instructor of music in the public schools of Letcher, South Dakota, accepted the same position in the public schools of Flint, Michigan.

Charles Church '24 has for several years been instructor in band and orchestra in the State Normal School, Bowling Green, Ohio.

James Houghton '22 is spending the summer in Germany, studying under Professor Rockheisen. While in Berlin he will sing at the American Church. He and Mrs. Fernell Briggs Houghton '22 will visit a number of the European countries and will witness the Passion Play.

Of the twenty-two members of the Graceland College faculty, fifteen are Graceland alumni.

Each year sees an increasing number of Graceland students in the work of the general church. In the Department of Religious Education are John Blackmore, Nellie Mussell Blackmore, E. E. Closson, G. G. Lewis, and Bertha Constance Woodward. In the editorial work of the church are Leslie Flowers and Leonard J. Lea.

Forty-three of those who received missionary appointments at the last General Conference are Graceland alumni. Lack of space prevents mentioning the names of each of these valiant workers, also of the many who are active in their local branches.

We are happy to claim five of the present ten members of the Quorum of Twelve: Brothers Hanson, McConley, Garver, Williams, and Edwards. And two of the First Presidency: Frederick M. Smith and F. M. McDowell.

### College Day, September 14

We consider the new arts and those that have been lost and speculate on their relation to the development of mankind. There is one art—a quality of human nature—that is not a lost art because it has been found by so few.

We can picture Christ approaching a village—probably the road was conspicuously located; as he drew near, ten men, sick men, sick in body and mind, called to him. He did not raise his voice to answer, but in words of assurance characterized by his birth, he blessed them. Ten men liberated from hell—ten men free. Can we imagine their bewilderment and antics of joy? Undoubtedly they started running to the village, and in their excitement only one thought of Him who had healed them. This man returned to thank Jesus. The appreciation in this man's heart was sincere, the other nine being so delighted with the gift that they thought only of the joy acquired by themselves.

As the annual College Day draws near, there are

many no doubt who are interested in knowing how the College Day collections are used and whether the young people appreciate the thing that is being done for them by the church membership. The measure of appreciation that we all hope for is in the lives of these young men and women as they go out into life's work endeavoring to carry into effect the things for which the church stands.

We who live near these young people believe that nine out of every ten sincerely appreciate what has and is being done for them by those who reach forth on College Day to bless. The measure of this appreciation comes back in many ways, but best we believe in the lives of these young people.

The following quotations from a few of the letters received only recently we know are worthy of our consideration and interest:

"No one can tell me about Graceland, because I have too many fond memories of that place. I would take pleasure in telling others of Graceland, and that I intend to do. Some day in the future I hope to send my children to Graceland. But by that time it will be so much better and bigger that I will hardly know it, I suppose.

"Just yesterday my husband and I found a family of Saints here in our city. There are young people in this family, and I wish very much that you would send them the catalog.

"As for church work in our city, we need a missionary and need one badly. There seem to be a few Saints here, but we have met only the one family. I am hoping and praying that I may be able to do my part and that before long we can have a man down here. Our city certainly is a fertile field, and there is no reason why there could not be a large branch here. The Utah people have a branch, and the people are working hard. Why not our church?

"How often I have wished we could slip quietly to prayer meeting at the Brick Church or to Sunday morning service. We are very happy in the sunny Southland but need a missionary. I would like to make the new student body of Graceland see the necessity of more prepared workers. Certainly the Father will take care of our needs if we do our part."

The following letter came with the final payment on a scholarship loan:

"Inclosed please find money order for five dollars, which completes payment of my scholarship loan account. Words can not express how much I have appreciated the opportunity I have had, and I really try to be worthy of it. If there is anything I can do for Graceland, I certainly will be glad to do it."

Here is a letter from a young man and his wife

who have sent their College Day contribution ahead of time:

"Included you will find a check amounting to ten dollars for the College Day offering. This small amount is no measure for expressing our interests in the future development of Graceland College and to express our appreciation for what it has already done for both of us. Our hope and desire is that what we receive from Graceland we may pass on to those with whom we work by living up to the principles instilled within us while in school." The young people whose education depends on assistance from the scholarship loan fund with few exceptions appreciate what is being done for them and are paying back. As the funds are paid back, they are reallocated to cover requests for scholarship loans and shorter time loans for which notes are given. The membership of the church are doing a great service, and if the contributions were double, just twice as many young people could be helped.

### Music about the Campus

Music runs throughout life at Graceland. Through the day one hears students running the scales in the piano practice rooms or going over vocal exercises. In the evening from dormitory and campus float strains from ukuleles, victrolas, pianos, and group singing. At chapel time one may hear the Alma Mater hymn. At pep meetings, sing fests, and student gatherings, lusty voices sing right cheerily the ditties of college days. Perhaps these sing fests are the truest expression of student music.

#### *The Oratorio Society*

Four o'clock each Sunday afternoon finds one hundred and fifty singers in the choir loft of the Brick Church, during the college year. The majority of these are Graceland students. Each fall in the week after the opening of school there are "try-outs" for membership in the chorus. Vocal quality, musical ear, and reading ability are considered. Balance of parts in the chorus is also another factor.

On Sunday mornings the chorus appears as the choir of the Brick Church. On the first Sunday the evening service replaces the morning service which is sacramental. During the year one of the great oratorios and a secular concert are given.

Last year was an exacting one. The centennial oratorio, *The Course of Time*, was begun late and proved unusually difficult. Extra practices were crowded in whenever possible. Students supported most loyally and spent many a noon hour trying to master difficult passages of the chorus numbers.

Everywhere students were humming snatches of some catchy air of the oratorio. At commencement time *Hiawatha's Wedding Feast* was the chief musical feature.

Singing in a large chorus under such a competent director as Miss Carlile is a privilege of Gracelanders. It is one that every college does not offer. Here one becomes acquainted with the best of choral compositions, learns the art of chorus singing, and gets in touch with the music movements of the church. Many students value most highly the opportunity of singing in the centennial oratorio. It is an inspiring sight to see one hundred fifty singers with eyes turned toward the director, strike a full chord as one.

#### *The Orchestra and Band*

Graceland's orchestra is made up of town and college players. The enrollment varies with the instruments available. Probably thirty or thirty-five strikes the average. J. H. Anthony, who is director of band and orchestral work on the general music board of the church, directs these organizations at the college. At the General Conference and at the commencement concert the orchestra was received very enthusiastically. The march, "*Greater Graceland*," written by Mr. Anthony, received an ovation. Those who visit the annual home-coming game see the band in action.

#### *The A Cappella Chorus*

This chorus hardly needs any description. Its conference appearances and concerts have brought honor to the college. Back of these public appearances are many weeks of rehearsals—two each week—blending voices, learning shadings, interpretations, and the many complex features of unaccompanied singing. This body also adds to student appreciation and the college standard of music.

#### *The Department of Music*

This department is one of the best organized of the college courses. Work is offered in voice, piano, theoretical subjects, band and orchestra, and chorus. Four instructors work together in building up this efficient school. A standard three-year course in public school music is offered. During the past five years this has trained many well-trained leaders into school and church activities. In future years Graceland should be sending out many directors of music into all parts of the church.

People have two births: physical and spiritual. Many who were born and lived long in other places celebrate Graceland as the place of their spiritual nativity.

# WHY ?

## Why Attend Graceland College?

### TEN REASONS WHY

BECAUSE—You desire to succeed in life, and true success in the world at present is difficult without careful preparation.

BECAUSE—Statistics show that a college education increases your chances of success a hundredfold.

BECAUSE—Money spent for an education is one of the best investments.

BECAUSE—The world is calling for educated leadership, men and women who are efficient, dependable, and capable of rendering effective service.

BECAUSE—Graceland College is *maintained by your church for you*. The authorities of the church believe in the young people, and are willing to do the utmost that their preparation for life may be adequate.

BECAUSE—Every member of the faculty is a specialist in his chosen field, trained in the best colleges and universities in America.

BECAUSE—Graceland College is officially accredited and fully standardized, offering a broad and flexible curriculum of studies. Her graduates are recognized by colleges and universities everywhere, being admitted for advanced degrees without examination.

BECAUSE—Of the opportunities offered for spiritual development. You come in contact with the leaders of the church and associate daily with young people of like faith from all parts of the country and from foreign lands.

BECAUSE—You are offered here an opportunity to discover your talents, to find your place in life, that success and happiness may crown your efforts.

BECAUSE—Graceland maintains a homelike atmosphere, excellent school spirit, splendid dormitory facilities, and many advantages not found elsewhere.

*Write for catalog and complete information*

**The President**

**Graceland College**

**Lamoni, Iowa**



# CHURCH WORK AND SERVICES

## Working Out Our Plans

Our church workers who formerly turned to the pages of their own publication, the *Department Journal*, for helps and program materials, are now becoming accustomed to looking for those materials in the columns of the *Saints' Herald*. Through the fine cooperation of the Managing Editor, the adjustment to new conditions and requirements has been made easier for those responsible for the religious education materials.

Getting the monthly material into separate installments for publication once each week has presented some problems and difficulties. The question of what to do with the program material is not yet satisfactorily solved. The absence of workers and contributors for vacations and reunion work, where they found no opportunity to write, has added to the difficulty.

We are trying to work out our plans. We want to present the material in the form most convenient and usable for all concerned. At this time it seems better, from the responses we have had, to present program material for the month in a single issue of the *Herald* as nearly as possible, and to distribute other materials throughout the month.

Our workers are returning. We plan for more and better material. We hope to increase the range of our helps and services. We need new writers, workers in local branches, who are willing to give us the benefit of their experiences. Our readers should read *Vision* carefully each month for materials and articles of interest to the young people, their leaders, and workers.

LEONARD LEA.

## The Baptismal Font

By John Blackmore

The custom of placing the baptismal font in some corner of the basement of the church where it is hidden beneath the floor has, in the writer's opinion, resulted in an irreparable loss to the church. Often the font has been placed under the floor of the rostrum, where it can not be seen except when opened for special occasions. Of course the reasons for building the font in these places and in this manner has been to conserve space. The local congregations have often erected their church homes at great sacrifice, which seemed to necessitate a

strict policy of economy. Yet it appears to be a false economy which would place the font in which the sacred ordinance of baptism is performed in some hidden spot where its religious value is undoubtedly greatly minimized. In other cases it seems that the font has been hidden because of the prevailing custom and the failure of the local congregation to think through the values associated with the font; values which can not be measured in terms of money or mere space. Why hide the font beneath the floor, a mere hole in the ground, when it is associated with such tremendous religious values?

### *The Always Visible Font*

There is a distinct relationship between the interior appearances of the church and the mood of the congregation. We feel safe in asserting that in many instances the mood of the congregation is a reflection of the condition of the church. If the furnishings of the church lack those elements which stimulate the imagination religiously, then the mood of the congregation will undoubtedly accurately reflect the situation and the lack of such stimulus. On the other hand, the mood of the congregation is influenced and to a certain extent determined by the religious atmosphere created in the church interior because of the symbols of religion visible in the furnishings. The always visible font is of great value as an element in the religious atmosphere of the church home. Let us consider some of the values associated with the visible font.

### *Its Teaching Power*

Children attend the church school and occasionally study a lesson about baptism. They are also taught in the home about the ordinance, though we are afraid that in some homes this teaching is neglected. Then several times during the year we have "decision days," when emphasis is placed upon the ordinance of baptism and church membership. These activities are all worth while, but we have neglected to use the tremendous teaching power of the visible font. In its religious setting the always visible font is a constant and silent teacher, impressing upon the child mind each Sunday of the year the fact of baptism. The child watches a baptism in the font, and ever afterwards the always visible font is a constant reminder to the child of the ordinance of baptism. As he attends the church school each Sunday, the font reminds him of baptism until the idea of the ordinance is a part of his religious thinking.

### *The Visible Font Stimulates the Imagination*

The child's imagination is stirred as he views the font, even though the act of baptism is not being

performed. Not only is this true of the child, but it is true also of the adult. The writer has discovered that his imagination has been stirred to ponder on religion when he has entered churches of other denominations and viewed the font surrounded with the symbols of religion.

As the imagination is being stirred, the mood of the individual reflects those stirrings. In other words, the always visible font stands as a silent but potent witness, constantly and impressively witnessing unto the individual that baptism is an ordinance of the gospel, and a fact in the religious beliefs of the church.

#### *The Visible Font a Silent Witness*

A stranger entering the doors of many of our churches will not see anything that makes us distinctive, unless it may be the disorder that marks many of our church homes. Our churches are deficient in those elements which in subtle manner indicate the distinctiveness of our religion. On the other hand, the always visible font will silently yet effectively witness to the visitor that as a church we believe in baptism by immersion. On that particular occasion the sermon may have been on some other topic, but the stranger leaves the service with the message indelibly stamped upon his memory that this church practices baptism by immersion. Not one word has been said on that occasion about baptism, but the always visible font silently and effectively testified to the visitor the message and belief of this church concerning baptism, and if perchance the sermon was about baptism, the visible font would make that sermon more impressive. It is apparent that we have lost much by hiding our baptismal fonts beneath the floor.

#### *A Spot of Sacred Association*

The visible font also stands as a silent witness and reminder of his covenant to the individual Saint. To the writer the spot where he was baptized will always be associated with sacred memories. When that spot is in the precincts of our church home, then why should it be merely a hole under the floor? We believe it should be a place of beauty and dignity.

There is a place in the church for the always visible font. A spot of beauty and of sacred associations. We believe it will enrich the religious life of our local congregations if the fonts are elected in the sanctuary of the church, instead of in the basement. The ordinance of baptism is too sacred and solemn to be performed in a manner that detracts from its meaning. Fonts may be so built that the ceremony of baptism will be beautiful and full of sacred meanings.

## Earning and Saving for the Christmas Offering

*By Bertha Constance Woodward*

The vacation weeks offer an excellent opportunity for children to earn their own Christmas offering. Unless children earn their own offerings they gain a distorted lesson in giving. Parents and teachers should lead them to appreciate the part they can contribute toward furthering missionary work by giving their offering. This appreciation should cause the child to undertake his earning work with prayer.

The following are suggested ways by which children may earn:

1. Have a neighborhood bean bag sale.
2. Sell hot pan lifters, dainty dish towels, and other articles which are easily made.
3. Collect and sell old papers and magazines.
4. Make lawn cushions to sell to elderly people.
5. Collect waste and worn-out materials and sell to dealers of salvage.
6. Do chores for some one who needs to hire help.
7. Collect rags, old iron, rubber, tin foil, and sell them.
8. Have a candy or flower sale. Decorate the candy boxes and flower pots.
9. Make homemade picture books for small children, and sell them.
10. Find ways of helping to save and to be thrifty in the home.
11. Collect old lumber and boxes to sell for kindling.
12. Give up some of the things enjoyed, such as ice cream, chewing gum, and shows. Let the money you save help some one to hear the gospel.

See that the children get the right idea of profit. They should not expect too much for the things they sell. Parents have an opportunity here to teach children to give good quality and quantity when they sell.

#### *Banks and Other Devices Which Encourage Saving*

It is sometimes a great incentive for children to save money if they have a bank into which the money may be put. There are numerous kinds of homemade banks which serve this purpose, and the price of the purchased bank might be put into the Christmas offering. A bank made from a cardboard spool, or from a pasteboard box with the lid pasted down with seals, is easily made and yet enjoyed by children.

A home thermometer made of tape pulled through a hole in the lower end of a hanging cardboard and thumbtacked at the number in the scale which corresponds to the amount of Christmas offering saved, is often an incentive to the child to work harder in earning.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

# REUNION NEWS

## Kentucky and Tennessee Reunion

By Thomas Newton

August 5.—The Kentucky and Tennessee reunion was held at Foundry Mill, near Puryear, Tennessee, from July 19 to 27. Surely the Saints enjoyed a splendid time.

The prayer meetings were very spiritual, the gift of prophecy being manifested on several occasions, the Lord speaking words of instruction and comfort. The Saints met for prayer at 9.30 in the morning during the week and at nine o'clock on Sunday. There was preaching at eleven in the morning; and at two o'clock in the afternoon, class work was conducted. Elder H. V. Minton taught a class on "The doctrine of stewardships"; Sister Minton taught "Personal evangelism"; and Sister P. R. Burton took charge of the children.

The reunion members were entertained as well as instructed during the eight o'clock evening services by Brother Minton, who built his model church. We were sorry that his time was so limited that he could not give a more elaborate description. Shortness of time compelled him to leave out many of the details of his building.

From three o'clock on each afternoon the camp gave attention to recreation. In this Brother Minton took the lead, and the older people as well as the young had a good time at volley ball and other games. After the eight o'clock preaching service, cars were moved back, and an hour was spent in various kinds of entertainment, Brother Minton being the leading spirit of each undertaking. He made many friends among the young people of this neighborhood.

Elder A. M. Baker also was here and preached some splendid sermons. The preaching was by Brothers Minton, Baker, T. U. Thomas, and the writer. Each night a large crowd came to the tabernacle, and every seat was taken. The people parked their cars as close to the building as they could and sat in them to listen.

The reunion at Puryear is a great institution. Members and nonmembers look forward to it with keen anticipation, and all experience an enjoyable time. From five to six hundred people came out every night, and there was not a jar or unpleasant word to mar our peace.

Three entered the waters of baptism, and we are hoping more will follow in the near future.

On Saturday the semiannual district conference was held. At this time the election of officers for the coming year occurred. The writer was reelected president of the district; secretary and treasurer, Sister Valie Seaton; chorister, T. U. Thomas; pianist, Sister Flossie Gallimore. When we adjourned, it was to meet at Paris the second Saturday in February.

We think ourselves fortunate in having purchased a Delco System for lighting the reunion grounds in the future. We have also secured a piano. This was much needed, the organ being worn out.

Tuesday after the reunion closed, a debate took place between Elder A. M. Baker of the Reorganized Church of Jesus Christ of Latter Day Saints and the Reverend Davis of the Primitive Baptist Church. The first proposition discussed was, "Is the doctrine of faith, repentance, baptism, and the laying on of hands with obedience to all the Christian graces essential to salvation?" Brother Baker affirmed, the Reverend Davis denied. This question occupied two days of four hours each. The second question was "An alien dead sinner can be saved without a condition on his part." The Reverend Davis affirmed and Brother Baker denied. In this discussion we had opportunity to present the gospel to this people. I am estimating that there were

nearly a thousand people out to hear, and everyone was good-natured. We were gratified at the friendly spirit manifested by the people.

Brother Minton remained with his family for the debate, and he acted as moderator for Brother Baker.

It is surprising how a few days of living and worshipping together will endear the Saints to one another. Always when the time arrives for the closing services and the packing of belongings, hearts are saddened. But as we part all of us feel richer in possessing the friendship of our brothers and sisters.

## Northeastern Nebraska Reunion

By Velma Fowler

The Northeastern Nebraska reunion was held at Decatur July 25 to August 3 on grounds generously provided by a nonmember. The gathering was successful from every standpoint, especially in attendance. There were more tents on the grounds this year than ever before.

We were privileged to have present Elders M. K. Fry and E. Y. Hunker, of Western Iowa District, as well as our own district missionary, Elder C. A. Kress, also Elder Blair Jensen, pastor at Omaha. Sisters Fry and Hunker accompanied their husbands and helped to make the reunion successful.

July 25 was welcome night, and the following program was given to a large and attentive audience: Selections, Decatur Band; "America," the congregation; prayer, Reverend Janssen of Federated Churches of Decatur; talk, "Purpose of reunion," Blair Jensen, Omaha; talk by E. Dudley Beck, Decatur; piano duet, Mesdames Sears and Brease; talk, Reverend G. Janssen; trumpet solo, Derrel Butts; music by the band; benediction, C. A. Kress.

The regular reunion program began Saturday morning with prayer service at 6.30. Other services in the program were a class on "Religious education" taught by Blair Jensen each morning from eight to nine o'clock; general prayer meeting 9.15 to 10.30; class hour on "The gathering," taught by Elder Jensen, 10.45 to 11.45. At this hour junior church was held in charge of Sister Fry. From one to two o'clock each day the choir rehearsed under the direction of Sister Eunice Butts, of Lamoni. At 2.15 Sister Theihoff, of Omaha, conducted a class for women on "Religious education in the home." At the same hour were held three classes in girls' handcraft in charge of Sisters Hill, Larsen, Marian Merchant, and Anne Self.

Each evening at eight o'clock one of the missionaries preached to a large audience, stressing the need for a more consecrated application of the principles of the restored gospel in our lives.

July 31 was designated as Omaha night, and the following program was presented by that group: Piano solo, Anne Self; violin solo, William Hill, jr.; vocal solo, Marie Samardick; talk, "The course of time," R. W. Scott; violin solo, Helen Williams; reading, Kate Scott; piano solo, Anne Self; vocal solo, Marie Samardick; violin solo, Helen Williams.

Saturday, August 2, was Graceland night, and a group of former and prospective Graceland students gave the following program: The Alma Mater hymn was sung by a mixed quartet; piano solo, Lois Burton; talk, "Graceland and spiritual influence," E. Y. Hunker; vocal solo, Velma Hansen; violin solo, William Hill, jr.; duet with guitar accompaniment; talk, "Graceland and education," Joseph France; Graceland hymn lore; "Graceland forever"; benediction, Walter Badham. Elder Ray Whiting, of Council Bluffs, added much to the zest of the program.

Sunday services were well attended. Preaching took the place of morning and afternoon classes. Special prayer and preaching services were held each Sunday morning for the young people and were well attended and greatly enjoyed.

The kitchen was in charge of Sister Lowe, of Omaha, and

was a financial success. All enjoyed Sister Lowe's good home cooking.

This reunion was a source of inspiration to many, and while all regretted breaking the ties of friendship we had formed, we parted hoping to live better in the future and having a greater incentive to do our part in the establishment of Zion.

## Midland (England) District Reunion

By Q. Swann

The week-end of July 19 and 20 Midland district reunion was held in spite of wet and stormy weather. The services were held at the Priestly Road Chapel, Sparkbrook. A goodly number of Saints visited Birmingham, and a splendid time was had.

President Floyd M. McDowell was the speaker morning and evening, and in the afternoon he conducted a discussion class. Various questions of interest to all were raised on financial law and church school problems.

Apostles F. H. Edwards and P. M. Hanson, from the United States, were also present.

Taking for a text "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3), President McDowell spoke with much power. We should remind ourselves, he said, that we are building a high quality of manhood and womanhood, a society having such a high standard of living, loving, and working together, that the world shall be made to pause and wonder. We can not conceive the power that will come to our aid when we shall have reached that higher plane of living, declared the speaker, and are too big to longer be engaged in petty quarrels. Then we shall be working whole-heartedly, humbly doing our best, educating and enriching our minds, living as Christ would have us live the full and abundant life. Life enriched by the Spirit of God grows fruitful, and characters result, the power of which no man can resist.

The young people of the reunion were moved to tears by Brother McDowell's words. At the close of the meeting, "Youth's prayer" was sung, with deep and reverential feeling, also the song "Just as I am thine own to be."

How wonderful, inspiring, uplifting are experiences at such times as these. We thank God for the rich love and for the lives of men who are truly great and noble. We are going forward to Zion.

## The Star of Hope

By Mary E. Gillin

When the rain of today is falling,  
We dream of tomorrow's sun;  
With faith in the better time coming,  
We walk in the pathway begun.

For pain would soon drive us to madness,  
Sorrow would blind with its tears,  
Crushed with the weight of our sadness,  
If Hope did not still our fears:

But ever when comes the nightfall,  
Both the slave and king go to rest  
With faith in the New Day's dawning  
Hugged close to each weary breast!

O Wisdom, and Love, how Infinite!  
Thou hast set the stars in the sky,  
That lifting our faces upward,  
We might find new strength from on High.

Forgetting the time of our bondage—  
Forgetting our heart-break and tears—  
Hope opens our eyes to see Caanan—  
Faith leads till its glory appears!

# NEWS AND LETTERS

## Graceland Chats

From the Graceland Record

Graceland Prepares for Thirty-fifth Year

The administrative offices in the Ad Building are busy these days. Mr. Carmichael and his assistants are checking room reservations and making assignments for industrial work. The registrar's office is filing transcripts of high school credits of prospective freshmen. Evan Walden and his corps of men are giving touches to the campus and buildings to get them ready by September 5. The faculty are brushing up their academic minds, enriching present courses, and preparing new ones. Mr. Briggs keeps a supervisory eye on all sides, to be sure that everything is in tiptop shape by freshmen days.

This is the beginning of Graceland's thirty-fifth year. In September, 1895, educational work began in a building down town. That fall the corner stone of the Ad Building was laid. With true pioneer spirit she persisted until she can open her doors this fall, offering full accrediting, standard courses, progressive methods, and a well-trained faculty.

For thirty-five years the academy has functioned, enrolling in the early days of the college many times more students than the college department. For several years a large commercial school was maintained, and now it has evolved into a standard college course in business administration. Typing and shorthand are still offered and may be elected by students in the business course. There will be no academy this fall, and aside from a few pre-college courses all effort and attention will be devoted to collegiate work.

In 1913 there were only ten enrolled in the college department. The following table shows the increase in enrollment in this department: 1915, 19; 1920, 67; 1925, 175; 1930, 239.

Anyone who makes an estimate of Graceland's enrollment should consider this factor. It is not the entire enrollment, but of the college department that gives the true status. Short courses in pre-college departments have declined. To the onlooker who is not discriminating, it sometimes seems that the institution is at a standstill. Meanwhile the real college goes on.

Library Ready to Move to Briggs Hall

The most extensive improvement being made on the campus this summer is the moving of the library from the Administration Building to Briggs Hall. This move is made necessary by the demand for expansion in both the reading room and the stack room, the capacity of each of which will be increased more than one third.

In Briggs Hall the library will occupy the three rooms on the east side of the upper floor. The partition between the north rooms has been entirely removed, making one room approximately thirty by sixty feet. This will be the reading room. The south room will contain the book stacks and the librarian's office. The delivery desk will be placed in a twelve-foot opening between the rooms.

The walls are to be refinished, new lighting fixtures installed, and a noiseless covering laid on the floor. This in addition to new furniture, consisting of tables, chairs, delivery desk, magazine racks, and shelving, will increase both the efficiency and the attractiveness of the library.

The move to larger quarters is but one of the improvements made in recent years. Under the administration of Miss Lyda Elefson, the first trained librarian, the entire book stock has been reorganized and reclassified. A new

catalog is in process of making. The book and periodical funds have been enlarged. These things have made possible a better quality of service and greatly increased the use of the library.

This year sees, also, the addition of the first trained assistant to the staff, Miss Margaret Harrington. Miss Harrington, an alumna of Graceland, completed the course in library science in Western Reserve University, Cleveland, Ohio, in June. She has been on the campus since July 1.

The Graceland library is the center of study eleven hours each day. It is the unifying element among the college departments, for in it every student spends considerable time.

#### *Graceland's Faculty*

Study, research, church work, vacation trips, and other fields of endeavor are this summer engaging the attention and interest of the members of Graceland's faculty.

Three new members will be added to the faculty this fall. James W. Evans, of Pittsburg, Kansas, comes to take charge of the department of education. He will also assist in speech and forensics. Mr. Evans received a bachelor's and master's degree in education at the Kansas state teachers college, and did graduate work in the University of Chicago.

Margaret Harrington, Graceland '25, returns this fall to work as assistant librarian. She completed the course in library work at Western Reserve University, Cleveland, Ohio, this spring, receiving a bachelor of science degree.

Beatrice Deaver comes from Kansas state teachers college to assist in commerce, filling the vacancy left by Hillard Cox, who is taking work at the University of Iowa.

Oren Hartchen is leaving the faculty this year. Doctor Platz takes the work in chemistry. Agriculture will not be offered.

#### *College Hill in Summer*

Fourteen students remain on College Hill this summer and find life not at all dreary. These fourteen compose the active office force, the librarians, workers in the kitchen and dormitories, and on the campus. All of them are busy.

Summer time on the college hill is pleasant. There is a freedom about the place. The campus is at its best. The tennis courts are not crowded as in the school year. The college family works hard and plays together.

Word has come to this group, as well as to other friends, that a large percentage of those completing the teacher training course at Graceland last spring have now secured teaching positions.

Other bits of news come to Graceland, news of marriages of her students, travels, moves, and plans. It is reported that nine of the eleven members of the staff of leaders at the Nauvoo Camp, early in July, were alumni of or students at Graceland.

## Ottumwa, Iowa

### *Fourth and Washington Streets*

July has not been as busy for Ottumwa as most months. A number of the members are spending their vacations in other places, and the extreme heat here has caused a slight decrease in attendance.

In the past four weeks, the outside of the church has been painted, the work being done by Brother Tess Lee. Brother Lee has not been here long, but is always on hand when there is work to be done.

We find with unified services Sunday morning that a good average attendance is maintained. The services open at 9.30 and conclude at 11.30, and the women are pleased to be able to reach home and have lunch on time.

Some of the Saints attended the Nauvoo reunion.

The pastor has been delivering a series of themes for the morning services on Sunday, the topics being especially fitted to the theme of the church school.

It has been reported that some young people of the church expect to teach at different schools near Ottumwa. It will be much appreciated if they write Pastor F. C. Bevan, 118 Taft Avenue, Ottumwa. He wishes to keep in touch with them, and to arrange to have them attend services over the week-end in Ottumwa.

Sister V. LaPoint will be teaching school this fall at Avery, Iowa. She is a worker in the church, and we are very glad to hear that she is to be near us. We need workers to help us in our gospel undertakings in this city.

## Society Islands

*By R. J. Farthing*

July 21.—Elder Taruiarii (Horahitu) arrived here Saturday, July 19, in good health and spirits. He gave us an account of his experiences in America at a special service held in the Taronia Church on Saturday evening, and spent Sunday with Saints and relatives at Outumaaro, a mission of the Taronia Branch. He leaves today on a tour of the Tuamotu Islands, traveling via Niau, Kaukura, Apataki, and Takapoto to his home and family at Manihi, the most northerly island branch in this mission. He will return via Rairoa, Tikehau, and Makatea to Tahiti on his way to Tubuai.

Brother Horahitu has asked us to convey his sincere appreciation to the many friends, Saints, and branches who treated him so hospitably during his sojourning in the Land of Joseph.

## Missionary and Wife in New Field

*By Mrs. A. C. Silvers*

July 31.—We had a pleasant trip from Independence and reached West Virginia, the field assigned Brother Silvers, May 28.

Coming through southeastern Ohio, we found real hills. The roads are hard surfaced, but the driving was quite different from what we were accustomed to. Roads are cut on the hillsides a hundred feet or more down on one side and as much up on the other. This reminded us that we were in mountainous country.

After winding to the top of a hill, we stopped to view the surrounding country. As far as eye could see were hills with scarcely any valley between. Homes were built on tops of hills so steep that there was really no yard. We often saw old graveyards on tops of hills where there was room for but a few graves. The headstones indicated that they were very old. We wished to visit some of them but were late getting to the field and felt that we must hurry on; besides we could see no way to climb to them.

We went to Marietta, followed down the beautiful Ohio, and crossed into Parkersburg, West Virginia. Stayed there over Sunday, attending the services of the Saints.

Many places were wanting meetings. Brothers Silvers and Minton decided first to conduct services at Indian Creek, a country branch. There we found an earnest band with a goodly number of young people, members and nonmembers.

After a two weeks' meeting there, we went to Clarksburg and arranged for a meeting about six miles east at the home of Brother Nutter. There we worked eleven days, during which six were baptized, two being sisters past seventy years of age.

We then came to Indian Creek for Children's Day July 13, and there Brother Minton baptized two young men.

Brother Silvers and Brother Minton and family next went to Mount Hope for a few weeks' meeting.

This is well named the Mountain State. It seems strange to us after being in northwestern Kansas where fields are

spoken of as sections or parts of sections. Here eight acres is called a large field. They say this country is usually very productive, but this year is the driest ever known to old settlers. There has been only an occasional local shower since April. Crops are poor. Timber on the hills has the colors of late fall. Fruit is almost a total failure. Many men are out of employment, but the people seem hopeful.

After September 1, we will be located at Harrisville for the winter.

## Tent Meeting and District Conference at Thayer, Missouri

By J. A. Gunsolley, at request of W. E. Haden,  
District President

Having spent Sunday, June 15, with the Saints at Springfield, Missouri, where we were entertained in the home of Elder Henry Sparling and his wife, we proceeded on Monday by way of the "Sunnyland Express" of the Frisco lines to Thayer, Missouri, to assist in the tent services scheduled to begin on Sunday, the 15th.

After a pleasant and scenic trip through the Missouri Ozarks, we reached Thayer, and found the services under way in charge of Brother Haden and George A. Davis, assisted by Virgil Sheppard and Daniel Dortch. Brother Davis is a prosperous groceryman of the town and the backbone of the church work in that place. Brother Sheppard was just out of Graceland College. Daniel Dortch was from Hayti, Missouri, and had charge of the tent and property. He was to be Brother Haden's companion in tent work for the summer, or at least for a part of the summer. Wife and I were soon comfortably located in the Davis home, where Sister Davis and her two daughters, Fern and Faye, and son Frederick, nicknamed "Toughy," made us welcome and cared for our wants in an admirable manner.

Meetings continued each night with myself and Brother Sheppard alternately occupying the pulpit. Brother Haden believed in using the visitors while he had opportunity, for neither Brother Sheppard nor myself expected to continue with him after the close of this series. Sister Gunsolley was active in talking to the women, directing the music, and playing the piano. Fern occupied at the piano part of the time, and Faye assisted with her violin in an acceptable manner. In fact, everyone seemed anxious to do as much for the success of the services as he could. The tent was pitched in the city park in a natural grove at the top of the hill in the west part of town, or near the top of the hill, for it is a real hill.

Attendance was not large, but the attention and interest seemed good from the start, and gradually increased. This series was an effort to get the gospel before the community in an effectual way with the hope that some might be brought into the church. The few Saints living in Thayer had been holding on for years and heroically battling against odds, to keep the work moving. Especially has this been true of the Davis family in whose house both Sunday school and preaching had been held for about twenty years. They were not disappointed in their hope for new members, for five excellent people of Thayer were baptized, and three from Mountain View. It is believed that others were brought very near the point of deciding favorably.

District conference was called for June 28 and 29 and opened with a prayer service on Saturday morning which was well attended and highly enjoyed by those present. Business meeting followed, consisting of reports of various committees, branches, and ministers. Brother Haden presided, assisted by the writer. The afternoon session was devoted mostly to election of officers, there being some other matters of lesser importance. The election resulted in the following being chosen: District president, W. E. Haden, with power to choose assistants, or counselors; secretary,

Daniel Dortch; treasurer, G. A. Davis; Sunday school superintendent, Heman Hawkins; Women's Department superintendent, Sister Mary Eck; director of music, a young man living at Kennett, Missouri, whose name I do not just now recall.

On Sunday afternoon, after a sumptuous community dinner, all went to the river and five souls were baptized by Brothers Sheppard and Davis. Those baptized were Brother and Sister Hamar and Brother Eck, of Mountain View; and Brother and Sister McGuire, of Thayer.

The following week Brother McClain and his son were baptized by Brother Sheppard, and on the closing Sunday he also baptized the eight-year-old daughter of Sister and Harry Miller, all these three being of Thayer.

All in all the meetings and conference were pronounced a decided success and will give a stimulus to the work in Thayer and that part of the district. Eight Saints received their patriarchal blessings, and a number of sick were administered to with encouraging results. The tent was taken to Alton, where a series had been announced. At this place Brother J. C. Cunningham lives, who has been an active worker in the district for many years.

## Birmingham, England

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

During the last fortnight the Saints of Birmingham have been enjoying a feast of good things. We feel that we have been mightily blessed, but this is only the beginning.

Apostle F. Henry Edwards was our first visitor, returning after an interval of nine years to his home and people. A reception was held in his honor July 9 when all rejoiced together. Brother Edwards spoke a few words expressing his joy in being permitted to visit his home and parents and family and to again be with his people. He spoke of God's loving care and protection which had been round about him since he left this country. He would have much enjoyed bringing his loved ones with him, that all might become acquainted. We trust that that day may yet come. Brother Edwards was almost overcome by the expressions of love and good cheer of the Saints.

July 13 he preached to his people on the theme "Why I am a Latter Day Saint." Because Latter Day Saintism stands for the highest principles in life is one of the reasons Brother Edwards is a Latter Day Saint. Yet, he believes, the highest qualifications in education, organization, sanitation, etc., are as nothing without that something which we call the power of God. Empires have grown in beauty, power, and importance, but leaving divinity out of their ruling powers, they have diminished and died. Jesus said to his disciples in those days when the followers of Christ were looked upon with scorn and treated with derision, "Fear not, little flock; it is your father's good pleasure to give you the kingdom."

On Monday, July 14, a reception was held in honor of the visit of President F. M. McDowell and Apostle Paul M. Hanson. The Saints were delighted to meet these estimable and beloved brothers. Because they occupy high and responsible positions in the church, one is deeply impressed by their humility and consecration. So do we always find truly great men.

A happy evening was spent, the church rooms being crowded to capacity. The banquet was spread and at intervals was interspersed with speeches, songs, and readings. Everyone was happy, and "Big Brother Mac" quickly won all hearts. We shall long remember the occasion of this visit.

Thursday and Friday lectures were given by Brother McDowell on the new system of church school and steward-

ships. In adopting these new methods, we feel that although some difficulties may present themselves, we are a step nearer Zion conditions. As Brother McDowell states, if we, a body of one hundred and fifty-three Saints, can not work together harmoniously, how will thousands work unitedly in Zion?

We have accepted the recommendation of the Joint Council to receive Elder Peter S. Whalley, who is traveling from the States to this country, as our pastor and minister. We are hoping for great things from this decision.

Over the week-end of July 19 and 20, Midland district reunion was conducted at Birmingham, President F. M. McDowell being chief speaker. Many visitors were present for the services, and the spirit of progress and peace was felt by all.

## Omaha, Nebraska

*Central Branch, Thirty-sixth and Burt Street*

Summer with all its wealth of golden days was ushered in June 22, and with its advent we have experienced some intense heat. Notwithstanding this fact, attendance at the church services has been very good. Bishop Mark H. Siegfried was a guest on this Sunday. In his sermon of the morning, the speaker asked us if we were proud of our own achievements or just the achievements of our forbears of the first century? Achievement can not be attained unless we sacrifice, said Brother Siegfried, and yet there is no sacrifice, because we always gain something in a greater degree than that sacrificed. Sister Lois Francis's solo of the morning and Sister Marie Samardick's at the evening service furnished a pleasing background for Brother Siegfried's sermons.

The prayer meeting of June 25 was characterized by an unusual degree of activity in testifying, and all spoke of the fact that when we attempt to sacrifice it becomes a joy. Over one third of this congregation was young people. On the last Sunday of the month, Brother Jensen's message to the people was "Let my people go—Zionward." Very fittingly the sacrifice period was brought to a close, when the district bishop's agent, Elder B. M. Anderson, was the speaker at the evening hour June 29. He reminded us of our duties in a financial way, and of the importance of doing our duty now.

At the conclusion of the study period July 6, Sister Mae Wellman awarded certificates to those who had taken the *Book of Mormon* normal work during the past winter. The eleven students all received "A's," and special mention was made of the work of Sister Verda Bryant and Sister Addie C. Hicks. Needless to say we are proud of our group of students. The sacramental meeting that followed was well attended, and was in charge of Pastor Blair Jensen. Two children, Rosemary Grace and Thelma Darlene Thompson, were blessed at this service. The sermon of the evening was delivered by Elder C. T. Self.

We were happy to have Apostle E. J. Gleazer visit Omaha over the week-end of July 12. Brother Gleazer brought to our attention that our objective, in Omaha, was by no means accomplished, and made of it an individual matter by having each one ask himself the question—What is my responsibility? In the evening Brother Gleazer answered his closing question of the morning sermon—What do we need? We need a present incentive. Incentives of years gone by can not suffice for us now; present stimulus is more potent than that which is past, and must be had daily.

During the week of July 13, Elders E. Y. Hunker and M. K. Fry, of the missionary force, held special meetings at the South Side Church, and many at Central Branch availed themselves of the opportunity of hearing these young ministers.

"The Lord requires a heart and a willing mind," was the text chosen by Brother Jensen for his sermon July 20.

Brother Hunker spoke in the evening to an attentive audience on his missionary experiences in Scandinavia. Brother Jensen and Brother Hunker were at Graceland together and so renewed their friendship and reminisced on college days.

An ice cream social, held on the church lawn July 22, was very well attended and proved to be a remunerative endeavor.

Two priests, Brother W. T. Wellman and Brother C. M. Hollenbeck, occupied the pulpit July 27 and August 3. The evening services of these two Sundays were dispensed with, as the district reunion was being held at Decatur, Nebraska. We were pleased to see our district come to the limelight during the month of June, as having had the greatest number of baptisms. May the good work go on.

On July 5 Brother Jensen officiated at the marriage of Sister Lois Hollenbeck to Loyal E. Waltz, of Lima, Ohio. The young couple spent their honeymoon in Colorado, and will make their home in Lima. We are sorry to lose Lois, but our best wishes for a lifetime of happiness go with her.

In our last writing we neglected to report an important news item. At the high school graduation exercises that occurred in June, Miss Anne Self, daughter of Brother and Sister C. T. Self, received one of the scholarships awarded by one of the local newspapers. This is not the first time Anne has brought honor to herself, and we are proud to claim her as ours.

The local press under date of June 21 carried an excellent sermon, written by our pastor. This is a wonderful way of gaining recognition and getting some of our beliefs before the people.

Since the middle of June our vacationists have been many, and their wanderings have been far and near. Jean Grisinger and Alene Thiehoff represented Omaha at the Nauvoo encampment. Sister Nell Kelley is touring Europe this summer, and from all reports is having a wonderful experience. The heads of Sunday school have both had nice trips, Brother Marion Cooper having gone to visit his folks in Kirtland, Ohio, and H. O. Wrenn attending a credit man's convention in Toronto, Canada. Brother Harry Greenway, chorister, has been traveling in the East, and the Bryant family has just returned from the Minnesota lakes. Sister B. M. Anderson and Rogene recently drove to Joliet, Illinois. District President Doctor H. A. Merchant hurried home from Colorado in order that he might be in attendance at the reunion. We stay-at-homes are glad to welcome home our wanderers, but rejoice that they have had the opportunities to get away for rest and recreation.

## New London, Connecticut

In June a beautiful baptismal service took place at the Thames River when Mrs. Martin united with the church. The weather had been dubious all day. When Elder Alma Whipple led the candidate out through the water, the sun shone out from the clouds, making a path of silver reflections for them. The scene was impressive to those who stood on the bank of the stream.

District Missionary William Patterson was a recent visitor in New London.

The first wedding ceremony to be performed in the church in New London was solemnized July 5. Sister Doris May Whipple became the bride of Mr. Phillip I. Cone, Pastor Alma F. Whipple, uncle of the bride, officiating. Miss Hazel Whipple, sister of the bride, was maid of honor. Miss Blanche Crandall was bridesmaid, and Norman Lamb best man. Bernice Whipple and Doris Manning were flower girls, Burton Whipple the ring bearer. Preceding the ceremony there was violin music by Lois Crandall and Wendel Whipple, and "O promise me" was sung by Sister Florence W. Simmons. Attractive decorations of white and blue were worked out with Shasta daisies, delphinium, and crepe paper. Palms were effectively arranged. A shower was given the

newly wedded pair only a short time ago. About sixty friends and relatives were present.

A few from this branch have been attending the Onset reunion.

### Poplar Creek Branch, Illinois

Orchardsville, Illinois.—Poplar Creek Branch held its annual Children's Day June 15 with good interest. Pastor R. H. Henson preached the young people's sermon at eleven o'clock, the younger members occupying the front seats. Good instructions were given the boys and girls, and they seemed to sense the importance of it. A few words of advice were added for the parents.

At the close of the sermon the Saints went to the creek, about one mile west of the church, and three were baptized by the pastor. The candidates were Stanley Greathouse, Wanda Greathouse, and Otis Reuben Henson. This makes a total of twenty-four for the year.

At two o'clock in the afternoon a good program was presented by the children to an overflowing house. The program consisted of songs, drills, readings, etc.

It is interesting to note that seven of the twenty-four baptized during the past year are of the fourth generation to hold membership in the church. They are the great-grandchildren of J. F. Henson, who planted the gospel truth here in this region almost fifty-five years ago. This is encouraging and causes us to feel that some one has not toiled in vain, but that from one generation to another the gospel is being obeyed. We trust that the new generation will continue the faith of years and prove steadfast in the work of the Lord.

### Northeastern Kansas Conference

The conference was held at Fanning, Kansas, July 19 and 20, and though conditions were not as favorable as we would like to have had them, we are glad to report fair attendance and interesting sessions.

The initial service of prayer Saturday morning was in charge of Frank G. Hedrick and G. G. Phillips. Apostle E. J. Gleazer was associated with the presidency. General Church Publicity Agent John A. Gardner, of Independence, Missouri, was present. He not only represented his department but presented an earnest plea for help and mutual encouragement at the beginning of the business session, and during the conference the Saints were strengthened through listening to his addresses on "*The unfinished business of the church*," and "*Some aspects of our church*." Representing the high priesthood of the church, he delivered the charge to Gilbert F. Hedrick preceding his ordination to the office of elder at the Sunday afternoon service.

Apostle Gleazer, accompanied by his wife, was busy from the time he arrived until he left. His interest in the business session and the needs and problems there presented brought forth suggestions along various lines which are timely, and the laity and priesthood were admonished that if we would progress, we must take the church more seriously. He stressed the need for organization of the local priesthood and that they should be busy; Fanning as an agricultural point should be developed; Topeka needs a new church building; and many other needs were considered as he visioned the district and its work. The themes of his two addresses were "*Ways and means of meeting district problems*" and "*God's way of turning men aside*." Conferences are worth while only as the Saints carry into effect measures and enactments in their legislations, and Brother Gleazer urged us to go forward.

The basket dinner in Brother Wiley's grove near the

church was one feature in which each vied with the other in contributing to the physical needs of all.

Thirteen attended the priesthood meeting at the close of the business session Saturday afternoon.

The local secretaries are to be commended for their efforts in getting the records up to date.

The following towns were represented in the conference delegations: Atchison, Saint Joseph, Irving, Topeka, Troy, Burlingame, and Bendena.

### Hammond, Indiana

Hammond Saints are going forward and are pleased to announce that several have united with the church since General Conference. We look forward to the time when others will accept the gospel and note that several not of the faith are attending church school. Through the medium of the school, we are not only trying to convert others but to educate ourselves to a higher standard of living.

Brother Clair Ellis has been ordained to the office of deacon. He is a young man and well liked by all, and he takes great interest in his work, always looking after the interest of his brothers and sisters.

A play recently given in Hammond represented the church in the early days. The presentation was good and attracted a large gathering, including many not of the fold. We must not forget to give credit to Sister Eleanor Meyers in the production of the play. All who participated are to be commended.

Several from Hammond attended the reunion at Indian Lake, Michigan.

Very few of the Saints in this city have been out of work on account of the depression in business.

The weather has been warm here in the past weeks, and there has been little rain. The crops are as a result suffering.

### Saint Thomas, Ontario

A quiet but pretty wedding was solemnized Wednesday evening, July 30, at the home of Elder Frank Gray, Maitland Street, London, when Lillian Mae, youngest daughter of Mr. and Mrs. Henry Ashworth, of London, became the bride of Charles Edward Skelding, youngest son of Mr. and Mrs. James Skelding, of Saint Thomas. The bride was attended by Miss Vera Treffry. The young couple will live in London.

The Sunday school held a successful picnic at Pinafore Park the afternoon of July 9.

Saints were pleased to meet our young missionary, Elder Kelley, of Lamoni.

We were also happy to renew acquaintance with one of our former Saint Thomas boys, Elder Leo Willsie, of Detroit, Michigan. We feel that he is an instrument in God's hands.

At the Sabbath school July 27, Elder Albert Cordery blessed his young granddaughter, Virginia May, daughter of Sister Henry Dyson.

James Richard MacQueen was born in August, 1862, in Southwold Township near Saint Thomas, Ontario, where he farmed for a number of years. He united with the church in 1890. Moved to Niagara Falls Branch. Died in the Saint Catherine Hospital after a long illness July 11, 1930. Besides his widow, formerly Mrs. Elizabeth Toogood, he leaves two stepdaughters, Mrs. George Fry and Mrs. Gordon Else, and one stepson, A. V. Toogood, of Saint Thomas. The funeral was held from C. A. Towers and Sons chapel in charge of Elder James Skelding. The sermon was by Elder James Winegarden, London.

Brother G. L. Sweet, Harmon, Oklahoma, hopes that Elder S. W. Simmons will find it possible to soon hold meetings in Harmon. Harmon is fourteen miles west of Vici on the highway.



## Independence

### Stone Church

At the morning service Elder John F. Sheehy continued his series of pastoral talks with the Stone Church congregation, taking his scripture lesson from that part of 1 Corinthians 12, which includes the verse, "Now ye are the body of Christ, and members in particular." The best evidence, he said, that this church has the seal of Christ upon it is whether or not it functions as the body of Christ, as he intended it should function in the lives of men. We must function, not in our way, but in Christ's way. It is for each one to determine his relationship to the body of Christ, and to decide whether or not he is doing his individual part as a member thereof. If we really love Christ, we shall fulfill our obligations to him and to his church.

The Women's Chorus sang an unaccompanied number, "Just for today," and also "The lost chord," with organ accompaniment by Evan A. Fry. Elder W. Wallace Smith was in charge of the service and was assisted by Elder R. V. Hopkins.

### At the Campus

President Frederick M. Smith was the speaker at the union service on the Campus Sunday evening. He took as the basis for his sermon the fifteenth psalm, the subtitle of which in the King James Version is, "David describeth a citizen of Zion," in the Inspired Version, "The righteousness of Zion's children."

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill." These questions and the answers given by the Psalmist were applied by President Smith to the people of the church today to determine if they are doing those things which make them worthy to abide in the Lord's tabernacle, or whether they are indulging in those things mentioned in the psalm which a citizen of Zion does not do.

We must contend constantly for the right, and yet not weaken ourselves by internal conflict. We must take care that our standards are not lower than those of our forbears, and make them even higher if possible. We must set for ourselves those restraints that enhance our ability for righteous uplift. Thus shall we prepare ourselves to dwell in the holy hill of the Lord.

Sister Ina Hattey, soprano, sang the solo, "O divine Redeemer," by Gounod, Sister Paul N. Craig playing the piano accompaniment. Brother Clark, of Hoisington, Kansas, sang a bass solo. Brother H. A. Koehler sang as a solo the verse parts of "Let the lower lights be burning," the congregation under the direction of John F. Sheehy singing the chorus. Orchestral numbers were furnished by the Walnut Park Ensemble, directed by Brother Erwin Moorman. Elder W. Wallace Smith presided over the service, and was assisted by Elder Earl Hoisington.

Sacramental service at the Campus was well attended by the Juniors of the Stone Church District. Sister Ina Hattey was in charge of the music in the absence of Sister Burgess, who has been attending the Nauvoo reunion. R. V. Hopkins talked to the children, who always love to hear him.

Sunday, August 10, the junior worship service was in charge of Sister Hazel Moler. The songs and prayers were much enjoyed, and Brother Bolinger gave an interesting talk to the children.

### Walnut Park

On the last Sunday in July the speaker at the eleven o'clock service at Walnut Park was Elder C. V. Hopkins. As a scripture reading he used several verses from Matthew 7, Inspired Version, which gives some of the words that Jesus taught his disciples to say to the people. Brother Hopkins pointed out some of the experiences that he has had while carrying out this instruction of the Master, experiences similar to the illustrations of the reading. The Saints appreciate having Brother Hopkins as a member of this congregation, and hope he and Sister Hopkins will soon feel at

home with them. This worthy pair come from Grandview, Missouri, where they lived fifteen years or more.

The Walnut Park Choir assisted in the worship period of the service with the beautiful anthem, "O love divine."

During the class period of the church school, the Galilean Class was privileged to have Bishop G. L. DeLapp of Lamoni Stake, to lead in the discussion. Brother DeLapp pointed out some of the ways in which the stewardship program, and especially that relating to the storehouse, will be developed in the future. The members of the class greatly appreciated having Bishop DeLapp with them, and he, in turn, complimented them on the excellent response and interest shown.

After the class period, a clarinet quartet selection was played by four members of the Walnut Park Orchestra.

On Wednesday evening the Saints of the groups of Walnut Park congregation met at the church for the monthly union prayer service. The meeting was of a high order, and the members felt blessed.

The eight o'clock Sunday morning prayer meetings have also recently been of excellent character and well attended. Sunday morning, August 3 a total of seventy-one was present. A message of exhortation was given through the Spirit, the Saints being told that God has many blessings in store for his people which he will gladly bestow upon them if they will do their part.

The monthly sacramental service occurred at eleven o'clock, and a large number was present, though the heat of the day was intense. The entire auditorium of the church, with the exception of the balcony, was filled, giving a total attendance of about four hundred and fifty. The service was in charge of Elder R. Barnhardt, assisted by Elders S. C. Smith, C. L. Olson, George Jenkins, Fred Lanpher, C. V. Hopkins, and Benjamin Bean. Pastor S. C. Smith, in his closing exhortation, reemphasized the main points delivered in the divine message of the early morning prayer meeting, stating that there is a wave of indifference or "don't-care-ness" spreading over the church which the Saints should seek to overcome. While Brother Smith does not wish to be considered a pessimist, he felt it his duty to call attention to these dangers and also to request the Saints to pray for those who are suffering and distressed. He asked the Saints to pray for rain, that the crops and vegetation may be saved from the harmful effects of drought and extreme heat.

## Lancaster, Ohio

1111 West Fair Avenue

The work of Lancaster Branch is progressing. Attendance has been growing, and much interest is being shown by nonmembers.

The sacramental service was well attended. Elder S. E. Dickson, pastor, was in charge. There was a good attendance at the evening service at which Brother Dickson was the speaker.

The following Sunday, July 13, Brother Dickson was speaker at the morning service and also the evening service.

July 20 Priest Elmer H. Caldwell occupied for the first time, having been ordained on July 6 at The Plains, Ohio. At the evening service, Elder W. P. Vickroy spoke upon "The organization of the church."

July 27 Brother Vickroy spoke at the morning service, at which there was good attendance. At the evening service Brother Dickson spoke from a chart on the parable of the laborers in the vineyard. We had several numbers of special music. There was unusually good attendance, Patriarch J. E. Matthews of Columbus, Ohio, was here at this meeting.

A family has been added to our branch membership, having recently been baptized at Columbus, Ohio. The work is progressing in some degree at Lancaster, and we hope that the time will soon come when our new church home will be too small to accommodate the attendance.

## Holden Stake

### Holden

The choir, under the leadership of Sister Floy McWethy, gave an evening's program of music, Sunday, August 3. There was a liberal response to the efforts of the chorister, and the program was a credit to those taking part. Notwithstanding the extreme heat, a large audience was present. The vocal numbers were supplemented with instrumental selections. Brother Robert Hall, of Des Moines, Iowa, grandson of Doctor and Mrs. Emory Thompson, of Holden, gave an excellent violin number. Brother and Sister R. F. Moorman and son Jack, of Sedalia, were present. Brother Moorman delighted the audience with two excellent violin numbers.

The Holden congregation has a number of musicians, and they are responsive to the call for help. A forward-looking program is being planned for the fall and winter. Through the months of July and August, the Sunday evening services are held on the church lawn.

The Auditorium Orchestra, under the direction of Brothers Orlando Nace and Erwin Moorman, an aggregation of about thirty-five musicians visited Knobnoster, Missouri, and gave a program at the church Sunday, July 13, at the eleven o'clock hour. Two of the city churches are within a block of our church. The music was easily heard in these churches and so distracted the attention of the audience from their own services that they dismissed and attended our church in a body. The musicians were with the Holden Church Sunday night and were greeted by an audience of over three hundred. Many compliments came from townspeople, and a number of requests for their return. July 20 the K M B C Mothers' Quartet, composed of Sisters James Gault, M. H. Siegfried, I. A. Smith, and B. J. Scott, gave an hour's program which delighted an audience of about four hundred. Sunday night, July 27, Bible scenes in moving pictures were shown on the lawn by Brother Clow. The attendance at these services justifies our outdoor Sunday night meetings.

The supervised play on the church playgrounds Tuesday evening of each week brings together a large number of Saints and with them a number of nonmembers. We see in this distinct missionary possibilities and are using it. Brothers Eliason and Hampton are in charge.

The Square Deal Dining Hall at the Missouri State Fair, Sedalia, Missouri, will be operated again this year by Holden Stake. The proceeds of the dining hall go into the stake church building fund. We furnish meals, lodging, and a pass into the Fair Grounds to a limited number of helpers in the dining hall. For further information write W. S. Macrae, Holden, Missouri. Saints and friends visiting the Fair are invited to patronize the Square Deal and also to visit the church publicity booth in the Educational Building. There you will meet Brother U. W. Greene and H. A. Koehler, and wife.

### Atherton

The third Sunday in June, Atherton held its annual Children's Day services, in which the children responded willingly. In these services the children always learn many helpful lessons.

In the afternoon a baptismal service was held in the Little Blue, when three children were made members of the kingdom of God. They were confirmed at the evening service. The infant son of Brother and Sister Elmer Pearson was blessed. Brother and Sister Earl T. Higdon, of Independence, attended the evening service and participated in a quartet with Brother and Sister O. C. David Hughes.

The following Sunday evening Elder Glenn Davis of Independence occupied. He was accompanied by a number of young people from Liberty Street Branch who furnished two musical numbers at this service. Brother Davis was given his first mission at the last General Conference, and the Saints of Atherton wish him goodspeed. His sermon was

full of counsel to the young people, admonishing them not to sell their services in the church for the pleasures of the world.

Brother Allen, the pastor, recently gave the Saints a talk setting forth the value of the church school and the good it is hoped will result therefrom. Last Sunday L. W. Koehler preached his initial sermon. His subject was, "He that keepeth the law, happy is he." Brother J. A. Koehler sang a fitting song at the close of the meeting.

In the evening Brother J. A. Koehler preached. His subject was "Church membership."

### Blue Springs

James W. Davis, missionary in charge, and Ellis Rathbun, appointee to Holden Stake, have just closed a successful three weeks' series of meetings at Blue Springs. Only one member has been added by baptism as a direct result, but a number declared their interest and attended every night of the series.

Harold Hattey, of Enoch Hill, is pastor at Blue Springs. Miss Opal Moody, of Kingsville, Missouri, left her home to help with the music, and worked faithfully. The missionaries are not all ordained. The pastor and others arranged for special numbers, among which were selections by the Independence Band.

Attendance was large and interest good. Brother Oglevie furnished the space for the tent, and his home was a place of rest between meetings. The baptism occurred in Lake Tapawingo, to which, of course, there was an interested audience. The sermons were of unusual excellence. Brother Rathbun, a promising young missionary, used a temple to illustrate his themes. The foundation was first laid and the construction of this house of God proceeded step by step until fully complete. Brother Rathbun is from the oil fields of Oklahoma. Brother Davis needs no introduction. The tent will next go to Bates City and then to Buckner.

## Detroit, Michigan

July 30.—Detroit has already begun to show signs of fall activity. Sunday morning, July 20, the city pastor presented to the congregation of First Church the outline of the activities for the year. This program was then published in *The Beacon Light* in order that it might go to all members of the five city congregations.

The program calls for twenty-six weekly classes; first, taking up the "Extension course of the Centennial Institute" and then following with other courses that might be beneficial. The group priesthood meetings are to be held at least once a month in charge of the pastors of the congregations in which the groups are located, and a city-wide priesthood meeting to be held at least once each quarter. All officers of the city, both congregational and general, are to meet together regularly to present and solve their problems of administration. The new religious education program is to be adopted as quickly as possible, beginning preferably in the Sunday school and the Department of Recreation and Expression. The city groups are to retain the boundaries previously given them but are to be governed by members of the priesthood who have proved their qualifications through study classes and priesthood prayer meetings. Those men of the priesthood who desire to preach, and who feel that they are not given sufficient opportunity to develop this talent, are to be provided with a place to speak. Street preaching will develop a man quicker than any other method. Our missionary staff is to be supplied with the verified addresses of members and their family nonmembers and other prospects who might be brought to us through the medium of these people. True Latter Day Saints are concerned about the salvation of their fellow men, and prospects brought in the church should assist in developing the personal evangelism spirit that characterized our early-day church. Finally, it is

hoped to make our Sunday evening service attractive by presenting the same speaker for four consecutive evenings. A theme can thus be chosen and developed by a series of complete-in-themselves sermons. The number absent from the city makes it necessary for us to wait until cooler weather before beginning this work, but we are anxious to put this program in operation, for we believe much good instruction will come from it.

#### First Church

George H. Booth, publicity agent and assistant pastor of First Church, held the annual publicity banquet in his home the night of July 11. Eighteen members of the department were there, and a report of the work done during the year was given. Four hundred and seventy orders have been taken for books and church papers amounting to \$616.15. The publicity banner was won by the River Rouge congregation which has now had it two years. The award is made on the ratio of subscriptions per membership. Plans were discussed for the coming year, and all members were enthusiastic over the prospects for this department.

Sister Mina Townsend, director of the choir for several years, has recently moved with her family to Evansville, Indiana. Her leadership and splendid personality are missed by the choir and the congregation. The new leader, Fred E. Anderson, and the choir spent the Fourth of July at the cottage of Sister Townsend, Long Lake, Michigan. They were joined there by North I. Townsend and the family, who came from Evansville, Indiana, for the holiday.

Midweek prayer services are beginning to improve both in spirituality and attendance. The pastor has been presenting a series of topics under the one general theme, "Man's Highway to God." Already there have been presented: "Does God recognize me?" "What is my standing with God?" "Would God choose me?" and "Whither goest thou?" These subjects are given with the intention of bringing in the form of a question the personal factor into our relationship with God, rather a self-examination.

In the leaving of Brother and Sister Joseph Countryman, who are to make their home in Independence, we are losing two of our faithful workers. Brother Countryman has presided over the Department of Recreation and Expression for two years. We commend them to Independence Saints as earnest, willing workers.

The sixth dramatization of the church history incidents was presented the forepart of July. These dramatizations have been given under the splendid direction of Brother and Sister Thomas Forbes. An increased attendance at these services shows an appreciation of the knowledge gained of church history through the dramatizations.

First Church, at 5858 Fourth Avenue, has been completely redecorated, the woodwork varnished, the floors refinished, and new runners put in the aisles. We are beginning the fall season with a bright clean church and with a splendid educational program. We believe God is favoring us and that he will be with us in our endeavors to carry on his work.

#### Wyandotte

Brother Dimmy Howe, Sister Dorothy M. Burns, and Sister Eltho O. Burns have been added to the membership of the Wyandotte congregation by Pastor Amos Surbrook. Brother Surbrook has made a number of additions to this group and is following up the work started by the missionary workers.

The Department of Women is very energetic in missionary work and leaves nothing undone that would spread the gospel story. The members are much interested in a meeting place in order that they may give up the lodge hall in which they are now meeting. An ice cream social July 8 was one of several events they have planned to assist them in their efforts toward a new church building.

In spite of the hot weather, interest still continues in the missionary efforts put forth on Sunday evening by Elder

Kenneth Green. Brother Blakeslee Smith baptized about seventy people in Wyandotte last year, and his preaching is still bearing fruit.

#### River Rouge

Sister Wilbur Wood is still in Ann Harbor Hospital. The Saints are remembering her in their prayers and are hoping to soon have her back with them.

Brother Richard E. Ulman received the unanimous support of River Rouge Saints for pastor the coming year. The spirit of confidence thus expressed is encouraging to anyone upon whom is placed the responsibility of caring for God's work.

River Rouge is the proud possessor of the publicity banner for 1930. This is the second year in which the publicity department of the River Rouge congregation has won this banner by virtue of securing the greatest number of subscriptions to church publications.

Willard Shotwell is meeting with the priesthood in class work.

#### East Side

The Department of Recreation and Expression has not discontinued its summer sessions in spite of the hot weather. New officers were elected for the year, and the program committee has several outings planned for the next two months.

The Sunday school is not lagging in maintaining the interest of its members and recently held its annual picnic at Belle Isle. Belle Isle is close to the East Side Church, and the Sunday school attended the picnic almost in a body. Games were played on the public playgrounds all afternoon, and ice cream was served to everyone. The Sunday school has adopted the program of church school, and all like the new method, as it gives each one an opportunity to serve.

The priesthood held their monthly sacramental service in the upper auditorium July 17, while the Department of Women held their meeting downstairs. Quite a number of the priesthood were present, and all gave their testimony. The pastor, Wilbert Richards, was in charge of the meeting. The city pastor, J. E. Lancaster, presented the theme "Come and see," an appeal along missionary endeavor lines. The priesthood are meeting every other Thursday evening. The first Thursday is given to class work, and the second Thursday devoted to sacrament, prayer, and testimony. There is no doubt but what these meetings are bearing fruit in the lives of our priesthood. The spirit of all the membership on the east side of the city is that of cooperation, brotherly love, and willingness to serve.

#### Roseville

Roseville prayer services on Wednesday evening are well attended. Recently there has been an abundance of God's Spirit, more so than usual, and the meetings are truly enjoyed. Following the prayer meeting of July 12, Brother Case met with the priesthood. Much good was received from his suggestions and inspiring talk. The pastor, Leo Willsie, has moved from Detroit to a place near the church, that he might better serve as a pastor to this group.

## Topeka, Kansas

621 Jackson Street, Floor 3

August 5.—Those who attended district conference at Fanning July 19 and 20 were Brother and Sister O. E. Weedmark, Sister B. F. Deller and daughters, Ardis and Dorothy, Sister C. J. Sheets, Sister H. C. Pitsenberger, and L. M. Pitsenberger and father.

The theme of Brother F. O. Kelley Sunday morning, July 27, was "The right use of material things." Jesus did not possess them but pointed out their relationship to life here.

Brother James Welch passed to his reward at Christ's Hospital Sunday morning, July 27. He had suffered for about four years. Was baptized into the church by C. E.

Harpe at the Y. M. C. A. three years ago. He left a beautiful testimony to his loved ones and friends. Interment was in the Burlingame Cemetery. Elder James Baillie preached the sermon from the Scranton Church. The Oakland Methodist pastor, R. O. Gilpin, assisted. The Saints extend their sympathy to the bereaved family.

The Women's Department enjoyed the regular monthly social at the home of Sister Anna Alfrey in the country. A nice program with refreshments had been prepared by the hostess, and a surprise for one of the members, Sister Vida Bootman Zirkle.

The sacramental service for August was in charge of B. F. Deller, assisted by O. E. Weedmark. Brother Deller read from 1 Corinthians 11:23 for the theme of his remarks, stating that the sacrament is one of the times that we may have rest and peace of mind if we come and partake of the emblems in the right attitude.

Cottage prayer meetings have been held at the home of Sister Conard, Sister Alfrey, O. E. Weedmark, and B. F. Deller.

## Rock Island, Illinois

The Rock Island church was the scene of a pretty baptismal service Sunday, July 13, when three children were immersed in the basement font. A lattice work of flowers above and floating bouquets below made the rite pleasing and impressive. Elder L. W. Stiegel, of Moline, led Robert Spengler, and Alice and Warren Skaggs into their new covenant while friends and relatives joined in singing those sacred hymns which help to make the service a dedication. Robert is the son of Sister Ethel Spengler of this city, but Alice and Warren are the first offerings of their family. The Department of Religious Education, under the supervision of Brother L. A. White, has been effective in bringing the gospel to these young people, and their parents look kindly upon their choice, although they themselves have not yet accepted the gospel.

The Children's Day program in June was well attended, and the numbers were interesting and varied. The primary and beginner departments gave juvenile selections and songs of unusual merit, and the Oriole Girls gave a short play.

On July 4 a Sunday school picnic was held at the Black Hawk State Park. In spite of unfavorable weather in the morning, the event was a decided success. In the evening the crowd gathered at the home of Brother A. J. Gray and watched the display of city fireworks from his lawn.

The Men's Club held an all-week social on the lawn of the church and sold refreshments to the visitors of the Night Baseball games nearby. A neat sum was realized, and the spirit of good fellowship was enjoyed in their cooperative effort.

Several of our young people attended the Camp at Nauvoo last month and report an interesting and enjoyable time. As many as can make arrangements are planning to attend the Nauvoo reunion. We feel as though we belong to that district when reunion time comes, for we have dispensed with ours for the past two years.

The Board of Stewards is considering plans to make the church lawn attractive. A considerable sum has been appropriated for shrubbery, and we anticipate results which will enhance the beauty of the church premises.

Ten Orioles are meeting regularly during the summer months and doing a variety of interesting things. They hope to be able to spend a few days camping before the end of the season.

District President E. R. Davis is spending a few weeks in rest and recuperation in the Ozarks in one of the church cabins. We trust that he and his family are enjoying a pleasant vacation and will return in good health. Brother Amos T. Higdon, district missionary, who has been confined to his home in Independence by serious illness, writes

that he is feeling better, and we are pleased with the hope that he may not be much longer away from us.

We hope to accomplish much more in the future to make our branch an effective unit in developing the Zionite ideals of Christian living.

## Kansas City Stake

### Central

On Wednesday evening, August 6, at 8.30, the marriage of Miss Kathryn Skinner, daughter of Bishop C. A. Skinner of the Kansas City Stake, and Mr. Joseph H. Westwood, jr., was solemnized at the church before a host of friends and relatives, Elder Cyril E. Wight officiating. Preceding the ceremony, Mr. Evan Fry played a program of organ music. Mrs. Frances Norris sang "Beloved." Miss Delphine Skinner, sister of the bride, was maid of honor, and Miss Helen Anthony and Miss Louise Lewis were the bridesmaids. Mr. LeRoy Smith was best man to Mr. Westwood, and Mr. Dean Redfield and Mr. Windsor Parker were the groomsmen. Mr. Craig Siegfried, Mr. Mike Klig, and Mr. Paul Gould acted as ushers. Following a honeymoon in Colorado, Mr. and Mrs. Westwood will make their home in Independence.

Sunday brought relief from the intense heat through which this vicinity has been passing for the past few weeks. There was only a fair attendance at the worship period. The services for the morning had been arranged by the Excelsior Class. The morning prelude, "Excelsior" Medley, was played by Florence Short, hymn No. 110 *Zion's Praises* being sung. Everett Bowser offered the invocation, after which Mrs. Everett Bowser and Miss Helen Anthony rendered a very pleasing piano duet.

At the conclusion of the lesson study, at the service period, Marguerite Johnson Blaine and Luella Wight sang a very beautiful duet. Elder Leonard Lea was the speaker of the hour, giving a very fine discourse.

The evening service was preceded by community singing, which was entered into very energetically. Bishop M. H. Siegfried was the speaker of the hour.

The stake O. B. K.'s are sponsoring a picnic at Swope Park Labor Day. The stake tennis tournament will be played, and there will be plenty of croquet and games for old and young and a good time is assured.

Brother and Sister Herbert Bleil, of Memphis, Tennessee, were welcomed visitors at the services Sunday.

## Davidson, Oklahoma

August 2.—Because of much illness and other misfortunes, regular meetings have not been so well attended during the last two months. Some of the members have been forced to work a few Sundays in order to save their crops from sand storms which have swept the country. There has been no rain since June 14, and the mercury has been around the one hundred and one hundred and ten mark part of the time.

Since the month of March, there has been considerable illness among the people. Brother Troy Parker, who was stricken with rheumatism the last of March, is now improved but is still under the care of the doctor. Zella Dean, the two-year-old daughter of Brother and Sister Roy Skinner, has been critically ill for two months with pneumonia. Her condition is still dangerous. Everything has been done for her, it seems, that human hands can do, and we have placed her in the hands of the heavenly Father. B. T., little son of Brother and Sister Ben Simmons, is passing through an uncomfortable state of Saint Vitus's Dance, having no control of any part of his body. It is becoming difficult for him to talk.

From June 28 until July 13, we were privileged to have with us Patriarch Ammon White, whose inspirational ser-

mons and lectures were valuable and instructive to the members. They brought cheer and comfort to the branch.

A number of visitors have called on Saints in Davidson, and among them is Sister Z. Z. Renfroe, of Oklahoma City, who is here while Brother Renfroe conducts a series of meetings in Wetumka, Oklahoma. He is assisted in music by his cousin, Miss Edythe Skinner of Davidson, and Miss Jessie Norris, of Chickasha, Oklahoma.

The new church school plan has recently been adopted, and we are eager for everyone to get well again in order that each officer can fill his place.

At times things look rather discouraging, but we are thankful that all is as well as it is. We have no desire to give up but want to let adversity make us feel the need for more consecrated effort.

## Gladstone, Michigan

The Saints of Gladstone are progressing in the great work of the Lord.

May 13 Missionary J. J. Ledsworth came to this branch and started a series of missionary services. He was given a hearty welcome. One of the first things he did was to organize the young people and get them working together. He preached some excellent sermons, every discourse seeming to be just what we needed. The services continued for four weeks, and during that time Brother Ledsworth baptized nine young people into the church.

Meetings were then closed in Gladstone and Brother Ledsworth opened services at Rapid River, eight miles from here. That was a new opening, and some of our number went up each evening to help. Services continued there with good interest for two weeks.

Then on June 21 and 22 we had a two-day gathering at Gladstone. District President Elmer Parkes was here, and some wonderful meetings were enjoyed. The Saints and many nonmembers are hoping that the time is not distant when our missionary will again be here.

## Stockton, California

*Clay and Sutter Streets*

The first activity since our last letter was the Easter play presented in the Central Methodist Church April 29 under the auspices of the Department of Recreation and Expression and directed by Doctor W. C. Wood, instructor of religious dramatics at the college of the Pacific. This play was a means of favorably advertising our church and congregation among the denominations of the city.

May 2 a basket social was held in the lower auditorium of the church, clearing more than fifteen dollars.

A class in voice culture was organized May 12 in charge of Miss Felt and is progressing. Professor A. J. Elmer of the Peffer Music Company having taken the class during Miss Felt's vacation, is also training an orchestra to function in the future at church services.

The Department of Women had a bake sale May 15 which brought in a sum of almost thirty-five dollars.

Brother J. L. Bussell, of Sacramento ably occupied the pulpit May 18, speaking words of counsel and encouragement. Another of the visiting priesthood who favored Stockton Branch with a sermon was Elder O. E. Ensley, of Walnut Grove, who also brought his violin and gave us a musical treat.

May 23 the Saints gathered for an old-time get together party, and each family gave a present to the kitchen. Many useful articles were thus collected.

A fine baby boy was born in the home of Brother Clovis Mallory April 29.

May 26 faithful Sister Sarah Evans passed to the great beyond. After a funeral service conducted at the Wallace Funeral Parlors, the body was shipped to Norfolk, Nebraska,

where interment was beside her husband, who preceded her many years.

May 31 Betty Vallem was united in marriage to Horace Smith in Oakland, where the couple will make their home.

The Department of Women gave a food sale June 7, which placed in the treasury more than sixty dollars. This was supplemented by a liberal offering from a brother, and the cost of the improvements on the church was paid off.

The priesthood conference held in Stockton June 7 and 8 was well attended and proved a spiritual uplift to the members. During this service the following babies were blessed under the hands of District President G. P. Levitt and Bishop J. B. Carmichael: Leland Harold Mallory, Virginia Gay Delarm, and Ellabeth Arvene Petz.

Our offering for Sacrifice Week amounted to \$163.70.

The annual Sunday school picnic was held in Oak Park July 17. The attendance was forty-five and would have been much larger had it not been that many of the members were unable to leave their posts of duty on that day.

Sister Julia Kinney, who has been in poor health for several months, passed from earthly life July 19 and was buried July 23. District President G. P. Levitt conducted the services.

Quite a representation of our branch attended the district conference in Berkeley, and even greater preparations are being made for the young people's camp at Irvington August 6 to 10.

The Department of Women has been busy every week quilting and making aprons. They are preparing for their annual bazaar.

Since the beginning of the year the Recreation and Expression Department has taken on a new lease of life under the able leadership of Sister Mayme Holden. New classes have been organized, and the work during the study period is going along well. A variety of programs has been furnished. The old and young have taken a great interest in dramatics, and several plays have been successfully presented. One of these was "*Ruth and Naomi*," and was by request presented at Sacramento during the district conference March 1. The Easter play, "*Peter's vision*," was given by a cast of twenty players ranging in age from four to sixty years. It was most impressive and brought a wonderful lesson. The play was written and directed by Doctor Wood, of the College of the Pacific. We are thankful to him for his patient efforts with us. By request this play was also given at Modesto Branch the following Sunday, and Tuesday at the Central Methodist Church at Stockton.

Good times and outings for the young members of this department have this summer included wiener bakes and swimming parties.

On Children's Day, June 8, the junior class of the Department of Recreation and expression presented the play "*Moses in the bulrushes*."

Our superintendent now has Brother Closson's *Game Book*, and already we have noted improvement on our playground.

## Tells Gospel Story with Gladness

*By W. A. Smith*

Vermillion, Kansas, August 8.—I am still telling the beautiful gospel story to the children of men and also to the Saints.

Sunday, August 3, I closed a series of meetings at Blue Rapids, Kansas, where I had been nearly two weeks. There the Lord was present, and we felt his power. A week ago last Sunday I led a fine young man into the waters of baptism, inducting him into the kingdom of God. He is now rejoicing in the beautiful gospel of Christ.

The Saints of Blue Rapids are feeling encouraged in the work of the Lord. We began meetings at the above place in a private home, asking the audience to assemble on the

# MISCELLANEOUS

## Appointment of Bishop's Agent

On account of the appointment of Ward A. Hougas as missionary to the Far West Stake, he has resigned as bishop's agent of the Eastern Colorado District, the same to be effective July 31. The Presiding Bishopric therefore appoints Ralph Vincent, Otis, Colorado, as bishop's agent to the Eastern Colorado District, to become effective August 1, 1930.

The solicitors of this district are requested to forward their reports for the month of July to Brother Hougas, as heretofore. Thereafter they will report to Brother Vincent at the above address.

We feel Brother Vincent is well equipped to handle the duties thus placed upon him and will command the confidence of the membership in this district.

THE PRESIDING BISHOPRIC,

By M. H. Siegfried.

Approved by the First Presidency,  
By Frederick M. Smith, August 9, 1930.

## Two-day Meeting

Two-day meetings to be held in the Southern Wisconsin District during the months of August and September, 1930: Milwaukee Branch, August 30, 31. Beloit, September 6, 7. Lancaster, September 13, 14. Delavan, September 21. Programs definitely outlining the work at each place will be sent to each branch president in the district. Apostle D. T. Williams will be with us at Milwaukee, and we hope at Beloit. Presiding Patriarch F. A. Smith will be at Lancaster. We also expect our missionary, C. A. Whitehead, to be with us at these meetings. Bishop C. J. Hunt will be in conspicuous evidence at all these services. Brother Carl Wirth will make arrangements for special music, cooperating with the local workers.—*Amos Berve, District President.*

## Pastoral

*Sunday School Workers and Saints of Southern Missouri District:* While I was attending the district conference at Thayer, Missouri, it fell to my lot to be elected your district Sunday school superintendent. As a lover of Sunday school work, I desire to manifest a keen interest in the whole district. I feel my weakness in endeavoring to shoulder such responsibility and am tempted to wish that some one else had been preferred. However, since this is not the case, I shall endeavor to do my best to help carry on the work.

I hope that each Sunday in the work will mean a step forward. I hope that the district as a whole will take new courage and will look into every angle for improvement in this department of the work. We want our school to grow. I am at the service of all and ask the hearty cooperation of the members, especially the leaders. I wish that I might meet the entire district in person, and hope I shall in the near future.

Will the superintendent of each school in the district please

lawn. Fair attendance, good liberty, and marked attention characterized the meetings.

Yesterday we had an inspiring experience in leading a white-haired brother into the water. He is nearly ninety-one years of age. "God is indeed marshaling his army for the rescue of his truth; he is calling now to battle both the aged and the youth."

Saints, let us be valiant soldiers in the army of the Lord, just as this our aged brother was a valiant soldier for his country. Let us be faithful and diligent.

write me, in order that I may get each group located and know where to come when I am ready to pay you a visit? We have a good school at Kennett, but there is much room for improvement. My prayers are for the church at large.  
—*Heumon Hawkins, Kennett, Missouri, Box 393.*

## Address

Blair Jensen, 3502 Cass Street, Omaha, Nebraska.

## Conference Minutes

NORTHEASTERN KANSAS.—The semiannual conference of Northeastern Kansas District convened at Fanning, Kansas, July 19 and 20. Dave Little, district president, with whom was associated Apostle E. J. Gleazer, presided. The minutes of the previous meeting were read. The report of District Missionary W. A. Smith was read. A summarized report of the district president was read, after which Brother Gleazer briefly called attention to some of the needs at various points, suggesting a possible solution for the respective problems. Statistical reports from Atchison and Fanning were read. Atchison showed a net gain of six by transfer, while Fanning's report showed monthly gain and loss for five months, their present enrollment showing 184. Departmental reports were read from superintendents of Sunday school, Recreation and Expression, and Women's Departments. Following the reading of the bishop's agent's report, Brother Weedmark was instructed to post a copy of it in all the locals. Bills allowed are: District secretary, \$1.12; district president, \$15. The recommendation for ordination of Gilbert F. Hedrick to the office of elder was submitted to the conference by Apostle Gleazer, and approved. District officers were elected as follows: District President, Dave Little; counselors, William Twombly and E. L. Bullard were approved; secretary, Sister H. C. Pitsenberger; Sunday school superintendent, Gilbert F. Hedrick; superintendent of Recreation and Expression, L. M. Pitsenberger; Department of Women, Sister W. H. Dittmore; chorister, Sister B. F. Deller; Sunday school secretary, Sister Eva Hedrick; secretary Recreation and Expression, Sister H. C. Pitsenberger; Brother Tilden was elected to succeed himself on the auditing committee. Bishop's Agent O. E. Weedmark was sustained by vote. His report showed total general church funds received and sent to the Bishop \$664.21; total receipts of district \$82.01; total disbursements 36.89; balance on hand \$45.12. Conference adjourned in harmony with previous legislation, time and place being left to district president.

## Married

FISHER-HILL.—Ruth Viola Fisher, daughter of Mr. and Mrs. Edmund H. Fisher of 18 Lee Street, Winter Hill, Massachusetts, was married Monday evening, August 4, at 8 o'clock, to Frederick Warren Hill, son of Thomas F. Hill, of Malden. The ceremony took place at Onset, David E. Dowker of Somerville officiating. The bride was given in marriage by her father. The maid of honor was Miss Esther L. Fisher, sister of the bride. The bridesmaids were the Misses Elizabeth Fisher, and Ruth Studley of Boston. Little Miss Marjorie Carter, daughter of Mr. and Mrs. Wallace R. Carter, of Somerville, was the flower girl. The best man was Roy Kingsley, of East Braintree. The ushers were Mortimer E. Fisher, Harry Duncan of Weymouth, Harold M. Gunsolley of Somerville, and Sanford L. Fisher. Following the ceremony a reception was held in the pine grove outside the church, which was attended by more than five hundred guests. Here the principals received. During the ceremony, and for a half hour before it, the organ was played by Mrs. Harold M. Gunsolley. Mrs. Edmund A. Fox, of Providence, Rhode Island, rendered "Because." The couple chose the White Mountains and Quebec for their honeymoon trip, and upon their return will reside at the Concord-Lexington apartments, in Winter Hill. The bride is a graduate of Somerville High School, the Leland Powers School of the Spoken Word, and the Phidelah Rice School, of Oak Bluffs. She has also attended Boston and Columbia Universities, and was head of the dramatic department of Graceland College, Iowa, for three years. The groom is in the business of florist at 321 Broadway, Somerville. The church was prettily decorated with small cedar trees, palms, laurel, and baskets of gladioli and liatris in pastel shades.

## Our Departed Ones

MATTHEWS.—Esther Tonkin was born at Johnstown, Pennsylvania, May 6, 1851, the daughter of George and Esther Harris Tonkin. September 25, 1874, she married George M. Matthews in the Methodist Episcopal Church at Milan, Ohio. They moved to Michigan in 1877, and she spent the remainder of her life on the farm in Berrien County, where she died July 25, 1930. Was baptized May 23, 1880, at Galien, Michigan, by Gomer T. Griffiths. To them were born six children, only two of whom survive, George A. Matthews, Marcellus, Michigan, and Mary Young, of Benton Harbor. Three children died in infancy, and Guy died July 22, 1923. Those surviving are the husband, George M.; the children, G. A., and Mary; and the grandchildren, Hazel Carlson, of Mishawaka, Indiana, and Mary Jane and Coral Matthews, Galien, besides a host of neighbors and friends. The sermon was preached by Elder J. W. McKnight in the Saints' church at Galien.

WELCH.—James Welch, son of John and Mary Welch, was born at Sharon, Pennsylvania, September 27, 1876. Died July 27, 1930, at Christ's Hospital, Topeka, Kansas. In his early childhood he moved with his parents to Scranton, Kansas, then to Burlingame. Was married to Sarah Ann Little at Scammon, Kansas, March 8, 1902. His vocation was that of a coal miner. He spent ten years in the mines at Henryetta, Oklahoma, preceding an illness of four years. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints at Topeka, March 20, 1927, by C. E. Harpe. Surviving are his wife and niece, Mrs. Lloyd Bacon, with whom they made

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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their home during his illness. His sisters are Mrs. Anna Park, San Diego, California; Mrs. Mary Williamson, Scranton, Kansas; and Mrs. Jennie Wilcox, Topeka, Kansas; brothers are John, of Williamsburg, Kansas; LeRoy, of Lyndon, Kansas; and Daniel, of Burlingame, Kansas. The funeral was from the Saints' church in Scranton. Sermon by Elder James Baillie, Scranton, assisted by Pastor R. O. Gilpin of the Oakland Methodist Church in Topeka. Interment was in Burlingame Cemetery.

McDOWELL.—Joseph Franklin McDowell was born in Pittsburgh, Pennsylvania, October 13, 1853. Passed from earth life Tuesday, July 29, 1930, at his home in Magnolia, Iowa. He was united in marriage to Elizabeth J. Williams in 1887. He is survived by his wife, one son, Numa L., of Council Bluffs, Iowa, and three grandsons. He and his companion have resided in Magnolia, Iowa, forty-one years. He was baptized in childhood and ordained in his youth, and was an active minister and missionary until failing health intervened. He labored in Wheeling, West Virginia; Providence, Rhode Island; Pittsburgh, Pennsylvania; Kirtland, Ohio, and in various districts in Iowa. Older members will remember his ability as an eloquent speaker and forceful debater. Of late years he had labored locally as health permitted. The funeral service was from the home July 31, sermon by Alma M. Fyrando, prayer by Bishop W. R. Adams. Interment was in Magnolia Cemetery.

KILTS.—Mary Etta Kilts was born in Magnolia, Iowa, February 7, 1863. Died in the same house in which she was born, on July 25, 1930. She united with the church in 1879. Married Jay W. Kilts in 1887. She leaves her husband, one son, a sister, three brothers, one being Frank Hill, of Independence, Missouri. The funeral was from the home Sunday, July 27, sermon by Alma M. Fyrando; prayer by the Reverend Birchard. Interment was in Magnolia Cemetery.

LIVINGSTON.—Senora Alfrietta Place was born in Pepin County, Wisconsin, near Durand, July 19, 1865. She passed away Saturday, June 28, 1930, at her home in the Porcupine Valley, near Arkansaw, Wisconsin, after a long sick spell and a severe operation for cancer of the stomach. On July 19, 1887, she was united in marriage to Sherdan E. Livingston, to which union there were born nine children, seven sons and two daughters. Eight remain to mourn the loss of a mother; one son preceded her in death. She leaves, then, her husband, six sons, Lee, of Ella, Wisconsin; Mrs. Mary Mair, of Chetek, Wisconsin; Frank, of Porcupine; Ralph, of Minneapolis, Minnesota; William, of Long Beach, California; Emmet, of New York City; Sherdan, jr., and Miss Belle of the home. She united with the Reorganized Church of Jesus Christ of Latter Day Saints October 3, 1900, being baptized by Elder A. V. Closson. The funeral services were in charge of Elder W. E. Shakespeare, and the interment was in the little cemetery near the Saints chapel in the Porcupine Valley. She was faithful to her covenant, a loyal wife, a loving mother, and a faithful friend.

## Reunion Calendar

Western Montana, Race Track, August 8-17.  
 Kirtland, Kirtland, Ohio, August 14-24.  
 Eastern Colorado, Colorado Springs, August 14-24.  
 Western Iowa, Woodbine, August 15-24.  
 Northern Michigan, Park of the Pines, August 15-24.  
 Idaho, Hagerman, Idaho, August 15-24.  
 Eastern and Western Maine, Brooksville, August 15-25.  
 Far West, Stewartville, Missouri, August 15-25.  
 Southwestern Kansas-Oklahoma, Winfield, Kansas, August 23-September 1.

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- GUIDING THE NURSERY CHILD**  
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Frequency 950 Kilocycles

Until further notice, the following programs will be broadcast from the L. D. S. Studio in Independence, Missouri, or presented with the good will of the church:

*Sunday Schedule*

- 7.30 to 8.00 a. m. *Bible Study Hour*, U. W. Greene.  
10.00 to 10.30 a. m. Community Church; speakers as announced.  
2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.  
5.00 to 5.30 p. m. L. D. S. Radio Vesper Service; U. W. Greene.  
10.00 to 11.00 p. m. L. D. S. Studio Service; speakers as announced.

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# THE SAINTS'

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CE

Independence  
Missouri  
July 21, 1921

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Volume 77

Independence, Missouri, August 20, 1930

Number 34

## Health and Religion

Last week I had an article on nurse-training at the Independence Sanitarium and Hospital, and in it I mentioned the hope that that institution might rapidly enlarge as the health center of the church. The care of our sick has always been a task to which this church has with zeal addressed itself. We as a people believe firmly in prayer, administration, and the exercise of faith as a factor in healing.

The art of healing has long been a noble profession, one of the oldest. To be sure, its opportunities and practices have at times been greatly abused, and the profession of healing has thus at times been stigmatized. But I have always believed that the science of medicine and healing is closely allied to true religion, and that God wants his people to make all consistent endeavor to perfect themselves in the science of healing in the broadest sense. In fact, the studies of our youths in the field of medicine should not be confined to sickness and the remedies for healing, but should take in the broader field of health and how to maintain it and prevent disease.

I have always believed that in the Word of Wisdom as given to us there is the foundation for a school of medicine which is broad enough to challenge the best that our young people who enter the great field of medicine have.

I am always glad to see some of our people studying medicine, but regret to see so many limiting themselves to small fields of it. The whole field of medicine, the art of healing, and the art of keeping well should be in the view of our students of medicine. Our school of medicine should be superimposed upon the best of the science so far as developed. We should lead!

And all this should be based on religion, the idea that we are serving God in following such a course and practice.

Zion should be beckoning our medical students as well as all others. It is a wonderful appeal for us to do our best, and live so close to God and the principles of our religion that our own powers are augmented by divine support and grace. Thus we can excel all others. In this, too, we need faith.

F. M. S.

## Historical Program for September

For Local Branches

Subject: "Review of the Early Church."

With the death of Joseph and Hyrum Smith in June, 1844, the period known in the church as "the dark and cloudy day" began. With the loss of its prophet-president, the church was soon in the throes of disunion and schism over its leadership.

At this point it may be well to look back over the history of the early church and review its events and accomplishments. Fourteen years—remarkable years—portentous years—glorious years! Years of sacrifice and hardship, yet years of joy and blessing in the Work: this was the history of the early church.

Suggested Program

Song: "Sweet the time, exceeding sweet," number 369, *Saints' Hymnal*.

Prayer: Thanks for the reputation and religious freedom which the church now enjoys, and for those of the early church whose devotion made this possible for us.

Music: Special number.

Short Talk: Review of significant events in the early church, "From Palmyra to Nauvoo."

Song: "You may sing of the beauty of mountain and dale," number 168, *Saints' Hymnal*.

Short Talk: Review of the accomplishments of the early church "From 1830 to 1844."

Song: "Let us shake off the coals from our garments," number 377, *Saints' Hymnal*.

Play: "The tragedy of Carthage," number nine of "Conversations," by Elbert A. Smith; published in the September number of *Vision*.

\*Challenge: That the spirit of the martyrs might also move us.

Benediction:

\*This should be a very short but a well-prepared charge, to emphasize our responsibility to carry on today the work for which the martyrs gave their lives, and to do so with the same devotion and zeal which prompted the early pioneers of the church.

## Necessities and Luxuries

In the midst of a general business depression, with a serious unemployment situation, and added to these difficulties the privation of a rather bad drought, the ordinary contributions to charitable, benevolent, and religious institutions suffer a restriction. Though prosperity has continued to flourish in some newspaper offices and in the Chambers of Commerce, it does not seem to have got beyond the doors of those magic places to the people. There is no practical value in deceiving ourselves as to the actual situation. Hard times must be faced if they exist, and we can not, ostrich-like, shut our eyes to them.

It is true that we must first provide for the necessities of life. Fathers can not give money for foreign missions while their own children need food and clothing. The churches and charitable institutions do not wish to support themselves by depriving people of their needed support. It is their business to help equalize the benefits of society and industry, and they do not serve one portion of the population to the detriment of another.

But when we compare the situation in this country with the state of other countries, we doubt that our people know anything about want. Some, it is true, suffer badly. But many others will suffer the enormous privation of having to reduce the number of movies per week, or their cars will have to remain in the garages more than usual, or perhaps some of the ladies will have to do with last year's fur coat. Perhaps some will have to curtail their vacation plans. Thus do many people of this country grievously suffer.

The work of the church has an importance which should not be ignored. Like one's health, it may be neglected for a time, but not with impunity. The price of neglect must be paid in either case, sooner or later. If the church does not carry on its work, the people of the church suffer.

We need to distinguish between actual necessities and imagined necessities. When the actual needs are satisfied, it is time to do something for the church, the charitable and the benevolent institutions. Our luxuries can come afterward.

The missionaries ought to be kept in the field; their families must receive money for the actual needs. To continue the great work to which it is called, the church needs all the support that the people can give. In times of stress like these, when it is easy to refrain from sending tithes and offerings, the membership should remember the needs of the church, the great work, and the program to be accomplished.

L. L.

## Pen Point Pickups

### Zionics

It is impossible for us to produce the real fruits of Zion while we neglect or disregard the basic principles upon which Zion is to be built. The Master gathers up the significance of the Zion law in his answer to a certain lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The further command was to "Do this and thou shalt live."

Man will serve the thing, the being, or the cause he loves; the depth of that love is measured in proportion to the service rendered. Love and service, therefore, are inseparable, and are fundamental to the establishment of Zion: "Why call ye me Lord, Lord, and do not the things which I say?" In other words, it is paradoxical to say, "I love the Lord," while a demonstration of that love through service is wanting. "I came not to be ministered unto, but to minister," is the best evidence of Christ's love for humanity. The best evidence of our love for our fellow men is through an expression of service, representative of Jesus Christ.

The admonition is often heard: "Get religion." According to the Master, religion is not something that can be borrowed or purchased. It is something that must be expressed or *given*, for the Master gives us to understand definitely that religion is measured by the fruit borne both as to quantity and quality: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Our very acts proclaim our religion good, bad, or indifferent. It is not enough to say, "I am a Christian," for by issuing such a statement, we are merely telling the people what we want them to *believe* we are. Our acts, beyond a doubt, tell the people what we *really* are.

The religion of Jesus Christ, therefore, should be a religion which would reflect the Christ life in our every act.

"I want to do right," is a statement heard so often that it practically amounts to a platitude. A person usually does the thing he wants to do, provided the desire is sufficiently deep-seated. The difficulty seems to be that this self-administered tonic stimulates for the moment only. However, it is said that "as a man thinketh, so is he," and it is possible that constantly encouraging the thought,

"I want to do right," will in time strengthen the resolution or good intentions until worth-while acts will finally result. The suggestion is offered: "Keep on wanting to do right."

If Zion is to be a reality, new spiritual depths must be sounded; new forces must be mobilized, and the vision of the Christ must become the vision of the people, so that the real significance of the Lord's prayer will come to the people to the extent that a prayer may be offered under the intelligence which comes with light: "Thy kingdom come, thy will be done on earth as it is done in heaven." To this Edenic condition we can invite our Christ to come, and from which, according to his words, he can not absent himself. May our God speed that day.

PEN POINTS.

## A Threefold Cord Is Not Quickly Broken

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## CHURCH WORK AND SERVICES

### Promotion Service for the Kindergarten and Primary Departments

By Myrtle A. Weber

Promotion Day should be a happy day for the children. During the past few weeks, particularly, the superintendent should have been preparing the children for promotion day—helping them to build right attitudes toward promotion. Those eligible for promotion should occasionally have been referred to as "our bigger boys and girls who will soon go to the Primary (or Junior) Department."

It will be difficult for anyone else but the superintendent of the Kindergarten and Primary Departments to plan in detail for the promotion service of her group. Therefore, the suggestions given here are *only* suggestions and must needs be adapted and used as the superintendent thinks best.

A promotion service will be of far greater value to the children if held within their own department room than one general program conducted by the entire school. If it is at all possible, plan to have the service, or a part of it, in your own department room. At the close of the program those being promoted may go to the general assembly room to receive their certificates of promotion from the church school director.

If your room is large enough, send invitations to the parents of all the children to attend the morning session. If your room is small, send invitations only to the parents of those being promoted. Remember, the service is not intended as an entertainment for adults nor as an opportunity for the children to "show off." the promotion exercises should not give opportunity for individual children to show what they have learned, but that as a group the children may express through song and verse and prayer and story some of the truths which emphasize the heavenly Father's love and care for the things he has created, and express their gratitude to him. As far as possible preserve the usual informality and variety.

Let the children have a share in planning the program and in making the room attractive. They may choose their favorite songs, stories, pictures, etc., with the teacher's guidance in the final selection. Decorate with ribbon or tissue paper the chairs of those being promoted. Showers of acorns, autumn leaves, straw flowers, or the like, may be

suspended from the decorations. Have the chairs grouped together on one side of the circle. Your room decorations should reflect the work done throughout the year. The offering basket today may be a large acorn made by using as the foundation a hollow bell (a Christmas bell will do). Cover the small end with green paper and pad the large end with brown crepe paper. Remove the clapper and invert the bell to receive the pennies. Autumn leaves, flowers, and flags or other decorations may be used which will give the room a festive look. The children must feel that this day is different from all the others.

If you plan to use the service suggested below you should have the following pictures on hand:

"The announcement," by Plockhorst, number 811.

"Holy night," by Muller, number 3284.

"Arrival of the shepherds," by Lerolle, number 620.

"Worship of the Wise Men," by Hofmann, number 797D.

"Childhood of Christ," by Hofmann, number 797F.

"Christ blessing little children," by Plockhorst, number 807.

All these pictures may be secured from the Perry Pictures Company, Malden, Massachusetts, size 10x12 inches, price 10 cents each. As the stories are told the pictures should be placed on an easel, blackboard, or wire, by the superintendent.

#### Promotion Service

Theme: Jesus, the Children's Friend

Superintendent: The heavenly Father is very good to us. He has given us everything we have. Tell me some of the things he has given you, which make you happy this morning. (Let the children enumerate.) "God is love." Let us sing our song that says God is love.

Song: "Nature's praises," from *Zion's Praises*, number 23.

"God is love," the little birdies,  
In the tree-tops over head,  
Seem to say with their sweet voices,  
Praising him by whom they're fed.

Chorus:

God is love, God is love,  
All things tell us, "God is love."

Superintendent: Today our big boys and girls are going to leave us and go into the Primary or Junior Department. There they will have a new teacher and a new class. I have some pictures here and I want these big boys and girls to tell us stories about them. After each story is told we will all sing a song about the picture or listen to music that tells us about it.

Picture: "The Announcement."

Story: Briefly told by a child.

(You will find it necessary to assist at times. When a child hesitates, tell a little bit of the story for him and then let him proceed.)

Music: "Christmas," from the *Saints' Hymnal*, number 22.

(Have this played very softly on the piano. The superintendent and her helpers may sing the song, if desired.)

Pictures: "Holy night" and "Arrival of the shepherds."

Story: By a child.

Song: "Luther's Cradle Hymn," to be sung by the whole department:

Away in a manger, no crib for his bed,  
The little Lord Jesus laid down his sweet head.  
The stars in the sky looked down where he lay,  
The little Lord Jesus asleep on the hay.

The cattle are lowing, the baby awakes,  
But the little Lord Jesus no crying He makes.  
I love thee, Lord Jesus, look down from the sky  
And stay by my cradle till morning is nigh.

Picture: "Worship of the Wise Men."

Story: By a child.

Music: "We three kings of Orient are," to be sung to the children; first verse and chorus, only.

Picture: "Childhood of Christ."

Song: "Like Jesus," from *Child-Land*, Book 2, page 21. To be sung by the whole department. (This song may be sung to the tune, "The Child of Galilee," number 36 in *Zion's Praises*, using the music of the verse only.)

I like to think that Jesus,  
Was once a little child,  
And everybody loved him,  
He was so kind and mild.

Chorus:

I want to be like Jesus,  
So good and loving too,  
I want to do for Jesus,  
What he would have me do.

He loved the birds and flowers,  
And all things weak and small,  
He knew that God, his Father,  
Had made and loved them all.

Picture: "Christ blessing little children."

Story: By a child.

Superintendent: In our *Bible* we read that when the little children were brought to Jesus he said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."—*Mark 10: 14*. (Read this quotation to the children from the *Bible*.) We have a song that says that Jesus loves us because the *Bible* tells us so. Have "Jesus loves me" played on the piano.

Song: "Jesus loves me." To be sung by the whole department. The children may clap hands in rhythm to the music while they sing.

Jesus loves me, this I know,  
For the Bible tells me so.  
Little ones to Him belong,  
They are weak, but He is strong.

Chorus:

Yes, Jesus loves me,  
Yes, Jesus loves me,  
Yes, Jesus loves me,  
The Bible tells me so.

Prayer for those being promoted.

Those who are promoted adjourn to the church auditorium where they receive their certificates of promotion. As they march out have the other children sing, "Good morning to you," substituting "Good-bye" for "Good morning."

Nothing can overstate the value of our children. They are not alone the hope of the future: they are the joy and the purpose of the present. A home is little more than a well-appointed hotel suite until there are children. Children are the payment this generation makes for its debt to society, contracted for its being brought into the world and started in life.

## The Supervisor of the Church School

### *Planning the Year's Work*

This is the time of year for the making of plans for the future. Whatever may be the beginning of the legal year, September and October are the months that begin the year for the church school. Whatever is accomplished during the following twelve months will be largely determined by what is planned in those two.

There will be the promoted students in the higher classes, and new tiny tots among the kindergartners and beginner-primaries. There will be teachers to replace, new ones to secure, and old ones to encourage. The supervisor should see them all individually for a good talk concerning the year's work with their particular groups, and the relation of their work to the rest of the school. Then he should get all teachers together for a good meeting. And it wouldn't hurt to remember that teachers, too, are human, and that it might help to have a social time in a home after the business of the evening is finished.

Plan the program ahead. Nothing is more important than this, for the church school should be operated according to plan. One should not wait until late in November to ask, "Shall we have a Christmas play?" It should be decided now. General plans can be laid out. Specific plans should be made ahead of time for each month.

The teachers should meet once a month. The material for the teachers' and officers' meetings, furnished once each month by C. B. Woodstock, should be used for general work; and the specific problems of the local group should be used for discussion. Much good can be accomplished in these meetings, in exchange of ideas and in stimulating workers to better efforts.

LEONARD LEA.

### Price of "Quarterlies" Increased

All Quarterlies will hereafter cost fifty cents for a year's subscription, and fifteen cents for a single copy. The cost of production has been increased by the greatly increased number of Quarterlies and the smaller circulation of each kind. Presidents and secretaries of branches should take notice of this fact in arranging the year's budget and in making remittances to the Herald Publishing House.

Everything that could possibly be done has been done to increase the worth and utility of the Quarterlies. If they are compared with the quarterlies produced by other denominations, as to quality and utility of material, as to the readability of the type, and as to the kind of paper used, they will be found to be superior.

## An Examination for Parents

The following paragraphs were written in answer to an examination question in a correspondence course offered through our Department of Religious Education. Parents of small children might well take an examination of their own homes by using these suggestions as a measuring rod. How would your home rate?

"If I were to visit the homes of a number of three-year-old children who were to enter into my beginner or kindergarten department in the church school, I would hope first to find the children all properly nourished and clothed, so as to give them the proper health and physical background. On this depends their mental and spiritual development. A child who is hungry can not be interested in learning how to do anything or about anything; neither is he interested if he is dressed insufficiently or overdressed. He should be dressed in a manner that will not require him to think of his clothing. Then his mind will be free for me to do with as I will.

"Then I should hope to find some mental or intellectual preparation or background for a foundation on which to build. I should expect a well-formed group of habits, as willingness to cooperate with leaders (supposing of course the leaders were qualified to gain his attention), obedience, cheerfulness, consideration for others' rights and feelings, helpfulness, freedom of speech and action in so far as is becoming to a child. These I should not expect to find in a developed state, but a start should have been made toward development. I would hope to find parents who had enough interest in his welfare to investigate my methods, aims, etc. I would hope to find his instincts, such as manipulation, curiosity, affection, and social reactions, having full expression; and those such as fear and self-preservation being guided along channels that would make his character as a rosebud all ready to burst out in blossom. I would want to see the father and mother united in one purpose to be the best of stewards over the most precious stewardship—a little life. They themselves must be prepared with strong physical bodies, alert, active minds, and spiritual experiences rich enough to be able to interpret to the child the beauties of life, that, as he develops he may be able to grasp them. They must take time to help him interpret the things around him and to call his attention to things in order to train his powers of observation. They must love him and shield him as he makes his adjustment to his new environment—this world. They must be patient and understanding at all times. They must provide him with equipment whereby he

may develop himself; not necessarily expensive equipment, but of the type the child will enjoy handling and learning about. For instance, two sticks nailed together by father make a better airplane oftentimes than one purchased in a store; and mother might make a little rag doll that would be a much better bed mate than the hard, cold, fuzzy-haired one from 'Santa Claus.' They must be alert and finding the opportunities to sow the little seed which bring forth such rich harvest in the character development of the child."

### Do You Get Discouraged, Too?

A good sister who has been known to give abundantly of her time and effort for a number of years to keep a struggling branch together, wrote recently of more hopeful conditions. Her keen analysis reveals a situation which may be typical of other places.

She writes:

We are having Sunday school again. We came near losing both our branch and our school, but some of the folks woke up and repented and made new promises. I've pulled on this load so many years and with such negligible results that I am not very sanguine yet of the results. Comparing ourselves to a multiple hitch of horses, I would say that if there could be a different "hook up" in some instances, there might be better results. But after numerous trials, I know that when "Dolly" gets peeved she will kick and bite everyone she is near. Poor old "Bill" would do well if he had a better chance, but with such a teammate it isn't any use to expect much from him.

Some of the others will pull for a while, until they see a tempting bit of pasture, and then they will take another vacation. And all the colts are strayed to far pastures. Just a few decrepit plugs will be the main support, and while they have a splendid spirit, their capabilities for work are about used up. Isn't that an inspiring prospect?

We are not sure that it is all in the "hook-up," though certainly teamwork is the thing we need. Workers who are inclined to pull back in the harness, or even to lie down cross wise of the furrow, may have to be unhitched and left behind. The work to which we are called is vastly too important to admit of further delays.

We are concerned, too, for the colts in far pastures. However, we have much faith in the young people of our church, where the gospel has been lived consistently by fathers and mothers and where as children they have grown up in the knowledge and appreciation of the church and its services. It is inevitable that our ambitious youth seek distant pasture in this day of education and specialization. Impelled by true and worthy motive, they will yet do their share in promoting the Lord's work.

We are less hopeful for those who have disdained wise counsel and have sought pasture in prodigal ways, which enervate, dissipate, and wreck the

choicest of God-given gifts. Our faith and prayer goes out in their behalf, for they also are heirs of the heavenly promise, and are precious in the sight of Him who gave himself that man might be freed from sin.

Perhaps we are especially concerned for the future leadership of the church. In a few years the whole problem must be left with the folks who now are in their teens. May we who must bear the burden today live so nobly and serve so faithfully that, under divine guidance and benediction, our part in the Master's work shall not suffer. So may we do real teamwork, and even the colts, better equipped and better trained than we, shall join us happily in the yet greater work of tomorrow.

C. B. W.

### Church School Worship Services

By Edith Harkness

September! How many things crowd our minds as we look forward to this month of the year. Vacation time will be over. Children and youth return to school. Renewed activity in all avenues of life. It is customary to take an inventory of our material assets and liabilities at the beginning of a new year, but now is a good time to take an inventory of our spiritual condition, anticipate our needs, and plan with insight and determination for the months ahead. This month has two special days which we should stress, Graceland College Day and Rally Day. The worship service will make a beautiful setting for any program or special numbers that may be given. Those in charge should plan carefully that nothing may interrupt the meditations of those who worship.

"The way to freedom" has been selected as a theme for the month, giving emphasis to the "place of law" and "obedience to law" in our everyday life. Jesus said, "I am the way"—the way to freedom, and at another time, "Ye shall know the truth, and the truth shall make you free."

If, besides the piano and organ, other instruments are available, the voluntary on the succeeding Sundays may feature one of these instruments. If printed services are not used, special prayers and poetical selections may be written on the blackboard where all can read, or they may be memorized and given by individuals or classes.

FIRST SUNDAY: "I would be free."

Voluntary.

Opening Thought: (This may be written on the blackboard where all can read and meditate as quiet music is played, after which the Leader may read it quietly, but with emphasis.)

"Is true Freedom but to break  
Fetters for our own dear sake,  
And with leathern hearts, forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And with heart and mind to be  
Earnest to make men free."

Special Number: "Watchman, tell us of the night," 316 Saints' Hymnal.

Note: This may be sung in an adjoining room, a voice singing the first two lines and a heavier voice answering, or the question may be sung from the back of the church, and the "Watchman" answering from the platform. Omit chorus.

Scriptural selections: Read by leader. (School will rise.)  
John 14: 5, 6; John 8: 31b, 32.

Hymn: "Soldiers of Christ, arise," 60 Saints' Hymnal.

Prayer: (This may be printed, written on blackboard and read in unison, or prepared by a class of young people.)

"That we might be free from selfishness and greed,  
That we might be free from deceit and a desire for show,  
That we might be free from false conceptions of right,  
That we might be free from all the urges of our lesser selves,  
That we might find the Way to Freedom and be 'free indeed,'  
We come to Thee, our Father in heaven, and ask thee to accept of us and be with us as we worship thee,  
In the name of Thy Son, Jesus. Amen."

Three-minute Talk: "The meaning of personal liberty."

Three-minute Talk: "Can we do as we please?"

(The above talks should preferably be given by young men, but the last may be assigned to a young lady.)

Hymn: "God send us men whose aim 'twill be," 220 Hymnal for American Youth. Tune, 114 Saints' Hymnal.

Dismissal to classes and lesson study.

Announcements: These should be given as the classes re-assemble. Soft music will aid in keeping quiet. Teachers should caution pupils not to chat or visit preceding the sacramental service.

A Summing-Up: This talk should be by the pastor or a member of the priesthood qualified to sum up the "talks" of the preceding service with the theme of the morning and merge them into the sacramental service.

Sacrament of the Lord's Supper.

God send us men whose aim 'twill be,  
Not to defend some ancient creed,  
But to live out the laws of Right  
In every thought and word and deed.

God send us men alert and quick  
His lofty precepts to translate,  
Until the laws of Right become  
The laws and habits of the state.

God send us men of steadfast will,  
Patient, courageous, strong, and true;  
With vision clear and mind equipped  
His will to learn, his work to do.

God send us men with hearts ablaze  
All truth to love, all wrong to hate;  
These are the patriots nations need,  
These are the bulwarks of the state.

—F. J. Gillman.

SECOND SUNDAY: "I will obey the law."

Voluntary.

Opening Thought: (Use same as previous Sunday. Music 218 Hymnal for American Youth.)

Rise up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.  
Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task:  
Rise up and make her great.

—W. P. Merrill.

Call to Worship: (School will rise.)

Leader: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

School: "Gather my saints together unto me; they that have made a covenant with me by sacrifice."

Leader: "Give ear, O my people, to my law: incline your ears to the words of my mouth."

School: "That they might set their hope in God, and not forget the works of God, but keep his commandments."

The Lord's Prayer: In unison.

Hymn: "God who is just and kind," 81 Saints' Hymnal.

Scriptural selections: "The ten commandments," Exodus 20: 1-17. "The price of a lie," Acts 5: 1-6. "A traitor to the law of friendship," Matthew 26: 47-50. "Parents of Jesus obey the law," Luke 2: 1-4.

Problems: (These should be read by a good reader; read slowly and with emphasis. No comments or discussion needed. A pause after each story will be effectual.)

"A few years ago, the name of Johnnie Titzel was known to every high school boy in Pennsylvania. By his strong character and great reverence for the laws of his country and of his school, he made it unpopular to crib, tell obscene stories, or gamble in the Alexander High School in Pittsburgh. He observed the law; he helped others to do so also."—Selected.

"Marion King got a good term mark in her senior geometry. Her problems were all completed and accurately done. But—she did not do them herself. She was popular with the boys and they did them for her. Was she honest or dishonest in her daily assignments?"—Selected.

"Richard says he knows some of the fellows in high school are breaking the rules of the student council. He has seen them do it, but he is not going to say anything about it. He says it is not his business; it is 'up to' the officers of the council and the teachers in the school. 'That's their job,' he says. Do you agree with Richard or not?"—Selected.

Note: Other problems may be found in *Jesus' Teachings* by Weston. Copyright, The Pilgrim Press.

Hymn: "Just for today," 124 Zion's Praises. (School will rise.)

Dismissal to classes and lesson study.

Announcements: (Plans for Rally Day should be well under way by this time and definite announcements may be made.)

Morning Sermon:

Closing Hymn: "Heavenly Father, grant thy blessing," 219 Saints' Hymnal.

Benediction:

THIRD SUNDAY: "I will help others to obey the law."

Voluntary.

Opening Thought: (Use as in preceding services.) Music 204 Hymnal for American Youth.)

Love thyself last. Look near, behold thy duty  
To those who walk beside thee down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger  
Who staggers 'neath his sin and his despair;  
Go lend a hand and lead him out of danger,  
To heights where he may see the world is fair.

—Anonymous.

Call to Worship: (School will rise.)

Leader: "Blessed are the undefiled in the way, who walk in the law of the Lord. . . . Blessed are they that keep his testimonies, and seek him with the whole heart."

School: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. . . . Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."

Prayer: By the pastor.

Hymn: "Go ye through the gates," 104 Zion's Praises.

Scripture Lesson: Matthew 22: 37-40; John 13: 34-36.

Two- or three-minute talks on the following subjects: "Is it ever right to tell a lie or steal?"

"Can one break the laws of our land and be a Latter Day Saint?"

"What can young people do to aid law enforcement?"

Hymn: "Don't step there," 167 *Zion's Praises*.

Dismissal to classes and lesson study.

Announcements:

Morning Sermon: (The speaker in these sermons has a wonderful opportunity in the linking of the theme topics with the pastoral sermon.)

Hymn: "Master, use me," verse 4, 166 *Zion's Praises*.

Benediction.

FOURTH SUNDAY: "I will achieve command of self."

Voluntary.

Opening Thought:

"Father in heaven, who loveth all,  
O help thy children when they call,  
That they may build from age to age  
An undefiled heritage.

Teach us to rule ourselves always,  
Controlled and cleanly night and day,  
That we may bring, if need arise,  
No maimed or worthless sacrifice.

Father in heaven, who lovest all,  
O help thy children when they call. Amen."

—Rudyard Kipling.

Hymn: 168 *Hymnal for American Youth*.

Call to Worship: (School will rise.)

Leader: "O fear the Lord, ye his saints; for there is no want to them that fear him."

School: "I will lift up mine eyes unto the hills, from whence cometh my help. . . My help cometh from the Lord, who made heaven and earth."

Prayer (unison): (Taken from *Hymnal for American Youth*, page 28.)

"Our Father who art in heaven, give us clean hands, clean words, and clean thoughts; help us to stand for the hard right against the easy wrong; save us from habits that harm; teach us to work as hard and play as fair in thy sight alone as if the whole world saw; forgive us when we are unkind one to the other; keep us ready to help others at some cost to ourselves; send us chances to do a little good every day, and to grow more like Christ. We ask these blessings in the name of thy Son, Jesus. Amen."

Hymn: "I would be true," 170 *Hymnal for American Youth*.

Scripture Lessons: "The story of Daniel," Daniel 6. "The story of Stephen," Acts 7: 54-60. "Paul's self-command," Acts 27: 21-25. "Jesus' self-command," John 18: 1-13.

Poem: "Where is the real non-resistant?" Vachel Lindsay.

Who can surrender to Christ, dividing his best with the stranger,  
Giving to each what he asks, braving the uttermost danger  
All for the enemy, Man? Who can surrender till death  
His words and his works, his house and his lands,  
His eyes and his heart and his breath?

Who can surrender to Christ? Many have yearned toward it daily.  
Yet they surrender to passion, wildly or grimly or gayly;  
Yet they surrender to pride, counting her precious and queenly;  
Yet they surrender to knowledge, preening their feathers serenely.

Who can surrender to Christ? Where is the man so transcendent,  
So heated with the love of his kind, so filled with the spirit resplendent

That all of the hours of his day his song is thrilling and tender,  
And all of his thoughts to our white cause of peace surrender, surrender, surrender?

Some Apt Quotations:

"He that is master of himself will soon be master of others."

"He who loses his temper is in the wrong."

"The reason so few people become great leaders is due to the inability of self-leadership."

Hymn: "None of self, and all of Thee," 40 *Zion's Praises*.

Dismissal to classes and lesson study.

Note: The Rally Day Service may follow the hymn and the lesson study be omitted, or it may take the place of the closing service.

## Correction

In the *Saints' Herald* of August 6, under *Church Work and Services*, page 879, in a list of quarterlies and books available for study use, the following correction should be made:

*History of Christianity for Youth*, by Mrs. Anna Salyards, is listed as available for the second year of the senior age. We learn that the first two quarters of the year's series has been entirely sold out and will not be reprinted until next year.

*Gospel Lesson Studies*, by Mrs. Anna Salyards ready for use January 1, 1931, should be priced 75 cents each, bound copy. This excellent lesson series is now to be bound, a year's lessons under a single cover, and available for adults or young people's classes. It is especially recommended as a credit course.

*Principles of Industrial Zion*, by J. A. Koehler, has been entirely sold out and will not be reprinted until further notice. C. B. WOODSTOCK.

## Poor Noah

Was rained in for forty days and nights,  
and he had to wait an even longer time for  
the water to drain out of his front yard. But  
he didn't have any copies of the *Herald* to  
read to occupy the time.

Are your friends like Noah? Do they sit  
around at home in the evening without read-  
ing the *Herald*?

Better get them to subscribe immediately.  
They need the church publications.

**Every Subscriber Get Another!**



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Opportunity Is before Us

*A sermon by Elder Eli Bronson, delivered during the Centennial General Conference, Independence, Missouri, April 7, 1930.*

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, Hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.—*Doctrine and Covenants 1:1.*

This most wonderful revelation came to this people one hundred years ago, and it seems to me that it comes to us today with all the spiritual significance and power that it carried in the day when it was uttered. And we who claim to have been and learned of Jesus and have testified of that heavenly light should be filled with a passion and zeal and urge to go out to others and help them to find the way of life.

There are three great human interests to which people give more or less attention. They are work, worship, and sociability. A well-balanced life gives due and proper attention to each of these. There are some who live most unbalanced, and because of an unbalanced way of living fail to enjoy the more abundant life. We find those in life who seem to give all of their attention to work or industry; and while that is truly one of the essentials of life, if we are led away in this field of endeavor to the extent that worship and sociability are neglected we are not living the life that Jesus Christ intended us to live.

Then there are those who seem to be carried away in the spirit of worship to the extent they fail to give due and complete attention to the other interests of life, such as work, industry, and sociability. I wish to say this morning, advisedly, I hope, that people who are indeed led away to the extreme in worship, and in so doing fail to balance their lives, strike an unbalanced way of living which is well referred to as fanaticism. Kind friends, that we can not afford—to permit ourselves to become unbalanced in one field or yet in the other.

There are some who go to the extreme in socia-

bility, and in so doing neglect other interests of life. You and I have been intrusted with a most sacred mission of leading men and women to live a well-balanced life, giving due and proper consideration to work and worship and sociability.

As I read to you this morning, we find that Almighty God, our heavenly Father, has seen fit in the last days in the age in which we live, to call us out from among the peoples of the world and to intrust us with the sacred mission of showing people the way of life. And it seems to me that today, the Centennial, a new century rises up to challenge us and ask what is the use we are making of that wonderful blessing.

Again, the God of heaven has spoken to us. He has blessed us with the authority to administer and officiate in the sacred ordinances of God. He has made it possible so to organize our homes that the Spirit of Christ may reign supreme there. I am wondering this morning if there is indeed that spirit of life going forth from every home and every soul, every community, that those who have not yet learned of this great restored gospel are touched and moved by the influences that come to us as the children of God?

Friends, our heavenly Father is willing to intrust us with power to the utmost, inasmuch as we are willing to use that power to make life more abundant for us and for others. But I believe that men are seldom if ever blessed for their sakes alone. Blessings come to us for the good we may be able to do with those blessings. If you and I have been so fortunate as to come in contact with this great latter-day work, it is not merely because God has seen fit to bless the individual in any special manner, but rather that God has chosen us as instruments in his great plan, not only to tell others the theory of life and living, but actually to demonstrate to them the life that Jesus Christ would have his people live. Let us rejoice in the blessings of God, for they are marvelous. The rich blessings of heaven and earth await the children of our heavenly Father. And those who are willing to live a well-balanced life are this day receiving the rich blessings of heaven and earth. But let us remember that these blessings come to us for the sake of the good we may do.

We are living in an age of rather unusual opportunity. Stanley Jones in his book, *Christ of Every Road*, made this very significant statement:

The scientific attitude, with its demand for fact, is a soil upon which our gospel can come to its own, for it is founded upon fact and appeals to and produces fact.

One thing of which I have always been very proud is the creed of this church; for in this church is the broad creed of *all truth*. How wonderful. When-

ever any group of people build a fence around themselves, as it were, of creed or what not, they fence out more than they fence in. God saw fit to give this people a creed of all truth, which remains open for the reception of truth in this age in which we are living. In this age of fact and of truth there is an opportunity for you and for me to take to the hungry souls of men and women the truth of the gospel of Jesus Christ. My friends, there is no truth in the universe that you and I may hesitate to receive into our religion, for ours is a faith and creed of "*All Truth.*"

The trend toward experience in this particular age leads us straight towards the very heart of the religion of Christ, for the genesis and genius of the gospel of Christ is experience. I am happy to see that in the age in which we live people are demanding to experience religion. It would be a sad mistake if we should be satisfied with mere theory; but the people of today, especially the youth of today, are demanding the way of life, that they may experience the Christ life, that they may live his philosophy.

This offers an opportunity for service today that previous generations have not had. Truth must be demonstrated in fact and experience, which leads us to the opportunity to prove to the world that this gospel is indeed practical. We have no need to wait until we go to heaven to experience our religion. This religion, my friends, may be experienced here.

Some one has said, "He who goes to heaven will take heaven with him." I believe it is true. I think he who goes to Zion, and finds Zion, will take Zion with him. Zion will become a reality to us in proportion as we have learned to appreciate that which is good and to utilize and spend that which is right and proper in the service of humanity. We read in Acts 2: 1 that when the day of Pentecost was fully come they were all of one accord and in one place. How significant! I think that when the day of Pentecost for latter-day Israel is fully come we shall be of one accord, we shall have learned to demonstrate the philosophy that Christ's revelation can teach; we shall have learned to show people the way to go.

After all, the religion of Jesus Christ, it seems, does in effect transcend the simple function of command; it not only tells people what to do, but it gives them strength and courage to do it.

It has been said that every other way of life is breaking down, except Christ's way. And it is true. We have only to glance around us in the world and study the lives of men and investigate in some small way the theories that are being advanced as directing the affairs of society, and we find that the ways of life are breaking down, except those ways

which are in harmony with the philosophy taught by Christ. That way of life is not breaking down, but is giving courage to the hearts and lives of men which enables them to go forward in this wonderful age.

I just wonder what we are going to do in a missionary way about Zion. I do not mean to say, What is the Bishop going to do about it? Or the First Presidency? But I mean to say, What are you going to do in a missionary way with reference to the building of Zion? I wonder if our souls have been thrilled with the missionary spirit! I wonder if we have been too much concerned with the saving of "us four and no more"! I wonder if the spiritual strength which has been ours has been spent in an effort and endeavor to help other souls to understand the beauty and the grandeur of the philosophy of Jesus in a practical Zion!

What is your answer? What are you willing to contribute in a missionary way toward the redemption of Zion? My friends, there live, if I am not mistaken, within your reach, those who may be influenced by the philosophy of Christ, whose souls may be saved. Not just for the sake of building houses of worship; not just for the sake of having all of the seats filled in the services of the church; but for the sake of the men and women and the boys and girls who are today hungering and thirsting after righteousness, are you willing to contribute?

There is a burning need in every community for the philosophy of Jesus, which is fundamental and basic in the lives of the people. You and I, if we will, may be instrumental in the hands of God in establishing the gospel of Christ in the hearts of men and in the homes of men in the solution of the problems of youth and age, helping them to live more and more like Jesus Christ.

It has been said that the essential business of life, the object of Zion and the purpose of religion, is to make life better. I know, friends, we are living in an age of agnosticism, materialism, and humanism; but after all, underneath the agnosticism and the materialism of our day there runs a note of wistfulness, longing, if you please, for a harbor of safety into which to anchor the little barques of faith that are too frequently tossed to and fro upon a sea of religious unrest and uncertainty.

Just a few weeks ago a young lady came to me who had been attending one of the colleges of the West. She is not a member of our church. She said, "Mr. Bronson, there must come to me from somewhere an assurance of faith or I shall go mad." I inquired and found that the childish faith she had once possessed had been shaken. She no longer

had the simple faith of childhood. She knew not where to go, and yet there seemed to be in religion as we teach it a bit of hope. If my bosom ever burned with a desire to point out to a hungry soul one ray of hope, it was then.

There are thousands of people, young and old, who today are seeking a manifestation of the philosophy of Jesus Christ. We must live our religion, we must show the way, we must give that demonstration of life which goes deeper than command, and actually leads people into the ways of Christ-like living.

Jesus said, "I make all things new." And how true it is! Can you look back into your experience and remember the day when you entered into the waters of baptism? Do you remember the new hope, the new ideals, the new resolutions you made as you came forth a newly born babe in Christ Jesus? Can you remember how all your activities of life were changed; how your plans in life were altered? Why? Why all this change? My friends, the gospel of Jesus Christ had come into your life, and Jesus makes all things new. Your life was changed that you might live a better life; not just for your own sake alone, but for the good you could do with the life that had come to you.

When we have a request for baptism and inquire, "Why do you wish to enter the church?" there are some who seem to think that they should accept the gospel of Jesus Christ merely to save their own souls. Of course, it means that, provided the religion is followed carefully. But that should be the result and not the incentive. If it were the incentive it would be selfish. If we can only be big enough and broad enough to understand that the reason we wish to be numbered with this people is to be better equipped with the power to serve humanity; if we can only see and feel that, then the inevitable result of our conversion will, in the end, be salvation, but in the meantime we shall be filled with the missionary spirit, that urge to reach out and help our fellow men. Not only the ministry, but every member must sense the purpose and the need of this great work so keenly that his soul will be fired with missionary passion in order for us to perform our mission as given to us in the *Doctrine and Covenants* by way of latter-day revelation.

Jesus said he would come and make all things new; he would bring new light and purpose of life, new emotions in the experiences of life, new goals in the supreme business of life, and new fruitage in the results of life. And this new fruitage must comprehend that altruistic spirit which lives for the sake of good and not for the sake of self.

There are those who feel that the opportunity for

service is not theirs; that they are surrounded with circumstances which prevent them from reaching out and blessing others as they would love to do. I wonder if that is true. It seems to me that every soul that has been blessed with the light of the gospel of Jesus Christ has been given that light for a purpose, and the reason is that they may bless others. I can not appreciate a situation where God would give to a soul the light and peace and happiness of the religion of Jesus and then surround that soul with circumstances which would not permit that light to shine. Possibly there is something wrong with the condition of the reflector.

I am wondering, too, as this new century opens, if we will carry with us the splendid spirit of missionary work which seems to have gone throughout the church this past missionary year. There is always the danger after such a year as this of having a sort of slump. If we permit this to happen we shall find ourselves robbed of much of the spiritual power which will enable us to serve our fellow men. And so, in all humility, in all sincerity, and in all love I want to plead that there will not come to us that slumping down in the fields of labor.

The poet has said in regard to one who thought he had no chance:

With doubt and dismay you are smitten,  
You think there's no chance for you, son?  
Why, the best books have never been written  
And the best race has never been run.  
The best score has never been made yet,  
And the best song has never been sung;  
The best "tune" has never been played yet—  
Rise up, son; the world is still young.

The best verse has never been rhymed yet,  
The best house has never been planned.  
The highest peaks haven't been climbed yet,  
Some rivers have never been dammed.  
Don't worry and fret, faint-hearted,  
The chances have just begun,  
For the best jobs have never been started,  
And the best work has never been done.

Kind friends, opportunity is ours! The time is here. Our good Bishop said, just the other day, "The gathering is on." The time is at hand, the opportunity is yours and mine to radiate the Spirit of Jesus Christ in a missionary way, leading souls to that life which will enable them to live indeed, and help them in turn to lead others toward the gospel of Jesus Christ.

May the missionary passion thrill us, fill us, and enable us to go out and do the Master's will, to his honor and glory!

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## The Word of Wisdom

By W. H. Deam.

The Word of Wisdom is prophetic in that it foretells conditions to ensue in the future. Many years after it was received wise men recognized the wisdom in it portrayed as regards the laws of health.

How prophetic: "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom," etc.

The warning had to do with men putting on the market spurious and adulterated foodstuffs. Had it not been for the General Government and the various States enacting pure food laws, little of manufactured foods would be fit to eat. One firm of "conspiring men" put out an article composed of beef jelly, a few fruit seeds, acids, flavoring, and colored with a poisonous aniline made from coal tar, and sold it for various fruit jams, such as strawberry, raspberry, and blackberry. This was done in a Missouri city, and is only one of hundreds and thousands of impositions on the public. The situation became alarming, and consequently the passage of laws above referred to.

The warning was *opportune*, and shows the prophetic nature of the Word of Wisdom, but since Government laws and Government inspection, the warning lacks some of its former essentiality, because the warning is not needed so much. There is an occasional case of ptomaine poisoning that is more from accident than from design.

While the main object of the Word of Wisdom seems to be that God's people might be warned against the evils and designs of conspiring men, there is good advice given throughout along the lines of temperance and right living. But some single out certain features and ignore the rest, as is instanced by the following:

Many years ago Brother E. C. Briggs told me that when he was on a mission with another elder in Nebraska, one afternoon the elder referred to was taken with a violent headache, and he said that a cup of tea would help him. Brother Briggs told him that he would see if the hostess had any in the house. She had some, for just such an emergency.

When the tea was brought to the elder the host fell to criticising him for breaking the Word of Wisdom, whereupon Brother Briggs, in defense of the elder said: "Look here! You are the fellow who is breaking the Word of Wisdom. Tea and coffee are not mentioned in it, but it says meat should be eaten sparingly and should be eaten only in winter, or cold, or famine."

It was a hot day in July, and the host had a piece of fat pork on his plate as big as his hand. He had stressed that which is only inferential and had ignored that which is plain and positive, with no ambiguity. Whether the brother was a slave to the habit of tea drinking or not, it was medicine to him on that occasion, and it was a blessing that the sister had some in the house.

Section 42, paragraph 12 of the *Book of Doctrine and Covenants* says that they who have not faith to be healed should be nourished with herbs and mild food. When I was a small boy I knew about all the herbs that productive Wisconsin produced, and just before frost in the late summer or early autumn I would gather a variety of herbs and roots and mother could cure them in the shade, just as the very best hay is cured. Thus they were gathered and cured in their season, or when they were matured, and in prime condition.

These herbs were used principally in winter. Often we children would come home from school with wet feet from plodding through slush and snow, resulting in bad colds and sore throats. Mother would select the right herbs from the supply laid by in the season for herbs, and would make herb tea for us and have us soak our feet in hot water, causing us to perspire freely. We would go right to bed, and the next morning there was no evidence of influenza or *la grippe*. We had no doctor and no fever thermometer. The herbs must be gathered in their season, to be used when necessary, for section 86 says: "Every herb in the season thereof, and every fruit in the season thereof," whatever that means, and what it means for herbs it also means for fruits. According to the wording it can not be otherwise, for they are in one unbroken sentence, joined together by the conjunction *and*.

Don't be startled by my saying that conditions have so changed as to affect the potentiality of some parts of the Word of Wisdom. Bear in mind that the reason given for its being delivered was because of prevailing conditions. There are laws, both human and divine, which apply to certain kinds and conditions. After a law has fulfilled its purpose it requires no official act to abrogate it. Don't understand me to say that the Word of Wisdom has had its day. I mean this, that the warning today is not so potent, because laws have changed conditions which caused the warning. It may be that some day conditions will have so changed for the worse that that warning will be more potent than it ever has been.

There is a reason for everything, and I firmly believe that one of the main reasons for prohibiting

the use of meat in summer was because there were no means of keeping fresh meats in warm weather from becoming tainted, and it is dangerous to eat tainted meat. If there was any refrigeration at the time section 86 was given it was very limited and meager. The great packing houses of today can keep meats indefinitely, and all meat markets have improved refrigerators in which meats may be frozen solid. Almost every family has some kind of an ice box. We have very little meat in our home, winter or summer. First, we care very little for it; second, it is very expensive; third, we do not think much meat is good for us. We will often go weeks without tasting it. We certainly use it sparingly.

Another way conditions have changed very materially, which has brought health, vigor, and longevity. When the Word of Wisdom was given, and for many years thereafter, people would emerge from the winter months with systems all clogged, and blood thickened from living on an unbalanced diet of heavy food. In the spring they would drink sassafras tea to thin the blood and take bitters for their "stomach's sake." Every newspaper, from the crossroads weekly to the big city daily, carried advertisements of stomach bitters, and often people would make their own bitters with poplar, cherry, and wahoo barks in whisky.

That is a thing of the past, since we have fresh fruit the year round, which gives us a balanced food. We have the luscious and health-giving orange, and the grapefruit, with many others throughout the year, especially in the winter when they are needed the most to regulate the bowels and counteract the effects of the heavier foods. Before this change the average life of man was thirty-three years, while now it is over fifty years. While sanitation and other things have helped in the change, fruits have been one of the main factors in bringing it about. Vegetables, too, have had a part in effecting the change. Right in the middle of the winter one can get the succulent lettuce, spinach, and radish, all of which are said to be scavengers to our systems.

I believe men like Luther Burbank have been divinely influenced in effecting wonderful changes in fruits, vegetables, and flowers. By their work and patience they have produced ever-bearing fruits, such as strawberries and raspberries. Instead of having strawberries in this latitude a few days the latter part of May, the season has been prolonged to November, and I have heard of the unique and pretty scene of big red berries standing up amid a white coat of snow in November.

Whatever anyone may think "in the season thereof" means as regards time of the year, no

doubt all will agree that it has reference to maturity of the fruit or herb. Thousands upon thousands of unripe apples are put on the markets in the spring, far from maturity, and not nearly as wholesome as cold storage apples kept over from the previous season's crop. I have never heard of a case of bowel trouble from eating apples in winter. On the other hand, I have known many children, myself among them, who have had serious bowel trouble from eating green apples in the summer. Fruit fully matured and free from decay is seasonable.

The Word of Wisdom is all right. It came when it was badly needed to tide God's people over till the time should come when wise men would enact laws to stop evil and conspiring men from making and selling stuff which was hurtful and deleterious to health and life. I believe it is a divine document. I believe the preliminary or introductory part is divine. It is advice from God, but not a command. I made that statement once when I was presiding at a prayer meeting at the Stone Church in Independence. At the close an old brother came to me, somewhat agitated, and told me that I had made a grievous blunder. I told him that I had the book for it. "Oh," he said, "those are the words of man." I said that if what he said was true the church had been making a grievous blunder ever since it was first printed, and that he was making a further blunder, if he knew he was right, by not bringing it before the General Conference for correction. I believe the introduction was written by Joseph Smith, or at his dictation, when under the same influence that he was when the text was written, and there is nothing in the text to indicate a command that must be obeyed.

A few words about "hot drinks." I stated that it is inferred that hot drinks mean tea and coffee. Some one has said that some one else has said that Hyrum Smith said that it meant tea and coffee. If Hyrum Smith did say so, unless he was inspired, it would be only his opinion. But, living at the time section 86 was given, and being closely associated with his brother Joseph, his opinion would be worth more than any opinion given today.

However, I have what are good reasons to me, to say that hot drinks mean tea and coffee, and more than tea and coffee. Hot toddy, made of hot water, sugar, and whisky or brandy, was used to a great extent at the time the Word of Wisdom was given, and for many years thereafter. It was quite universal for people to keep a bottle of liquor in the house for that purpose. I can remember that when people got a bad cold they thought they had to have a hot toddy. So I infer that "hot drinks" mean

coffee, tea, hot toddy, and possibly other things. It might have meant also Postum, cocoa, etc., if they had been used when section 86 was given.

INDEPENDENCE, MISSOURI, 1620 West Walnut Street.

## As Others See Us

By C. W. Butterworth

### *The Sons of Men Gaze upon the Things of God*

When the lordly sun, tired with his task of searching out hill and valley, has gone to his western rest, gentle night draws a soft veil o'er the face of the land and spreads before man the treasures which the arrogance of her lord has hidden, and man, unsatisfied with his earthly accomplishments and beguiled by the thousand eyes of night twinkling down upon him, must needs be drawn to explore them by means of his magic glass.

With the speed of a departing spirit he is carried immeasurably nearer the wondrous scene, and while his physical form, insensible to pain or cold, is held by its earthly ties, his spirit wades out through the shallows, past the old moon, into the ocean of glory. Passing Venus, Mars, and the neighboring planets, he plunges on with long strokes and is soon mingling with the inhabitants of the Milky Way. From this vantage ground he makes acquaintance with many of the greater and lesser ones as he is carried onward by the bewildering throng of worlds as they proceed on their ordered ways. He roams to the uttermost limit of his powers, but always there lies a greater beyond. Here he sees the Creator "moving in his majesty and glory."

Coming back to earth again, he is nevermore the same, for his spirit has been baptized in the ethereal waters of God's infinite expanses and his whole life has been transformed.

### *The Sons of God Gaze upon the Things of Men*

There is no day that goes, there is no night that comes, wherein humble followers of the Master, in lands both near and far do not turn their gaze toward the land of Zion. They need not the aid of any mechanical appliance to reveal its beauty. They see it with the eye of faith. They know that the degree of heaven they shall enjoy hereafter is determined by the kind of heaven they help to create here, and when fighting their lone battles against discouragements, adverse environments, and social inequalities, their hearts turn toward Zion with an intense longing that the native born can not comprehend, and the vision revealed strengthens them beyond measure.

## *The Modern Spies*

In bidding farewell to two modern spies, who have been sent to view the land, we thus addressed them: Caleb, Joshua, your worth and integrity we have tested while you have lived with us "on the other side of the Jordan." Go forth now to this land of our dreams. Test its reality. Feel its strength. Probe its depth. Gauge its possibilities. Bring back its fruits in your hands, and the incense of its righteousness upon your clothing. Be not afraid of giants in the land. Magnify not the weakness or the folly of the people. Diminish not their virtue or their strength. Take a broad, statesman-like view of the whole situation, past, present, and future, and bring us back a true report.

## *The Rosy Report*

So Caleb and Joshua departed, and in due time arrived at the land of promise, and we by the eye of faith walked with them. We met the great and notable, rubbed shoulders with the faithful and humble, and made many new acquaintances.

We saw their pleasant homes and happy children. We viewed their prosperous farms, products of faithful industry divinely blessed.

We met brothers and sisters in the streets, in the stores, in the workshops, and in the homes. We noticed an almost complete absence of those evil features of the present social system.

We observed their places of worship and their schools of learning.

We were cognizant of the elimination of wasteful duplication of human efforts, indicating the systematic endeavors of a people working unceasingly toward a common goal; but above all we could sense the leaven of God's divine love working in the hearts, the words, and the works of men, and everywhere limitless possibilities in fields as yet untrod-den.

So when the daily demands of life cut short this sweet communion, we came back to them with the song, "Zion, Zion, lovely Zion," ringing in our hearts. Our hands were no longer tired, our feet no longer weary, for our whole body had been rejuvenated by our mental excursion.

## *Does the Rose Have Thorns?*

There are hundreds of honest souls to whom it would be rank heresy to picture the present-day Zion in any other light, and even those of us who may be more sophisticated really hope that we are suffering from some form of mental astigmatism. But what a responsibility this places upon the inhabitants of Zion! True, but what an opportunity!

All the long years that our fathers served in the church since its reorganization, they waited in vain

for the call to build up the city which they yearned to inhabit. But the set time to favor Zion had not arrived. In our blessed day the time has arrived. To you and to me the call has come. How are we responding to that call?

Zion being both a place and a condition, we in the far-off lands are therefore striving earnestly to create the necessary conditions, but the command to gather being now in force, we can not fully enjoy the condition without the place. On the other hand, neither can you enjoy the place without the conditions of life. Each man being his brother's keeper, we therefore ask, Where are you keeping us, brothers?

The key of the situation is in your hands. With it you may unlock the doors to those who, through international bars, gaze with feelings akin to envy upon your goodly heritage, your golden opportunities.

*Excelsior*

Young men and maidens in whom the fires of faith yet brightly burn, translate your highest thoughts into deeds that will make a heaven on earth in your day.

And you, ye older men and women, whose faith and trust in man may have been blighted, expect not that faith in God alone shall bring you full salvation, for of a necessity it must be true that he who has not faith in man whom he has seen, can not have faith in God whom he has not seen; or in other words, man can live with God only to the degree that he has learned to live with man.

Through the building up of Zion may this saving grace be obtained, this transformation be accomplished.

Children of Zion, a task we set for you. Be what we think you are!

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INDEPENDENCE, MISSOURI

**REUNION NEWS**

**The Reunion at Nauvoo**

*By F. C. Bevan*

Nauvoo District's reunion was held at Nauvoo the Beautiful, August 1 to 10. There was a large decrease in the attendance this year, owing to the very hot weather and the fact that a number who had attended the Centennial Conference could not get away to attend the reunion. But while the attendance was smaller, the quality of those in attendance was of the very best.

There was a very fine spirit of cooperation, fellowship, and friendliness, and this added much to the success of the reunion. The young people lived up to the rules of the camp, doing all they could to make a good reunion.

Apostle J. A. Gillen and the district presidency, which consisted of F. T. Mussell, A. M. Chase, and A. L. Sanford, were in charge of the reunion. Under their direction the program was carried out.

The rising bell was rung at 6 a. m.; breakfast was served at 6.30 to 7.30. Eight o'clock to 9 o'clock was the family worship hour and prayer service, which found all the camp in attendance. These services were uplifting. The prayers and testimonies were inspiring. A thought expressed by all was the desire to do more for the church and to live such lives as would commend the church to others. The theme of the reunion was, "Ye are the light of the world."

The class work was of mornings, from 9 o'clock until 10.40. Those in charge of the classes were Bishop Charles Fry, S. A. Burgess, and G. G. Lewis and wife. Brother Fry had a class in stewardships. He prepared outlines for the use of all members. This class was well attended, and many interesting thoughts were brought out. The chief thought expressed was, When shall we have this condition of Zion and stewardships? for we want to say to the world, There it is, in action. A number of the Saints seem anxious to go on the stewardship plan.

Brother Burgess's class was very interesting. It was on church history. The teacher was so well informed along this line that he was able to bring out many points of interest.

Brother Lewis and wife had charge of the young people's class and junior church work, and they were ably assisted by Sister Burgess. The *Book of Mormon* was their theme of study.

The morning hour was given over to preaching. Several of these sermons were delivered by Patriarch J. T. Gresty, who was a visitor at the reunion. His sermons were of the witnessing type—of what God had done for him—and they were appreciated. Patriarch F. A. Smith gave some very fine fatherly advice in a clear-cut way. Apostle J. A. Gillen brought some really uplifting messages at the morning hour. Brother Burgess, in his interesting manner, occupied one morning, and his sermon was of the type to cause the Saints to do more for the church. The writer was the speaker twice and enjoyed good liberty.

Special information was given to the Saints in the service of Friday morning, August 8, when under the direction of the Spirit the assurance was given that Zion would be—there are many who doubt this, but it will be a reality.

Elder H. V. Minton was a visitor to our reunion. He came on Thursday and was the speaker on Saturday morning, August 9, and brought timely advice which was well received.

The afternoons, from 2 to 3 o'clock, provided a class under the direction of A. M. Chase, in music, which he made very interesting to those who are working in that line of activity. Brother Chase is well versed in music. Brother Gresty

spoke one of the afternoons and told the class how he composed *The Course of Time*. His story was very interesting.

Monday was Nauvoo Day. The business men and their wives came and had lunch with the camp at the cafeteria, after which a special meeting was held, when the mayor gave the Saints an official welcome to Nauvoo. Brother F. A. Smith made the reply to this. He also gave a brief talk as to his boyhood days, which were spent in and around Nauvoo.

From three o'clock until the supper hour the afternoons were given over to recreation, which was in charge of Brother Lewis, who was assisted by Brother L. Stiegel. The recreation was volley ball, horseshoes, boating, and swimming. Boating and swimming were very much appreciated because of hot weather. Various games were indulged also at the close of the evening services. One night a song fest was held, followed by a watermelon feed at which two hundred were present.

Choir practice was held at 7 o'clock each evening, under the direction of A. M. Chase, assisted by Sister Burgess. On two evenings, from 7 to 8 o'clock, Bishop Fry showed pictures taken on the stewardship farms and at Kirtland, which proved to be interesting. A number of the town people were present.

Thursday night was given over to Graceland College. A special was put on. A number of Graceland students and those who had taught in Graceland were on the platform. The main address was given by S. A. Burgess, one of the former presidents of the college. The program was in charge of G. G. Lewis, and at one time he asked all the parents who now or ever had had children in attendance at Graceland to rise to their feet. A large number arose. He also asked that the student present who expected to attend in 1948 be held up for inspection, and the son of A. Ourth was presented.

The other evenings were given over to preaching services, preceded by a song service and a talk by Sister Alice Burgess on the subject of the composition of some of the hymns, and these talks helped the congregation to appreciate what they were singing. Sister Burgess added much to the programs by the singing of several solos, which were rendered in such a way as to lift one's soul in appreciation of the wonderful gift of voice.

The evening sermons were of a missionary character. The speakers were J. A. Gillen, F. A. Smith, and Charles Fry. Brother Gillen, in his very convincing, positive manner, and with the spirit of earnestness in his presentation, caused the Saints to want to do more for the church. F. A. Smith brought to the attention of those present their possibilities, and caused them to launch out and try to do what Saints should do. The bishop brought to his hearers the need of paying their tithing and their offerings.

The Sunday service found a larger attendance, a number driving in for the day. Church school was held both Sundays. The second Sunday a young people's prayer service was held, with L. Stiegel and George Lewis in charge. This service was well attended.

There were two baptized Sunday, August 10, by F. C. Bevan.

The Herald Publishing House stand and bookstore was in charge of the writer, and in spite of the small attendance over one hundred dollars were received for books and subscriptions to the church papers.

The confectionery stand was in charge of the Nauvoo Women's Club, which found business good, owing to the hot weather.

The Saints at Nauvoo helped to make things pleasant for the visitors. Brother Page, who has charge of the Nauvoo House, and his good wife, did their best to make things pleasant.

The Saints were happy to have Elder James McKiernan with them. Although in his eighty-first year, he is very

active, and gave them some fine instruction on the opening day.

The reunion committee did all they could to make it a real reunion. Brother Lee had charge of the tents; Brother W. Wood the cots, and he was a busy man; Brother E. Sherman was an important man, having charge of the eating. This brother, with his good staff, put up very good meals at a low cost.

Saints outside the district added much to the success of the meeting. Among these were Elder L. Stiegel and his brother Fritz, the latter causing much laughter around the camp with his humor. G. R. Huntley was always on hand to help whenever he could. To these and other visitors from other districts we owe much for the success of our reunion.

Wednesday the camp bugler, Jack Sanford, who is employed on the ferryboat from Nauvoo to Montrose, met with an accident while on the boat. He was caught between the boat and the landing place, and it was thought necessary to take him to the hospital at Keokuk, Iowa, where we hear he is doing as well as can be expected.

The closing sermon was delivered by S. A. Burgess.

## Erie Beach Reunion

By Edna M. Cock

*Erie Beach Reunion!* What hosts of recollections these three words bring! Here we are at Erie Beach once more; each day bearing new events to add to the treasury of intangible possessions—memory.

Friday found Elders R. T. Brown, D. J. Williams, J. C. Dent, and Albert Bennett busily engaged in the erection of tents which developed into a camp of sixty tents. Sundown saw these well on their way to completing their work, and after prayer those present retired for a well-earned night's repose. Saturday afternoon Bishop J. A. Koehler arrived in camp and delivered the evening sermon, using as his theme, "*The economic condition of the world.*"

About two hundred and fifty persons enjoyed a spiritual season, partaking of the Lord's Supper at 9 o'clock Sunday morning. In the afternoon J. R. Grice, Saint Clair, Michigan, chose as the subject of his discourse, "*Entering the kingdom,*" or "*The cost of citizenship.*" The speaker made the sermon applicable to both members and nonmembers, stating that baptism, repentance, and the laying on of hands are not sufficient within themselves, but that the kingdom must become a fact in our lives. Taking the initial steps into the kingdom of God are of little value unless we translate the facts into everyday life. After the song service Sunday evening, Bishop J. A. Koehler spoke again, using "*The authority of the Christian religion*" as his theme.

Monday the camp settled down to routine work, with prayer service and three one-hour classes in the morning and one in the afternoon. These classes were in charge of the following general church appointees; Apostle C. F. Ellis, Bishop J. A. Koehler, Elder and Sister John Blackmore, whose respective subjects were "*Christian evangelism,*" "*Community stewardship,*" "*Religious education,*" and "*Junior worship.*" The preaching services in the evenings were also well attended.

Thursday evening an entertaining program of music and readings was presented by local talent, under the efficient supervision of Edith A. Moore, Windsor, Ontario. Several splendid selections were rendered by the Latter Day Saint orchestra of Chatham, under their capable leader, W. J. Clark.

The recreational features of the reunion were under the enthusiastic leadership of R. K. Wood, who on Friday afternoon conducted an interesting field day, in which all members of the camp participated.

A program in recognition of Graceland College and Independence Sanitarium was given Saturday afternoon; Brother



and Sister Blackmore and Sister Bruce Brown representing Graceland, with Mabel Andrew representing the Sanitarium. Sister Andrew also edited *Camp Flashes*, creating both interest and amusement at the close of each day. On Saturday evening a group of sisters from the Second Detroit Branch presented a very charming and enjoyable play entitled "A Southern Cinderella." Sister Roseberry was in charge and a large number was present.

Early on Sunday morning a procession was led to the water's edge of Lake Erie, where several entered the kingdom by baptism. At 9 o'clock the Saints assembled for prayer and testimony. This service was followed at 10.30 by the church school, with J. Blackmore and J. W. A. Kettlewell in charge, assisted by William Andrew, Sister Blackmore, and Brother and Sister Charles Mifflin. This meeting, as well as the afternoon service, was supported by a large gathering of both Saints and nonmembers.

D. J. Williams, president of Chatham District, J. C. Dent, and R. T. Brown were in charge. Other members of the ministry present were B. H. Doty and Ben. Hewitt, of Toronto; J. C. Mottashed of Detroit; and James Winegarden of London.

Regretfully we take our departure from this reunion, which all agree has been one of the finest the district has had, both from the standpoint of religious education and from the point of congenial associations. May the inspiration of this reunion remain with us and encourage us to achieve greater things, to see new fields of development, and to strive to go on to perfection.

## Southern Saskatchewan Conference

The Southern Saskatchewan conference convened at Weyburn July 11 to 13 with Brother James Sandidge, the new missionary, in charge. The district president was unable to be present on account of a disabled Ford and a heavy rain Friday morning which continued to fall at intervals throughout the day.

However, the services progressed. During the afternoon Apostle J. F. Curtis arrived and immediately got busy.

A meeting for the women was held in the afternoon, but attendance was small at that hour and in the evening on account of weather conditions.

Saturday dawned clear, but roads were muddy. Services began with an early prayer meeting which was enjoyed by a full house. Two ordinations were arranged for, George Jordan, of Regina, to the office of elder, and William Neill, of Weyburn, to the office of priest. They were ordained Sunday morning.

Preaching came at eleven o'clock, and the district business meeting was at two in the afternoon. At night a program was given under the auspices of the Women's Department. "The challenge of the cross" was given along with several other entertaining numbers. The building was crowded with spectators.

Sunday morning a fine prayer meeting was held, there being several spiritual manifestations which made the members feel that it is truly good to be Saints of latter days. The meeting overlapped with the hour which was to have been devoted to the local Sunday school, but there seemed no place to stop.

Preaching commenced at eleven o'clock, Apostle Curtis being the speaker. Brother Sandidge was the speaker at two in the afternoon. A baptismal service followed the preaching hour, the candidate being the young son of Brother and Sister C. B. Bergerson. Brother Curtis preached again at night.

Some of the visitors who had come a distance to be present at the conference, left during the afternoon.

Attendance was small but officers hope that those who were present were well repaid for coming and can carry a measure of the good spirit home with them.

## Florida Reunion at Brewton, Alabama

Florida District has just closed its annual reunion, held at Alaflora Branch, near Brewton, Alabama. I think many will join me in saying that this has been among the best of our reunions.

Among the special workers we mention the names of Brother Richards, from Kansas City, Missouri; Brother and Sister G. E. Burt, from Mobile; and Brothers Glenn and E. A. Davis. Brother Glenn Davis is from Alabama, and Brother E. A. Davis is our district president.

Our attendance was especially large on Sundays and at night, though smaller at the forenoon and afternoon services. Many seemed glad to attend the prayer services that they might get spiritual food, which comes to us in the prayer meetings.

The class work was of a high order. Many questions of vital importance were discussed, thus enlarging our vision of the work lying before us and encouraging us to greater activity.

Brother Glenn Davis seemed specially adapted to work with the young people, and Sister Burt did noble work with the girls and children in their junior services.

We are encouraged and sense more fully the need of everyone paying his tithing, that such noble workers as we have had with us may continue in the field and thus carry the gospel to others.

Many nonmembers were in attendance at our services and contributed liberally in a financial way, for which we are grateful.

Brother Glenn Davis was in charge of recreation, and our games of volley ball, baseball, pitching rings, etc., seemed to be enjoyed by all.

We are grateful to our district president, E. A. Davis, for his untiring efforts in trying to make the reunion a success. Brother Richards and Brother Burt did excellent class work, and together with others presented the gospel in a very forceful way.

It was voted to have a reunion in 1931, the time suggested for holding it to be about July 20. Sisters Lizzie Enfinger, Stella Hawsey, and Bessie McCall were chosen as reunion committee.

A unanimous vote of thanks was given to the retiring reunion committee for their faithful and untiring efforts.

## Reunion at Silver Lake

By Harold I. Velt

We are enjoying a wonderful reunion at Silver Lake. It is just fine to renew acquaintance with the good people after having met with them in their branches.

At our first meeting the Spirit of God was in evidence, and has been ever since. That first meeting was a prayer meeting with an attendance of forty, a large percentage being young people. The same evening there were sixty at preaching; eighty-five next morning at prayer meeting; two hundred and eighty-five in the evening for preaching.

Sunday's service began with sacrament at eight a. m., with three hundred and thirty-two present. Three hundred and forty-two then attended church school, followed by preaching at eleven a. m., with three hundred and forty-seven in attendance.

The first meeting for young people between the ages of thirteen and twenty-two saw one hundred present; and ages one to thirteen, sixty-seven present.

Missionaries present are Elders Cook, A. C. Martin, Richard Baldwin, and myself. Apostle McConley arrived today, and Elders H. W. Savage and Dan Sorden arrive tonight. Elder Carl Crum and wife are also with us.

Perfect love and unity prevail, and prospects for the future

are very bright. There have been two baptisms, and there will be a number more this week.

I have never enjoyed a more progressive, spiritual, and social reunion than this has been thus far.

EVERETT, WASHINGTON, August 4.

## Onset, Massachusetts

Southern New England District convened its annual reunion Saturday evening, July 26, on their delightfully situated and well-equipped grounds at Onset, Massachusetts.

Apostle R. S. Budd was made president of the reunion, with the district presidency, William Patterson and D. F. Joy, and Bishops Carmichael, Fisher, and Traver associated. Other workers were: Arthur H. Mills, of Independence, Missouri, representing the Music Department; Sisters Livingstone and Sears in charge of the junior church; Sister Florence Gordon conducted the kindergarten; Sisters B. Law and F. Witcher directed the reunion school, and William Patterson and Sister Helen Coombs had charge of the music of the reunion.

The district was very fortunate in having the efficient and inspired ministry of Presiding Bishop A. Carmichael and Apostle R. S. Budd, who excelled themselves in the presentation of the Word of God as it has to do with the twofold task of preaching the everlasting gospel, and teaching and establishing the law of stewardships as necessary movements in the building up and redeeming of Zion in this its "hastening time."

It was a mutual satisfaction and joy that came to preacher and auditor, instructor and pupil, as these men performed the dual task of minister and pedagogue. Never has this people been taught with greater clarity the law of stewardships; never have they been appealed to with greater fervor to establish the kingdom of God; never with greater force have they been challenged to a demonstration of their love of God in warning their neighbor and serving the church, and never has there been such a response to the church appeal.

Though the reunion, due to economic depression, was not as largely attended as in former years, the attendance of non-members was larger, and it is the consensus of opinion that it was one of the outstanding gatherings held in the district. The attendance included members and friends from fifteen States and the District of Columbia; amongst whom were Elder Henry Castings and family, of Des Moines, Iowa; Patriarch George Robley; and Pastor H. Livingstone, of Philadelphia, Pennsylvania. These brothers contributed to the success of the reunion by timely sermons.

Sunday, August 3, a large number of Saints partook of the Lord's Supper, and indulged the spirit of fervent prayer and soul-felt testimony. During the day eight people were baptized by William Patterson, H. A. Chelline, and Elder Brown of Providence. During the reunion several revelations were delivered which brought hope and comfort that the Lord was hastening his work and bringing to pass his purposes and promises.

Monday, August 4, the large tabernacle became the scene of a very pretty and impressive wedding ceremony, which united in matrimony the lives of Sister Ruth Viola Fisher, daughter of Elder and Mrs. E. H. Fisher, of Somerville, and Mr. Frederick Warren Hill, son of Mr. Thomas F. Hill, of Malden, Massachusetts. Pastor D. E. Dowker, of Somerville Branch, officiated. The bride was attended by her sister, Esther L. Fisher, as maid of honor; the bridesmaids were Misses Elizabeth Fisher and Ruth Studley, of Boston; Marjorie Carter, of Somerville, was flower girl, and the best man was Mr. Ray Kingsley, of Braintree, Massachusetts. In addition to near relatives and friends, the invited list of guests included those attending the reunion—which totaled about five hundred people who witnessed the ceremony and later attended the reception held in the grove which was

gayly illuminated with electric Japanese lanterns. The interior of the tabernacle was richly bedecked with nature's foliage; and on the large platform a veritable amphitheater of cedars, palms, and multi-colored gladioli, arranged by skillful hands and mellowed by a colored flood light, lent enchantment to romance and made memorable this rich ceremony.

The closing day, August 10, was replete with inspired and inspiring services. At the morning prayer and testimony service an impressive ordination ceremony set aside Bishop E. L. Traver by Bishop M. C. Fisher, and Elder S. L. Fisher by Bishop Carmichael as counselors to the district bishop, M. C. Fisher.

At 11 a. m. Bishop Carmichael preached a very powerful sermon on the purpose of the priesthood and the church, and Apostle R. S. Budd, at 2.30 p. m. delivered a charge and a challenge to every ordained man, and member of the district to return to their respective branches to unite the sheep in harmony with the statement of Christ: "Behold I send you forth as sheep in the midst of wolves."

About fifty members of the priesthood assembled at four o'clock with Brother Carmichael and listened to a final appeal for individual stewardships. Several bespoke their desire to move forward with the church in this direction, and Bishop M. C. Fisher and District President William Patterson expressed their desire to become individual stewards. The Southern New England District is with the church in its program.

We feel not to close this account without mentioning the fine conduct and cooperation of the youth of the camp. We are assured by their general conduct and expressions at the services that the Lord is preparing a fine group of young people in this district for the work of the church.

Reunion adjourned to meet for ten days in 1931, the time to be determined by the reunion committee: William Patterson, D. F. Joy, D. E. Dowker, S. L. Fisher, and H. A. Chelline.

REPORTER.

## The Alabama Reunion

The Saints of the Alabama District gathered to the Pleasant Hill church park at McKenzie for their annual reunion under the leadership of Elder Glenn Davis, district president. The gathering of the Saints to this place always brings with it a spirit of reverence and communion, a desire for intellectual and spiritual growth and for missionary expansion.

The reunion workers endeavored to harmonize their activities with these desires. Elder Evan A. Davis conducted the adult prayer services, during which time he and his assistants brought the Saints into a responsive mood, thus making the services uplifting and beneficial to all. He also did most of the morning preaching, which was directed to unify the Saints.

Elder G. E. Burt conducted two classes each day for the adults on "*Beliefs and activities of the church, and missionary expansion.*" Sister Burt conducted a class for the church school workers on the "*Principles of religious education and junior worship.*"

Elder G. T. Richards did all the evening preaching on the doctrines of the church. He preached an affirmative message with power, to the extent that ten accepted the gospel. The young people's activities centered around the camps. The girls' camp was in charge of Mary Lou Patrick and Odessa Harper Flynn, who led the girls in worship, recreation, flag services, social services, and assisted Sister Burt in her class of basketry and weaving for girls and women.

The Boy Scout Camp was in charge of Elder Glenn Davis and Lyle D. Flynn, activities being worship, recreation, social services, and scouting.

Musical activities were in charge of D. E. Sellers, T. W. Parker, and Vida Booker.

The junior services were in charge of Sister G. E. Burt,

# NEWS AND LETTERS

## Observations on Ontario and the East

By C. B. Woodstock

The week-end of June 20-23 found four representatives of the general Department of Religious Education *en route* to Toronto, Canada, where we were to join other members of our church, and hundreds of other workers in religious education, at the quadrennial convention of the International Council. Either in response to Scotch frugality or to an earnest desire to render the fullest possible service to the church in Canada while in Ontario, four institutes had been arranged over the two week-ends, to use our teaching forces to full capacity.

### *Institutes at Detroit and Toronto*

Brethren John Blackmore and Leslie Flowers stopped over in Detroit for an institute of the Chatham and Detroit Districts, while Leonard Lea and the writer went to Toronto. Reports from Detroit evidence a most satisfactory gathering, and we feel sure the interests of religious education will greatly benefit. Our experiences in Toronto were very gratifying. Apostle R. S. Budd was with us and preached the Sunday morning sermon. The institute had been planned and advertised as a young people's convention, with an actual committee of young people in charge and doing the work. Without an exception the plans were well made and carried out with the vim and vigor characteristic of youth. The young committeemen had excellent backing in the branch and district authorities. Evidently there was a splendid bond of mutual confidence and loyalty which promises much for the future of our church work in Toronto. We greatly appreciated the kindly reception accorded us and the generous good-will with which entertainment was provided for us and for other visiting Saints during our stay in the city.

### *The Quadrennial Convention*

The International Convention was interesting and profitable from first to last. We were accorded every courtesy of the convention, although our church as a denomination is not a member of the council. Our fifteen adult members of the convention were distributed among the various sections, according to our particular lines of interest and responsibility in church work. Groups of us met frequently through the day and exchanged notes and comments. Many splendid ideas were expressed in the addresses and brought out in the discussions which are definitely applicable to our own church program.

As to the human side of our program of religious education, it was gratifying to find the principles and plans of our own church quite in harmony with the foremost thinkers and leaders of the Christian world. If we can be assured that they are equally in harmony with the mind and will of God, we have every reason to move forward with confidence into the second century of our church endeavor.

As a further mark of courtesy and good will, our church was invited to send two young delegates to the Young People's Christian Council of North America. The two appointed by the First Presidency were Doris Weegar, of Buffalo, and Almer Sheehy, of Independence. Elder Leslie Flowers, editor of *Vision*, was assigned a place for the week

she being assisted by the other reunion workers.

As a whole the reunion was unusually well attended, and greater interest was shown in the activities than in previous years. The Saints feel the reunion was helpful to them, the class work developing them intellectually, the recreation physically and socially, while the preaching and prayer meeting developed spiritually.

with some fifty other professional advisers of youth. The council met in several sessions daily throughout the week under able leadership and covered much preliminary ground looking toward a great forward Christian movement among the young people of all denominations. While the call of our own church is distinctive, we think it very important that we share at least in the perspective of other churches, and that we join with them intelligently in every good movement of Christian citizenship which promises to bless the world with the spirit and service of the Christ. Our representatives at this council are preparing a report of their findings for the First Presidency, which report will doubtless appear in *Vision*.

Two events occurred during the week which were of unusual significance. One Wednesday evening each of the Toronto churches was host to its visiting membership from out of the city. We were fortunate in enjoying a garden party arranged by our people at the beautiful home of Brother and Sister Bavington. Seven local leaders of religious education from the Toronto Branch were in attendance at the convention. They are getting organized for a definite task, as they contemplate the opening of their new church plant. Such energy, zeal, and consecration, expended intelligently in the spirit of love and humility in the latter-day work, will not fail of results.

On another evening all of us who had been in attendance at the convention met in the home of Brother and Sister Needham, each one reporting to the group the things of most helpful significance which had been heard or experienced at the convention. These were then discussed in the light of our own church objectives and program. This meeting was led by our genial but earnest Apostle R. S. Budd, and was undoubtedly the finest experience of the week.

### *London and Port Elgin*

At the week-end we separated, Brother Flowers going to Niagara Falls for Sunday services, Brother Blackmore to Port Elgin to open the reunion of the Owen Sound District, while Brother Lea and I went to London for a district convention and institute.

Limited space prevents an extended account of the kindly hospitality and the good fellowship experienced among the Canadian Saints. The institute sessions were well attended and encouraging, the young people from near-by branches being much in evidence. London has provided an excellent playground on an inclosed lot at the rear of the church. Sunday evening Brother Lea was taken to Saint Thomas for the evening sermon, and remained in London for a special young people's meeting on Monday evening, and to attend an annual branch picnic on Tuesday.

Brother Lea and Brother Flowers were new to field work, but both entered heartily into their assignments, carried messages of faith and courage, won the esteem of all among whom they ministered, and gained immeasurably, themselves, in a vision of the task to which the young people of the church are called.

June 30 I joined Brother Blackmore at the reunion at Port Elgin. The Saints were gathered in goodly numbers from all parts of the district, several driving in from outlying territory. The Saints were hungry for the information, and for the spiritual food provided in the program of the church, and entered heartily into class work and the other daily services. The agricultural building and grounds, near by, loaned without charge to the reunion, made ample provision for playground, camping, and dining hall purposes. A beautiful bathing beach on Lake Huron affords excellent swimming to those who venture its cold waters. The reunion was well cared for, throughout.

The people are hard-working, earnest folks, made hardy by the demands of a rigorous climate, and in a large degree are apparently free from some of the enervating "sophistication" of our metropolitan centers. At least they are free from the sweltering heat, the maddening whirl and rush of industry, and the hectic social life characteristic of the

great industrial centers of the States. We enjoyed our stay in Ontario.

#### *In New England*

Heading toward the reunion at Deer Park, I had five days in which to make the transfer. A stop of several hours was made at Guelph, Ontario, where the Saints have a very neat and convenient chapel, ready for dedication the following week. The church building and well-kept grounds reflect the energy, unity, skill, and fruitful devotion of a small band of Saints who were moved by a common love for the Angel Message. We learned that the construction of the entire building was the work of their own hands in volunteer service, from the gathering of the materials and the making of the cement blocks, to the final finishing of the woodwork and the planting of the shrubbery of the well-planned lawn.

An evening was spent with the Saints in Boston and a day with Sanford Fisher in a trip to the reunion grounds at Onset. Our objective was a conference with Sister Lucie Sears, who is writing the third year of her *Junior Quarterly*. The Onset grounds offer unusual opportunities for community life projects in terms of the church program. We should be anxious to see the splendid equipment used to fuller advantage by the church. Both here and at Deer Park we encouraged the development of young people's camps similar to our Nauvoo camp, as an adventure in education and recreation under able, sympathetic leadership.

The trip from Boston to Philadelphia and Deer Park was pleasantly made as the guest of Brother and Sister W. J. Burton and son Billy, of Long Beach, California, in their auto. Many historic and scenic places were visited *en route*, one day being spent in New York City.

#### *Deer Park Reunion*

Deer Park was found to be a beautiful tract of some seventy-five acres of heavily wooded hill land, not far from the Delaware River, and near the scene of General Washington's famous crossing. Near the entrance to the park is a beautiful spring and lake. A winding hard surface road leads from the paved highway to the tabernacle and camp at the hilltop. Here is the most complete and well-arranged camp grounds it has been my experience to visit. Deer Park holds wonderful possibilities of development for usefulness to the church if those responsible may move with faith and wisdom, and the Saints will respond in a spirit of willing service, together seeking to build the Master's kingdom. The church membership come mainly from the great industrial centers of the Middle East. Deer Park may be made a haven of rest and joyous companionship of Saints, a place of spiritual nurture and communion, the reunion an occasion for soul expansion, for broadened vision and heightened righteous desire. But it must be so planned and so participated in by the great body of Saints of the New York-Philadelphia District.

The attendance at the reunion was not so large as one would expect, but those on the ground who came for the benefits of the reunion were earnest and faithful in their efforts to make the reunion a success. Bishop Zimmermann with his family are among those who may be depended upon, and to whom much is due for the beautiful grounds and their accommodations. Though enfeebled with advancing years, Brother Zimmermann seldom failed to be present at every service, with his characteristic reserve, yet with the encouragement of his presence and his good word of cheer.

Regular services of prayer, worship, class work, preaching, choir and congregational singing, and camp fire all made the days pass pleasantly. Apostle R. S. Budd and Bishop Carmichael joined us in class work, and Elder Arthur Mills was added the second week. An interesting feature of the reunion was the organization of the religious education of the camp on the new plan being advocated for branches. The presidency of the reunion were recognized in their presiding or pastoral functions, while others were

chosen as director and as supervisors of adults, young people, and children. The plan worked excellently, as it distributed responsibility and yet centered it where it belongs—with those presiding. Frequent councils were held when there was occasion to check up on the activities and to make new ventures. We earnestly commend the plan for other reunions.

An invitation was accepted from Brother Albert N. Hoxie to attend a rehearsal of his famous Harmonica Band. This was a most pleasant experience, and a revelation of what may be accomplished with ordinary boys and inexpensive equipment under able direction and leadership. Brother Hoxie has merited generous recognition throughout the East as the founder of the movement which now numbers two hundred and fifty bands. We were deeply impressed as forty boys reproduced in beautifully blended harmony the great orchestral compositions of the music world. We trust the day is near when the youth of the church may respond to such musical leadership.

#### *In West Virginia*

On the return west a stop of three days was made at Clarksburg, West Virginia, where, on three occasions we met with the local Saints at their neat church, and discussed the fundamentals of religious education and organization under the new plan. I enjoyed the kindness and hospitality of the people; interest and attendance were good. On the closing night the new plan was adopted by a unanimous vote of the business meeting and they proceeded at once to perfect the new organization.

Passing on to Wheeling, the week-end was spent in an institute of the Wheeling District. Attendance here was not large, but ministry is pleasant among a people who are earnestly trying to do the best they can. We long for the day when the gathering of the Saints shall be perfected in many favored places, especially in Zion. Our sympathy goes out to the scattered, isolated ones, and those in fragments of branches, living under trying industrial and social conditions, where but little progress is made toward Zion conditions.

We trust the Spirit of the Master may lead, and that the Saints shall be willing and able to heed the latter-day admonition. We can not expect to drift in worldly ways and build Zion. Nor may we expect to build Zion successfully anywhere without our moving in harmony with the Spirit of the Christ and the direction of latter-day revelation.

We return to the routine of the office with renewed zeal and a clearer vision. The work is onward.

## Eastern Michigan District

August 6.—The month of July has been busy in Eastern Michigan District. We have had three all-day services. One was held July 13 at Sandusky, Michigan, where a goodly number of our people assembled. A spiritually profitable day was experienced.

The second all-day service was at Bay Port, Michigan, where we again met with our brothers and sisters. The Saints seemed to be ruled by the spirit of unity and peace. At the eleven o'clock hour Elder W. H. Sheffer preached a spiritual sermon on the theme, "*Jesus the Christ, our perfect example.*" Two girls were baptized in beautiful Saginaw Bay by Elder Sheffer. At the beginning of the afternoon session, Elder M. A. Carr gave a short talk, "*The work of the Lord more important than our own work.*" Then followed the confirmation meeting. At 2.30 Elder C. E. Harpe preached an able sermon on "*Let us live more humbly before the Lord.*" The evening service was inspiring, the sermon by Elder M. A. Carr, "*The kingdom of God and its requirements.*"

On July 27 the Saints met with Applegate Branch. At the early morning prayer service a goodly number from all over the district met to worship God. The Spirit of the

Lord was present, and a good prayer meeting was had. Services throughout the day were of high spiritual order.

Following the all-day service at Applegate, Elder C. E. Harpe held a series of meetings there. Elder W. H. Sheffer held a series of services in Owendale Branch, and eleven more were added to our number.

The work of Eastern Michigan District is on the advance spiritually and numerically.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

July 28.—A Rally Day was held here Sunday, July 27; a lovely summer day after a refreshing rain the evening before which brought relief from the hot and dry weather.

Our missionary, C. J. Smith, was present, making the day one of wholesome instruction and encouragement. He stated that this rally should be a tonic for the general church-wide rally September 28.

At 9.45 a. m., class work was divided into two groups, C. J. Smith conducting the group of adults and young people, and Elder Ratcliffe the children. The subject discussed was "Budgeting," taken from the Extension Course of the Centennial Conference Institute.

A program was presented at eleven o'clock by the Sunday school, opening with the solo, "Open the door for the children."

The infant daughter of Sister Fred Wiedling was then blessed by C. J. Smith and H. Ratcliffe. There were several recitations, an exercise and a song by the beginners, followed by a pageant of fifteen characters. The setting for the pageant, "In childhood's realm," was very artistically arranged. The background was a mass of shrubbery and flowers, in baskets and vases. The entrance to the garden was surrounded by a pretty trellis work covered with grapevines and artificial apple blossoms. On the platform were several grass rugs which added much to the setting, and at center front of stage was a large basket of pretty flowers. The actors in the pageant were dressed in costumes of different colors and wore paper hats to represent flowers.

Several nonmembers assisted in the pageant. The part given by each one was a sermonet of its own, and unconsciously through the beautiful art of drama truths of the gospel were impressed on the minds of the actors and the audience.

Truth entered first, saying, "What a beautiful place is the Realm of Childhood. Truth shows only the way of goodness and right to children," etc. The hidden quartet then sang, "In childhood day."

Wisdom entered, telling all who were interested in children to be careful what seeds of truth and wisdom we sow in these fertile little minds to make them the finest possible.

Next came a group of happy children, admiring the beautiful place and anxious to learn, saying they had been taught to speak the truth.

Courage then appeared, saying that a child needs courage to say and do only the things which are kind and good. She was followed by Loyalty, teaching we must learn to be loyal to ourselves, our fellow man, and to God who commands us to "Love thy neighbor as thyself." The quartet sang softly, "Loyal hearts."

Service appeared in rich purple and told of the verse in the Bible which is the keynote of true service. It is, "Whatever ye would that men should do to you, do ye even so to them." Again the quartet sang "Service" to the tune of "America the Beautiful." Wisdom next introduced Happiness to the beautiful Realm of Childhood, who said she could always be found in the realm because young hearts are so innocent and beautiful. She bade them to be glad and sing as they worked or played. Smiles and songs make a better world than frowns and tears.

Opportunity came with the message that the Realm of

Childhood is filled with golden opportunities; and it is for those who guide the steps of children to point out these blessings to them. She was followed by Love, who bade them to love your friends, your families, and the great world of people whom you do not know. Speak, give, and act lovingly, remembering that "God so loved the world that he gave his only begotten Son."

All who had gathered in the garden together sang joyfully "The wonderful garden of love." The Spirit of Children's Day appeared in white with blossoms on her gown, wearing a pink hat. The children gave her a hearty welcome. She told them that today children are coming into their rightful heritage, that which our Savior had in mind when he called a little child to him and told his followers that such a child should be greatest in his kingdom, and that to enter the kingdom we must all become as little children. The happy scene ended with the quartet singing, "Hail, Children's Day."

C. J. Smith then gave a very spiritual sermonet on the new plan of religious education, weaving in the thought that the program given was in harmony with the new plan, and that it could be considered a real missionary effort because of working in nonmembers. He commended the young people on their efforts. "Onward to Zion" was sung by the quartet, after which a picnic dinner was served at Elder Leitch's home on the church grounds.

At 2.30 class work was held, Elder Smith giving a very fine lecture, which should awaken all to action. Preaching at eight o'clock by Elder Smith, showing the divinity of God, and stating that Jesus never did anything in his realm that we can not do in ours. Jesus is not an idol; he is our brother.

The Department of Recreation and Expression enjoyed a social time at Oak Grove Park the evening of July 11. Ice cream and wafers were served as refreshments.

On July 10 Harry Ratcliffe, who is employed at the North Dakota Agricultural College, formerly from Washington, District of Columbia, was ordained to the office of elder by C. J. Smith and Thomas Leitch. Saints surely welcome Elder Ratcliffe to our branch and feel he will be a great help in his earnest way.

On Sunday evening, July 13, an installation service was given Elder Ratcliffe, after which he responded with a fine talk and an expression of appreciation of loyalty shown him.

Thomas Leitch baptized Richard Eugene Stowell, of Valley City, Sunday, July 6, and on July 20 Elder Leitch went to Sheldon, holding services and baptizing Mazel Thelma Rife.

Sunday, July 13, Elder Leitch preached at the home of Brother and Sister Ed Yockum at Mapleton.

Several cars of Saints went along and had a picnic dinner at Sister Yockum's home.

Saints were pleasantly surprised by a visit from Patriarch F. A. Smith July 15. He preached two fine sermons. His text July 15 was Matthew 16: 29: "Forsake the world and save your soul." He said there must be an awakening of our people. We are living in perilous times. Jesus will appear to those who are looking for him. We are face to face with the thought—we have to look for him. If angels are to be judged, what manner of men ought we to be? July 16 his text was Matthew 16: 25-29. We should learn to take up our cross daily. What if we do taste of the bread of humility, and tears, if we can finally sit down in the kingdom of God? Patriarch Smith also gave two blessings while here.

Sunday, July 6, Harry Ratcliffe used for his subject "A foundation to build upon." He stated we must work hard in the gospel work to hold our position.

The Department of Women will hold an ice cream social on Worth Couey's lawn Thursday, July 31.

C. J. Smith, who held a series of meetings at Dunn Center recently, reported a fine interest and good attendance. Many nonmembers attended every night.

The only real joy in life is in service to God.

## Ontario, California

August 12.—We have experienced a great deal of sickness lately, which lessened our attendance at church services considerably. At present most of them have recovered or are convalescing.

We are feeling the business depression very keenly, and deciduous fruit growers have not fared very well up to the present this year. We trust our Creator to carry us through.

The young people have organized a class to study stewardships, and meet every Thursday night with much interest. Even though the young people started the class, all are invited to attend.

Brother Draper, of Fontana, was with us Sunday, August 10, in the forenoon, and gave us a very good sermon. If we will give heed to it, we can all profit by the same.

At five in the afternoon two more people were baptized, heads of the family. They were the result of missionary work done by our pastor, Elder F. J. Lacey, at Riverside, California.

We are expecting our new missionary, R. D. Weaver, to be with us the first of next month, and we know we shall enjoy his presence with us, as well as be profited by the same.

Our beloved brother, Doctor Teel, will be with us Sunday, August 24. We are always glad to see him.

Now that most of our sick have recovered and are with us again, we will resume the presentation of the historical programs put out by headquarters.

We are looking forward to our Sunday school picnic, which we expect to attend in the near future, and we intend to make it a joyful social get-together for old and young.

Though trials, misunderstandings, and troubles assail us, and all hell our way oppose, brethren, with our eyes fixed on our present objective, "Zion," let us join hearts and hands and strive on.

## The Australian Delegation to Centennial Conference

By W. J. Haworth

All the members of the above delegation who intend returning to Australia have now landed or are about to land in Australia. The Balmain Branch accorded us a wonderful home-coming reception on Sunday, July 14. There was a record attendance at the school—the old record was excelled by 53—to give us a home-coming reception. Speeches of welcome were delivered, and members of the delegation taught classes on Zion and talked about their experiences during the service period.

In the afternoon the writer talked to a full church on the "New plan in religious education." His remarks were illustrated by the graphs adopted by General Conference and others, reproduced upon large cards. Many questions were asked and answered, and everyone seemed to take the new plan to heart. There is to be further consideration by the priesthood and departmental officers one evening this week. Auckland, Kerepeehi, and Richmond Branches have adopted it.

We are endeavoring to get going on a program of meetings in the various branches of the mission with a view to stimulating the work by a recital of the good news of the General Conference and our observations in America—having particular reference to the work being done towards the establishment of Zion. We have been cheered by our experiences, and new qualities have come into our message as a result of our association with the Saints of America. We shall share these glorious experiences with the Saints of this mission, to the best of our ability.

At Honolulu, through the kindness of Brother Waller and our Hawaiian friends, we spent nine days packed with precious experiences. We found the Hawaiians a lovable peo-

ple, more highly educated than we had expected to find them, and certainly refined and cultured. We learned a greater respect for Uncle Sam when we noted these qualities among the Hawaiian people, for in contrasting their advancement with that of other races we have visited, we felt it was due to American ideals of education and culture being taught and practiced among them. We enjoyed the services in three churches of Honolulu and particularly our association with the dear Saints there.

Our visit to America has done this for us: To us, the church is bigger than ever; its message is greater than ever; its people are dearer than ever; we understand the policies of the church better than ever; and we shall endeavor to bring the church in Australia nearer to the ideals of the church in America.

## Mallard, Iowa

The work in Mallard has been moving along nicely. Each department is trying to do its share. It is the desire of each member to do his part, and we know the work will move forward according to the effort we put forth.

Miss Dorothy Smith, of Louisville, Kentucky, visited our branch July 6. Other out-of-town visitors during the month were Brother and Sister Bolie and family, of Bert, Iowa, and the Peterson and Pierson families of Albert City.

July 27 we were much pleased to have ten from the Coleville Branch visit us. Brother Sam Jordison was the speaker at the eleven o'clock hour. He gave a very interesting talk in regard to the goodness of this great work. We were favored with two songs from three of the group.

We are always pleased to have visitors and are sorry that we are not closer to other branches so we could visit each other more often.

On July 16 the Women's Department took their lunch and spent the day with Sister Lettie McDonald, near Ayrshire. Although the weather was hot, all enjoyed the day.

As our district reunion is drawing near, our minds are centered on it. We hope many will be able to attend and receive much good from it. We see by the little paper we received there is a very good outline of class work contemplated, and we feel that all who attend will be pleased with the instructors that have been selected. We pray for God's blessing on the reunion, and hope that all who attend will put forth every effort to make it the best reunion we have ever had.

## Bemidji, Minnesota

Although few in number we are holding regular services in the "little white church in the pines." A good spirit prevails, and because we are few our determination to do our share of the latter-day work is the stronger.

Besides trying to keep branch work alive and growing, Brother Day has had several calls from Saints in the regions surrounding this city.

June 22 Brother McBride, of Emo, Ontario, met with Brother Day at Little Fork. Services were held in which the Saints were encouraged. July 12 Brother Day met with Little Fork Saints to organize a Sunday school. Again on July 28 Brother Day was called to Little Fork to administer to Sister Ruth Hayes. Sister Ruth was helped and is rejoicing in the gospel. If it be the Lord's will, we pray that our afflicted sister may have a speedy recovery.

Brother Day held three services at the home of Brother and Sister Galbraith, of Thief River Falls, June 29. A number of nonmembers were present and showed good interest. We hope this work may be followed up, for we feel that good can be accomplished. Brother Galbraith has been faithfully laboring to get the gospel before his friends and neighbors.

Brother Knight, of Minneapolis, who was with us for a

time, was called home to attend to some business affairs.

The Cass Lake Saints are faithful attendants at our services. Brother and Sister Bosshardt are letting their light shine. At a recent visit to their home, Brother Day found two fine sisters ready for baptism.

Brother and Sister Wheeler, who have been absent from the branch for about a year, are again with us.

The August sacramental service was one in which the spirit of harmony and unity prevailed. We regret that more could not have enjoyed this service. We feel the wisdom of the call for Saints to gather into communities and to Zion.

We were glad to welcome the Shippy sisters, of Genoa, Colorado, to our service July 20. These sisters attended teachers' summer college at Bemidji.

Brother Simms, of Bagley, and Brother Matthewson, of Clearbrook, worshiped with us July 6. We hope sickness and other causes will soon be removed, that the Bagley and Clearbrook Saints may worship with us regularly.

We are looking forward to a rally day, when we expect to have Apostle J. F. Garver and Missionary C. A. Smith with us. We hope all Saints in this part of the State will try to be present.

## Southern District British Isles

By John A. Judd

I am pleased to say that the work here (in the South) is improving, and that future prospects are great.

The work in Exeter is in fair condition. I was pleased in a recent visit to that branch to find over thirty in attendance. I am taking up the matter of sending some help to them with Brother Hanson when he comes this way. Brothers McDowell, Hanson, and Edwards will be staying with us for a time.

I think some missionary effort would bring success. I wish that my business would permit me to spend some time with them, as I am sure many new members would be the result of concentrated effort. Generally prospects with them are good.

My visit to Gloucester last Easter was profitable—quite a large gathering of people for this small place. Here again we need a meeting place and a good man that could give his time to the work to make it a success.

We have many scattered Saints in this district, and we are trying to turn this into account by getting others interested through them.

The new church at Enfield, where most of my time is spent, has proved a great asset to the work. Much interest is still being shown, and I have had the pleasure of admitting four into the fold since it was opened last December. Others are interested in the work and no doubt will come in as time goes by.

The "decision day" movement is a wonderful thing. It sets before the minds of the people a goal, a time to decide. It has helped us here. We are having one each three months.

It would give us the greatest pleasure for you [President Smith] to see the new church building. It is spoken of by all who see it as the greatest thing in the British Isles. We have tried to do our best to build a house of God that will be a blessing to all who take part.

We are looking forward with joy to the visit of Brothers McDowell, P. M. Hanson, and F. H. Edwards, and we feel sure that we will have a great time. They arrive on the 21st for a stay of about a week.

One great help to the work here in Enfield is the kindly attitude of the people generally, the kindly thoughts expressed for our success by many who look over the building, also some who attend. This continued interest gives us courage and hope for future success.

## Cleveland, Ohio

Cleveland Branch had five Saints who attended the Centennial. Our pastor, Elder Percy Farrow, and wife enjoyed a motor trip to the conference in the car of Sister J. Redden, who proved an able chauffeur. In the party were Sister Jones and Sister Elders. Elder and Sister F. Haines also were motorists from Lakewood to the conference.

Pastor Percy Farrow, enthused by the new church program talked and explained to the Saints at the conference, talked it over with the Saints of our branch, and at our last quarterly business meeting the subject of the new plan was discussed. The body adopted the new plan. At the suggestion of our pastor, Elder J. A. McNeil was elected as assistant to the pastor. A change in the officers of the other departments was left to the pastor, the changes to be made when he thought advisable.

Virginia Webbe and Florence McNeil have returned from Graceland. We hear they are not returning this fall, and we will be glad to have them with us to help in building this part of God's kingdom, and in being able to bring to our youth some of the fine things that are had at Graceland. Eva Wallace also returned, but she is going back to Graceland this fall.

From July 18 to 22 we were privileged to have with us Apostle Clyde F. Ellis. Friday, the 18th, at our Department of Recreation and Expression meeting, Brother Ellis gave us a very interesting talk on his labors among the natives. Since last he visited us he has been trying to translate the songs of our *Zion's Praises* into the native tongue of the islanders. He enjoyed a great degree of the Spirit of the Master while so doing, particularly in the translation of the hymn number twenty in the *Praises*; so much so that Brother Ellis said it must have been similar to the inspiration enjoyed by the composer. We were made happy at hearing Brother Ellis sing this song for us in the foreign tongue.

On Sunday morning, the 20th, Brother Ellis gave us a fine discourse on cooperation. In the evening he again spoke to us on "*God, man, sin, and man's redemption*"; also the evolution of man and his development.

We were benefited by Brother Ellis's sojourn with us.

## Sault Sainte Marie, Ontario

The Soo Branch has been favored with a visit from Apostle R. S. Budd.

The all-day special meeting June 1 was one of the best days in the history of the Soo Branch.

Apostle Budd and Elder H. A. Dayton were the speakers for the day. The following program was carried out: At 9 a. m. young people's prayer meeting; 10 a. m., general prayer meeting and sacrament service; at 11.15 Apostle Budd preached to a full house. His subject was, "*As a man thinketh*"; at 2.30 p. m. Elder Dayton preached, using as a subject, "*Obedience to the law is liberty*"; at 4 p. m. Apostle Budd gave a lecture to young people which lasted one hour and a half. His subject was "*Temptations*." This was one of the most inspiring talks that the people of this branch have been privileged to hear. At 7.30 that evening Apostle Budd preached again to a very good crowd. The following night (Monday) Elder Dayton had the pulpit, and Tuesday night Brother Budd spoke, and on Wednesday again took his turn, and after the preaching service we had a baptismal service for three children. Brother Dayton performed the ordinance at the children's request. They are all children of Latter Day Saints. All, and especially the parents, rejoiced to see these young ones responding to the Master's call. They were Harry Thomas, Gladys Edwards, and Sister McPhee's little girl Hazel.

On Thursday and Friday nights Apostle Budd preached,

and the message he delivered will be one of the sweetest of memories to all who heard him.

In his last sermon here, which was on the theme "*Planting the garden*," he spoke impressively concerning the responsibility of members of the church, and as to how we are using that which is intrusted to our care. Much depends on how well and efficiently we discharge that responsibility.

Brothers Budd and Dayton have visited all the homes of the Saints and given them encouragement and spiritual help. These visits have been greatly appreciated by our members, for we do not often have such a privilege. We are looking forward to another visit from Brother Dayton, our missionary, soon. Also hope that Brother Budd may find his way into this field again.

## Nauvoo Summer Camp

By Craig Siegfried

Nauvoo Summer Camp, in its third and most successful year, has accomplished much. Gene Closson and Craig Siegfried took an advance party of boys from Independence to Nauvoo for the purpose of building bunk houses to be used by boy campers. These young men supervised the work, but the entire project was under the splendid direction of Brother J. W. Layton. Not many men eighty years old are able and willing to direct an effort of the sort or to work with a bunch of boys.

Twelve men may be housed in each bunk house. There are three decks of bunks on two walls of the cabins, each wall supporting six bunks. All bunks are six feet long and two and a half feet wide.

The boys received no pay for their services while constructing the houses. They were furnished their board during this advance week, but they paid their transportation both to and from camp as well as their camp fee.

The boys in this party were "Duke" Arber, L. M. McFadden, "Sam" Siegfried, "Mickie" Siegfried, David Smith, Howard Sneed, "Don" Smith, Vaughn Short, Wayne Miller, and Paul Moffet.

The day's program of camp activities started at six o'clock a. m., and carried the campers through fifteen very active hours, finally depositing them in their respective bunks at nine o'clock, tired and sleepy.

The mornings were devoted to class work. For the boys there were lessons in boat construction, making sea bags, drill, calisthenics, swimming, and diving. Two days were spent on each of these subjects.

The girls found their time well taken with classes in handcraft, homecraft, and health lectures.

Immediately before class periods came the morning assembly periods. These assemblies, under the direction of Roy Cheville, were carried out on a different plan than had hitherto been tried. Certain campers were designated for each program, and assigned subjects to develop in their own individual way. Such themes as "Pals," and "My Hero," were developed very nicely by such young people.

The afternoons of the camp were full of activity. Following the rest period after lunch, games were in order; baseball, soccer, and volley ball. An hour or more of this strenuous exercise, and everyone was ready for a good swim in the "Father of Waters."

Evenings were well taken up with our camp-fire program. Mr. Wallace Blair, of Lamoni, Iowa, presented the camp with a very fine assortment of fireworks for our program the night of July 4. He also made his usual present of three big boxes of marshmallows, which were promptly toasted and as promptly eaten.

These camp-fire programs were assigned to different groups to develop. The one program long to be remembered was when the representatives of various States en-

tertained. It was here that "Corn-fed Bertha," daughter of Apostle Garver, made her debut as elocutionist extraordinary.

When camp fire was over there was always a race for the bunk houses and rooms. Happenings of the day were talked over and plans for the morrow were made, and finally—blessed sleep.

High points of this year's camp, consisting of outstanding events, were: first, the lecture on historic Nauvoo and a tour of the city. Bishop Siegfried conducted the tour and gave the lecture. The trip took in all the old residences and points of historic interest. It served to give Old Nauvoo and the camp a meaning to the young folks that would have been impossible in any other manner.

Another outstanding event that will long be remembered was when eight boys swam across the Mississippi, a distance of about two miles. The boys were accompanied by Gene Closson, Almer Sheehy, and Craig Siegfried. Two boats with life-saving crews rowed alongside. None of the boys had any trouble; in fact, six of them swam back, making a total of a little over four miles.

The camp prayer meeting, held the Wednesday before the close of camp, will not soon be forgotten. Practically every member of the camp took part in the meeting, expressing appreciation of the privileges afforded by the camp, of meeting and becoming acquainted with members of the church their own age. The meeting was an inspiration to the leaders, and will long be remembered by all attending as an expression of the beautiful spirit of the youth of the church.

Perhaps the greatest thrill of all was "*Honors Retreat*." It is at the final flag lowering that the honors won by all members of the camp are awarded. It is here that the young folks receive recognition for their participation and activities during the brief stay at Old Nauvoo.

Taken as a whole, the camp at Nauvoo has been a huge success, if the sentiment expressed by the campers is any basis for such an assertion.

## Ludington, Michigan

106 South Rath Avenue

Sunday afternoon of May 11 a beautiful baptismal service was held at Crystal Lake, when three young people stepped forth in obedience to the gospel. We were glad to welcome Sisters Martha Shaw, Iva Chadwick, and Eloise Randall into the church.

June 8 Ludington Saints gathered for the one-day meeting with very good attendance, especially in the afternoon. Sister Kate Reek, district Sunday school superintendent, gave a talk on Sunday school work which was very interesting and instructive. Elder A. Whitehead, of Muskegon, gave interesting discourses both in the afternoon and evening.

The Children's Day exercises were given on the evening of June 29.

Several of the Saints were permitted to attend district conference at Freesoil, June 20, 21. Elder Alvin Ellis, of South Boardman, is again our district president. He is a very faithful worker and devoted to the gospel work.

July 14 Elder and Sister J. L. Randall and family and Brother and Sister G. H. Foster and daughter returned from Denver, Colorado. Elder Randall had gone there for his health. He is much improved and is feeling better than he ever did. The Western Michigan District held a fast in his behalf, and the same day he was administered to in Denver. Immediately after his nervousness left, and a decided improvement was felt. There is much to be thankful for. It truly seems, as Elder R. D. Davis said in his sermon Sunday, "The Lord works in mysterious ways his wonders to perform."

Several from this branch attended the district recreational meeting at Fife Lake. Sister Lucy Ellis had charge of the



exercises of the day. A good time was had by all. In the evening we all motored to South Boardman where Sister Frances Hunter and Miss Ethelle Partridge furnished a very profitable and enjoyable evening, with vocal selections and humorous and serious readings.

The one-day meeting on Sunday, August 3, following the recreational meeting, was well attended. The Spirit of God was present in the services. We gleaned much good from the sermons of Missionary E. N. Burt and Elder R. D. Davis. Their experiences in the gospel were surely wonderful.

In the evening many of the Saints motored to Traverse City to hear the lecture and see the wonderful pictures taken by Elder H. A. Doty while he was in Jerusalem. We were more than repaid for driving up there. One is more able to understand the Scriptures after seeing the pictures. We hope that we may be permitted to see the remainder of the pictures.

## Side Lights

By C. J. Hunt

### Two Cousins Attend Baptismal Service

Some time ago two cousins, one a Latter Day Saint, the other a Protestant, stood at the water's edge and witnessed a Protestant minister immerse several candidates. While standing in the water, the officiating clergyman would call each by name, then say, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." As the third person was taking a position in the water, the Latter Day Saint said to his cousin, "Please observe carefully the sacred ritual used by your preacher. He says only, 'I baptize,' etc., while a Latter Day Saint minister would say, calling them by name: 'Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then he would immerse them in the water." During conversations on all the important questions of legal rights to administer the sacred ordinance, it was suggested that if the Protestant minister could not conscientiously say, "Having authority given me of Jesus Christ, I baptize you," that in fairness to the penitent candidates and information of the friends assembled, he should say, "Having *no* authority given me of Jesus Christ, I baptize you," for it must be admitted that acknowledged membership in the Lord's church depends on heirship; heirship depends on relationship; relationship depends on legal adoption; and legal adoption depends on the Lord's duly commissioned officer, authorized to use the sacred formula, "Having authority given me of Jesus Christ," or "Having been commissioned of Jesus Christ." We are divinely instructed that "he whom God has sent will speak the words of God." Saint Paul advised, "that ye all speak the same thing" (1 Corinthians 1: 10), hence the necessity of the great Restoration movement and organization of the Latter Day Saints Church directed by the Lord a century ago, and the authorized ministrations and ordinations by John the Baptist, and Peter, James, and John the Revelator. How true and greatly to be appreciated are the poet's words:

"And now commissioned from on high,  
God's servants faith, repentance cry,  
Baptizing as in days of old,  
Into one Shepherd and one fold."

*Experiences of Roger Williams*

Funk & Wagnalls Company (copyright 1912) published ten small volumes of *Great Epochs in American History*. In volume 2, pages 133, 134, Historian Francis W. Halsey said of Roger Williams: "That he (Williams) was out of the way himself, and had misled them, for he did not find that

there was any upon earth that could administer baptism, and therefore their last baptism (immersion) was a nullity, as well as their first (sprinkling); and therefore they must lay down all, and wait for the coming of new apostles," etc.

John Wesley, a student of *Bible* prophecies, wrote of the long-looked-for restoration of the gospel, saying, "The times that we have reason to believe are at hand, if they are not already begun, are what many pious men have termed the latter-day glory." Charles Wesley observed that God would "set up the attracting sign," and summon new apostles to do a special work as in New Testament times. But the proud, self-appointed religious leader, Alexander Campbell, said, "If we have the right to preach, we have the right to baptize," and he with his followers reposed their hopes of heirship, eternal salvation, in that greatest of all words of uncertainty, *if*. Hence we can justly conclude that *if* Mr. Campbell is not with Saint Peter in the glory land, he is with—well—he is somewhere else with other "eloquent men," those who needed to learn "the way of God more perfectly," and the insufficiency of the doubtful word *if* when trying to represent the Lord's holy plan of salvation, in preaching, baptizing, etc.

### "The Manner of Their Language"

In the first section of the *Book of Doctrine and Covenants* we read the following instruction to the church, "Behold, I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language that they might come to understanding." (Given November 1, 1831.) Nine months before the above revelation was given, the Lord gave sections 42 and 43, containing special commandments and laws to the church in plainness, "after the manner of their language that they might come to understanding." One of the commandments read, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." (Section 42: 3.) In section 43: 1, 2, the Lord emphasizes to the whole church and more especially to "ye elders" that a prophet had been appointed and that he (Joseph Smith, jr.) had "come in at the gate," and was ordained to his position in and for the church, to receive revelations for a law, and that "none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead."

Now, dear reader, there should be a timely lesson in the foregoing language, especially in the two emphatic words used in both sections, namely *none else*, positively stating that there should be one living wife at a time, and none else; also, one living prophet at a time to be spokesman for the Lord to his church as law giver, and to *none else*.

It was truly said that the Utah Church did by Brigham Young (in 1852) interpret the words *none else* when referring to the marriage covenant to mean one to nineteen or more wives all at the same time. However, Brigham Young's church maintains that *none else* when referring to the prophet and president of his organization means one at a time and only that one is authorized to receive instruction for its guidance as law, which means that *none else* must not be pluralized except when Brigham and some of his brothers wanted more wives than one.

There is a statement in the *Utah Doctrine and Covenants* 132: 54 where Brigham uses the words *none else* when commanding a woman to cleave unto her husband, but Brigham knowingly violates those words when directing men of his church, and took to himself many wives. (See the *Saints' Herald*, September 30, 1914.)

### One Hundred and Ten Thousand Members

The thousands of Saints have hundreds of ways of earning large and small sums of money, but the Presiding Bishopric has only a few channels in which to receive funds for the church with which to meet past and present budget re-

quirements. Have you, dear Saint, contributed as fully and freely of your tithes, offerings, etc., as you should? Make a deeper resolve to be a contributor and worker, together with others, for the advancement of the Lord's blessed cause.

## Independence

### Stone Church

"Good literature in the family" was the subject of Pastor John F. Sheehy's sermon at the Sunday morning service. He suggested that interest in the church was manifested by reading the church publications. In speaking of the admonition to the Saints to "Read all good books," he reminded the congregation that the church was furnishing an excellent opportunity along this line through the Emma Hale Memorial Library.

Albert Brackenbury sang a baritone solo, and Evan Fry played a special organ number. Elder Vernon A. Reese presided and was assisted by Elder James Strachan. Paul N. Craig directed the congregational singing.

### At the Campus

The attendance at the junior worship service at the Campus Sunday morning was about 105. Sister Ina Hattey was in charge of the service and directed the music.

"Oh, gentle Savior" was the opening song. Brother Bolinger offered the opening prayer. There was a short song service and the children chose to sing, "Swing Song," "Bring them in," and "Savior like a shepherd." These songs are in the *Rainbow Song Book*.

After the offering was taken up Brother Bolinger read an article, and Helen Mader, one of the children, played a piano solo. Brother Leonard Hoisington, who was one of our missionaries to Germany, told about the customs and manners and many other interesting things about the children in foreign countries. After the closing song Brother Bolinger pronounced the benediction.

"The family as the unit of society," was the theme of President Frederick M. Smith's sermon at the union service on the Campus Sunday evening. He spoke of the danger in allowing functions rightly belonging to the family to be taken over by schools and other institutions. Some causes for the increasing divorce rate were given as: delayed marriages, lower moral standards, and disloyalty. The remedy was given as being founded in religion and in recognition of divine laws of life.

In touching on the problem of married women in industry, President Smith laid down the rule that the Zionism woman will engage in no task which interferes with home duties, which lessens her power to make her proper contribution to the maintenance of her home. Activities outside the home which do not interfere were recommended.

It is the prime duty and social obligation of the family to reproduce itself; children must be given such care as will produce the highest type of citizenship at adulthood; loyalty is essential to the permanency of the family; the Zionism home must be of the very best quality possible.

A double quartet, in charge of and accompanied at the piano by Evan Fry, sang two numbers: "O for a thousand tongues," and "To thee my Lord and Savior." Albert Brackenbury, baritone, sang the solo, "Fear not, O Israel." Elder Dewey McNamara presided over the service, and was assisted by Elder T. A. Beck. Elder John F. Sheehy led the congregational singing.

### South Side

An average attendance was present at the sacramental meeting the first Sunday in the month, August 3, and a good meeting was enjoyed.

Elder Hubert Case was the speaker August 10.

Brother Almer Sheehy, newly ordained youthful minister, addressed the Second Church congregation August 17. The young man's evident sincerity and consecration to his work won the heart of every Saint who heard him speak for the first time at the South Side Church. His subject, "Why we need faith," was handled very well for one of Almer's short experience, and everyone wishes for him God's help in the development of his potential powers.

Ours is indeed a church apart from others when it produces youth eager to undertake the task of carrying on the gospel. May we have more of them.

### Liberty Street

Decision days at Liberty Street have not always seemed to coincide with those designated by the general church, but we are glad at any time to welcome into fellowship, children or adults who have been won to the Christ way of life.

Four church school converts, Mildred Booker, Earl Roberts, Virgil Dobson, and Robert Blake, were, on Sunday, July 27, inducted into the kingdom by their leader, Priest Harry Blake.

Confirmation service formed a part of the devotional service of the church school.

A group of eager, expectant juniors waited for the junior church hour Sunday, August 10. The name of their speaker had been mysteriously withheld, so they knew a lovely surprise was in store for them. Through the efforts of the associate junior leader, Cecil Walker, Sister Estella Wight had been secured to talk to the juniors on that morning. What group of church school children would not be glad to have the editor of their own Sunday school paper appear before them personally? That the talk she made was received was clearly evidenced by the ready response from the children.

The literary arm of the church has been well represented at Liberty Street recently. Sunday morning, August 17, Elder Leslie Flowers pointed out the differences between the type of enemies from which the church is suffering today and those against which the church contended in the 1830's. While those today do not affect the safety of our homes and our lives, they are quite as formidable. The warped ideas of authority, the wrong conceptions of what constitutes a Latter Day Saint, the tendency to more closely observe and criticize the faults of others while our own go unheeded are some of the outstanding present-day enemies of the church.

Elder Leonard Lea assisted the pastor, F. A. Cool, in conducting this service, and the choir, under the direction of Fred Friend, and accompanied by Lyda Thomason, rendered the anthem, "Remember now thy Creator."

### Enoch Hill

Beginning with the early Sunday morning prayer service, the theme for this week has been "Loyalty." It was carried through the church school program, and was the subject of the morning sermon by Elder Joe Martin of the local priesthood. The remaining services of the week will continue the theme.

Elder C. E. Beal, who is in charge of the young people's work, is recovering from an operation which he passed through at the Sanitarium Monday of last week. Brother Beal is very highly thought of on the Hill, and the young people will be glad to welcome him back again soon.

Brother Robert Rawlins, eighty-eight years of age, passed away Saturday at the home of his son, George Rawlins. The funeral service was held Monday afternoon in charge of Elder William J. Brewer.

### Walnut Park

The speaker of the morning service at Walnut Park on Sunday, the 10th, was Bishop J. A. Becker, who used as a basis for his discourse the first chapter of Genesis, Inspired Version. His text was taken from the 30th verse, "Be fruitful, and multiply, and replenish the earth, and subdue it; and

have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This reading and text show that the principle of man's stewardship over the things which God has created was recognized from the beginning.

Midweek prayer services were held in each of the five groups of Walnut Park on Wednesday evening. Some very fine meetings were reported. The 8 o'clock prayer meetings on Sunday mornings have also been well attended and marked with a large degree of the Spirit.

Bishop G. L. DeLapp, of Lamoni Stake, was the speaker at the preaching service on the 17th. He gave a very able and enlightening discussion of the subject of "Zion," using as a text a statement from *Doctrine and Covenants* 36:2: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness: And there was no poor among them." Brother DeLapp pointed out that in the building of Zion we must examine the institutions and economic practices which have been accepted in order to determine whether or not they are scientific and in harmony with our ideal of a Zion society.

Announcement was made of a Family Supper, a social get-together for Walnut Park, to be held at the church on Thursday evening.

#### Englewood

At the eleven o'clock service last Sunday, Elder L. W. Fike was the speaker. The members of the congregation attended the combined services of all the churches in Zion for the evening.

The senior class of the Sunday school, under the direction of Perry Hiles, the teacher, has been in the habit of giving the plays in short sketches which are taken from *Vision* and are portrayals of the church history. The class is planning on giving another play from *Vision* this Sunday.

August 29 the church is to have a steak fry at Wildwood Lake, south of Raytown. All of the members of the church are expected to attend.

For the last few weeks the congregation has been meeting every Friday night at the Hill Memorial Park in South Englewood for an evening of games and recreation of all kinds. Last Friday night each family took watermelon for refreshments.

Attendance at Sunday school has been above the average for this time of year. Attendance at the other meetings has shown an increase. Especially has it been good at the Wednesday evening prayer meetings every week.

## North Platte, Nebraska

By Emily C. Hillman

We have just closed our reunion, conducted by Brothers H. E. Winegar and J. Charles May. We had a time of rejoicing in the Spirit, and the gospel was set forth as it is found in the Scriptures.

Six were baptized, and the Saints were encouraged.

The weather was ideal. Sometimes we did not have a large crowd, for it was harvest time.

I am thankful I was able to be there, as I was deprived of attending meetings with the Saints so long on account of sickness. I have been a cripple for six years, as some of the *Ensign* readers will remember. I have been giving my *Ensigns* and *Heralds* to nonmembers and have tried to talk to some. I ask an interest in the prayers of brothers and sisters.

## Decision Day

Decision Day opened in Enfield with beautiful sunshine. This, together with the gentle breeze and singing of the birds, gave a lovely setting for the services of the day.

The church was resplendent with flowers, mostly lilies, which with their sweet perfume, together with the spirit of worship one felt upon entering the sacred building, gave a peaceful setting to all who took part.

The baptismal font was decked with the beautiful Devonshire ferns. To the strains of the new church orchestra there entered the largest Sunday morning gathering yet recorded.

The order of service was continued with the singing of "Redeemer of Israel," the song which makes every Latter Day Saint's heart rejoice.

The opening fervent prayer was delivered by F. Harmworth. A ten-minute address was given by J. A. Judd upon the sacredness of the covenant now being entered into by the three who were about to be baptized.

The whole building seemed filled with the Spirit of the Master when the pastor, J. A. Judd, stepped from the rostrum, and clear and distinct was the pledge given by Amy, Maisie, and Ellen, who pledged themselves to serve God through good and evil report. Each was led down into the water, while the orchestra softly played one verse of "Nearer, my God, to thee." At the conclusion of this, the congregation sang, "Father, we have heard thy pleadings." This was followed by an inspiring twenty-minute talk by D. Alma Judd, after which was the closing hymn, "Praise him, praise him, Jesus our blessed Redeemer."

#### Afternoon Session

The afternoon session was occupied by the church school. With a full attendance, above the average of fifty, a good program was given. Numbers were presented by the orchestra, choir, and soloist.

A reading was given by the superintendent, the whole of the proceedings concluding with the Lord's prayer.

#### The Evening Service

The evening service, which took place at 6.30, was one long to be remembered. The orchestra commenced with a number which brought all to a feeling of worship. A solo was rendered by the pastor, J. A. Judd—"Abide with me." This was followed by the choir, which rendered three numbers with good feeling.

Hymns were sung, followed by prayer, which in turn was followed by the Lord's prayer.

A short address was given by the pastor. This was followed by an orchestral number, and closed with prayer and the singing of the vesper hymn.

Confirmation and sacramental service concluded the day's worship. This was most inspiring, the Spirit of the Master being present in power.

The confirmations were attended to by Elders John A. Judd, J. W. Worth, and D. A. Judd. The sacrament was administered in silence. Several sick administrations were called for, and the spirit of an old hymn was present:

At even, ere the sun was set,  
The sick, O Lord, around thee lay.  
Oh, in what divers pains they were;  
Oh, in what joy they went away.

The blessing of all seemed full by the manifestation of the Spirit in which the Master said he was pleased with the gathering. The spirit of worship was manifest throughout the day.

The memory of the spirit of the meetings will not soon be forgotten. Also the closing eventide, when many lingered in the sacred building. Truly this is none other than the house of God; this is the gate to heaven.

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## Des Moines, Iowa

717 East Twelfth Street

Although attendance has been lessened on account of the extreme heat and many being away on their vacations, yet the branch has been quite active.

Young People's Day, July 6, was enjoyed by all. The church school worship service, conducted by Eva Cook, was very impressive. Theme: "Reverence." A peaceful spirit prevailed at the sacramental service, with Brother G. G. Lewis, of Independence, in charge. Theme: "Courageous living."

At 6.30 p. m. the following program was given: Prelude, Vivian Castings; song, "The story of his love," by Helen Castings; prayer; song, "He leadeth me"; dramatic reading, Lorene Zimbrow; violin solo, Verne L. Deskin; talk, "Youth at the Centennial," C. B. Hartshorn; vocal solo, Verba Parker. Classes. Interlude, Vivian Castings; Cornet solo, Lowell Carlson.

At the evening hour Elder G. G. Lewis gave us a very fine sermon on "Youth's place in the church."

District meeting, July 13, was begun with a young people's prayer service at the park at 7.30 a. m. Apostle J. F. Garver was speaker at the morning hour. Lloyd Mussell sang, "Leave it with Him."

At noon a basket dinner was enjoyed at Union Park. At 2.45 p. m. Henry Curtis directed an installation and ordination service. Brother Crownover was ordained to the office of elder under the hands of Brother Garver and Brother Loving. Brother Crownover will reside in Boone.

Brother E. O. Clark was honored on this occasion for his service as bishop of the district for the past seventeen years. G. F. Hull spoke very highly of the loyal and efficient service Brother Clark has given to the church during those years. In presenting the books of his office to Charles Fry, his successor, Brother Clark stated that although his work as bishop was ended, he would continue to work in the interest of the church. Stephen Robinson made the presentation speech and presented Brother Clark with a substantial sum of money as a token of esteem from the Saints. Brother Garver related some of his experiences as a co-laborer with Brother Fry, and assured us that Brother Fry will be of valuable service to the district if we will cooperate with him.

Elder McDonald spoke of the loyalty of the Saints throughout the district, and how they have always stood back of the church program, and pledged to Brother Fry that they will work with him. Brother Fry then made a very good talk, and in his remarks said he hoped to win the confidence and esteem of the Saints as his predecessor had done.

Bishop Charles Fry occupied the pulpit at the eight o'clock hour. A duet, "Hold Thou my hand," was rendered by Gladys Barr and Eva Cook.

The I. X. L. Class, taught by Pastor Hartshorn, enjoyed a lawn party at the home of Brother and Sister J. W. Johnson Tuesday evening, July 22.

Mr. and Mrs. Forest Olmstead are the proud parents of a son, born July 23. Sister Olmstead was formerly Miss Ardith Kirkwood.

Several ice cream socials have been given by the different classes, thus helping to diminish the church debt.

On July 24 Sister Gladys Barr and Mr. Clayton Lloyd were united in marriage at the home of Doctor and Mrs. G. F. Hull, Brother Hull officiating.

On Wednesday evening, August 6, three of our young people, George and Violet Hughes and John Helms were baptized by Pastor C. B. Hartshorn.

Brother Hartshorn went to Independence August 1 for a two-day visit with relatives.

Orman Salisbury, former pastor of our branch, worshiped with us at the prayer service August 6.

We are glad to report an increase in attendance at the Wednesday evening prayer service. All enjoy the spirit of love and fellowship.

## The Bond of Sympathy

By Mrs. Edwin H. Davies

The poet has said: "Among those who attempt to exist without human sympathy, the pure and tender-hearted perish through the intensity and passion of their search after its communities when the vacancy of their spirit suddenly makes itself felt. Those who love not their fellow beings live unfruitful lives, and prepare for their old age a miserable grave."

True sympathy, apparently, is a rare and precious attribute. We see many lives withering for need of it. Sympathy is closely related to love, or shall we say a product of it, for sympathy is really the expression of love. The depth of our love can be justly measured by the sympathy we extend to those with whom we mingle.

The tendency today leans heavily towards intolerance, and self looms up boldly on the horizon of daily life, while the best that is in ourselves and others fades into insignificance because of false hope and our failure to grasp the real meaning of life.

In order to be greatly good, we must imagine intensively and comprehensively, and accept the trials and pleasures of others as our own. The kindly feeling in the heart ought to find some way to express itself, a way in keeping, too, with the delicacy and beauty of the sentiment. "We know that we have power over ourselves to do and suffer—what, we know not till we try, but something nobler than to live and die."

Sympathy is meek and gentle, but also powerful and mighty, for it lends new hope to the hopeless and strength to the weak. It adds color to what otherwise appears a gray outlook on life; it wipes tears from eyes and brings a song to the lips. Life once more becomes sweet and the world a good place in which to live.

The sympathy of a loving heart, even a child's, is sweet indeed; but how much sweeter and how comforting is the sympathy of those who have come up through years of experience. The apparently impossible becomes possible, and with what heartiness and sincerity do we sing, "Blest be the tie that binds our hearts in Christian love"! How elevating it is to live in a realm of beauty, and to be in a condition to enjoy the higher and nobler experiences of thought and action! How gratifying and pleasurable to be able to express one's ideas and anticipation to others and be perfectly understood!

As members of the great family of God we should give this sweet bond greater consideration. We claim that we are members of the one and only true church of God, and we claim all the blessings and benefits belonging thereto. We aim for better conditions in this life, and celestial glory in the presence of our Lord, to the end that God be glorified and our souls saved. Therefore our sympathy should be deep and true for one another, the strong helping the weak.

When we overcome the petty disturbances of this earth life that others inflict on us, and that we consciously or unconsciously inflict on others, then we shall have Zion, for in Zion we shall be

"Formed, as notes of music are,  
For one another, though dissimilar;  
Such difference without discord as can make  
Those sweetest sounds from which all spirits shake  
As trembling leaves in a continuous air."

"The glory of God is intelligence," and "out of Zion, the perfection of beauty, God hath shined."

May we unite our efforts in the bond of sympathy, and press forward with stout hearts and open countenances to prepare ourselves for that sublime condition when we shall see as we are seen and know as we are known.

## San Jose, California

Sunday, July 13, was Graceland College Day in the San Jose Branch. Elder B. R. Gilbert was in charge of the Sunday School. The pastor, R. E. Cowden, taught the adult class.

Pastor R. E. Cowden was in charge of the eleven o'clock services. Brother Roy Weldon and his sister Ruby, former students of Graceland, were chosen by the district president as a delegation to represent the college, and they proved to be good "boosters," giving us interesting and instructive information as to the very splendid moral and social environment surrounding the school.

Brother and Sister H. G. Hook and daughters Blanch and Mary were visitors from Roseville, California.

There were no services held on Sunday, July 27, as the district conference was being held in Oakland Branch, and the meeting was canceled in order to give members of this branch a chance to attend the conference. The delegates attending from here reported a good conference, well attended.

On Sunday, August 3, the Saints enjoyed a good sacramental service, a goodly degree of the Spirit being present. The meeting was in charge of the pastor, assisted by Elders C. W. Hawkins and B. R. Gilbert. The visitors from other branches were Sister Neal, from Fresno; Sister Wells, from Nappa; Brother and Sister Mark Fonda, from Oakland; Sister Gordon and husband, from Stockton; and Brother and Sister Therin Walker, from Watsonville.

Sunday, August 10, services were again suspended here, to give the Saints an opportunity of attending Rally Day services as the closing event of the young people's camp at the Irvington Camp Ground. A number of the Saints took this opportunity of enjoying an outing for the day, and meeting with Saints from different parts of the district. They reported the meetings of the day as being very spiritual and uplifting. A very appetizing "dinner" was served on the grounds.

## Australian Delegation Returned Home

By J. H. N. Jones

I have not received any *Heralds* or *Ensigns* since my return to Australia more than one month ago, and I am wondering whether they have been mailed or if mailed have gone astray. A missionary feels keenly the lack when the church papers do not come to hand; in fact, one does not know what is their true value until they are missing from the desk.

I have been very busy since my return, telling the church people of Australia of our wonderful visit to your and God's most favored land, and of the Centennial celebrations. The people are eager to hear what we have to say, and there is no lack of material to go on with.

Sister Jones is fairly well since we arrived, and my health is wonderfully improved to what it was before coming to your land, a blessing which I attribute to the knowledge and skill of your doctors and dentists and the wonderful blessings bestowed upon me by the laying on of hands of the apostles and patriarchs before leaving.

We trust that the good work will go forward in every land and Zion will be redeemed.

# MISCELLANEOUS

## Pastoral

*To the Saints of the British Isles; Greeting:* At the late reunion, held in Manchester August 2-4, the order of the Centennial Conference held in Independence, Missouri, April 6-20, received its consummation, when the writer was set apart to occupy in the Evangelical Order of priesthood. I was a little disappointed in not having the opportunity of addressing you on this vital subject. I therefore take this means of approach, through the official organ of the church.

There are two divisions or heads to this particular office. I am anxious to begin my task of reaching the Saints as early as possible, especially in respect to the evangelistic work. It is my desire that the branches should make their applications as early as possible, that I may be able to arrange my program so that my labors may be equally distributed throughout the mission.

I shall not treat on the duties of my calling in this appeal, but I shall deal with them in particular as I meet with you from time to time. You will find that *Doctrine and Covenants* 125: 3-6 makes very plain the duty of the office.

I shall make it my business to get in touch with every member of the church. I shall visit you, talk with you, pray with you, and in many ways have pure Christian fellowship with every member in particular; teaching, warning, instructing, comforting, exhorting, in a way and manner which the Spirit of the Master may lead at the time of divine direction.

The main object of this letter is to get in touch with you. Please note my address: W. H. Greenwood, 23 Cicero Street, Moston, Manchester. Let me hear from you as early as possible.

I may devote much of my time to writing in the near future. In this may I may be helpful in giving some of my experiences, together with subject matter which I may find of interest to the Saints.

May the peace and blessing of the Master be with us all.

In kindest love and remembrance,

W. H. GREENWOOD, *Evangelist.*

## Conference Notices

Wheeling District annual business conference will convene at 2.30 Saturday, August 30, at the Nauvoo Ridge Church, near Glen Easton, West Virginia. Please send all branch and officers' reports to the undersigned by the 27th, so as to expedite the work of the conference. The meetings following the business session will be as usual. Several sessions of Institute are planned to precede the conference, beginning at 2.30 Thursday, August 28. An effort is being made to have Brother and Sister Blackmore and Brother C. F. Ellis present. Sleeping quarters will be provided free from Thursday till Sunday, and the charge for meals will be twenty-five cents each. For information regarding textbooks write W. A. Schoenian, 1302 Ninth Street, Moundsville, West Virginia.—*Samuel A. Martin, secretary, Box 267, Bridgeport, Ohio.*

Quarterly conference of Saint Louis District will meet with the Lansdowne (East Saint Louis) Branch, Saturday and Sunday, September 6 and 7. Business session Saturday 6 p. m. Round table and other discussion 7 p. m. All department heads please send your reports to C. J. Remington, 1423 Cecelia Avenue, Webster Groves, Missouri. Sunday services will fill the day. Something doing all the time. Come and bring your basket dinners and have a good, enjoyable time.—*C. J. Remington, district secretary; Bruce E. Brown, district president.*

Regular semiannual conference of the New York and Philadelphia District will be held at Elks Mills, Maryland, Saturday and Sunday, August 30 and 31. A cordial invitation is extended.—*Isaac T. Jones, district secretary.*

Addresses

J. E. Vanderwood, 1524 Willow Avenue, Niagara Falls, New York.

R. Melvin Russell, 1000 Elm Street, Norfolk, Nebraska.

Our Departed Ones

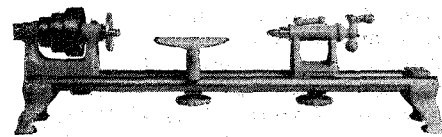
IMLAY.—Faith Imlay, daughter of Mr. and Mrs. Foster T. Imlay, was born February 19, 1925, near Troy, Kansas. Died at Troy, July 17, 1930. Left to mourn are her parents, three brothers, Glenn, Charles, and Forrest, one sister, Bonnie Marie, and many other relatives and friends. The funeral sermon was preached by Elder William Twombly, assisted by Elder William Marsh. Interment was in Troy Cemetery.

LOW.—Charles Low, of the Glenellen Branch, died August 1, 1930. Brother Low, wife, and seven children, have lived near Glenellen, Saskatchewan, since they came to Canada some seventeen years ago. He with his family are earnest and persistent workers in the church and their branch. Brother Low attended our last district conference at Saskatoon, July 17 to 21, returned home Friday, the 25th, and after a week of intense suffering passed away on August 1. He was a member of the Aaronic priesthood, a man of sterling integrity, and fearless in his defense and enunciation of this work. The branch and the church in general sustain a severe and outstanding loss in the death and passing of Brother Low. Funeral from the Grain Grower's Hall, Glenellen, August 3, conducted by Ward L. Christy. A vast throng, including the major part of the community, far and near, was in attendance at the funeral.

ETZENHOUSER.—Lucina Brownell Etzenhouser was born in Farmington, Utah, in 1855. She passed away at her home in Independence, Missouri, on August 6. Pneumonia was the cause of her death. Sister Etzenhouser met and married Elias Etzenhouser in California. Her husband preceded her in death several years. To them were born five sons, two of whom died in infancy. The sons who survive are Russell D. and Merrill A., of Independence; Virgil B., of Honolulu, Territory of Hawaii. She is also survived by nine grandchildren, two great-grandchildren, three brothers, and two sisters who reside in California. Sister Etzenhouser was baptized in Independence in 1886 by Rudolph Etzenhouser. From the day of her baptism until her health failed, she was an ardent and active worker in the Sunday school. She was librarian for the General Sunday School Association for a number of years and was a member of the Administrative Board of the Daughters of Zion. Funeral services were in charge of John F. Sheehy; sermon by Bishop J. A. Becker. Interment in Mound Grove Cemetery.

LA BRUE.—Florence Belle States was born September 7, 1893, at Arkansas City, Kansas. At the age of eighteen years she was married to Edwin La Brue at Cherokee, Oklahoma. She and her husband were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in the year 1912. She remained a faithful member until the time of her death, August 12, 1930. To this marriage were born five girls and two boys, Verda, Verna, Leroy, Leola, Lovest, Rolland, and Lila Jean. She leaves her husband, her mother, Mrs. Ella States; six sisters and two brothers, Leland States, Leonard States, Mrs. Mabel Martin, Mrs. Pearl La Brue, Mrs. Edna Archer, Mrs. Clementine Nelson, Lila States, and Othel States. She has been a patient sufferer for the past year and realized that no human hand could give her relief. Through her illness she appreciated every kind act that was bestowed upon her by her loved ones and friends, never failing to express her appreciation to them. She was a devoted companion and mother and led her family in the right ways of living by beautiful example and kind persuasion. She was resigned to God's will, saying that the Lord's will was her own. She was conscious up to the last, carrying on a beautiful conversation with her family. She passed away in the same gentle manner in which she lived, leaving her family to feel that she had stepped over into another land where God awaits.

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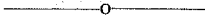
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## New Study Courses for the Adult Division of the Church School



To supply the demand for class study in Sunday school and in other study groups of adults, two unusually helpful quarterlies are to be ready for use October 1. Adult leaders are urged to consider their needs and see that supplies are ordered early. Aside from the wide range of standard adult courses kept in stock by the Herald Publishing House, the new publications shown below are to be available.



### THE CHURCH PROGRAM FOR THE NEW CENTURY

*By Elder John Blackmore*

These lessons will set out the origin, faith, belief, and growth of the church in the century since 1830, and analyze clearly the purposes, plans, and challenge of the onward-moving program as we go into the second century.

This quarterly is specially adapted for priesthood, containing much material suitable for weaving into sermons. It will be of value to those who are anxious to secure a fund of information related to the church and its current problems.

### RELIGION IN THE HOME

*By Mrs. Lydia Wight*

For years we have looked forward to a home-building quarterly suited to the needs of parents' classes and for individual and group study in the field of religious education in the home.

Latter Day Saints will find this study not only sound from the standpoint of science and education, but emphasizing the tremendous responsibility of parenthood for the spiritual growth of children and others in the home.

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Independence, Missouri, August 27, 1930

Number 35

## Cost of Hospital Care

In the daily press there recently appeared an article giving figures on the average cost of hospital care in the United States, and the facts set forth are of value to all who are interested in the general problems of hospitalization. Like all other costs in general to which the family is subjected, hospital costs have risen in recent years, and like other costs these have risen because of the higher standards demanded and maintained. These demands are now such that hospital buildings or buildings designed specifically for hospital purposes are among the most expensive to build.

Here are some of the figures given in the article: According to a survey by the United Press the average cost to persons who seek hospitalization is \$5.81 per day, the survey having covered representative cities of the United States. This cost is exclusive of cost of operation or special nursing fees, and does not include cost of medicines or the fees of surgeons or physicians.

The average cost per day to patients given by the survey of the United Press is fifty-four cents per day higher than the average given by the American Hospital Association after a survey of thirty hospitals in Chicago. In this connection it is interesting to note that a survey by the American Hospital Association of 2,716 hospitals throughout the United States revealed that the average income of patients was \$59.26 per week.

It takes only a moment's reflection to show that being ill enough to seek hospitalization means for the average person to go in debt or draw upon reserves if he has any. The experiences of our own hospital corroborate this view, and one of the difficulties experienced in collecting accounts is thus explained. Of course it is recognized that fortunately the average family is not often called upon to bear the expenses contingent upon one of its members needing hospitalization. But the figures and the situation described suggest the advisability and wisdom of every family, before sickness comes, providing ways and means for hospitalization when the need for it arrives. Of this we shall probably have more to say to our readers at a later date.

It is generally recognized that despite the very

great growth of hospitals in numbers and size, and the greatly enlarged numbers of persons seeking the services of hospitals, there are still many persons in each community needing hospitalization to whom these services are denied because of the costs. One of the community problems confronting us, therefore, is just that: to provide hospitalization facilities for all who need them.

To us as a people this problem comes to the fore just now while we are in process of enlarging the hospital equipment and space of our own institution wherein the sick are cared for. It is quite likely that the average cost of patients is lower in our institution than in many others; but with the additional equipment of laboratory, operating rooms, X-ray outfit, beds, and many things designed for the greater comfort and better and more scientific care of the patients, the cost is more than likely to rise even in our own institution, and we must face the problem presented.

The proper care of the sick is a task before us which we must look upon as God-given; and to its faithful discharge we must give the best we have.

F. M. S.

## Security in Stewardships

We are reminded very forcibly, in times of economic distress such as prevail at the present time, of our almost utter dependence upon the conditions of the world about us. In a highly organized industrial society such as ours is, the processes of trade and manufacture are so immediately responsive to any change in conditions that the delicately adjusted machinery of business is easily thrown out of balance. Even so slight a thing as a falling off in confidence will serve to tie up money, throw men out of employment, restrict sales, and disturb business in general. The world would like to be free from such things, but as yet it has not found the way to banish them, and to make good times secure.

Security is one of the great objects of endeavor among all people. The trouble has been that we have sought our security individually. It might appear strange, to the resident of some other planet, that the people of our world have learned to seek their political security in great national groups, and

are on their way to establish it with world-wide unity; and that we have learned to seek our spiritual security in large groups; but that we still retain the predatory habits of our early ancestors in seeking our economic security.

We seek security, in common with other people; but we have a different theory about how we are to get it. We see that all of the efforts of the world to promote economic welfare and security have produced only a greater complexity and greater insecurity. Our welfare can often be jeopardized by a rumor, by a fluctuation of the markets, or by the personal whim of some great money power.

Our security will depend upon either a partial or a complete independence in handling our own financial and economic affairs. The principle of stewardship offers us a plan for obtaining that independence and security. It offers us a plan for an economic order governed by the best good of the group and of individuals, rather than by the selfish desire for profits, or the personal whim of some modern Cræsus.

We recall the words of a communication given to the people in 1834:

"Were it not for the transgressions of my people . . . they might have been redeemed even now."

If we shiver and starve outside the protecting walls of the Zion that we should build, who is to blame?

L. L.

### A Modern Parable

On the street along which I pass lives a man in a house. Each day as I passed, it seemed to me that the house was very tall and very stern, and that the man who lived in the house was very grim and very lonely.

They told me that years ago there had been a woman in the house. That for years she had been lame and helpless and bedridden. Then she had gone, and had left the man alone in the tall, stern house. No wonder he is grim, I thought as I passed by; no wonder he is lonely.

Spring came, and the man began to work in the garden plot back of the house. Soon the plants were growing, and as I passed by in the morning the man would be hoeing in the garden plot. Perhaps now he will not be so lonely, I thought; for his garden will keep him company. He did not seem so grim or so lonely when he was hoeing in the garden back of the tall, stern house.

But as I passed by in the afternoon the man would be sitting on the porch of his tall, stern house. The porch seemed very square and very straight. The man seemed very grim and very lonely.

July and August came, and with them long days

of blazing sunshine and hot winds, and nights that were sultry and oppressive. The garden that had been so green, so carefully hoed, turned brown and curled up, and died. Now the man will be more grim and lonely than ever, I thought; for even his garden has deserted him. And whether it was morning or afternoon, as I passed by, the man would be sitting on the square, straight porch of his tall, stern house.

Then one day I passed by—and behold, the scene was changed! The grim, lonely man sat on the square, straight porch of his tall, stern house—but in the curve of the man's great arm sat a tiny lad of perhaps seven summers, and he was looking up into the man's face and was smiling the smile of a lad of perhaps seven summers. And the man was smiling back.

Somehow the house does not seem so tall or so stern now. The porch does not seem so square or so straight. The man does not seem so grim or so lonely. For I can still see the smile of a lad of perhaps seven summers sitting in the curve of the man's great arm.

And I know that the man of the porch and the house is not left alone: for Love dwells with him.

L. E. F.

### My Church and I

¶My Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived.

¶It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of Heaven.

¶I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

¶It claims the first place in my heart, the highest place in my mind, the principal place in my activities: and its unity, peace, and progress, concern my life in this world and that which is to come.

¶I owe it my zeal, my benevolence, and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members and chill my own soul.

¶I should solemnly promise, in the sight of God and man, to advance its interests by my faithful attendance, by reading the Scriptures, by contributing to its support, and by meeting with my fellow members and joining with them in prayer and service.

¶I should go to church.

—Exchange. Author Unknown.

## THE REVIEWER'S PAGE

### Indian Education

A report from the Department of the Interior states that the Secretary of the Interior, Doctor Ray Lyman Wilbur, announced the appointment of Doctor W. Carson Ryan, jr., as Director of Education in the Indian Service, on the recommendation of Charles J. Rhoads, Commissioner of Indian Affairs. Doctor Ryan had passed highest in the open competition examination recently held by the United States Civil Service Commission.

Those who are interested in the affairs of the Indian will be pleased that a man of fine record and ability has been appointed to this post.

### Our Native Foreigners

The Vatican State now acts, according to *World's Work* for September, to declare its priests citizens of Vatican City. The Catholic Church becomes an independent country, with citizens all over the world, and with political interests in all countries. Its citizens are the spiritual leaders of millions of Americans, who are led to a greater loyalty for the church than for the state.

With this new grab for temporal power, Catholics can no longer deny, as they have frequently done, that the church is a political organization, meddling in political affairs.

Why not have some Protestant states—Presbyteria, Baptistia, Congregationalonia, Methodistania, and others? The Protestant churches have as good a right as any to try to subvert the citizens of other countries.

### The Passion Play

For the first time, practically, dissenting votes are heard from Oberammergau in Upper Bavaria, where the great spectacle of the Passion Play is being given the production that comes once in ten years. Berlin dailies call it a travesty, although they say that the story of Christ is too great to be spoiled, even by a travesty.

Not that the simple Bavarian peasants are at fault; something has happened which they can not help. It was their great devotion that produced a work of art which drew the world to their doors. But when the world came it brought money, and the spirit of commercialism reigns where once the spirit of Jesus held sway.

It is reported that Americans are protesting the

change. And it is said, even by Americans as well as others, that it is Americans who have caused the change.

A great religious experience requires a religious atmosphere. You can not take the hubbub of New York, the manners of Chicago, and the strident insistence of all the States into a little village without changing it. Things are bound to get out of the control of the people.

The Passion Play, given in this country by various groups, has been a great religious experience. Yet the beau ideal of that marvelous story has always been the play at Oberammergau. This is an illusion which we sincerely hate to have shattered.

### India and the Occident

The people of India know one thing: government, manufactured goods, bad movies, and Christianity, all come from one place. The white man makes these things for his own play and then gives them to India.

The bulk of the Indian people may not be educated; but neither are they stupid. They observe that the white man teaches Christianity, but that he refuses to practice it. They observe that he wants democratic government for himself, but that he will not let others have it. He tries to teach good citizenship and personal morality, and he sells films that debauch the young.

Is it any wonder that India is in a state of revolt?

"Yellow Kid" Weil is wanted again. He has swindled a manufacturer out of \$16,000. A manufacturer who has \$16,000 to lose in these hard days should be too smart to lose that much money to a swindler. But apparently this man forgot, temporarily, the wisdom with which he built his business. So does the world catch the unwary. When we last issued a warning on this subject, some people thought we were "kicking a man when he was down." In a few months this notorious swindler has forgotten his vow to "go straight." We predicted some time ago that some one who doesn't or can't read the newspapers would probably be swindled by him. It happened. Now he is loose again, the police do not know where. He has \$16,000, more or less. When it is gone, he will look for another victim. Hide your money.

# CHURCH WORK AND SERVICES

## September Activities of the Church School

FOR THE WORKERS' CONFERENCE

By C. B. Woodstock

September should be a rally month. The coming of cooler weather in the northern hemisphere permits of more serious and regular attention being given to the services of the church. In Australia the rally may come in March or April. People have returned from vacations, public school is opening, and families are adjusting themselves to the regular routine of a busy life. It is most important that the study and worship of a religious life should have part in the daily and weekly schedule of every home. This will readily be true of those who have learned to value highly the comforting influences, the stimulating companionships, the enlightening and encouraging experiences which we share in a congregation of earnest, happy worshippers. While we are concerned that these shall continue and increase their joy in service, we shall be exceedingly anxious to extend the helpfulness of the services of the church to the careless or indifferent ones and to all in our community to whom our religion may be made attractive.

### *A Missionary Month*

September is distinctly a missionary month, in preparation for the fall Decision Day which is set for October 26.

The Joint Council of the leading quorums of the church have designated Sunday, September 28, as Rally Day. It thus becomes a day of heightened interest and participation in all that the church stands for. And that this may be true in the fullest sense we shall not be content to rally for one day only, but we propose so to order our activities throughout the month that there shall be a continual awakening and quickening of our forces, reaching a high point of interest and demonstration on Rally Day, but ready to carry over through the promotion exercises into the new organization of class work and an intensive program of church activities, with the beginning of the new church school year in October. We shall not forget that we are a missionary church, that the primary purpose of the gospel, and of Christ, and of the Restoration is that the world may be saved.

So far as the Sunday school is concerned we shall wish to round out the year's work, to complete the courses, to recognize worthy attainment, to check

closely our grading, to look up delinquent members, to secure new attendants, to provide for impressive promotion ceremonies, and to perfect the organization of the church school for the new year beginning the first Sunday in October. But this is only saying we wish to make the Sunday morning session of the church school function to its fullest capacity as a factor in the spiritual, social, and intellectual life of our membership and of the community.

### *The Extent of Our Task*

We may note three fairly definite classes of people with whom we must deal in perfecting our plans. First, the recognized leaders of the congregation, the officers chosen to serve in places of responsibility, and upon whom the burden of initiative and continuous endeavor must rest. Theirs is the vision, and theirs the task of leadership, under God, and representing Christ, to make the vision come true.

Second, we recognize the body of willing workers who respond to leadership, and through whose united efforts the great tasks are accomplished. These are they who may be depended upon to do their part loyally, who have learned the sweet recompense of response to duty until they find their chief joy in unselfish service in the cause of the Master.

Beyond these lie the wide range of those whose lives have not yet been vitally touched by the influences of the gospel of Christ. These may be within our own families, among our friends and neighbors, or the stranger within our gates. Here lies our great missionary task. We are to organize and administer our church school program, throughout the year, in order that we not only feed the lambs and the sheep within the fold, but that we continually seek out, invite, and make welcome in our midst those who may have become careless and indifferent, or who have never found security within the belief and life of the church. Our missionary effort must consciously include all with whom we have contact in our homes, on the playground, in our business, among our friends and neighbors. And our missionary endeavors must be so organized as to make opportunity for each one, young and old, to feel the missionary urge, and to participate in the missionary program of the church.

September is peculiarly the missionary month. We suggest that the entire working force of the branch be solicited to take on new life and vigor. This should begin with the branch officers and the

men of the priesthood, but it should include all other agencies and activities connected with the life and growth of the branch.

#### *Church School Rally Day*

The Sunday school will rally its forces and engage in two definite efforts, to increase the efficiency of its teaching and worship service, and to increase the regular attendance of both old and new members. This, as we have said above, should begin early in the month and, increasing in effort, reach a high point on Rally Day.

We have little confidence in spasmodic efforts to stimulate attendance on a particular day, or in membership contests where the chief objective is people to be counted. The contest motive is usually immediate, and the results are not permanent. Indeed, if extreme care be not taken to fulfill all the conditions of the contest, and to thoroughly interest the new attendants in the study and class activities of the school, once they are with us, there is grave danger that a serious slump in attendance will occur when the stimulation of the contest is passed.

Our plans for Rally Day, then, should be carefully thought out by those in charge of the school, and become a part of a general plan for the branch. Specific plans for adults and for children are being presented in other columns of the *Herald*.

#### *Promotion Plans*

It is logical that promotion in the church school should come near the last of September, perhaps on September 28. This should not conflict with Rally Day plans. Indeed, it makes an additional occasion for a rallying of class memberships during the month and a fitting occasion for the recognition of attainment in promotion from one department to another. The ceremony connected with promotion should be meaningful, dignified, and impressive. The details of the exercise must of necessity be worked out to suit conditions. Within the children's division, and perhaps with intermediates, it will be well to take recognition of promotions, having those being promoted from one department to another seated with their teachers in reserved seats near the front, or, if space will permit, upon the platform.

Promotion certificates are not expensive, often are cherished by the children, and the awarding of them impressively marks the progress of the children through the church school. A neat certificate may be purchased from the Herald Publishing House at 6 cents each, 60 cents a dozen.

In large schools some children's divisions or departments may wish to hold their promotion exercises in their own rooms. In general it will be well to hold an impressive service for all in the main church auditorium. This may be at the regular

Sunday school hour, or in the place of the adult worship service. In some places accustomed to the continuous service there may be a short, impressive meeting in departments, followed by the general promotion exercises, followed in turn by a short sermon appropriate to the occasion.

#### *Promotion Day Program*

We suggest the following for the general promotion ceremony:

Processional: Organ or other music, during which all who are to participate march to their places.

Opening with song and prayer.

Address: "*The meaning of promotion in the church school.*" A ten-minute talk.

Presentation of classes for promotion, by their teachers and superintendents, with a brief statement of commendation.

Awarding of certificates.

Acceptance of new classes, by their new superintendents, in a brief word of welcome.

A charge to the school for the new year, by the director of religious education, or by the pastor.

Special music should vary and enrich the program. Such words as "Onward to Zion" are especially appropriate.

If this exercise is to be followed by a sermon, the theme should probably follow the idea of education, training, building for Zion and the kingdom of God.

#### *Organization for the New Year*

In order that officers for the new year may take their places the first Sunday in October, we suggest that the annual election take place as early as convenient in September. A whole month would not be too long to complete the organization and to perfect plans for a favorable opening on October 5. Retiring officers and teachers should hold over through the month of September. This would permit a formal installation of the new workers, either on Sunday evening, September 28, or on Sunday, October 5. New officers should enter upon their service, not only as well qualified as possible, but under a special spirit of consecration for their work, in which they are joined by the entire membership.

#### *Election of Officers*

Election should take place in the manner customary in the branch for the election of branch officers. If the branch is working under the new plan, it seems reasonable that the pastor should be accorded the privilege of placing at least one name in nomination as his choice for a director of the church

school. There should be freedom for other nominations from the floor of the business meeting. Likewise the privilege of nomination should be extended to the director, after he has prayerfully canvassed the field, with the pastor, in the selection of age group supervisors.

In all cases the major officers and leaders of the church school should be chosen by the voice and vote of the people. Or the membership may, by their vote, delegate to the pastor, or director, the power to choose certain lesser officers. But in any case the choices should be submitted in a regular way for the approval of the branch.

#### *Plan New Courses Early*

Care should be taken in every department to determine the quarterlies desired for class use. Consult the *Herald* of August 6 for the official list of current quarterlies. If there is but one class in a department, where there are three one-year series available, this is the year for the study of the *first year* of the series.

Note the options which may be had in the young people and adult grades. Consult the needs and wishes of the membership, and try to supply as fully as possible. If there are to be two or more adult classes, try to determine weeks beforehand what subject matter will meet the demand and select the best possible teachers available. Get their consent to begin at once to prepare for a real teaching task.

Then try to get your adults to select their class because of their interest in, or need of, the subject matter informations. Too long we have sat in a particular corner, or listened to a certain teacher, or adhered to a social group. There should be much better reason for our class membership.

Secure quarterlies for *all*, and develop a class attitude and a class method which will insure the study of the quarterly *as a text* before coming to the class. Then we may have a real recitation.

Given a studious, qualified teacher and a class having a background of information and appreciation through their own fresh study, and we shall soon have a real school of religious education.

#### *Topics for Discussion*

1. In what various ways may we make September a rally month?
2. What missionary opportunities are offered in a month of rally activities?
3. What is the missionary task of the Sunday school? How may all, old and young, participate?
4. Discuss the values of attendance drives. How may they be made effective?

5. Work out and discuss effective rally day plans for your local branch.

6. Discuss an ideal promotion day program. Perfect and discuss local plans.

7. What advantages in a September election of officers for the church school? Is it practicable in your branch?

8. Discuss ways and means of developing a real school of religious education in your branch. How else shall we make Zion possible?

### Rally Day Suggestions

*By John Blackmore*

Rally day for the whole church has been scheduled for Sunday the twenty-eighth of September. Pastors and church officers should soon have their plans made and the day's arrangements well in hand. It would be well if the church functions and social activities of the whole month of September were impregnated with the idea of a rally month. Plans could be developed which would meet the local situation and would develop in the Saints the spirit and enthusiasm which should accompany rally day.

#### *Purpose of Rally Day*

The obvious purpose of rally day is to arouse the apathetic religious spirit of the Saints into activity. It is designed to stimulate church attendance and to increase the activity of the membership. In particular this year it is scheduled so as to stimulate the interest of the whole congregation of the local church in its program for the winter. There is a song often sung on the reunion grounds which says "The more we get together the happier we'll be," and this factor of social life is also recognized by the rally day program. The purpose of rally day includes all of those values which bring the Saints into active harmony with the functions and activities of the local church, and through the local church into fellowship with the church at large.

#### *Rally Day and the Church School*

This year rally day is associated with promotion day in the church school. The children of the church school will be anticipating their promotion into a higher grade. Some of the members of the Young People's Division will undoubtedly be moving into the activities of the Adult Division. The spirit of the day will be that of progression and of marching forward into new experiences.

In the Adult Division there will be the anticipation associated with the commencement of a new year of study. New courses covering the various

interests and needs of the membership of the whole congregation should be planned and teachers provided for these classes. It undoubtedly would be well if the supervisor of the Adult Division during the month of September should make a survey of the study needs and interests of the adults of the congregation and make provision for the inauguration of new classes in the church school on rally day. This plan should also be followed by the supervisor of the Young People's Division, who will arrange for the study courses of the young people.

#### *Every Home Visited by Priesthood*

A plan worked out by a pastor several years ago which brought excellent results was that of having every member's home visited by the priesthood during the two weeks previous to the rally day Sunday. The priesthood were organized into teams, the territory covering the residences of the Saints was mapped and teams appointed to each area. Each team was given the address of every Saint's home in its territory and was expected to make a brief official call. The Saints were notified of the plan and requested to cooperate with the teams. Enthusiasm among the priesthood was developed, and in an amazing fashion it soon spread to the congregation. Enthuse the members of the priesthood, and the congregation will soon catch the fire of enthusiasm as it is radiated from the men of the ministry.

As a priesthood activity during the month of September leading up to rally day, may we suggest that every Saint's home receive an official visit by the visiting members of the priesthood. In whatever congregation this priesthood project is carried forward, we can promise valuable compensating results.

#### *Neighborly Visiting Stimulated*

Another activity for the month of September leading up to rally day and the commencement of the winter's program is that of neighborly visiting, in which the Saints are encouraged and stimulated to visit in a social way other members of the congregation. Unfortunately, too, many Saints know their fellow church members in a "churchly way," and not in the friendly way of social life. This project may be associated with the activities of the church school, or it may be arranged for by the pastor.

A plan which has been tried and found very successful divided the congregation into approximately two equal divisions, which may be done by grouping the Saints according to the first letter of their name; for instance, names commencing with the letters A, B, C, D, E, F, G, H, I, J, and K will form Group Number One, and the rest of the congregation will form Group Number Two. On an

appointed night, all of Group Number One are to make social calls on the folk of Number Two group. Care must be taken by the supervising officers to see that some of the less popular Saints of Group Number Two receive calls from some of the best people of Group One. Each social call should not be longer than fifteen to twenty minutes. The plan is for each family to make as many calls as possible during the evening. We suggest that this plan may be worked to arouse enthusiasm and the friendship which grows out of our pleasant social contacts with each other.

#### *A Social Dinner*

As rally day activities are to a large extent social in their nature, it might be of advantage in some communities to arrange a basket dinner. Pleasant contacts and friendly visiting among the Saints are of great value in stimulating religious interests. It seems that in our modern rush and hurry we often fail to appreciate the values of these pleasant friendship functions. The arrangements for this dinner may be planned and organized by the women of the Adult Division of the church school. If the local has not yet organized according to the plan outlined by the recent General Conference, then the local women may conduct it under their present type of organization.

#### *Advertising the Day*

The day and its purpose should be well advertised. Announcements from the pulpit are insufficient and inadequate. A concerted and organized effort should be made by priesthood and by all other church officers to boost the program of the month and the rally day functions.

Every pastor and church school officer should keep the idea of rally day before the people as often as possible during the month of September. Commence now if you have not done so. An early and consistent effort will repay a hundredfold.

We must still maintain that any person's value depends more upon his sincerity than upon any other one factor of human value. By sincerity we do not mean that vapid sentimentality which is satisfied with talk and fine gestures.

It is necessary to be converted in order to be sincere. And sincerity dies unless it expresses itself in work.

Sincerity puts ideals into practice, and turns ability to work. Sincerity gives motive and purpose to life. Sincerity banishes selfishness. Sincerity, in connection with a knowledge of the gospel, will bring one to the only kind of salvation that is worth while: a salvation that seeks to help and save all men.

## Gospel Lesson Studies

JESUS AND HIS MESSAGE; BY ANNA SALYARDS

By C. B. W.

For the first time in the history of religious education in the church, a full year's course of quarterly lessons is to be published in book form for use as a permanent text. Such a plan has long been under consideration. It is fitting, indeed, that the first lessons selected for this destination, and recognized as worthy of being put in this permanent form, are the product of our veteran editor, Mrs. Anna Salyards, beloved of all the church for her years of able and faithful service in the production of Sunday school lessons.

Sister Salyards became early identified with the Sunday school movement. When the first General Sunday School Association was organized in 1891, she, as Miss Anna Stedman, with J. A. Gunsolley, was a committee to provide Lesson Leaves. The first issue of "Lesson Helps" was ready for use in September, 1892. From that time, continuously, for nearly forty years, Sister Salyards has studiously prepared lesson materials, much of the time as editor in chief of the Gospel Series Quarterlies.

The present series contemplates a three-year study of the books of the church as the source of our faith and the inspiration for the program of the church. Sister Salyards' years of study and research, her experience of a lifetime given in the service of the church in close association with those who have borne the responsibility of leadership, gives her a readiness of thought and a confidence of expression rarely found among our writers. Gifted with the soul of an artist and possessed of rare discernment, her lessons are characterized both by beauty of expression and evidences of inspiration as the gospel truths are unfolded.

The present year's lessons are entitled, *Jesus and His Message*. In general they cover the life and teachings of Christ as they have meaning in 1930. The following year will treat of the life of Saint Paul and the Epistles, and the third year, The Gospel from the Beginning, covering the entire period from the Creation down to our day. These lessons have previously appeared as the regular young people's quarterly.

This will be a most excellent study for both young people and adults, especially for those who desire a clear analysis of the fundamental beliefs of our church. These lessons should be carefully studied at some time by every member of the church. They are especially recommended to classes made up of new members or those not yet united with the church. Members of the priest-

hood who wish to gain a comprehensive understanding of the gospel will do well to choose this study.

*Jesus and His Message* will make a most excellent study for those seeking to earn credits toward certification. If taken weekly in class work for credit, arranged for in advance, it will carry 96 points when completed. Or it may be studied for credit by individuals through correspondence. Arrange for credit with the general Department of Religious Education.

*Jesus and His Message*, fifty-two lessons, neatly bound in one volume, paper covers, 75 cents; board covers, \$1 postpaid; ready for delivery from the Herald Publishing House, Independence, Missouri, after December 15. Those who wish to begin the study October 5 should order now for use until January.

For those who wish to organize their courses in October for the year, the Herald Publishing House will supply back numbers of this quarterly, thirteen lessons, for 7½ cents. These will be lessons to reappear in revised form during the three-year course, so really no time will be lost. The quarterlies on hand from which orders will be filled are numbers 2 and 3 of "Paul and the Times of the Apostles," and numbers 2 and 3 of "The Gospel from the Beginning."

Those who are not acquainted with these splendid lessons will appreciate an opportunity to sample the class work before purchasing the complete text. Orders for the above numbers of young people's quarterly may be filled now. Orders for the year's text should be sent in by December 1.

## Junior Services for September

By Nellie Blackmore

FIRST SUNDAY: Sacrament.

"And as they were eating, Jesus took bread and break it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I gave a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins."—*Matthew 26: 22-24*.

SECOND SUNDAY:

Theme, "How to live."

Musical prelude.

Call to worship:

Leader: "I was glad when they said unto me,  
Let us go into the house of the Lord."

—*Psalms 122: 1*.

Response: "Praise ye the Lord, Praise ye the name of the Lord; praise him, O ye servants of the Lord."

—*Psalms 135: 1*.

In unison: "Praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant."

—*Psalms 135: 3*.



Morning hymn: "Praise him! praise him," *Zion's Praises*, 144.

Prayer.

Hymn: "Praise ye the Lord!" *Zion's Praises*, 87.

Scripture reading: *Psalm 119: 1-8*.

Offertory.

Music.

Response:

"We give thee but thine own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee."

Prayer.

Sermon theme: "How to live."

Text: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—*Micah 6: 8*.

Period of meditation.

"Give ear to my words, O Lord; consider my meditation."  
—*Psalm 5: 1*.

The minister should remain standing during the period of meditation, at the close of which he might offer a short prayer.

Story: "Paulus the cobbler," from *World Over Stories*, by Lambertson.

Closing hymn: "The old, old path," *Zion's Praises*, 207.  
Benediction.

THIRD SUNDAY:

Theme: "Serving others."

Musical prelude.

Call to worship:

"I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth."

—*Psalm 121: 1, 2*.

Morning Song: "Tell me the old, old story," *Zion's Praises*, 109.

Scripture Reading: *Psalm 37: 3-10*.

Prayer.

Hymn: "Come learn of the Meek and Lowly," *Zion's Praises*, 7.

Offertory.

Music.

Prayer.

Sermon text: "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works."—*Hebrews 10: 23, 24*.

Song: "Something to do," *Zion's Praises*, 228.

Prayer Psalm: "Teach me, O Lord, the way of thy statutes; and I shall keep it to the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way."—*Psalm 109: 33-37*.

Story: "Jesus, our heroic Master," from *Knights of Service*, by Bradshaw.

Closing Hymn: First verse, "Be with me, Lord," *Hymnal*, 172.

Benediction.

FOURTH SUNDAY:

Theme: World helpers.

Musical prelude.

Call to worship:

Leader: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion?"

Response: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—*Psalm 15: 1, 2*.

Morning Hymn: "Holy, holy, holy," *Zion's Praises*, 131.

Prayer.

Hymn: "Lead me, Savior," *Zion's Praises*, 151.

Scripture Reading: *Matthew 20: 25-28*.

Theme. "World Helpers"

Sermon. (Illustrations for the sermon.)

Luke 10: 30-37, we read a story of a Good Samaritan. There have been many good Samaritans who have passed through history, and they, too, have helped the wounded and afflicted.

Humphrey David, hearing of so many explosions in the coal mine, invented a wonderful safety lamp. Many lives have been saved as a result of this invention.

Doctor Edward Jenner saw the awful suffering and ravages of smallpox. He spent much time and energy until he found a preventative for the disease.

Louis Pasteur, the great scientist and lover of humanity, discovered the cure for hydrophobia. Until that time persons bitten by mad dogs died in great agony.

Valentin Hany gave a coin to a blind beggar. "Sir, you have given me silver, and not copper," said the blind man. "How did you know?" asked Valentin. "By feeling the figures stamped upon the coin," replied the blind man. Valentin Hany opened a school in which blind people were taught to read by use of their fingers. Later Braille invented his system, in which the blind read by using the tips of their fingers.

Florence Nightingale nursed the men in the Crimean War. She ennobled the profession of nursing.

Christ was the greatest helper of all. He came to bind up the wounds of all, to relieve the sick and suffering, to help all mankind.

The sermon might be closed with a short prayer by the speaker, thanking God for the lives of such noble men and women.

Hymn: Third stanza, "America the Beautiful."

(Some other suitable hymn may be substituted.)

"O beautiful for heroes proved  
In liberating strife  
Who more than self their country loved,  
And mercy more than life!  
America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And ev'ry gain divine!

Offering.

Music.

Prayer.

Story: "Jesus among his friends," from *Knights of Service*, by Bradshaw.

Closing Song: "Praise God from whom all blessings flow."

Benediction.

Who looks to Heaven alone to save his soul,  
May find the path but will not reach the goal.  
But he who walks in love may wander far  
And God will bring him where the blessed are.

—Selected.

## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Twice-born Men

*A sermon by R. E. Davey, delivered at the Stone Church, Independence, Missouri, during the Centennial Conference. Reported by Mrs. A. Morgan.*

I will associate two passages of scripture in my endeavor to discover the fundamental truths I wish to bring for your consideration.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God.

I am using this text, which is used frequently when presenting the gospel as it has been restored, to those who do not believe that baptism, being born of the water, is an essential part of the plan of salvation. But I do not intend to preach a sermon on baptism.

#### *The Vital Truth*

Some, in their zeal to establish the principle, have overlooked the vital truth that Jesus attempted to present to Nicodemus, of which baptism is only a part. Some have been prone to feel that once an individual has entered the waters of baptism, his new birth, his being born again, is assured. Some one has passed away, and you hear the remark, "How fine it is that he was baptized!" Or, "Wasn't it too bad he was not baptized before it was too late." The truth that Jesus emphasized was that we *must be born again*. Baptism in water and of the Spirit through the laying on of hands was the divinely appointed channel through which the new birth could and would come.

I wish to associate with this first text, one coming to us from the Apostle Paul, found in the nineteenth chapter of Acts, the first few verses:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.

In these two scriptural readings we have brought before us very clearly the channel through which the new birth can come to us, or take place within us. Jesus emphasized that *except a man be born again*, and be given a complete change of attitudes and motives, acting differently in all human associations, he can not enter, can not see, the kingdom of God.

#### *Baptism Alone Not Enough*

We have all been made to realize that the mere act of baptism is not enough, even though a divinely called and ordained minister administers the ordinance. The obedience of the individual to the principle of baptism, and his having hands laid upon his head for the gift of the Holy Ghost, in and of themselves, are meaningless.

Don't become alarmed. I am not going to preach that these things are not necessary and essential. They are, and vitally so. I trust I shall establish the difference between using the principles Christ has given us in his gospel to make possible in us the new birth, and merely yielding obedience to these principles. There is a vast and vital difference.

God told this church nearly a hundred years ago that Zion could have been redeemed even then, "were those who call themselves after my name willing to hearken unto my voice." The people composing the church then, and from then until now, were individuals who had been baptized by immersion; they had had hands laid on them for the gift of the Holy Ghost; but still the redemption of Zion went unfulfilled. There is a missing link somewhere. There has not been a carrying across of the things God intended in our great religious endeavor. Evidently use has not been made of the powers Christ has given in his gospel in the actual transforming of human life and character into the kind of material God must have to make Zion possible. In other words, we have been yielding only nominal obedience to the principles of the gospel and have not been actually using them to make out of ourselves kingdom of God building material.

As we look through the church and see the foundation which has been laid by the efforts and sacrifices of those who have gone before, by those who have seen the vision of a better world, and the means of its realization, and responding to that vision have been willing to toil and sacrifice, we are given courage. And then, seeing the awakening that is spreading throughout the church in a renewed appreciation, and a reevaluation of the truths God has discovered to us in the great Restoration, we can move into the future with assurance. But let us look carefully to ourselves.

### *The Victorious Church*

Thomas Nixon Carver, head of the Department of Economics at Harvard, in his book, *A Religion Worth Having*, makes this observation:

That religion will claim this world which acts as the greatest spur to energy, to sacrifice, to endeavor, that stimulates the spiritual powers of man, and then directs those energies, those sacrifices, and those spiritual powers most purposefully toward the realization of the most worth-while ends or ideals.

This places before us very concretely our whole Zionian ideal. The power of the gospel works in the lives of men and women, developing within them those spiritual forces that are the dynamic of all progress, and then directs those forces to the accomplishment of that which would bring to a sin-sick world the hope of its salvation.

The growing need of the world today is that there shall come into existence a group of individuals who take their religion so seriously and so vitally that they will be able to make a demonstration of Christian living together.

### *Is the Christian Different?*

I was privileged to attend a convention held at the Northwestern University, Evanston, Illinois, last fall, in which religion as a motive to right conduct was discussed. One of our leading educators made the statement that there is too little difference between the man in the church and the man outside of the church. Too little difference in attitudes, in conduct, in practices, between the man who claims the efficacy of the new birth, and the man who makes no such claim. It was also said that before the religion of Jesus could stand vindicated there must be a change in the quality of life in those who profess Christian discipleship; that this being born again should produce a new type of life in those who profess its power.

Yes, there is too little difference between the man in the church and the man outside. There is too little difference between the men who have passed through the ordinances of the gospel that vouchsafe to them the new birth, and those who have not. Of what value is it that I shall be baptized? Of what value is it that I shall have hands laid upon my head for the gift of the Holy Ghost, if, as a result of these things in my life, I am not able to associate with my fellows upon a more godly plane? If I am not, as a result of these principles, able to give evidence of a higher standard of Christian living? Yes, Christ meant decidedly more than that we should go down into the water, when he said, "Ye must be born again."

Christ gave to us in the gospel the principles of baptism and the laying on of hands, the channel through which the new birth is made possible. I

have crossed some of the deserts of the West, and there they have what are called sand washes—a deep gash cut in the desert by the flood waters of cloud bursts. At the time of a cloud burst these washes are great rushing torrents, but nine tenths of the time they are dry. The channel is there, but there is nothing in it; it is empty, dry.

The principles of the gospel form the channel through which can come to us the power of God, making realizable the new birth. But I do not believe we can successfully gainsay that to too great an extent the channel has been dry. And why? Because there has not been the fruitage of the new birth in evidence. The same old ways of doing and acting continue as before. There is no change, no transformation of life and character.

### *To Be Born Again*

"Ye must be born again." To argue about creeds, doctrine, philosophy, is not sufficient. These things must be translated into life, utilized in the transformation of life, in the building of character.

What a tragedy we often present: telling the world about our wonderful gospel message, restored in these last days by an angel from heaven, and then display to the world lives not one whit better than are found in those who never heard of that gospel message; people who cry aloud the virtues of the gospel principles, yet themselves are not changed in the least by them. Well may the world say, Show us your faith by your works.

How difficult it is to do missionary work in places where there are those who belong to the church, but who utterly belie their profession, who live in filth, whose minds are filled with evil, who are dishonest, do not pay their debts, and engage in questionable activities. Frequently these are the loudest in proclaiming the wonders of the church of which they are members.

### *Taking Religion Seriously*

We must bear in mind in all our religious endeavors that people see the church and the gospel through us, and they measure the church by what they find in us individually. Talk does not mean much, but lives do. When we take our religion sufficiently seriously to utilize the principles of the gospel we have been talking so much about in changing and transforming ourselves into the sons and daughters of God, then we will be in a position to invite the world to give ear when we shall speak. And then we will find the world willing and anxious to listen.

Paul, in writing to the saints at Thessalonica, said:

Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ.

... So that ye were ensamples to all that believed in Macedonia and Achaia. For from you sounds out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything.

Was that not a wonderful condition under which to do missionary work? Here are found the results of twice-born men.

If this church shall accomplish its mission, it will be necessary for you and me, who constitute the church, to take our religion seriously enough to utilize our baptism, the laying on of hands upon our heads for the gift of the Holy Ghost, in actually transforming ourselves into new creatures, in becoming in very deed twice-born men and women.

#### *Self-examination*

Often we ask, What is the matter with the church? Why does it do this and why does it do that? and why does it not do so and so?

Who is the church? You and I are the church. And what we are determines what the church shall be; what we do determines what the church shall do. We should say, Why do we do this or that? or, Why do we not do this or that? Use it for a basis of self-examination, and you will find the church doing what you would have it do. Christ struck at the vital spot when he said, "Ye must be born again."

#### *Moral Regeneration*

At this juncture I wish to read a statement from John Spargo, who for many years was a leading advocate of Socialism. In recent enlightenments he has found it insufficient and hopeless, and so he presents in an article in *Nation's Business*, March, 1929, his reasons for no longer being a Socialist:

It is all too evident and certain that the attainment of a perfect social state depends not upon economic readjustment alone [that is part of it, but not the main part.—R. E. D.], but upon the deeper and profounder processes of moral regeneration. The minds and wills of the citizens as individuals must be socialized and brought into harmony with the moral law before there can be a perfect social life.

How true this is! That is just what Christ told us nineteen hundred years ago, "Ye must be born again." We must be brought, with all our lives and powers, in all our associations in business, in industry, in social contact, in our pleasures, into harmony with the divine law of the eternal God—born again.

Twice-born men are the need of the hour. Education can not solve our problems, for it affords no guarantee that the education, once secured, will be rightly used. Legislation can not help much, for you can not legislate righteousness, or right attitudes and motives. Economic and social readjustment alone is helpless, because man is still selfish, greedy, and evil. Only in one way are we assured of achieving our goal, and that is, to be born again.

#### *What Is This Rebirth?*

Just what is this being born again? It is well for us to *know*, for if there is one thing above another that demands we shall be born again it is the building of the kingdom, the redeeming of Zion. This new birth, what is it and how is it to be made a reality? What will it produce? In the first place, it is impossible to define even what physical life is. All that we can judge by is the manifestations of life we see, the results of life. So it is with the new birth. Through the ordinances of the gospel the new life is planted. All we can judge by after that is the results, the fruitage that makes its appearance.

I am prone to believe that if the new birth is to be effective, it must take place in people well prepared. To a large extent we have overlooked this important factor. The new birth can not take place among any kind of people; they must be made ready. May that not be the reason why God, both in former- and latter-day revelation, has emphasized that before one is baptized and confirmed he must bring forth the first fruits of repentance; he must have faith. Too often this has been ignored, and an injury has been wrought both to the individual who has been baptized without due preparation, and to the church.

Large numbers of people of Judea and Jerusalem came out to John to be baptized in Jordan. Would we not rejoice if all Independence and Kansas City and the regions round about came flocking to the elders of Latter Day Israel, asking to be baptized? What was John's reaction? Remember? Did he praise God from whom all blessings flow? No; he did not! He turned to those people and said, "Ye generation of vipers." A strange way to address people asking for baptism. "Ye generation of vipers; who hath warned you to flee from the wrath to come?" Go back, said he, and bring forth fruits meet for repentance. Make yourselves ready in mind, body, and spirit, so that when you go into the waters of baptism there can come into your lives the grace of God.

No farmer expects a crop of grain who does not first make the ground ready. First he has faith in his endeavor, then he plows, then harrows, and the better the condition of his ground the better will be the results. We are going to realize some of the tremendous regenerating power of the gospel when we put forth the necessary efforts of preparation. Christ knew well what he was doing when he emphasized the fundamentals of his gospel. Have faith in God. The new birth will be impossible without it. No life is going to be regenerated which does not have a deep consciousness of God and Christ and a vital faith in their promises. Do not

be disappointed if there fails to come into your life the rich spiritual experiences you have expected and desired as a result of your baptism and confirmation when there is not within your soul a faith, vital and living, in God and in his Son Jesus Christ; the kind of faith that sends you forth to do the things God has commanded. We believe the gospel tremendously, and yet we fear to apply it.

#### *The Fearful Member*

I preached a sermon upon one occasion on the subject of Zion and stewardships. At the close of the service, a brother expressed his approval of the doctrine of stewardship, the greatest thing he had ever heard, but—but suppose it fails! How much is that brother going to do towards the redemption of Zion? He is going to sit on the fence and wait to see what comes out of it. Have you ever heard good Latter Day Saints talk like that? It is a poor sample of Christian sportsmanship, to say the least. If you have the right to just sit by and watch developments, so do I; so does everyone else. Suppose all decided to wait until all risk was past, until everything was secure before they ventured, how long would it be before Zion would be redeemed?

#### *Causes of Failure*

What was the reason Zion was not redeemed years ago, when God said it was possible? *Doctrine and Covenants*, sections 98 and 102, says there were jarrings, contentions, quarrelings, lustful and covetous desires among the Saints. They were selfish, refusing to consecrate of their material possessions to help the poor and build the kingdom. In other words, they were still like the people of the world; they had not been reborn. Have we passed far beyond that stage today? Are we free from jarrings, contentions, fault-findings, lustful and covetous desires, selfishness and greed? By these things they polluted their inheritance and were cast out. By these things we will pollute our inheritance if we continue in them. "Ye must be born again."

How often, in our local branches, when things do not go just the way we want them to, do we get peeved and stay at home? "Let them do things that way and see if I care." Born again? Some church officials do not just what I think they should, so I won't pay my tithing. I am going to sit in Moses' seat and judge my fellows and the church, and when they do not do just as I in my high and mighty judgment think they should, I will lie down on the job; the work of God can go hang. Reborn? Some one says something that makes me angry, so the next time I meet him I'll snub him. When I pass him I'll look the other way. If he attempts to approach me I'll freeze him good and cold. Born

again? Redeem Zion with people like that? These are the things people do who make no pretense of religion, of the new birth, of the Restoration. What is our standing before God if, obeying the ordinances of the new birth, we continue doing the same things? We can not assist in building the kingdom so long as we do.

#### *Too Much Individualism*

Have you ever met individuals who are afflicted with an overdose of individualism? People who think only in terms of themselves? I was in a line-up day before yesterday to get tickets for the Graceland College play. I was surprised to see the number of this kind of people who were in attendance at conference. I hope they receive something out of conference that will help them. They would squeeze into the line close to the front, ahead of those who had been waiting for a long while. Let some one else wait, just so I don't have to. I'm going to get mine, the others go hang. Oh, how these little things betray character, the kind of people we are. Such things are small, but they affect character and prevent growth. It is the same attitude and spirit that is responsible for the difficulties confronting the disarmament conference in London; the same spirit that is at the bottom of our economic distress and maladjustments. Somebody wants to squeeze in ahead, thinking only in terms of self.

Saints, we must grow above these things. The small seed of the new birth is planted within us in our obedience to the gospel, but we must give it a chance to grow. When a baby is born it is surrounded by the things conducive to its growth; it is fed and nourished. Fail in this and the child dies. Do this and the growth of the child can not be stopped.

Some of us seem to think that we can be born again as a result of baptism and the laying on of hands, and then just go along in passive forgetfulness. When it fails we wonder what is the matter with the church, the gospel, or our brothers. But the power of the new birth is not realized that way. The new life is planted in us, but it is our responsibility to see that it is nourished and surrounded by those things that are conducive to its growth.

How the Scriptures emphasize growth! Everything is a process of growth. *We grow up* into Him in all things. First the blade, then the ear, then the full corn in the ear. We must desire the sincere milk of the word that we might *grow* thereby. And growth comes as the result of effort. The grace of God is manifested in the implanting of the new birth; it is ours to determine what we will do with it.

We must put off the old man—quarreling, jangling, fault-finding, gossiping, tale-bearing, those qualities that make us hard to get along with, and that disrupt. Individualism, thinking only in terms of self, must go. Then we must put on the new man. We must formulate new attitudes toward our talents, our property, our income, everything we have and are, that all these may be used for the building of the kingdom of God—Zion.

“Ye must be born again.” Until the day comes that you and I shall take seriously the gospel which we profess, when we shall utilize purposefully the principles of the gospel in developing that new life which has been planted in us by the grace of God, the cause of Zion shall languish, our purpose go unachieved. But when there shall stir within our souls the consciousness of our responsibilities to God and to our fellows that shall cause us to utilize the powers of God resident in the gospel for the building of the Christ-life, that new life that comes as a result of our being twice born, then we shall march forth as the conquering armies of Israel, and Zion shall be.

### What Is Salvation?

By George S. Lincoln

There are many ideas as to what it means to be saved. Some believe that if they escape going to hell, they are saved. That is one condition of salvation, but it is almost the smallest from the gospel point of view.

No good person will be condemned to hell. One does not have to accept the gospel, or belong to a church, or believe that Jesus is the Christ in order to avoid going to hell. But that does not mean that he will be saved.

The *Bible* teaches that in the world to come “every man will be rewarded according to his works.” And Paul tells us there is to be one glory of the sun, and one glory of the moon, and one glory of the stars, and as one star differeth from another star in glory, so also is the resurrection of the dead. (2 Corinthians 15: 41, 42.)

There is a place and condition for everyone. After the resurrection some will enter into a glory represented by the brightest star, and some into one shown by the very dimmest star, in which there seems to be very little light. Others will enjoy a glory represented by the moon, which when it is at its full is very glorious and bright. The sanctified ones will enter the glory of the sun, the brightest of all, the kingdom of heaven, where God, Christ, and all the angels and holy ones dwell.

Jesus told his disciples to “Go preach the gospel to every creature; he that believeth and is baptized

shall be saved”; saved in the very highest salvation, in the celestial kingdom and glory. They will become sons of God and joint heirs with Christ, and enjoy all gifts and blessings that God has to bestow upon his children. All things will be theirs, throughout the countless ages of eternity, provided they learn to live as becometh Saints after their baptism. Through obeying the ordinance of baptism they become members of the church of Jesus Christ, the kingdom of God, and *are saved*. They are the only ones who will receive *full salvation* in the world to come; the only ones who will enjoy the glory of the sun.

Jesus also told his disciples to tell the people that “he that believeth not shall be damned.” All who fail to believe and obey the ordinance of baptism will be damned in different degrees, according to their works. Everyone who is shut out of the celestial kingdom is more or less damned. Anyone who reaches the glory of the moon and can go no farther, will realize that to a certain extent he is damned—not sent to hell, but stopped in his advancement, because he has not obeyed the law which would permit him to enter the glory of the sun.

If a house is on fire, and a woman is seen in the upper story window, surrounded by flames, and the brave fireman climbs a ladder and rescues her, *she is saved*. But what about her soul? There is no change there. She is simply saved from death by fire.

There is a body of religionists who march the streets and sing on the street corners. They are engaged in raising up the fallen and depraved. They rescue the drunkard and reform him and restore him to his manhood and bring him back to his loved ones, and then they tell him he is saved. But to what extent is he saved? He is saved from a drunkard's grave! But what about his soul? It is still unsaved! His honorable course in life will give him a better resurrection, but he will still be outside the kingdom of God.

Our Christian friends in their different churches teach men and women to lead better lives. They teach them to read and meditate on the word of God. They teach Christ as they understand him. They try to teach people to believe, but they fail to teach them to obey the commandments of God! They make men more devout. They save them from an inferior glory in the life to come, but they do not save them in the kingdom of God. With all their efforts they do not teach them what they must do to be saved. Jesus says, “Except a man be born of water and of the Spirit, he *can not* enter into the kingdom of God,” and as they do not comply with that law, they are outside the kingdom—not *saved*, but are more or less damned. That does not mean that they

are all wicked. If they are honest, and doing the best they can to serve God according to their understanding, he will bless them with his Spirit! He will hear their prayers. He will comfort them in time of trouble and sorrow. They may even be God's sheep, but not yet gathered into his fold. They are those who will receive the glory of the brightest star, and even of the moon. Modern revelation speaks of them as "honorable men of the earth, who are blinded by the craftiness of men. These are they who receive of his glory but not of his fullness." They are the ones who have been deceived by false teachers who would have obeyed God's word had they understood it. But as considering the highest salvation, they are *not saved*.

There is only one true church or fold of God. As the Scriptures teach, "There is one fold and one shepherd," and all who are outside the *one fold* are unsaved. Anyone who tries to do good and is trying to do the best he can, needs have no fears of the future. He will be rewarded for all the good he does, but that will not save him in celestial glory. No one will ever enter therein until he is "born of water and of the Spirit," or baptized "for the remission of sins." The life and words of Jesus demonstrate that fact.

As a church, we are doing all we can to teach the world these truths, praying that the honest in heart may be led to obey and be saved with the fullest salvation. There is no need for arguing the matter. The words of Jesus will stand in spite of all opposition, and he says, "My word will judge you at the last day."

Jesus put the proposition of salvation fairly and squarely before the people. Speaking of the gospel, he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Why not believe? and obey?

## Nostalgia

By William Nisbett

Oh, take me away from this man-made town,  
 With its clatter of trucks and trams;  
 With its sordid sin, and eternal din,  
 And its poverty, pride, and shams.  
 Take me back to the places that God has made  
 To the fields, and the flowers and trees,  
 Where the sweet perfume of wold roses' bloom  
 Is diffused by the gentle breeze.  
 There is much that is good in the city life,  
 There is much that is bad elsewhere;  
 But the prairie free is the place for me,  
 With its sunshine, and sweet, pure air.

## Bible Lessons on Diet

By Doctor A. W. Teel

The first record we have in the *Bible* of what man should eat is found in the first chapter of Genesis, twenty-ninth verse, as follows:

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it should be given for meat.

It is well to bear in mind that it was not flesh.

If we study the Scriptures as diligently as we should, we will find that God gives us the very best information obtainable as to what to eat, how to care for the "temple of the Holy Spirit," and how to take care of what is not our "own." In the sixth chapter and nineteenth verse he tells us the consequences of our disobedience. Is it any wonder, then, that in the very beginning of mankind upon the earth, he gave dietetics early and serious consideration?

But, says some one, do we not read in Leviticus 11: 9 that he designated the things the people could eat? This is all very true, but *Bible* students who are familiar with the manners and customs of the people in those times conclude this was permitted them as a disciplinary lesson, for which they suffered as a consequence of their hard headedness.

We read in the Old Testament Scriptures that God often permitted the people to have their way, knowing their irresistible desires, knowing full well that their "love of self" would bring on disaster. Because of public opinion, Moses yielded, and through the pleadings of Moses God permitted the Israelites to eat the flesh of doves after he had so generously fed them manna or bread, and we are informed after they made this radical change to a flesh diet, they were immediately stricken with a "very great plague."

Upon one occasion, when Moses was addressing the Israelites, he admonished them when making a siege against a city not to cut down any trees that would be of use for meat during the siege. They were instructed to destroy only the trees which they knew were not trees for meat.

Moses was a great prophet and lawyer. He was subject to the command of his foster mother, the princess, and was educated by the priests and the wisest men of the Egyptian kingdom. Therefore, he was given not only great spiritual knowledge in which God directed him, but also the wisdom of people who far antedated the Jews. When the Israelites cried aloud for flesh instead of manna, he at first refused to give it to them. But they entreated him all the more loudly, and finally, after telling

them that "the tree of the field is man's life," he yielded to their request, with its resultant disastrous effects.

During the time of Elijah there was a famine in the land, and God again set the example of a fleshless diet by feeding Elijah, the widow, and her whole household with a barrel of meal and a cruse of oil. We find that was sufficient to nourish them.

A little later we read in 2 Kings of the good example of a fleshless diet set by feeding the people loaves of barley and corn.

Let us now bear in mind what I have said about the baneful effects of eating flesh, as these effects were felt by the Israelites and the total abstinence of a fleshless diet for Daniel and his friends. For three years they had been fed and nourished by the king's meat and wine. This was compulsory. But Daniel knew that he must have physical and spiritual health, else he would not have the physical and spiritual endurance for the test (faith) that was to be required of him. He had only to look about him, and as we of today can see, he saw the drunkard, the glutton, and the poverty stricken in this land of plenty, a land where God has provided "the fruit of the tree, herbs, and mild food."

Daniel, in order to prove his stand, begged of his captors that he and friends be fed only pulse and water for ten days, at the end of which time their physical condition was to be compared with that of those who ate the meat. This plan was agreed upon. "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat a portion of the king's meat." Thereafter Daniel was permitted his diet of pulse and water, and the *Bible* says, "As for these four children, God gave them knowledge and skill in all learning and wisdom." And in all matters of wisdom and understanding, the king found them ten times better than all magicians and astrologers that were in his realm.

While during Old Testament times we read that flesh was accepted on the altar of sacrifice to God, we find that sympathizing Jesus chose to symbolize his own great sacrifice for mankind with bread and fruit of the vine. What greater tribute could be paid to this friend of humanity.

Abdul Baha, one of the greatest of oriental and latter-day philosophers, who, while confined in a Turkish prison for forty years on account of his religious views, did more to liberate his native Persia from shackles of medieval spiritual darkness and despotism than any other man living or dead, says: "The food of the future will be fruit and grains. The time will come when meat is no longer eaten. Medical science is yet only in its infancy, but it has

shown our natural diet is that which grows out of the ground. The people will gradually develop to the condition of taking only this natural food."

More than twenty years ago, from his prison in Acca Synia, Abdul Baha sent the following message to a physician in Europe: "Regarding the eating of animal flesh and the abstinence thereof, know thou of a certainty that in the beginning of creation, God has determined the food of every animal flesh and the abstinence thereof! Know thou of a certainty that in the beginning of creation God has determined the food of every animal being and to act contrary to that determination is not approved."

The instruction given by this wise man is undoubtedly true, and those who have tested this subject thoroughly have proved its truthfulness, but those who do not wish to accept latter-day revelation or the *Bible* in this regard have only to turn to nature for instruction concerning the meat question. For instance, the wild beasts of prey are endowed with ferocious, tearing instruments, such as hooked teeth, talons, claws. Of these the lion is a good example.

The crooked beak and sharp claws of the falcon prevent him from picking up grains from the ground, and, therefore, he resorts to meat. Man is not endowed with hooked teeth like iron sickles, nor sharp claws, but he has sharp teeth to divide the fruits, and grinders to grind the grains. The wolf is also an example. From their teeth it is plainly evident that the food of such beasts is meat. They could neither grind the grain nor cut the grass with their teeth, for they have no molars. Quadrupeds have teeth to mow the grass as a sickle. We, therefore, must conclude that these animals do not and can not eat flesh, for they have not a crooked beak and sharp talons like the falcon to tear the meat.

The teeth of man bear evidence that he is not obliged to eat meat but that his foods are cereals and fruits. It has been and is now being proved that those who exist without meat have the utmost vigor and energy. The Brahmans and people of India do not eat meat, but they are not inferior to other nations in power or vigor or external sense and intellectual virtues.

As Christians we must have pity and compassion for all living things, and this compassion is not shown in the killing of animals. When we think of the problem seriously and realize the uncleanness of the practice of meat eating, we must conclude that it is far better and more pleasant for health's sake to refrain from eating meat.

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# REUNION NEWS

## Western Montana District Reunion

By E. E. Eliason

The annual reunion of the Western Montana District was held at Race Track, Montana, August 8 to 17, and has passed into history as one of the best ever held in the district. The crowd at its beginning was not quite as large as usual, but before the reunion was over it was the largest that has ever attended. At a program and social service held the last Friday night, there were over two hundred in attendance, and the crowd Sunday was approximately one hundred and fifty. Due to the hard times that have affected the country, many felt they could not afford to attend full time this year, and this accounts for the smaller number at the beginning of the reunion.

Early in the season it was a question with some as to whether it would be advisable to have a reunion this year because of the extreme financial depression, but our experience has proved beyond any question that it would not pay to call off a reunion. We went ahead with faith, hoping that all would go well, and we closed the reunion with sufficient money to pay all expenses and with approximately one hundred and fifty dollars left over to start our reunion next year.

Our spiritual endowment, also, was greater, proving that God was pleased with our offering. There was a spirit of brotherhood and good fellowship such as we had not before experienced, although our reunions in the past have been very successful.

The donations of vegetables, milk, eggs, fruit, etc., made by Saints living in the community, greatly helped to defray expense in the commissary department.

The weather was very favorable, for the most part, although we suffered a little with the heat the first few days. However, a much-needed rain came to our assistance, and the weather for the remainder of the time was good.

We had with us as speakers and teachers, Apostle J. F. Curtis, Patriarch George W. Thorburn, Elders A. C. Martin, L. O. Wildermuth, and W. H. Eliason, along with local men who helped in various ways.

The missionary tone of the sermons was such that eight were converted to the truthfulness of our message and joined our ranks. For this we greatly rejoice.

The class work was successfully conducted, but the attendance did not quite meet our expectations. We feel that this is a department of our work that merits greater interest than has thus far been shown. Class work was conducted on the following subjects: "The new plan of religious education," "Authority through priesthood," and "Doctrinal fundamentals." Sister Thorburn is a valiant worker among our young people and is doing a great work there.

A well-planned program of recreation was conducted each afternoon, and the Saints learned to play together as well as work together. We should never get too old to occasionally engage in a good game.

Prayer service was held each morning at 8.30, and a spiritual atmosphere was created which we feel went far toward the success of the other activities of the day. If the increased interest shown there can be taken as an index to a keener interest in the work, we feel that Western Montana is growing spiritually.

Meals were served cafeteria style, and much credit is due Sister Frank Meagher and Sister Walter Beck for the efficient manner in which this work was handled and the wonderful meals produced. As Brother Curtis says, "A man would have a hard time reducing on such cooking."

District conference was held Saturday afternoon, with Apostle J. F. Curtis and District President N. P. Coleman in

charge. One of the most important items of business was the adoption of the new plan of religious education.

The election of district officers resulted in N. P. Coleman being reelected as president. He nominated as his assistants E. E. Eliason and Doctor F. L. Casey, whose names were ratified by the assembly. Sister George W. Thorburn was elected head of the Department of Religious Education, and Brother D. L. Allen was elected district secretary.

Three ordinations were provided for, two to the office of elder and one to the office of priest. Two of the candidates were present and expressed their willingness to accept the call, and their ordinations took place at a special confirmation and ordination meeting Sunday evening. Brother Harvey Eliason was ordained an elder and Brother Warren Peterson a priest. Brother William Moore, of Bozeman, was not present, so his ordination to the office of elder will be attended to later.

The last Sunday was a busy day. Beginning in the morning at eight o'clock was a prayer and sacramental service, followed at ten o'clock by church school with district officers in charge. At eleven there was a preaching service, at four a baptismal service, seven o'clock confirmation and ordination meeting, and at eight a farewell preaching service.

Nightfall found people somewhat weary, but rejoicing in the golden opportunity of participating in a grand religious experience.

Many left for their homes Sunday night, and the remainder broke camp the following day. It was decided by unanimous vote to have a reunion again next year.

## Kirtland Reunion

By James E. Bishop

For the fifteenth consecutive year at Kirtland, Ohio, the annual reunion of the Kirtland associated districts commenced its ten-day period on Thursday evening, August 14. The program committee, a part of the reunion committee, were associated with Apostle Clyde F. Ellis and Bishop J. A. Becker to form the presidency of the reunion. A schedule for each day, some simple rules, and the provisions made for program, were adopted, and the reunion was set off in good shape for a successful season.

The general depression and a lack of water caused the committee some concern. We were able to secure water from the city of Willoughby at a nominal charge. With that assurance we went forward with our plans.

The attendance of those who stayed the whole time was not as large as at the last reunion, but the attendance over Sunday was nearly as large as other years. On Sunday morning one could see the Saints arriving from distant points in order to be in time for the good prayer meetings which were held in the historic Kirtland Temple.

The young folks responded to the leadership of Brother Jaques. He has been assisted by Sister Amy Glassford and Mrs. John Stiegel, of Moline, Illinois.

Beginners met daily in a tent under the direction of Sister Auverne Proper, and the juniors were led by Elder Tom Carr and Elder Percy Farrow and wife.

The music was under the direction of Sister F. T. Haynes. Much good work of a musical character has been accomplished. The Junior Choir of the Akron Branch, led by Josephine Ebeling, sang "Come, sweet Comforter" with good feeling. Brother George Neville, Sister Farrow, Sister McNeil, and others have rendered some effectual solos.

Sister Haynes desired to bring to the reunion some of the good things of the oratorio, *The Course of Time*, which was rendered at the Centennial General Conference. It was found impossible to render any of the choruses, but Amy Glassford, who sang the soprano solos in the premier performance at Independence, Missouri, consented to sing

"Arise, for thy light has come." It was executed finely and highly appreciated.

There will be a class by Brother Ellis on "Christian evangelism," a class by Brother Becker on "Budgeting as applied to stewardship," and the third on "Music for general church purposes," by Amy Glassford.

The sermons already delivered have been of a high order and encouraging to the Saints. The stereopticon lecture on "Zion in preparation," by Bishop Becker was greatly enjoyed. The young people have held some prayer meetings out of doors.

All things have indicated a good reunion. God is true to his promises, and if his people will do his will, he will give all blessings necessary to overcome all obstacles.

## Centennial Reunion British Isles

By W. H. Greenwood

The Centennial reunion of the British Isles Mission was held in Manchester August 2, 3, and 4. Its record is in perfect harmony with the spirit of the times, for it broke all previous records. It was the biggest thing that ever took place in England.

We all seemed to be carried away from worldly affairs, and it appeared to be a strange thing to come to earth again after this wonderful experience of brotherhood. I am looking forward to the fulfillment of the scripture recorded in the second chapter of Acts: "And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers."

Never in the history of the Reorganized Church has the spirit of brotherhood been seen and felt to such a degree. We got together in earnest. We sang together, we prayed together, we played together, and we rejoiced together. If ever there was union of faith and purpose it was in this reunion.

As President McDowell said: "We could not hear what the people said, for what they were doing." I have borrowed this expression, but my big brother will not mind, I know. It is not the only one which I may have to borrow, but credit will always be given to the author.

It was said of the Master, "Oh, how he loved!" We have noted this quality in our brethren, and it is real, too. How they love each other! What sympathy they have for each other! How they rejoice in the success of each other! Can there be any wonder as to why they succeed? What teaching! What teachers! What richness of thought! How we realize our poverty, in thought, in speech, in love! I am indeed thankful for the riches of divine communion, together with the fellowship of these, my brethren.

President McDowell, "our big brother," I have known by repute and precept, but now in very deed.

Apostle F. Henry Edwards I have known many years. He really comes to his own, and we receive him gladly and rejoice to see how the Lord has blessed him, and how he is continuing to bless him.

Apostle Paul M. Hanson, our minister in charge, is well known to us, and all the recommendations of the brethren are true concerning him. He is a gentleman.

We truly love these brethren, and we have a desire to make their burden as light as possible, because their message is one of love and divinity.

The theme of the reunion was "The open door of our second century." I believe we enter in through the door of faith and love with a stronger determination to accomplish our great purpose—to assist in the building of Zion.

The teaching we have received has been really sublime. We are building all the time. It may be the mind or the spirit or the body, but we are building. Much depends upon how we are building and what we are building.

In our study classes the teacher has taught us the purpose of the church, outlining it thus in our Sunday morning study class:

### The Purpose of the Church

What is the church doing? ..... Making men.  
Why is the church here? ..... Men need it.  
The purposes of God.....Are centered in men

That men should know him.

That the divine character should be developed in men.

God's program is revealed unto man.

Man must know God, his purpose and will.

They must discover God. The church reveals God.

Revelment or revelation is progressive.

Man must be capable to receive divinity.

The world awaits this accomplishment of the church.

The church exists—to reveal, to warn, to lead, to teach, to build.

Man must share in this task. Man must be reborn.

Man must reveal all this truth in and through his character.

Only man himself can shut the door. The door is still open.

This is just the outline of our morning lesson. We were then ready for lunch, or dinner, as we English folk call it.

At one-thirty we arranged ourselves in order for the procession. Our silken banner, upon which the name of the church was displayed, was unfurled and carried by our young men. Headed by a brass band, our three representative brethren led the way, followed by the local brethren. Then came the little children, the girl guides, the young people's division, Women's Department, priesthood, and brethren. Over three hundred people took part in the procession, and we caused some degree of attraction in the neighborhood, though it is not an unusual experience, for the local Saints annually walk around the same district. The weather favored us for this display. We were very pleased because of the little children. Two of the oldest ministers in our mission, Priest William Maddock (age 84), and Elder John Austin (aged 83), were also leaders in our procession.

On our return to the hall we took part in the sacramental meeting, the congregation numbering about five hundred. The ordination service followed. President McDowell delivered the charge to the brethren and to the assembly, after which the ordinations took place in the following order:

Bishop A. T. Trapp, by President F. M. McDowell; Counsellors, Elders Joseph Holmes and George Aldridge, by Apostles P. M. Hanson and F. H. Edwards; evangelical minister, W. H. Greenwood, by Apostle P. M. Hanson; high priest, Nephi Dewsnap, by Apostle F. H. Edwards.

The service was most impressively carried out.

After a few minutes' interval, Apostle Paul M. Hanson gave a discourse, "The Master Builder," which was well received, and the attention and interest were good, considering the prolonged session.

Later we reassembled to hear President F. M. McDowell speak upon the subject "A regenerate church." The hall was filled, and we were treated to a most powerful discourse, which left its impress upon every mind. The attention of the audience was very marked, and the faith of the Saints greatly strengthened.

Thus ended a very busy and crowded day. We were very happy in mind, though many, especially the little children, were tired in body. But the comfort and peace of mind seemed to exceed all previous experiences. It was truly a Centennial reunion—a perfect day.

The third and last day of the reunion opened with a young people's prayer meeting. Everybody appeared to be there, so we take it for granted that everybody felt young. There did not seem to be any qualification of the term, so all took it for granted that they were entitled to participate, which they did. Owing to sickness, I was unable to get to this meeting until near its close, but I was able to realize

the wonderful Spirit present. Then we went into study classes.

President McDowell's subject was "The ministry of teaching," that of Apostle F. Henry Edwards, "The ministry of evangelism." These lessons were given in clear and expressive terms, such as those given above. The brothers were mightily assisted in all of their instructions by the Good Spirit. There has never been anything in the nature of this expert study offered to the church in this land, neither have we met before such wonderful teachers. Their efforts which were presented in love can not be forgotten.

There was to have been "outdoor recreation" in the afternoon, but the weather proved to be unfavorable, and I think there were many who were glad, for our getting together, playing together, singing together, was really a very enjoyable and happy experience. We were, in truth, one big family rejoicing together.

We then had tea (what you would call supper) together, after which came the last session. A concert was given, which was very enjoyable indeed. A little business was transacted, such as reports, etc., being presented and received by the body. The whole effort was very successful, a nice little balance being in hand after all expenses had been met.

My little account of this reunion would not be complete if I did not say a word or two about the special music which was rendered by the "sweet singers of Israel." We are proud of all of them. Also these workers should be mentioned: Our secretary, Nephi Dewsnup; publicity agent and location, Harold Barrington; information department, etc., Harold Dewsnup; caterer, James Schofield; together with all the brothers and sisters who prepared for and waited upon us throughout the reunion.

We do not hope to experience a more educational reunion until we shall meet in Zion—redeemed.

## Alva (Wyoming) Reunion

By *Thelma Dillon*

The Oshoto and Alva, Wyoming, Saints met with the Spearfish and Belle Fourche, South Dakota, members for a reunion August 9 and 10. These meetings were in charge of Brother Cousins. Brother J. Charles May and Brother Fred Shepherd were also present.

The reunion opened Saturday morning with a prayer service. At eleven o'clock there was preaching service, in charge of Brother Hartshorn, assisted by Brother Shepherd, the sermon being delivered by Brother May.

The business meeting was held at two o'clock Saturday afternoon. It was decided to hold a reunion again next year, arrangements for it to be in charge of Brother Cousins and such assistants as he should choose.

We hope to have some institute work at our reunion next year.

The remainder of the afternoon was devoted to recreation. At night there was a stunt program, featuring many clever songs, plays, etc. There was also a preaching service, and a wiener and marshmallow roast.

On Sunday morning the young people met among the pine trees on a high hill above the church for a prayer and testimony service. This meeting was in charge of Brothers Shepherd, May, and Hartshorn. More than thirty were present, and a surprising number of these bore their testimonies. All seemed to appreciate their wonderful opportunity to get together and learn more of the work of the Master and the word of God.

This meeting was followed by Sunday school, in charge of Brother Roy Truman. Sixty-six were in attendance. Immediately after was a sacrament and prayer service in which the Holy Spirit was present to bless.

In the afternoon there was a very interesting program, consisting of short talks, songs by Brother May, Sister Cohrt, Sister Truman, and the Temple Builders. The latter were also represented in a speech by Sister Gladys McKim; and the Women's Department, of the Oshoto Branch, was represented by Sister McElroy.

The meetings closed with preaching service Sunday night.

The weather throughout this two-day reunion was clear and sunny, and everyone there had a most enjoyable time. All of the meals were served cafeteria style at the Alva Community Hall. We were all very happy to have Brother May and Brother Shepherd with us and hope they will come again. The older folks deserve much praise in their efforts to entertain the younger people. This reunion was a wonderful opportunity for all, and especially for the young people, for it is they who must soon assume the responsibility of carrying on the work of the Master.

## North Platte Reunion

The North Platte reunion commenced Saturday, July 26, and continued until over Sunday, August 3. It was a very busy season of the year for the farmers, and the attendance was not as large at first as was desired, but those present showed good interest in the various activities.

Elders H. E. Winegar and J. Charles May had charge of the morning prayer services and conducted the class work. Brother Winegar taught the adult class, and Brother May conducted the junior services. The afternoon recreational activities were in charge of these two brethren, who also alternated in the preaching services at the tent in the evenings.

The last Sunday of the reunion was a very busy day. Sunday school, sacrament service, and preaching by Elder J. Charles May occupied the morning hours, followed by a basket dinner in the city park, and after that a baptismal service at which time Elder Winegar baptized six. These were confirmed at 2.30, and Elder Winegar preached the afternoon sermon. At seven o'clock in the evening two more desired baptism, and the ordinance was performed by Elder May. Two children were also blessed. Brother May preached the closing sermon at eight o'clock. Both attendance and interest were splendid this last day of the reunion.

A very short business meeting was held Sunday afternoon at which time it was decided to hold another reunion next year, and within ten minutes something like two hundred and sixty dollars were pledged toward the purchasing of a new tent for reunion services and for other meetings when needed. The spirit of enthusiasm that was manifest the closing day of the reunion was very encouraging to those in charge.

## Business as a Sacrament

The sacramental view of life will transfigure our whole industrial and economic order. When business becomes a holy enterprise and not a greedy game, it will bring with it the wealth of right relations, the gracious restraints, the sacrificial expressions, needed not only to harmonize but to spiritualize business. This does not mean long-faced piety. It means the consciousness of serving the highest through plowing a field or building a wall or a motor car, in finance, in professional activity, in statesmanship and diplomacy.  
—*Gaius Glenn Atkins.*

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# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Independence

### Stone Church

Pastor John F. Sheehy continued his series of Sunday morning sermons to the Stone Church congregation on "*The Zion home,*" stressing the fact that home life is built upon trust, love, and consideration for others, not upon physical surroundings.

A large congregation for vacation season gave the speaker respectful attention and enjoyed the fine soprano solo, "*Consider the lilies,*" by John Pringle Scott, sung by Sister I. A. Smith. Organ music for the morning was by Robert Miller.

Numerous members of the general church staff of workers at the Auditorium whose faces are frequently seen during the winter in the Stone Church congregation, are away attending and helping at reunions, or carrying on the business of the church in the various local branches. During the warm months, however, attendance at all church services in Independence has continued good, and now there is in the air much anticipation of the winter and its work. Others of our members have this month been called to immortal life. Among these was Sister Lucina B. Etzenhouser, who was seventy-five years old and a Saint for many years. Her passing occurred August 6, and the funeral was held from Stahl's Funeral Home August 11. The service was in charge of Bishop J. A. Becker. Pallbearers were John F. Sheehy, T. A. Beck, Amos Allen, Harry Smith, Mark Siegfried, and Howard Harder. Interment was in Mound Grove Cemetery. Sister Etzenhouser was born in Farmington, Utah, and was baptized into the church September 12, 1886, by R. Etzenhouser.

### At the Campus

We are daily called upon to accept a mighty challenge—to see Christ and to start living as he lived, declared Pastor John F. Sheehy in his evening sermon Sunday to the large Campus congregation. His earnest discourse was based on the question of the publicans and soldiers to John the Baptist and passed from tongue to tongue through the ages: "What shall we do?" To answer this we must ask in our hearts: What would Jesus do? and from an intimate acquaintanceship with his life and the law he came to teach, God's standard of righteousness, will come the answer.

The task is ours, the speaker stated, as it belongs to no other people, to know the law of God and live it, and in the living build the city of God.

Thinking of Jesus whom the merciful Father sent to earth to save all men, let us remember that "he was tempted and tried in all things," and when we are perplexed, regardless of our problem, let us ask of ourselves: What would Jesus do? and *do it*.

A pleasing musical program precluded the sermon, contributions being offered by a quartet composed of Sisters Vera Redfield and Gladys Inman and Brothers Frank Redfield and Orval Thompson; Sister Frank Redfield accompanied. The E. E. Morman Ensemble accompanied the hymn singing of the congregation, led by George Anway, and offered instrumental selections.

Elder T. A. Beck was in charge of the service, assisted by Elder A. K. Dillee, pastor of Second Church.

### Walnut Park

The big event of the past week at Walnut Park was the family supper held in the basement of the church on Thursday evening. A large number of the Saints gathered for this occasion. Prior to the serving of the supper the Walnut

Park Orchestra entertained the crowd with a series of numbers in the upper auditorium of the church. After this everybody adjourned to the basement. A large long table was provided for each group, with the group elder presiding. One table was reserved for the orchestra and speakers. During the program that followed the meal, talks were given by Sister Pennell, Sister Fallon, Brothers Orlando Nace and Fred Horne, and Elders C. L. Olson, Fred Lanpher, T. A. Beck, and Samuel C. Smith. A cornet-clarinet duet was rendered by Carlos and Myrle Smith, and a mixed quartet composed of Ruth Bryant, Ada Fallon, Milford Nace, and Orlon Chapman sang a delightful number. The musical numbers were highly appreciated. The talks centered around the plans of the various departments and church workers for the fall. T. A. Beck, counselor to the Bishop in Zion, and Fred Horne, Bishop's agent for Walnut Park, presented a revised budget for this congregation for the balance of the year, and explained the ways and means by which this could be raised. The Saints are desirous of clearing up the deficit which is charged to the local expense account and coming out at the end of the year on the right side of the ledger. Everyone agreed that the gathering was a success, and other social get-togethers of this kind have been promised.

The speaker Sunday morning was Elder C. Ed. Miller, who gave an instructive sermon, using as his text the twenty-ninth and thirtieth verses of Jeremiah 31, as follows: "In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." Brother Miller pointed out that this prophecy foretold the fact that with the coming of the gospel, the influence of heredity which had resulted in the sins of the fathers being visited upon the children, could be overcome through the saving and healing power of Christ's message.

In the afternoon the priesthood met at the church for a two and one half hour session, in which they discussed the financial problems of Walnut Park and how they might work together to raise the budget.

## Far West Stake

### Cameron

Cameron Branch is in the onward march of progress, and with a membership of more than two hundred it has been able to accomplish much good in breaking down the barriers of prejudice. A number of the men of the priesthood are engaged in various business pursuits, such as bring them in touch with the entire group of citizens, who respect them as honorable and capable business men.

Our services during the hot and dry month of July have been well attended, and the spirit which characterized the meetings has been that which emanates from God.

Recently Brother and Sister Nogle and family, of Salt Lake City, moved into our midst. We welcome these splendid people and still believe the spirit of the gathering is slowly but surely moving the hearts of the Saints who wish to assist in the redemption of Zion. We suggest that any of the Saints who contemplate moving, consider the region of Cameron, which we believe to be an exceptional agricultural district. Cameron is a splendid trading center, with markets for all kinds of products. Recently the city voted to grant to the General Utilities Company of Kansas City a franchise to furnish natural gas to the city, which will be of value to the town. With highways crossing here, coming from the north, south, east, and west, and with our splendid schools and church privileges, those who contemplate moving Zionward will make no mistake in writing the pastor or any member of the committee which has been appointed by the branch to assist Saints in locating. The committee is composed of S. J. Sloan, D. W. Gamet, Thomas Fiddick, and F. L. Hinderks.

## Holden Stake

### Warrensburg

In spite of the extreme drouth and some other discouragements, the Warrensburg group is going forward.

Since our last writing our pastor, Brother G. W. Hancock, has undergone a very critical operation, but we are happy to report he is now well on the road to recovery. For a while it seemed his life hung in the balance, but through the help of our heavenly Father he is being restored to normal health. Prayers were offered for him in various groups, and Brother Hancock feels God heard the prayers of these earnest Saints. Even the doctors marveled at his rapid recovery.

Two baby girls have lately arrived in our midst: Mavalene, daughter of Brother and Sister R. M. Hursh, and Flo Elaine, daughter of Brother and Sister Walter Johnson.

On the evening of July 25 a group of young people came from Lexington, Missouri, and gave a play at the church. A large and well-pleased audience attended this entertainment. This was extraordinary inasmuch as the whole evening's program was of home talent composition. It proved to us conclusively the possibilities in this direction, for those who will apply themselves. Surely dramatics has its place in our church activity.

We regret very much to lose some of our most active members: Sisters C. J. and Florence Blowers, Brother and Sister Orley Imes, and Brother Odess. They are soon to leave us to go to their respective places to teach school. They have been attending Central Missouri State Teachers College here. There is only one happy thought for us in losing them: Some one else shall receive some splendid workers. A farewell party was given in their honor at the home of Brother and Sister G. R. Norris, on the evening of August 7. About eighty were present. A program was given, after which games were played and refreshments were served. A good time was had. It seems such gatherings strengthen the bonds of friendship among the Saints.

## Kansas City Stake

### Central Church

The Sunday morning services for the month of August have been arranged by the various classes of the church school. These classes have contributed a splendid service to the church and have been well repaid for their efforts in that the attendance has been about normal, even though August is a month for vacations.

August 17 the services were arranged by the seniors of the church school, a group of young people in their early teens. Following the morning prelude, under the direction of Sister Luella Wight, the young people's chorus sang a "Chorus from *Maritana*" and "The green cathedral." Doris Faler gave an interesting reading of "The substitute," which was very much appreciated by a listening audience, after which the chorus sang an inspiring number, "The Lord is mindful of his own," by Mendelssohn.

Following the class period, with the reassembling in the main auditorium, a prelude was played on the organ by Sister Elizabeth Hitchcock, "The bridal train." Brother Gomer Cool played a violin solo; then the congregation joined in singing from the *Hymnal*. "The challenge of the Cross" was presented in dramatization form by six young girls of the senior department, and contained a lesson that reached the heart of everyone present. It impressed us that we should be willing to bear the cross that is meted out to us; we should not want to select the kind of cross we are to bear, but go on unflinchingly doing the bid of our Master and bearing if need be the same cross that he was called upon to bear. It was a wonderful sermon given in the form of dramatization.

The service of the evening was held on the lawn, and Mr. George W. Crowder delivered a fine discourse, using for his theme "Prohibition and the people." At this service, Mrs. Myrtle Wamsley and Mr. Carl Smithey sang "Hold thou my hand," by Briggs.

August 24 was a beautiful day, mild and with a touch of autumn in the air. The services of the day were arranged by the I. X. L. Class of the church school. Special music of the morning was a vocal solo by Sister Myrtle Wamsley, a member of the class. Sister D. H. Blair, the teacher, told the morning story.

At the service period, a quartet consisting of Eugene Christy, Clayton Wolfe, A. D. Hitchcock, and Jerrold Hitchcock sang "Gloria" and "Some blessed day." The speaker for the hour was Mr. W. H. Launder, who discussed at length the subject "Should women work for luxury?"

The service at 7.45 was held on the lawn, it probably being the last of the season. The Honorable James R. Page, prosecuting attorney of Jackson County, was the speaker, his subject being, "The criminal and his allies." He gave some information that was appalling, showing the rapid increase of crime and stating that in the year 1929 alone, fifteen thousand murders were committed in the United States. Some suggestions for the aid of the State of Missouri in its aim to abolish crime as given by Mr. Page are: To divorce all law enforcement from politics; to give the State the same right in a criminal case that the accused has; to instill in the minds of all the principles that a criminal case should be tried with one object in view—the administration of justice in that case; to give the State the right to use testimony in a re-trial the same as the accused; to abolish the Parole Board. His discourse was received by about one hundred and fifty people, a goodly portion of the people attending being nonmembers.

Preparations are well under way for the stake picnic at Swope Park on Labor Day, where games and recreations of many kinds will be provided for a splendid outing.

### Fourth Church

"The eulogy to Jesus Christ," by Brother Joseph Luff, in *Autumn Leaves*, was read by Elder E. W. Lloyd, at the family service on July 27. Elder J. O. Worden sang, "Keep my hand in thine."

In the evening Brother A. H. Christensen spoke on the subject, "The kingdom of God."

On August 3 the 8 a. m. prayer service was eliminated on account of the heat. The sacramental service was held at nine o'clock, and a good Spirit was present.

At the opening of Sunday school some of the teachers related several stories to the little folk, which were also interesting to the older people.

Brother Terry preached in the evening on the theme "Eternal things." It was a beautiful discourse, so plain and clear that all could easily understand, and pointing forward to that time when the call shall be made, "The Bridegroom cometh; go ye to meet him."

"Things eternal" was the subject of Brother Norman Carter's sermon on the morning of August 17. He emphasized loyalty to God, to our fellow men, and to ourselves.

Many of the Saints, old and young, went to Lawrence, Kansas, after the service and had lunch in the park on the college grounds, after which a visit to the several museums was very interesting, where a glimpse of the remote past was had as the great skeletons of mastodon and dinosaur were beheld. The trip was not only interesting, but educational as well. There were eight cars, all of which were loaded.

Leaving Lawrence about 5.15 p. m., we got back in time for the evening service at eight o'clock, at which time we listened to a sermon by our stake missionary, H. H. Sevy. This sermon, from the texts Isaiah 11: 12 and Genesis 49: 9, was a strengthening one to the Saints.

During the past few weeks some swimming outings have

been had by the Saints, and also the "O. B. K.'s" at the Electric Park.

Many of the Sunday school students were awarded their beautiful "perfect attendance pins."

## Seattle and British Columbia

By Grace Emslie

The Seattle and British Columbia district reunion was held on our reunion grounds at Silver Lake, Washington, August 1 to 10. With beautiful surroundings and favored with ideal weather conditions, we were also permitted to enjoy a goodly degree of God's Holy Spirit.

Intensive class and institute work was conducted for adults each morning between the hours of nine and twelve with an average attendance of eighty students. The subjects taught, and names of instructors were:

"*New plan of religious education and administration*," Mrs. Emma McDole and O. P. Oppelt; "*Personal evangelism*," D. B. Sorden; "*Continuation of centennial work*," M. A. McConley.

The needs of the young folks and children were by no means neglected. Brothers Lester Bronson and H. Savage directed the activities of the boys. Sister Richard Baldwin, Sister Clara Smith, and Sister D. B. Sorden were in charge of the girls and young women's activities.

In addition to the foregoing teachers and leaders, we had with us Brother and Sister H. I. Velt, recently from Australia, Patriarch Baldwin, and Brother and Sister A. C. Martin, who rendered us inestimable service in helping to bring us one step nearer Zion.

Brother H. I. Velt was elected district president, and the new plan of religious education was adopted for this district.

We are indeed glad to report that during the course of the reunion twelve souls were inducted into the kingdom of God, and we wish for them every success in their Christian endeavors.

All services were very well attended, and especially the evening and Sunday services, when the tent was filled to capacity.

An atmosphere of peace and contentment constantly prevailed on the grounds, and at the closing of this reunion we feel that it has been more than a success, since we have learned to more efficiently work together, play together, live together, and worship together.

## Aurora, Illinois

It has been several months since news from the Aurora Branch has appeared in the church paper. The Saints here still hold regular meetings in spite of the fact that many are away for the summer. Brother and Sister J. E. Wildermuth and family are visiting relatives in Montana this summer. Brother J. F. Wildermuth moved his family to Mansfield, Ohio, for the summer. Brother Jerry has been employed at Mansfield for the past year.

We have a few new members in our branch. Brother and Sister Roy Hamilton have moved here from Shellbrook, Saskatchewan, Canada. Also, our district missionary, Brother Roscoe Davey, and family have moved from Sandwich to this place. Brother Moore, from Chicago, has become a member of our branch.

Brother and Sister Ernest Hill had their infant daughter, Lois Anne, blessed last Sunday. Sister Roth, from Elgin, also had her infant daughter, Sylvia, blessed.

Brother Irvin Luke and Sister (Annie) Lois Allen were the only Saints from Aurora who attended the Centennial Conference. They were married while there, Brother J. A. Gunsolley performing the ceremony.

Our annual Sunday school picnic was held at Phillips Park, Brother Shepherd, a missionary from Chicago, and his family being welcome visitors.

An ice cream social was held at the home of Brother and Sister Charles Atkins.

Brother and Sister Malcor and daughter Elizabeth attended the Nauvoo reunion last week, while Brother and Sister Roscoe Davey and daughter Edith attended the reunion at Lamoni, Iowa.

Sister Fred Settles, who has suffered a long illness, is slowly recovering.

## Successful Services in Northeastern Wyoming

By J. Charles May

For some time the Saints of northeast Wyoming had been planning for a two-day meeting of the Oshoto (Wyoming) Saints and the Spearfish (South Dakota) Saints and friends. Arrangements were made for me to be with them after the North Platte reunion, which closed August 3.

Upon arriving at Moorcroft, Wyoming, I was met at the train by the Cousins, and was motored to their home some twenty miles north. Elder Fred Cousins and the band of Saints who hold meetings at the Oshoto schoolhouse every Sunday had planned for some meetings. A carnival was held Tuesday evening, at which time a very enjoyable social and entertainment was given, which netted them somewhere between thirty and thirty-five dollars. This was followed by preaching services the following two nights.

Two-day services had been planned for Alva, Wyoming, a midway point for the northeast Wyoming Saints and those of southwest Dakota to join together in these meetings. From early Saturday morning until the closing service Sunday night, a wonderful time was enjoyed by all. These meetings had been well planned by Elder Cousins and his helpers. A very fine spirit prevailed throughout the two days. Much enthusiasm and the missionary spirit were shown by the Saints of Oshoto and vicinity. Brother Horace Hartshorn and his truck load of young people seemed to enjoy their early morning thirty-mile drive down through the beautiful canyons to Alva.

The two-day meeting took on the nature of a reunion in many respects. We were happy to have the assistance of Elder Fred Shepherd and wife of the missionary force. The early Sunday morning prayer service of thirty-five young people was held on the hillside overlooking the beautiful Jones Creek Canon and the little village of Alva below, and we were pleased with the way they responded with their prayers, songs, and testimonies.

At all the services Sunday the Union Church was taxed to its capacity and standing room occupied. Saints were present from various points in Wyoming, and from Spearfish, Belle Fourche, and Rapid City, South Dakota. The good Spirit was felt to a very marked degree at the sacramental service. A basket dinner, with plenty to eat for all, was enjoyed. The afternoon session was given over to departmental work and short addresses. This was another service well planned.

This was one of the very best two-day meetings that the writer has ever had the privilege of attending. These isolated Saints deserve great credit for their faithfulness and determination. It will be of interest to those of Lamoni and other points to know that under the direction of Brethren Cousins and Hartshorn there are several families formerly of Lamoni, who are working together to build them a nice little church in the vicinity of Oshoto. We were glad to meet the McElroys, Grays, McKims, Coles, Stubbarts, Dilons, Newcomers, Hartshorns, and Cousins, formerly of Lamoni, and their children who are now growing up and also working with them in an endeavor to let their light shine.

Many of these good people drive fifteen to twenty miles to the regular church services.

It was also a great pleasure to meet Brother Leroy Truman and wife and her mother, Sister Hill, formerly of Lamoni, but now of Belle Fourche, South Dakota; also to meet the Cohrts, Willards, Fetches, and Newtons, of Spearfish, South Dakota. The kindness and hospitality of these Saints will long be remembered. I occupied one night at the Spearfish church. Such a good time was enjoyed by all at the Alva two-day meetings that they are now looking forward to and planning for a full week of such services for the coming year.

### Calumet Branch

The Saints of the Calumet Branch, Oklahoma, have been fairly active during the past six months, and are planning a two weeks' meeting beginning August 31. We expect to have Patriarch Ammon White, our district missionary, with us at that time.

This has been an unusually dry, hot summer, which has had a tendency to retard activity in the branch.

The Department of Recreation and Expression, under the supervision of Brother Harold Crownover, is still active and doing a good work, but we miss the valuable help and association of Brother and Sister Ernest Crownover, who are now located at Boone, Iowa. We feel our loss is another's gain.

Another valuable helper, Sister Gretta Owens, is soon to leave us for New York to instruct and study music in the School for the Blind. Sister Gretta will be greatly missed by all.

The Department of Women, under the direction of Sister Lillie Elwell, has not met the past few weeks, owing to the extreme heat. But they are too energetic to be idle long. Their one big aim is service.

Our community was saddened by the death of Henry E. Walbaum, known in the community as Grandpa Walbaum, which occurred the 9th. He was not a member of the church but lived a good life and was a friend to man. His wife and one daughter and three sons united with the church several years ago. Funeral services were in charge of Elder M. Crownover. Sermon by Elder Elmer Richards. Interment was in Geary Cemetery.

### Fairview, Montana

On Sunday, August 3, 1930, Saints from Arnegard and Williston, North Dakota, also from Andes, Montana, visited with the Fairview Branch. Sunday school was followed by a sermon at the eleven o'clock hour by Brother J. E. Wildermuth on the text, "Am I my brother's keeper?" The high points of this discourse were: equal distribution of property, equal distribution of labor, and equal distribution of leisure.

We commend with all our heart the individual or the organization that is wholly or in part separated from the lusts that would rise to the ruin of our fellows. In making continued application of the principles of the "Golden Rule" we shall be well on the road to a Zion condition.

The entire congregation, about eighty in number, all motored to Hay Creek, where three young ladies were baptized. During the afternoon one child was blessed, the three young ladies were confirmed, an elderly brother was administered to, after which there was a sacrament service, presided over by Brothers A. R. Ritter and L. O. Wildermuth.

The entire day was well spent. It was evident that the Spirit of the Lord was present and visited the greater portion of those in attendance. It was equal to any day of our district reunion.

JOSEPH L. BARRY.

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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### Conference Notice

The Chatham district conference will convene at Wabash, Ontario, September 13 and 14. All members of the priesthood are requested to attend, as Apostle C. F. Ellis will be present. We hope that all branch presidents will see that their branch reports are sent to our district secretary.—  
 P. P. Wood, secretary, 13 Lunsdowne Avenue, Chatham;  
 D. J. Williams, president, 20 McKeough Avenue, Chatham, Ontario.

### Address

John R. Grice, 2480 East Avenue, Columbus, Ohio.

### Correction

In article, "The Word of Wisdom," issue of August 20, page 940, second column, second paragraph down, line, "and mother could cure them," etc., should read, "and mother would cure them," etc. Also in same column, next to last paragraph, line, "human and divine, which apply to certain kinds," should read, "certain times," etc.—W. H. Deam.

### Our Departed Ones

WOOD.—Frederick Wood was born September 1, 1873, near Shenandoah, Iowa. He was baptized into the church at Wheelers Grove, Iowa, and at his death was a member of the Woodbine Branch. Brother Wood and his family have lived at Regina, Saskatchewan, for several years. The last nine years he was seriously afflicted, suffering from a stroke of paralysis, and passed this life July 5, 1930. The funeral was held from Speer's parlors July 7, conducted by Ward L. Christy.

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#### Sunday Schedule

- 7.30 to 8.00 a. m. Bible Study Hour, U. W. Greene.  
10.00 to 10.30 a. m. Community Church; speakers as announced.  
2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.  
5.00 to 5.30 p. m. L. D. S. Radio Vesper Service; U. W. Greene.  
10.00 to 11.00 p. m. L. D. S. Studio Service; speakers as announced.

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Independence, Missouri, September 3, 1930

Number 36

## Youth and the Tasks of Citizenship

Some time ago Judge Darius Brown, of the Jackson County, Missouri, Circuit Court, speaking from his experience in the criminal court room, and addressing an audience of Kansas City youth, expressed his opinion that citizenship would not reach its highest development until to every citizen there comes the opportunity to earn a living for himself and those dependent upon him.

He might have added that there should be two other factors in the equation with about the same evaluation, viz, a dominant sense of responsibility to work, and a conscious endeavor through previous preparation and present application to make the most of the opportunity to work. These three coordinates of successful citizenship I have constantly tried to hold before the youth of the church. Our own Zionie ideals demand that they shall not only be recognized, but also acted upon.

But to point these necessities out to our youth is a task quite different from that of inducing them to act in consonance with the principles involved. There must at bottom be a desire to become a citizen of a high type. And it is quite likely that a desire will be aroused and maintained largely if not entirely by appeal to the emotions. This brings us to another of the ideas I have long tried to keep to the fore, viz, that the motivations towards better social conditions and citizenship will spring from religion which is closely bound up with conscious divine relationship to other men.

Judge Brown's appeal to the youth of his district is timely and wise. In trying to impress upon them the necessity of solemnly facing the tasks of solving many of the problems confronting society today, a task which is clearly theirs, he impresses his appeal for rectitude and assiduous application to wholesome and righteous tasks by setting out some of the figures telling of youthful failures. "It might interest you to know," said he, "that seventy-five per cent of all arraignments in our criminal courts are youths less than twenty-one years old. Less than eighty per cent of all our boys and girls get a grade school education. About ten per cent get a high school education, and only three per cent go through college."

The figures are startling and should impress upon our youth the necessity for preparation. Education plays in this a very large part. I do not, of course, think that education is in itself a cure for crime; but it looms large as a factor in it. A youth who has secured a good education is one whose time has been well occupied; and as a rule he has been in good company. And here are two factors functioning largely in the development of good citizenship: keeping busy at some things worth while, and choosing the companionship of those whose motives and conduct are high in ideals. Every judge on the benches of either criminal or juvenile courts will confirm from his own experiences the statement that lack of regular occupation and the company of those of lower ideals are at the beginning of most criminal careers.

Of course there has been something said to us about the idler having no place in the ideal social order towards which we are striving.

I wish I could once more appeal to the youth of the church to keep before them the great dual objective of becoming faithful and devout church workers, and citizens of the highest ideals. I fain would see them arising from the posture of devotion to take up the daily tasks of being good and useful citizens.

Avoid the very appearance of evil and keep busy at the tasks of preparation for greater endeavor.

F. M. S.

## The Harvest Festival

The Harvest Festival, one of the great events of the year in Independence, is announced for October 7 to 12, 1930. In anticipation of the exhibition, many branches already have committees appointed and working to send in contributions representing the produce, manufactures, arts, and industries of their localities.

A letter comes from Brother G. J. Waller, of Honolulu, Hawaii, stating that a shipment of goods is on the way already, and that several large firms have made contributions which will be used.

Those who have visited the Harvest Festival know what a fine thing it is. People are advised to see

that plans are going forward in their own localities to make this year's Harvest Festival a success.

District presidents and bishop's agents are requested to cooperate in securing exhibits from their respective States and districts, and to see that the shipment is made to reach Independence well in advance of October 7. Direct consignments to T. A. Beck, The Auditorium, Independence, Missouri. Fruits, grains, home and manufactured products, canned goods, and local specialties go to make up the fine exhibits representing various places in the world.

### Young People and Prayer Meeting

I wish it were my privilege to invite every reader of the *Herald* to with me attend a young people's midweek prayer meeting conducted in a certain large congregation of the church. You would be impressed not by the place in which they meet, for it is not beautiful, and not by the number in the congregation though it is encouragingly large, but by the spirit of the worshipers—a deep, moving feeling and assurance which puts hope in the eyes, courage in the heart, and a song on the lips of everyone there.

Through worshiping together, these young members are tasting the wonders of brotherhood with Christ and with each other. Their prayers are short and often halting, their testimonies are brief and very earnest, and the expressions of their ambitions are best summed up in a song which they sing:

"Just as I am, thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to thee,  
O Jesus Christ, I come, I come.

"In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come, I come."

What can be more moving than these words sung by many youthful voices?

"I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might;  
Therefore to Thee I come, I come.

"Just as I am, young, strong, and free,  
To be the best that I can be  
For truth, and righteousness, and Thee,  
Lord of my life, I come, I come."

As I look over their glowing faces and in their speech follow the wide sweep of their thought, I am happy in my belief that they are typical of the young members all over the church—eager, earnest, hopeful, dependable.

In another, a smaller branch, where I was lately privileged to visit I found the Saints assembled for

prayer, the young and the old together. In few places have I heard expressed greater harmony of ideals. They are looking to Zion—Zion of heart as well as a city of Zion on earth. Their consideration for each other and the respect they shared for their leaders were marked. Together they came to spend an hour in true worship. And the visitor went from their midst refreshed.

The belief that the young people are not interested in prayer and worship is a fallacy. They are. They feel strongly a need for strength and encouragement which can come only from communion with God and their fellow men. Their expressions of appreciation of the prayer meeting are frequently heard, for such a service supplies an actual need. What better place is there for them to learn of the power and the mercy of God, of the love of Christ as it was manifested in his life among men? What more appropriate place is there for our boys and girls to learn of the problems of life and to acquire charity and sympathy for others than at the prayer meeting?

Are we doing all within our power to give our young people that which will help them in their gropings toward divinity? Are we quick to encourage and slow to criticize adversely? Are we joining hands with them? Are we helping rather than hindering? Can we sing with them from our hearts: "Lord of my life, I come, I come"?

L. B. M.

### The Quest of Knowledge

This week and this month many thousands of children, young people, and adults are returning to the schools and colleges of the country in search of knowledge. In this questing after information, our own people have an important part.

In Lamoni, Graceland is once more opening her doors to welcome old and new students to another year of study, association, and character development. Representative young people of the church, preparing for service in life and future leadership in the church, will be there to grow and learn together.

Independence will offer educational opportunities to "those who must work, but are willing to study," through the Institute of Arts and Sciences, under the guidance of Brother M. A. Etzenhouser and with the assistance of a corps of instructors who consecrate their services to the work.

This church is returning, as one speaker said, to an appreciation and a fulfillment of some of the educational ideals of our early pioneers. There is much to be done before we fully realize what was the vision and hope.

L. L.

# THE REVIEWER'S PAGE

*For Christian Criticism*

## The "Foolish Fat Forties"

It is the pastime of a number of the older generation to blame the young people for most of the social evils of the time. One minister, the Reverend Sam Stegg of Manila, according to the *Literary Digest*, blames the "foolish fat forties" for the alleged godlessness of at least one city, Chicago. Probably the conditions there are not greatly different from those in other large cities.

There is no question that the "wild younger generation" have learned many of their worst tricks from unregenerate members of the older groups. But fixing the blame does not help us much. Bad parents raise bad children, and bad children become bad parents. We have to work on both groups to improve either.

Besides, it is the function of Christianity to help rather than to blame. Christianity must show men the *better way*.

## Too Rich to Be Loved!

Owen Young, prominent international banker, and the financial genius of the German reparations plan, is reported to have said recently:

"America is too rich to be loved."

Could he not have said, with equal truth, that America, because of her riches, and the corresponding changes in character that they have caused, is becoming less worthy of being loved?

A country could be rich, and still be loved for great national character and goodness. We sometimes wonder if we are not assuming the "shylock" character that foreign cartoonists attribute to us.

## Our Traditional Lawlessness

Roscoe Pound, Dean of the Harvard Law School, advises, in his new book, *Criminal Justice in America*, that we should shake off our pioneer inheritance, according to R. L. Duffus, in the *New York Times*. Our legal system and traditions were developed for a community under pioneer conditions, and they do not fit the complexity and greatness of our modern society.

Certainly our system leaves much to be desired. We suffer from tardy and uncertain justice, veniality, cluttered courts, graft, and antiquated jurisprudence. We cry about the disappearing respect for law. We never had any respect for law, start-

ing from the Revolution, and carrying through all sorts of rebellions, persecutions of minor groups, the Kansas troubles, the Civil War, our perennial strikes, our frequent lynchings, and our present-day trouble with prohibition.

Lawlessness is one of the traditions we ought to drop.

## Is Evangelism a Failure?

Mr. Charles Stelzle, after inquiring of one hundred leading evangelists, states that the predominant opinion is that evangelism has failed in this country. While they admit this, they conclude that their failure is due to something wrong with the people. It does not occur to the evangelists, apparently, to suspect that something may be wrong with themselves, their methods, or their interpretation of the Christian message.

It is possible, even probable, that evangelism, presenting the real gospel of Christ, instead of the hokum so frequently delivered, would again draw men in impressive numbers to the church.

## Ten Years of Woman Suffrage

Ten years ago the women of the United States received the right to vote. They had made a great struggle to get it. They had imagined that it would help them somehow to make all things better and easier.

Things have not improved much in the ten years, at least not directly attributable to woman suffrage. The right to vote was only a beginning. The knowledge of what to do with it is much harder to attain, and many women give it up.

Some of our more precious types of fools argue that because the women have accomplished nothing with the vote, they should be deprived of it. The men have done very little in about one hundred and fifty years. Perhaps they ought to be deprived first.

Some women do not vote wisely (it is a hard thing to do), and some of them do not vote at all. That's their business. The vote belongs to them as much as it ever belonged to men. Let them have it. When the men show some signs of surpassing wisdom in politics, it will be time to criticize the women.

# CHURCH WORK AND SERVICES

## A Reunion Baptism

*By John Blackmore*

Another reunion season has passed, and we may review some of the experiences incidental to the reunion activities which are related to and affect our whole religious life. During the years, the writer has attended reunions which were well planned and others which seemed to be run in a haphazard manner. In some, every detail of the kitchen work appeared to be well planned and organized, yet the sacred and solemn services were lacking in organization and detailed planning.

Perhaps one of the services which most often seems to be sandwiched in between other services is the baptismal ceremony. Too often the reunion baptisms are hastily arranged affairs with very little effort to maintain an atmosphere of sacredness and solemnity. An announcement that there will be a baptism is made, and in a haphazard, unorganized fashion the candidates are conducted to the water and baptized with little ceremony.

### *An Unfortunate Experience*

The writer has many memories of rudely arranged baptisms crudely conducted, which have been sandwiched in between larger, yet less important meetings. One such baptism which stands out in memory was the baptism of a boy of twelve years of age. The boy was an excellent swimmer, so that the mere "dipping" was a minor experience in his life, an experience which probably would easily fade into unrecalled events and perhaps be entirely forgotten unless it was associated with other and more intense incidents and influences. Evidently the officers in charge did not think of the above factor in the situation, or they would surely have endeavored to make the experience of baptism a more outstanding and sublime occasion to this youthful boy. The ceremony "took place" in between two major meetings. The boy, with two other candidates, was conducted to the river and with little ceremony baptized. No effort was made to develop the elements of sacredness and to emphasize the tremendous importance of the ordinance in its relationship to life. The processes of memory and imagination were in no way stimulated by the tone and atmosphere of the service.

Standing on the bank of the river that day, the writer wondered how often that boy would recall his baptism in the strenuous affairs of life, when he had

grown to be a man. If he does, perhaps it will be with a sense of outraged dignity. At least there will not be present in memory associated with his baptism those elements of sacred solemnity and hushed reverence which should accompany the covenant made and sealed by the ordinance of baptism. It was a sad injustice that those elders committed that day to the boy of twelve years of age. He was robbed by their negligence, or by their failure to appreciate the rich experience of a well and properly conducted baptismal ceremony in which all of the elements of beauty, of worship, of the sacredness of the covenant of religion and of solemn expectancy which should be present. We are thankful that this is not typical of all reunion baptisms, but there is a grave danger that the rule of immediate expediency is in force at reunion time, rather than the well-thought-out and carefully planned event.

### *Dignity, Reverence, Beauty*

It would seem that the baptismal ceremony in the church is as important a function in the life of an individual as the marriage ceremony. Yet, we would not think of conducting our marriage ceremonies in the haphazard and often hasty fashion which occasionally marks our reunion baptisms. This article is a protest against such informal, hasty, unplanned baptismal ceremonies, especially where children are involved.

On the other hand, some of the reunion officers sense the vital importance of a beautiful, well-conducted service which is a part of the planned program of the reunion schedule. In other words, a proper time is set, and a service arranged for those who are candidates for baptism and church membership. It is well for both the acting officer and the candidate to recognize that the whole church is involved in every baptism. Therefore it does not seem unreasonable that the candidates should be requested to present themselves for baptism at the properly scheduled service. The rule of haste and apparent expediency often cheapens the service both to the candidate and to the people attending.

The following service associated with the ceremony was conducted at a recent reunion. The spirit of worship and of expectancy marked the service, and the Spirit of God was undoubtedly felt by all who attended. A proper time was set for the service, and arrangements were well planned, with the elements of beauty, solemnity, and sacred covenant-making emphasized.

### The Service

The service commenced at eight o'clock Sunday morning. The Saints assembled in the large tent, while sacred music was being softly played. A hushed reverence was evident as the presiding officer arose and read an excerpt from the first Psalm. The congregation then arose and sang "*How firm a foundation.*" A brief talk relative to the sacredness of baptism was followed by a two-minute period of meditation, while "*O Jesus the giver of all we enjoy*" was softly played on the piano. The scripture was then read, John 3: 4, 5, and Galatians 3: 27. Prayer was offered, and as the Amen was spoken the Saints responded by singing softly:

How well we remember the dawn of that day  
When, led by the Spirit, the truth to obey,  
The light dawned upon us and filled us with love,  
The Spirit's sure witness sent down from above.

The candidates were then called by name to stand before the altar. The parents of each child candidate were then called to stand behind their children. In the case of a man candidate, his wife was called to stand with him. A reverential quietness pervaded the congregation as oral vows were made by each candidate as he stood before the altar upon which were the three books of the church. The parents were then charged by an attending officer regarding their divinely imposed responsibility to these candidates. The wife of the man candidate was also presented with a charge. The congregation was then requested to stand and receive a charge relative to their responsibility and interest in the solemn and sacred covenants about to be sealed by the baptisms. As the congregation stood in silence, a prayer of thanks was offered to God. The march to the lake was orderly. The acting officers headed the march, then the candidates who were followed by their families. The Saints in quietness then took their places four abreast in the column. The service at the water's edge was brief, but in every heart and soul was a quiet, emotional feeling as each person was made conscious of the sacred significance of the moment and the ceremony in the lives of these candidates and in the life of the church. Those candidates will not be likely to forget the experience of their baptism that morning.

### In His Presence

You can not come too often or too near,  
The Son of God is infinite in grace;  
His presence satisfies the longing soul,  
And those who walk with him from day to day  
Can never have a "solitary way."

—Taken from "Afterglow."

### Ordering and Using Quarterlies

By C. B. Woodstock

There are three important phases to the Quarterly problem. The quarterly lessons must first be prepared with great care, published in attractive form, and made available for general use. This is the work of the editors and publishers. Quarterlies must be secured by schools in carefully selected grades and subjects to provide in logical order for the educational needs of each group or class. They must be supplied in quantities sufficient to furnish one to each student for regular use, and to give to each visitor. This is the responsibility of the officers in charge of the school.

The third phase of the problem is the adequate use of the quarterly lesson in the hands of teacher and pupil. The vast, rich sources of the quarterly arranged in logical, studied sequence should be a constant inspiration and revelation to the pupil and a most valuable tool and asset for the use of the teacher. The teacher-leader further enriches and makes vital the informations of the lesson and leads to the discovery and expression of gospel truth in human life and relationship.

This is the work of the teachers and leaders who work under the direction and supervision of department and division officers. No process in education is automatic. No lesson teaches itself. No lesson is an end in itself. All depends upon the *way* the lesson is used. This is a problem of method, of supervision and administration.

The quarterly consideration is of especial importance at this time of year because our schools will be reorganized for the winter early in October. Selection of subjects must be made in September and quarterlies ordered for the year. Prompt and careful attention must be given this matter. The church is using approximately 45,000 quarterlies, at a cost of \$20,000. That those in charge may be more fully informed, we call attention to the following which will appear soon in a catalog from the Herald Publishing House.

#### Church School Quarterlies

Responding in recent months to a universal demand for a general improvement in our quarterlies, the entire series is being revised or rewritten to develop better continuity, to give freshness of appeal, improvement in method, and richness of subject matter. A more expensive paper is being used, and gradually a new supply of cuts is being secured to illustrate the text. In some fields wholly new subject matter is being developed for class study.

Every member of our schools should be supplied with a quarterly for study. No school can run

successfully without texts and without personal effort in study. The gospel quarterlies are being prepared to meet the need of the church.

#### A Graded Series

Our quarterly series may be termed "departmentally graded," there being three years' work of equal difficulty within each department, except the Kindergarten which has but two years, and the Adult Division which has a wide range of yearly electives. One year's quarterly is printed in each department, each year. This year (October, 1930, to October, 1931,) we shall be printing the *first year* of each series. Next year it will be the second year, the following year the third, and then back again to the first year in October, 1932.

#### How to Order

Small schools, with but one class in a department, should order the current quarterly, the one being printed for this year. However, sufficient copies are being printed each year and kept on hand so that larger schools may have two or more classes in each department, and supply each with appropriate subject matter. Those who order should try to indicate clearly by grade, year, title, and author, the quarterly wished, also quarter or quarters for which you are paying. Unless otherwise specified orders will be filled with current issues in each case.

While not graded within each department, there is a definite sequence of subject matter so planned that in regular progress from year to year and from department to department each growing person shall be privileged to gain the whole range of informations and experiences basic in the faith, belief, and program of the church.

There are four quarters to the year. The first quarter is the October, November, December issue, to permit new classes to be formed for the year immediately after the promotion in September. The second quarter is January, February, March; the third, April, May, June; and the fourth, July, August, September.

The quarterly is prepared as a textbook in religion and should be the basis for study in every Sunday school of the church. Copies should be supplied by the school to individual members and for home use. They are printed with great care and should be used continuously throughout the quarter as a fund of information and as source material for recitation and discussion. They should be preserved for future use.

The Gospel Quarterlies are prepared by the Department of Religious Education of the church. They are designed for use in Latter Day Saint church schools on all study occasions, especially at

the Sunday morning session. Order early that your teachers may have ample time for preparation of the new quarter's lessons. Order by the year and save your branch money and the publishing house much inconvenience. To get the yearly reduced rate, the full year's subscription must be paid in advance. All quarterlies are priced 15 cents per quarter, 50 cents per year. Subscriptions are promptly discontinued on expiration.

All orders must be accompanied by cash. Write for an order blank and price list for yearly quarterlies and adult electives.

- QSK Kindergarten Grade, 4 and 5 years of age.
- QSP Primary Grade, public school grades 2, 3, and 4.
- QSJ Junior Grade, public school grades 5, 6, and 7.
- QSI Intermediate Grade, public school, Junior High.
- QSS Senior Grade, public school, Senior High.
- QSY Young People's Grade, College age.
- QSA Adult Grade, above 24 years.

#### A Lesson Textbook

For the first time in our church a year's series of gospel lessons is to be prepared in book form for the library and as a textbook for class use; for young people and for adults, priesthood, women's groups, etc. *Gospel Lesson Studies*, by Anna Salyards, will be ready for use January 1, 1931. This is a revision by Mrs. Salyards of her former senior and young people's quarterly lessons, bound in a book, the first year of a three-year series. The present fifty-two lessons will be entitled *Jesus and His Message*.

*Gospel Lesson Studies*, postpaid, paper, \$0.75; boards, \$1.00.

### A New Study for Young People

RELIGION AND LIFE; BY LEONARD J. LEA

By C. B. Woodstock

There is now ready for mailing from the Herald Publishing House an entirely new study for young people's classes, for use beginning October 5. It is assumed that our young people, having come up through the lower departments, in twelve or fourteen years of Sunday school training, have gained the fundamental informations upon which religious belief and activity is based, and are beginning to face the serious problems of self-adjustment necessary in successful adult life.

We feel especially fortunate in securing Elder Leonard Lea to prepare these lessons in which he endeavors in an entirely sympathetic way to share his experiences and the result of his reasoning with

the young people of his generation. Our college age students will appreciate his genuine sincerity, his open frankness, his keen analysis, his wholesome logic, and his staunch Christian philosophy of life, wholly compatible with the faith, belief, and program of the church. Leonard Lea is a young man who has come clean and courageous through an ordinarily hard struggle to secure an education and a place of worthy service in life. He has the confidence and esteem of all who know him.

The subjects treated in the four quarters of the year's study, Religion in Life, are as follows:

The Values of Life.

The Work of Life.

The Goals of Life.

The Compensations of Life.

We quote from the Introduction to the lessons:

"With unusually happy anticipation do we send out these new lessons for young people's study. Only in a small measure are we older folk able to understand or appreciate the real situations which the young people of today must face. In our better moments we cherish the ideals which have served to help us in charting our course in life. We are inclined to impress these upon the coming generation. Some of them we feel sure are eternal, for they have been tested out in the furnace of human experience and are no longer to be regarded as mere tradition.

"But the coming generation, the young people already at our backs, must face life as they find it. Already they are seriously making up their lives, or it is being made up for them. We wish them to choose wisely, for we must soon give place to them in the great arena of life. So, from parent to child, from teacher to student, the heritage of the best of our past experience is passed on, not by commandment, perhaps, but by sympathetic guidance, companionship, and adventures in discovery.

"The author is a young man who has had to face the problems of life, much of the time by himself. He found in the church his first opportunities for education and for expression; and the start which he obtained at Graceland opened other opportunities for him elsewhere. During his work at the University of Chicago and at Harvard, he kept up his contacts with the church, developing a great interest in the problems of young people. Grateful for the help he received, he wishes to help others, and is now devoting his time to church work as an editor and as an interested friend and helper of young people.

"A combination of circumstances and a love for the young people have given him many contacts with them. This quarterly is the outgrowth of his lec-

tures and work with them. He has tried to write the lessons from the viewpoint of the young friends he has made, with their interests and problems, and the interests and problems of all young people, in mind. We hope that these lessons will be a nearer step toward meeting their needs."

Religion in Life, for Young People; 15 cents per quarter, 50 cents per year, cash in advance. Order now for your young people's class.

THE HERALD PUBLISHING HOUSE  
INDEPENDENCE, MO.

## Rally Day and Your Neighbor

By John Blackmore

Who is thy neighbor? Every person you meet on the highway of life who needs your help is your neighbor. Such is the message of the wonderful and classic story, "*On the road to Jericho*," told by the Master of men to the questioning Jewish lawyer. It matters not whether the person you meet needs spiritual or temporal assistance, if you are able to assist him, he is your neighbor. Perhaps the person may be a stranger whom you have recently met, or one of old acquaintance; he is your neighbor if he needs you.

Your neighbor may be in need of spiritual help. Perhaps his spiritual appreciations have been severely wounded by the harsh treatment of a cold and unsympathetic world. A warm invitation into the fellowship of your rally day services may be a spiritual service which you can well render to him, and may also win him to Christ.

Your neighbor may be an old acquaintance who is lost in the maze of creeds, theories, and philosophies of the present-day religious and scientific thought. Yet, a friendly hand of saintly fellowship and an invitation to your rally day services may give to him a new perspective of religious truths, friendships, and life.

Again, your neighbor may be a little child in need of the teaching and association of the Sabbath day church school. Seek such a one out and kindly extend the hand of friendship. Invite the child to the rally day Sabbath school, and you will undoubtedly give to the child great joy and to yourself blessings untold.

Pastors and church school officers should be prepared to greet all strangers and to welcome them into the various services and classes. It would surely be an unpardonable sin if the stranger in your midst were not made to feel at home on rally day and every other day. Seek your neighbor as he comes to your service for help, and give to him the hand of friendship. The Master said, "Thou shalt love thy neighbor as thyself."

## How Do We Lead?

### *An Allegory*

A charge had been given me—to lead a little child to the heavenly Father. All the hours of the day were mine to tell the child about the Father. At the end of the garden, at eventide, the Father, himself, was to meet us. With stories of His great power to create and to destroy, I filled the child's mind. I told him how the Father watched our every act, and how we often had to suffer because we did not do the Father's will. As we walked along, I filled the child's ears with the awfulness of the Father. The child's grasp tightened on my hand. I was sure he understood; on his face was a look of consternation.

At eventide the Father came into the garden. Feeling that my task was well done, I ushered the child into His presence. Surely the Father would smile, for I had fulfilled my charge—I had taught the little child to fear the heavenly Father. Once, the child glanced up at the Father, then shudderingly hid behind my skirts. I looked at the heavenly Father, but I found no smile of approval. I stood between the child and the Father.

Again, on the morrow, I took the child by the hand and into the garden we went. Another day was mine in which to lead the child to the Father. Rapidly we walked along. With a rattling tongue, I burdened the child with the multiplicity of the things I would teach him about the heavenly Father. From flower to bush, from bush to tree, from tree to living creatures about the garden we walked with quickened steps. Thought after thought I poured into the child's little mind. At last we came to the end of the garden. At the foot of a tree we sat to await the Father's appearance. Exhausted, the child dropped to the ground and slept.

At eventide, the Father came into the garden. I aroused the child and ushered him into God's presence, and hesitated not a bit. Surely, now, my charge had been filled. The child looked up at the Father, but, weary and bewildered, he hid his face in my skirts. I looked at the heavenly Father, but, I saw not His approving smile. There, between the child and the Father, I stood as on the eve of yesterday.

Another day was given me. I took the child by the hand and led him into the garden, happy that the privilege still was mine—to lead a child to the Father. Slowly, now, and reverently, we walked through the garden and talked of the things the child noticed. Stories of the heavenly Father I told him, of his love and his watchcare over us. Together we talked of God's goodness, his blessings and gifts to us all. We talked about the beautiful flowers, the trees, and the birds, and the bees. We

thought of God as a father who was happy when we were good, but was sorry and very unhappy when we did not as we should. How we loved the beautiful garden that God had caused to grow! The child smiled when I told him the stories, and he asked for them over again. We rested, we played and were happy, and at eventide came to the tree where we awaited the Father's coming. I talked, and the child talked to me. As we waited, the Father came into the garden. With a bound the child ran to the Father whom I had taught him to know, and lovingly, trustingly, eagerly into his face the child looked. I looked at the heavenly Father, and he smiled his approving smile. I no longer shadowed the vision of the dear little child that I led.

M. A. W.

## Hints for the Supervisor of the Children's Division

*By Bertha Constance Woodward*

1. The supervisor is not an administrative officer, but a helping teacher who has *super-vision*.
2. She can supervise better if she knows the teacher, or parent, and her background.
3. Can supervise properly only when she has had training in analyzing a teaching situation.
4. Must study the pupil, the teacher, and the teaching. Should have outline for guidance in making these studies.
5. Should have some simple plan for gathering data about the complete observation. Keep these on file for use in conferences with parent and teacher.
6. After the observation, the supervisor should assist parent or teacher to improve by discussing her handicaps in a personal conference.
7. Must first be sure the teacher or parent has a proper attitude toward supervision. Many think it is fault-finding and out of place.
8. By means of the personal conference the teacher or parent should be led to analyze her own teaching as much as possible. Lead her to see her own needs.
9. Suggestions made by supervisor should be discriminative, not too general, constructive and professional, not personal.
10. Supervisor should have experience and training which will qualify her to advise her teachers and parents.
11. Supervisor should carefully plan her visits to both the home and the class.
12. The number of visits depends upon conditions. The inexperienced teacher and parent need help when they first begin their work.
13. Should supervise some one particular phase of



## ORIGINAL ARTICLES

Signed articles and letters do not necessarily receive the indorsement of the editors. Writers are responsible for their own views.

### Teaching the Essentials of Stewardship

By Mark H. Siegfried

*The following article, briefly presenting the essential ideas of stewardship, is recommended for use as study material for class work. Teachers will find in this a good outline for a talk for one Sunday lesson, or pastors may use it as the basis for a sermon. Coming from a member of the Presiding Bishopric, it is an expression of the attitude of the church on this important topic.*

The basic element in stewardship is men, not money. The factor of primary importance is the relationship of man to man, and of man to God, and property is involved only incidentally. So far as his stewardship is concerned, it makes little difference how much or how little property one controls: if greed, selfishness, indifference, or a disposition to trifle with one's own talents are factors in a man's attitude toward his property, he will not be a successful steward. The Lord is not interested in any business organization as such, and he is interested in money only as it affects men. No organization can be a successful demonstration of stewardship unless the individuals who compose it can and will be successful individual stewards.

A corporate organization of itself has no soul to be saved; hence, one need not become a part of a business organization before entering into the primary and fundamental relationship of stewardship. First and last, stewardship is a relationship existing between an individual and his God. In this relationship there are at least five basic, fundamental requirements.

These requirements are based upon the principle that all property belongs to God. Man has only

work at a time. Too much to expect reform in all ways at once.

14. Effective conferences follow a well-thought-out plan for improvement. There must be a definite purpose for the conference. Some conferences may be on specific technique, others on specific lessons.

15. It is often valuable to have a pre-conference before the visit. This will give the parent or teacher an opportunity to explain where she needs help before the child enters. Pre-conferences are also valuable for lesson planning. This clarifies the thinking of beginner teachers.

16. Visits may be either announced or unannounced. Better announced.

17. Supervisor should be able to help when needed in discipline problems.

temporary possession of it, and is an agent morally responsible for the use he makes of it, even though he may legally have control of it. The requirements follow:

**FIRST:** The owner (God) requires that the steward shall have no talent unused and undeveloped, absolutely none.

**SECOND:** The owner (God) requires the first fruits, not that which is left after the steward has everything he wants for himself. The first fruits belong to God.

**THIRD:** The owner (God) requires that the nine tenths remaining in the control of the steward, to whom is given large discretionary powers and rights, shall be devoted with as much consecration to the holy purpose of production, in the interests of all the people concerned by its use, as is the one tenth which has been given to the church for sacred use.

**FOURTH:** The owner (God) requires an accounting, both in time and in eternity. To refuse to make the accounting in time does not relieve the steward from the responsibility, any more than to refuse to be baptized when one has been convinced he ought to be, relieves him from the responsibility of membership in the church.

**FIVE:** The owner (God) gives to every steward the power to do right or wrong. The steward can either bless or harm by his conduct those who are affected by the life he lives, and the use he makes of the things put in his hands and to which he has been intrusted. He will, however, be held accountable at a judgment day, from which no man shall escape, even though he shall refuse, fail, or neglect to make a satisfactory accounting in time.

These principles should be thoroughly understood, not alone by those who plan to become stewards, but by all the members of the church.

### The Guideposts

To be glad of life, because it gives you the chance to love and work and play, and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts, to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guideposts on the footpath of peace.—*Henry Van Dyke.*

## Speaking of Zion

A sermon by William Patterson, April 18, 1930, during Centennial Conference; Mrs. A. Morgan, reporter.

I have chosen to read a portion of the 102d psalm, which, to my mind, has a very significant application to the time in which we live:

But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations. Thou shalt arise, and have mercy on Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord.

A significant event took place on the Hudson River about the time of the restoration of the gospel that, to my mind, is analogous. For the first time in the history of the river there was seen a steamer churning its waters. A new era in transportation was begun.

A youth saw this new contraption come to the landing and hastened to tell his parent that he saw a boat at the landing which was not being propelled by oar or sail. "Oh, no, my son," said the grandfather. "That's impossible." "Well," said the son, "it is going to leave about two o'clock, and I want you to come and see it."

They both went down to see the boat, but the old man was very skeptical about it. At the time of departure, the boat didn't move. Something was wrong in the engine room, and departure was delayed. The older gentleman pulled his timepiece from his pocket, and said, "I told you it wouldn't go." Later, the machine trouble was adjusted, and the steamer made her way down the river. As the distance between the boat and the old man increased, he looked at the young man and said, "They'll never stop it!"

The attitude of the old man toward the first steamship is characteristic of the attitude of the people toward the restoration of the gospel.

When the church was organized in the year 1830, there were many people who said, This new religious contraption won't go—and you'll see it come to naught. But now, in this year of our Lord, 1930, they know it can not be stopped. Like the mentioned steamship, it was destined to go, and to usher in a new era and dispensation—an era of social and economic enlightenment and progress, a new dispensa-

tion of spiritual light and power. It was established that its influence might make this earth a better place in which to live, and make ready a people prepared for the Lord of Glory.

We are living in a very significant age, and I thank God I am living in it. It is true we have suffered growing pains, and the mechanism in the old ship needed adjustment, but we have left the landing on our journey Zionward, and "they'll never stop it." Everywhere we see evidences of the divine springtime that bespeak summer's fruitage. The parabolic fig tree has already burst its sprouts, and we await the not far distant harvest.

I pointed out Monday evening, and reemphasized it last evening, that this church was brought into existence that faith in God and in his Son Jesus Christ might be increased; and if ever there was a time for a faith-inspiring agency it is now. Now, when there are so many agencies of infidelity which rob men of Christian faith, it is necessary that God again speak to men, and from that experience a living and vital faith be demonstrated. For "the days have come, according to men's faith it shall be done unto them." (*Doctrine and Covenants* 52: 5.)

We are living in a time when only those whose faith is strong and centered in God and Christ, and the church and its message, shall be able to weather the storms which shall burst upon the affairs of men and nations, and lash them into fury "like the sea and the waves roaring." And then shall "men's hearts fail them for fear, and they shall be looking for those things coming upon the earth." Those times are very near, if they have not already begun. This message of the second century must be a message of faith in God, in Christ, in the church, in men, and in the Zionite movement. "Lord, give us such a faith as this."

### A Warning Voice

The message of the second century must be a message of warning. The Lord has said:

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth, and none shall stay them, for I the Lord have commanded them.—*Doctrine and Covenants* 1: 1.

This warning is to be universal in its nature and application; it is to be applied to all wrongs among all people. In this same revelation the Lord said:

This is the only true and living church upon the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually; for I the Lord can not look upon sin with the *least degree of allowance*.

In this we see the standard of the Lord. No allowance can be made for sin. Only in repentance can we find favor with God. The men of the second century must be uncompromising with sin in all its

forms, and speak unhesitatingly of the consequences therefrom.

### *License of Self-expression*

Today we are suffering the consequences of that subtle philosophy of life which justifies wrong on the basis of "self-expression." Self-expression is justifiable in the sight of God and man only when the individual conforms to the law of God and man. Our safety is in that expression that functions in accordance with constituted law. We are seeing the results of this pernicious teaching in our children today. They grow up without respect for constituted law and authority in the home, the state, and the nation, and become a menace to themselves and to society. We must encourage respect for the laws of God and of man; and of parental, state, and divine authority. Latter Day Saints should be outstanding in their respect for law and authority. It is a part of our belief.

Disrespect for law and authority is a sin of the age, and those in authority are largely responsible for it. While driving in Boston recently, I was astonished to see a man speedily pass me on a cross street. It was a violation of the law of the State. Down the street he stopped, and to my astonishment it was a policeman. This man was taking an advantage of his position. He was lowering the standard of his office. I am wondering whether some of us ministers of the church are similarly lowering the standard, and giving justification to those who are compromising the law of Christ. As a minister of this church I am bound to uphold the laws of this church, whether they be in the form of the revelations of God or the enactments of the people. He that violates the laws of the people can not justly appeal for loyalty in his own behalf.

We shall proclaim against selfishness and graft in high and low places. You men and women know that from the high places of public responsibility and trust of this Nation this spirit of graft and exploitation is manifested, until men in public service are held in suspicion, and the morale of the people is breaking.

### *An Undivided Allegiance*

There is another thing that I have discerned and to which I desire to refer. It is a *kind* of disloyalty—a *divided* allegiance. What do I mean by this? I mean that there are people in the world and among organizations who are splitting their allegiance. There is a certain nation, one of the southern European nations, which has remarkably developed in recent years, and which is causing uneasiness in international councils. At the head of this people is a man who is seeking to unite them in every clime

and among all nations to which they have migrated, for national glory and development. An investigation was recently made as to the activities and influence of this movement, and it is learned that these nationals are organized into groups throughout the United States, and notwithstanding they have in many instances sworn their allegiance to this Nation, and are naturalized citizens, they are organized to support that nation from which they came. This divided allegiance is a sign of the times in which we live. The Prophet Daniel said, "They will mingle themselves with the seed of men, but they will not cleave one to another." We shall speak and lend our influence against this form of allegiance, whether it be in the nation or in the church.

I believe that Zion will be redeemed only when the Latter Day Saints give their undivided allegiance to Christ and his church. This divided allegiance is and will divert and rob the church of financial, moral, and spiritual strength. Remember that the Lord has said that Zion is to be independent of everything under the sun. I long for the time when there shall be a group of men and women in the church who shall be able to give their uncompromising loyalty to the cause of the church and of Zion. Then shall Zion be speedily established. The minister of this church who divides his allegiance with other institutions can not inspire a living and vital faith in the cause of this church and of Zion.

### *Prepare a Place of Refuge*

While we are warning the people of the coming events of the world, we should be trebling our efforts in preparation of a place of refuge, for our message is a message of preparation of a people for the coming of the Lord. In the very earliest days of the establishment of the church the Lord told the people to "seek to bring forth and establish the cause of Zion." And in the 83d section of the *Book of Doctrine and Covenants* we read:

A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem.

The message of the church is preparation, and, after all, that is the most significant thing about the church. That, together with the authority of the priesthood, will always make the Church of Latter Day Saints distinctive. In 1833 the Lord told the people that notwithstanding the Saints should be scattered, the designated place would be eventually used for the designated purpose—the gathering of the people and the building up of Zion.

Zion shall not be moved out of her place, notwithstanding her children be scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.

And the members of this church are gathering to, and the headquarters of the church have been established in, Independence, because we know the place and its purpose.

#### *The Purpose of Zion Must Not Be Perverted*

There is a significant statement regarding a sad event which John felt obliged to record. It is to be found in the 2d verse of the 18th chapter of John: "And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples." I want to draw your attention to the statement, "And Judas also . . . knew the place." John is referring to Gethsemane. Gethsemane at this particular time was a beautiful garden; a place of seclusion which Jesus frequented with his disciples, to counsel with them, to fraternize with them, to pray with and for them, and to commune with his Father in heaven. But through avarice and selfishness one of his outstanding ministers converted this communal retreat into a place of betrayal, and Gethsemane today, in the eyes of all Christian people, is a synonym for deception and betrayal. It is with sadness we think that an outstanding minister of the Lord should be instrumental in his deliverance to be crucified. I am wondering whether there are those who know the place called Zion, and who have gathered to it out of pure motives, but who since have been actuated by avarice and selfishness, so that they would betray the cause of Zion for a piece of real estate, personal ambition, or gratification, until Independence stands as a synonym of betrayal and deception instead of Zion, the pure in heart. Let me plead with you people who reside in Zion that you do not by your lives and deeds betray the cause of Zion, nor weaken the faith of the Saints in the gathering.

#### *The Time to Favor Zion*

Let me briefly analyze the 102d psalm. I want you to notice that David said, "When the Lord shall build up Zion, he shall appear in his glory." There are those who believe that Zion shall not be built up until Christ comes to earth again, but the inspired writers of the *Bible* maintain that it shall be established before Christ's second coming. I don't think there are any people who can understand this psalm like the Latter Day Saints. It is so difficult of understanding that modern scholars have altered its meaning. In the 13th, 14th, and 15th verses David is speaking in the present tense, but in the 16th and

18th verses the whole is qualified to refer to a future time. The statement in verse 18, "This shall be written for the generation to come," refers to a particular generation in which Zion shall be established, and I believe that we are living in that generation now. In *Doctrine and Covenants* 107:1 (given in 1841) the Lord uses the same statement which is to be found in the psalm: "I am about to call upon them (the people of the earth) to give heed to the light and glory of Zion, for the set time has come to favor her."

#### *Signs of the Times*

I am wondering whether the Latter Day Saints realize the significant time in which they live. To me we are not only beginning a second century of church work, but are entering upon a new era in church development, and I am emboldened to say, we are entering upon that generation spoken of by the Psalmist David, and reiterated to us in revelation, "the set time to favor her (Zion) has come." There is no mistake that the Lord was referring to this generation when he spoke of the things preceding his glorious coming. I am quoting from Luke 21, Inspired Version, verses 24 to 32:

Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming? And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nation with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation, the generation when the times of the Gentiles be fulfilled*, shall not pass away till all be fulfilled.

From this very plain and explanatory statement of Jesus we learn that the closing generation will be marked with heavenly and earthly disturbances (there will be national and international perplexity and distress, and individuals will be at a loss to know what to do); and it will be opened by the release of Jerusalem from the dominance of the Gentile power. Said he, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

#### *The Time Is Here for Zion to Come*

The Psalmist says "this [concerning the establishment of Zion and the coming of our Lord, etc.] shall be written for the generation to come"; the Lord said to the church in 1841 that he was about to tell the nations "the set time to favor Zion is

come"; and the Lord inspired Joseph Smith to say (Inspired Version) that in the generation when the times of the Gentiles is fulfilled all will be fulfilled. I was very much impressed by the following statement made by the president of the Quorum of Twelve, at the banquet held in the lower auditorium April 5, "the chronological time has come for Zion to put on her beautiful garments." This is a very meaningful and significant statement. Permit me now to read from the *Book of Doctrine and Covenants*, section 45. This revelation clinches the whole thing:

Ye say that ye know that the end of the world cometh; ye say, also, that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you regarding Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled . . . and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled.

#### *The Gentile Power*

In the year 1830 the light broke forth among them that sat in darkness. It was the fullness of the gospel. It was always my understanding that a generation scripturally was one hundred years, hence the period of 1830 to 1930 marks the "coming in" and "fulfilling" of the Gentile power. In this period was fulfilled the prophecy of Jesus; for the Turk was driven from Palestine after centuries of control, and in 1918 Great Britain was given a mandate over Palestine, from out of which an instrument was formed which made possible a Jewish homeland in their long-forsaken country. Some few months ago I was given quite a soul thrill when I heard over Radio Station W N A C, of Boston, Rabbi Miller, of Chelsea, Massachusetts, say that Lord Balfour, the British Foreign Minister, was like unto King Cyrus of Persia, in that he was instrumental in the establishment of the Jews in this day as Cyrus was in the past. The time of the Gentiles is fulfilled, and we now begin the significant generation spoken of in Holy Writ—the generation of fulfillment. We must, therefore, speed up our activities and establish the Zion of God preparatory to the great crisis. We are living in the hastening period—a period of development spiritually and temporally; a period of judgment and construction; a period of segregation of the righteous from the unrighteous.

#### *Initial Movements*

It gives me courage and hope when I know that there is a group of men in Atherton who are mov-

ing toward the establishment of Zion. And I pray that their faith shall fail them not in their attempt to convince the church and the world that the teachings of Jesus are universal and practicable. Thank God we have a group of men started in the most adventurous undertaking ever dreamed. The eyes of the church people are turned to the little group in Atherton, because they realize that the time has come for the beginning of such a task, and I hope that those men and women will not disappoint us. They can not afford to fail us. They have the chance as few men have of inspiring faith in Zion. We can not afford to fail them. This is a day and a task that needs faith. May faith increase. May we arise from the lethargy that has held us bound, and in this the second century go forth with a message of an established and redeemed Zion.

## Protein Poisoning

By A. W. Teel, M. D.

Pasteur supposed bacteria was necessary for normal digestion and essential to both animal and plant life. Roux, his pupil, found by his experiments that Pasteur was wrong in his conclusions, for plants would grow in sterile soil. Guinea pigs were kept alive, Thierfelter and Nuttal, in sterile medium. Levin at Spitzbergen examined a total of 480 animals, such as bear, seals, reindeer, fifty-three species in all, and found beyond a doubt that the intestines of mammals in the Arctic regions were sterile. Levin, Metchinkoff, and many other competent investigators have proved beyond a doubt that a high protein diet increases intestinal putrefaction in man; also that the bacterial invasion of the intestinal canal produces toxins that exert an immense influence upon the functions and tissues of the body. The poisons, by being absorbed in the portal circulation, are partly oxidized and rendered harmless. They are excreted primarily through the kidneys, but some of it finds its way out through the lungs and skin. From these and other extensive investigations that have been made we must conclude there is a close relation between excessive protein diet and intestinal putrefaction.

Professor Rubnier, one of the former students of hygiene, made a statement before the International Congress on Hygiene and Dermography which has substantiated the findings of other scientists. Protein is a very complex substance, for it can be split up into eighteen different amino-acids. Any protein that does not have sufficient of these acids can not be relied upon to promote growth or maintain the body tissues. Two of them are the most important. Tryptoplitan is necessary to sustain life, and lysin is

# REUNION NEWS

## A Reunion Worker Reports

The Etzenhousers are again at their office in the Auditorium in Independence after several weeks' absence at reunions in neighboring States. Brother Etzenhouser is keeping the telephone busy, Sister Etzenhouser gives her attention to a desk full of business, and there are errands galore. But Sister Etzenhouser has paused long enough to give some of her impressions of the reunions they attended.

Elder and Sister M. A. Etzenhouser, of the Social Service Bureau, were counted among the workers in two reunions. From Independence they went early in July southwest to Hearne, Texas. There from July 11 to 20 Saints from all over the great State of Texas assembled, but the number was smaller than in former years. Nevertheless the members were well acquainted, friendly, and seemingly of one heart. In the morning all found place in classes; in the afternoon all took part in the recreation provided. Meals were provided by a colored cook whose ability in culinary lines was excellent. So close was the association, so hospitable these southern Saints, and so splendid was the spirit of the gathering that Hearne reunion, to our social service workers, seemed a little Zion all its own. They came away refreshed and encouraged.

The latter part of the month found them crossing the States of Oklahoma and Kansas to Iowa, where they participated in a large reunion at Woodbine. This the reunion of Western Iowa District convened from August 15 to 24 and drew a large number of members to its sessions. It was characterized from start to finish by enthusiasm and alertness.

As at Hearne, Brother and Sister Etzenhouser conducted classes in the field of religious education. They met for services, according to our informer, in the largest tent she has ever seen outside a circus, and those who claimed seats during class periods numbered into hundreds. Especially was the response of the young people noticed. Sister Etzenhouser, in addition to her regular class, conducted a problem

necessary for growth. Zein, a protein found in Indian corn, for instance, is an unstable protein for maintenance. Therefore, should we have to depend upon Zein for sustenance we must supplement this deficient protein with that of milk and eggs. Thus a fairly proportional mixed diet will make up the deficiency of amino-acids in others. However, this is not always the case of pork, fats, molasses, or degerminated corn meal, which is wholly inadequate.

During the World War it was decided by the Inter-Allied Council of Physiologists that meat was not physiologically necessary, since it could be replaced by vegetable proteins and those of milk, cheese, and eggs. All flesh foods, including those of fish and fowls, are hazardous when used to excess by overloading our diet with protein and putrefaction materials known as purins which in turn produce uric acid. Especially is this true of sweetbreads, liver, and kidney. This, with the deficiency of lime in the flesh foods, must be made up by other foods containing this essential element.

meeting each day in the church building. Questions were asked and answered. In this way, she thinks much actual help was given by the group to those who were perplexed and uncertain.

Brother and Sister Etzenhouser were called from the reunion at Colorado Springs, Colorado, to Independence by the sudden passing of Brother Etzenhouser's mother, Sister Lucina B. Etzenhouser. Her death occurred August 6.

Altogether Sister Etzenhouser is much encouraged at the trend of the reunions this year, and with new zeal she begins her fall work for the church.

## Lowbanks Reunion

By J. L. Prentice

The Lowbanks reunion of Toronto District was held at Lowbanks, Ontario, from July 26 to August 11, a very successful meeting with good attendance, especially of the young people.

The camp was called together the evening of July 26 for an organization meeting. Apostle Clyde F. Ellis and the district presidency were in charge.

The regular reunion program commenced Sunday morning with prayer service at nine o'clock, followed by preaching at eleven o'clock and again in the afternoon and evening.

The Saints were privileged to have present Bishop J. A. Koehler and Elder John Blackmore, of Independence, as well as Elder J. E. Vanderwood, district president and missionary in New York State, also Elder E. H. Doty and Patriarch John F. Martin, of our own district, and the Latter Day Saint veteran, Patriarch John Shields. Sisters Koehler, Blackmore, and Vanderwood accompanied their husbands and helped to make the reunion successful.

Week days were divided into the following activities: 8.15 to 9 o'clock, class by Apostle Clyde F. Ellis, "Meaning and importance of Christian evangelism"; 9.15 to 10, prayer service; 10.15 to 11, class by Bishop Koehler, "Stewardships," special reference being given to the Atherton farm community; 11.15 to 12, class on "Religious education" by Elder John Blackmore. During the second week Elder J. E. Vanderwood had a class on "The Doctrine and Covenants." Each morning junior worship was conducted by Sister Blackmore and others.

The afternoon periods were given to sports such as baseball, horseshoe pitching, swimming, etc.

Each evening at eight o'clock, one of the missionaries preached, stressing the need for a more consecrated application in our lives of the principles of the restored gospel.

In all, there were six baptisms, and more are expected in the near future.

The gift of prophecy was manifested on several occasions, special instruction and comfort being given. The prayer meetings, generally speaking, were of good spiritual order.

The Saturday evening program of music and readings presented by local talent was entertaining. The Toronto Orchestra of young women under the leadership of Don Hutton rendered splendid selections. Eldon Oliver specialized as editor of the camp paper, *The Evening Chatter*.

District President J. A. Wilson, who was for a long time indisposed, spent much of his time on the grounds together with other members of the reunion committee. Sister Faulds faithfully managed the refreshment booth, while Sister Wilson had charge of the kitchen. J. V. Clark ably allotted the tents and equipment and deserves credit for the way in which this was handled. Sister Landes, of Niagara Falls, New York, had charge of the girls' activities.

We feel that mention should be made of the class of over thirty young men from Toronto. This group camped in one large tent, under the leadership of Bert Gozzard. We are expecting much in future years from these young men.

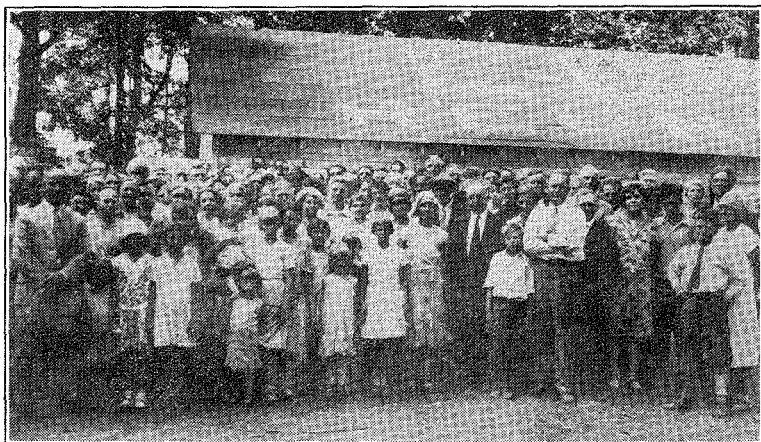
The reunion of this district means much to numbers of Saints and friends. It stimulates the desire to live better and gives a greater incentive to do our part in the church and in the establishment of Zion.

## Joint Reunion of Southern Michigan and Northern Indiana and Detroit Districts

By Arthur H. DuRose

What was probably the best joint reunion of these two districts was brought to a close Sunday, August 3, at Indian Lake. Attendance was larger than at any previous reunion, there being about five hundred present part of the time; and the quality of the services and classes left nothing to be desired.

All ages were provided for in the class work. Sister Hazel Smith did some fine work with the juniors, and at the afternoon service of the closing day presented a pleasing playlet, "Zion redeemed." The young folks were directed by Brother and Sister E. E. Closson, who were indefatigable in their efforts to see that the time was profitably used and enjoyed.



Part of the Indian Lake reunion "family."

Senior classes were conducted by Apostle D. T. Williams, Elder James Pycock, and Elder Thomas L. Clarke, on such timely subjects as, "Economics as applied to the home, to the local church, and to the general church," by Elder Pycock; "Branch administration" was ably presented by Elder Clarke, of Flint. A question box by Elder Williams brought out some things which proved to be of vital interest.

Stirring sermons were delivered by the general officers and the missionaries who were present, among whom was Elder O. J. Hawn. Patriarchs F. G. Pitt and G. T. Griffiths contributed much to the reunion in stories of their experiences of an early day and their fatherly counsel.

We must not forget to mention that the physical man was well provided for under the able direction of Brother Claud Garnett, who supervised all the dining arrangements.

Elder William Osler, who was in general charge of the arrangements of the reunion, unobtrusively contributed much to its success, doing the needed thing at the needed time.

Mention must also be made of a three-act play which was presented Saturday night, August 2, by a group of girls from Flint, under the direction of Laura McNamara. This play, together with a program of musical numbers under the direction of Louise Evans, provided over three hours' entertainment of the highest caliber and was enthusiastically received.

It was unanimously agreed that another reunion be held next year, and a committee was appointed to look into the

proposal to move the reunion to a more convenient location, accessible to a greater number of people, and where we may have full control of the properties.

It is safe to say that everyone went home with a feeling of gladness for both the temporal and the spiritual blessings which were so abundantly ours to enjoy.

## Far West Stake Reunion

By Walter H. Cryer

Contrary to general expectations, our reunion from August 14 to 24 this year was quite largely attended. The unusual depression throughout the financial and business world prevented many families from camping the full time of the reunion, but as a rule a large attendance was had at the services.

Apostle J. A. Gillen arrived on the grounds early Friday evening, and rendered a valuable contribution to the success of the reunion. His missionary sermons each evening, though centered mostly on the nonmember attendance, went a long way toward creating a revival of the gospel spirit among all.

Patriarch W. A. McDowell preached several excellent sermons during the reunion, and in addition bestowed twelve blessings to members requesting them. The valiant testimony of this grand old witness for Christ touched deeply the hearts of those of lesser experience. May God continue to fortify him for continuous service among us.

Three classes were held this year and most ably conducted: "Children and the better social order," by Bertha Constance Woodward; "Missionary responsibilities," by Elder S. E. Miffin; and "The gospel of thrift," by Elder R. E. Jones. These classes were consistently attended and credits provided for in harmony with the requirements of the Department of Religious Education.

Sisters Pearl Leise and Vesta Stevenson had charge of the children's activities and rendered a valuable service in this connection. This is a phase of reunion work that will be more and more appreciated as time passes.

The stake exhibit booth this year was handicapped on account of the extensive drought that preceded the reunion. However, the donations on display were of fine merit and brought a remunerative return to the reunion.

The *Herald* tent was supervised by Elder W. S. Woodward and his wife; and due to their organized efforts the purpose and function of our church publishing house was adequately proselytized and many books sold.

The second Thursday of the reunion was set aside as Children's Day; though the weather was very cloudy and threatening, the children had a most enjoyable time. As a climax to this day a Graceland College program was held after the evening missionary sermon.

The preaching services at the reunion were of a high order. The discourse of Bishop M. H. Siegfried the first Sunday morning was a masterpiece and carried with it much force and convincing power. The message he delivered along the lines of tithing and stewardships stirred many to think anew of their responsibilities in this regard.

On two occasions Elder O. Salisbury preached to the reunion congregation and left with them a message that was appreciated.

The music of the reunion, under the supervision of Brother E. J. Ehlers, was very highly appreciated. Special numbers rendered on different occasions were fitting and edifying.

A special called conference of the stake was held Saturday afternoon, August 23, at two o'clock, to consider a recommendation from the Joint Council of the church touching a change in the presidency of the stake. Apostle J. A. Gillen,

representing the First Presidency, took charge of this conference and presented the resignation of Elder O. Salisbury to be effective immediately. This was accepted by vote and a resolution of thanks tendered Brother Salisbury and his counselors for services rendered. Then the recommendation from the Joint Council of the church was presented: That Elder Ward A. Hougas be elected to succeed O. Salisbury as president of Far West Stake. This was approved by unanimous vote.

Sunday afternoon, August 24, a special ordination and installation service was held. At two o'clock in conjunction with a fitting program, Elder Ward A. Hougas was ordained to the office of high priest and at the same time set apart as president of Far West Stake under the hands of Apostle J. A. Gillen and Patriarch W. A. McDowell.

President Ward A. Hougas occupied the pulpit at the eight o'clock hour and preached the closing sermon of the reunion. On account of many of the campers having departed for their homes, the attendance at this service was not so large, but the thoughts presented by Brother Hougas, and the manner in which he delivered them, favorably impressed those present. May the Lord direct him during his ministry among us as our leader.

## Central Michigan Reunion

By J. W. Peterson

The reunion of Central Michigan District was a success in every way. Attendance was about as in former years, fifty per cent being below twenty-four years of age. Financially the accounts almost balance, a remarkable fact considering the stress of the times. The custom of furnishing free meals was carried out as in former years. The branches collect money and produce throughout the year for reunion expenses. In some of the rural branches, children take interest in planting and tending gardens to feed their fellows at reunion time. Wide interest in the reunion is thus developed throughout the year, and financial success guaranteed in some measure long before the reunion convenes. This year, however, we were extremely late in preparation, there being practically nothing done six weeks before the reunion commenced. We were delayed in the matter of organization, owing to the fact that some of the workers were late in arriving, which necessitated the doubling of some class work late in the week, causing the interest to lessen. Notwithstanding their lateness, all were treated equal in their financial expenses. Next year we hope they will be on time. After arrival, many of them expressed their surprise to find such a large gathering, especially of young people, at this reunion. The first Sunday's attendance was about five hundred, and the attendance on the second much larger.

We had a good attendance at all the classes, and the number at the young people's services was remarkable. A good spirit prevailed, and the sociability was proverbial. Musical organizations in the district are practically nil. Elder Arthur Oakman worked for ten nights with a group of Beaverton Saints hoping to effect a good choir organization. But owing to lack of time, the results were not all that could be expected. However, the choir made a definite contribution, which it is hoped will be considerably enhanced at the next reunion by a consistent effort throughout the coming year on the part of the musicians in the district. There were many remarks of praise with regard to the personal contribution of Brother Oakman.

The class of Bishop J. A. Koehler was well attended, and many expressed a strong wish for more of the kind of instruction which he gave. "Family evangelism," the class conducted by Apostle D. T. Williams, should result in much good. E. E. Closson was the first of the workers on the ground, and his class was very interesting. He, together with Arthur Oakman, had charge of the young people's

meetings. The recreation was not so strenuous as in former years, but we got along very well.

Three sessions of the reunion were conducted by men not of our faith. A lecture by Mr. Andrew Long, probate judge of Gladwin County, another by Mr. Laurin J. Budge, state senator-to-be, now representing Gladwin County. The closing scene of the reunion witnessed a dramatic debate inaugurated by the Anti-Saloon League on the subject, "Law enforcement." Churches from the surrounding towns dismissed their meetings to attend this debate. The large stone church, which formed the principal meeting place for the reunion, was literally "packed" for this occasion, and most of the other meetings witnessed a large attendance. Altogether, we think we had the largest reunion east of the Mississippi River.

These reunions are much appreciated by the Saints and ought to be continued. Much instruction is needed, and the class work affords splendid opportunity for diffusion of knowledge. The preaching evidenced high idealism and sound doctrinal content. A missionary experience meeting was enjoyed, and another by the missionaries was more appreciated than any other service.

A special feature of the reunion was the Graceland program, organized and conducted by Arthur Oakman. Speeches by Samuel Asche, LeRoy Dick, "Gene" Closson, and Arthur Oakman, all former students of the institution, pictured the corporate life of the college. The speeches were interspersed with musical numbers, Graceland yells, and slogans. A large amount of literature was sought by members of the audience of college age immediately at the close of the program. A play was also enjoyed prior to the program. This was put on by the Saints of Midland and was entitled "Converting Bruce."

In trying to evaluate what was accomplished, we think first of the encouragement derived from meeting together and listening to the instruction from leading churchmen. Brother Koehler's message was new to many but very greatly appreciated. Then we think of the benefit derived from our corporate life by sharing the individual experiences which have come to us. Altogether we think the district is several steps ahead as a result of the 1930 reunion.

*Herald* editors very much regret the misplacement in the *Herald* for August 27, of the Seattle and British Columbia reunion write-up. On page 982 there appears an account of this reunion of the far Northwest, written by Sister Grace Emslie. This report should have been given space in the regular "Reunion News," department of the *Herald*. Friends particularly interested in the Seattle and British Columbia District and former members of the region are invited to turn to page 982, *Saints' Herald*, August 27, to read of a very successful reunion.

## Your Church Library

Every Saint should add one or more of these new publications to his collection of church books:

<b>YOUTH AND THE RESTORATION</b>	
No. 834	Cloth ..... \$1.50
<b>THE GAME BOOK</b>	
No. 833	Cloth ..... \$2.00
<b>GUIDING THE NURSERY CHILD</b>	
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No. 861	Paper ..... \$0.50

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI



# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Independence

### Stone Church

In keeping with the chief interest of the season, "Study" was the theme of the Sunday morning sermon, one of the series Pastor John F. Sheehy is delivering to the Stone Church congregation. For a text he chose Paul's words to Timothy: "Study to show thyself approved unto God . . ."

We should acquire all the information and knowledge possible about whatever we enter or undertake in life, thinks Brother Sheehy, and so apply our learning that we may obtain divine approval. Briefly he gave the attitude of the latter-day church toward education, telling of the revelation which brought about the establishment of the school of the prophets, the study of the ministry, the early elementary schools in the church, and concluded by showing that the present attitude of the church is one supporting education and learning and finding expression in such institutions as Graceland College and the Institute of Arts and Sciences in Independence.

Musical numbers were supplied by the Wahdemna Choral Club Male Quartet and by Robert Miller at the organ. Paul N. Craig led the congregational singing. Elder W. Wallace Smith was in charge of the hour, assisted by Patriarch W. A. McDowell.

A fine response is being given by the young people of the senior department of the church school and their friends to the Wednesday evening young people's prayer services in the lower auditorium of the Stone Church. Under the leadership of Elder Mansel Williams, attendance has grown in the past few weeks to considerably more than one hundred, and the spirit which dominates the expression of all is one of peace, cooperation, and brotherhood.

Among those who have this week slipped away to immortal life are Brother Otis White, of Lamoni, Iowa, who for many days has been ill at the Sanitarium, and little Ethel Lorraine Edwards, daughter of Brother and Sister Harold C. Edwards, of Independence, who died after a brief illness.

Some of the things that you may do for and with the young people of your community named by Elder Leonard Lea at the Campus Sunday night are: Help to improve all church services, that they may more effectively serve your children; give support to the cleaning up and making attractive of homes, parks, streets in your community; see to the establishment of playgrounds with year-round programs conducted under supervised leadership; institute a campaign inducing everyone to plant and care for a garden; support good schools; seek the preservation of historical sites.

Reading words of the Prophet Hosea to Israel, Brother Lea effectively applied his discourse, "The community and the Christian home," to Independence and its community needs, setting forth the desirability of a community which will produce the highest type of citizenship of church and state.

A splendid musical program by the Auditorium Band, under the direction of Earl Cox, was thoroughly enjoyed by the congregation. Pastor John F. Sheehy was in charge of the service, assisted by Elder J. Livingston.

Those who plan to do evening high school work at the Institute of Arts and Sciences are registering at the Institute Building on the Campus. Registration commenced yesterday evening and will continue through tomorrow evening, September 4. Class work opens September 8 at seven o'clock. Courses in the high school department are being offered in English II, English IV, typewriting, shorthand, world history, zoology-botany, algebra, economics, bookkeep-

ing, citizenship, psychology. In college subjects there are offered economics I, sociology I, psychology I, and America in civilization. All teachers of academic subjects have college degrees and are efficient and consecrated to their task. The high school department is fully accredited by the State Department of Education. Tuition is fifteen dollars, ten dollars payable at time of registration, five at the beginning of the second semester. Five dollars will be returned upon satisfactory completion of courses taken. Elder M. A. Etzenhouser is principal of the Institute.

### Enoch Hill

The theme of the church school session Sunday morning, August 24, was "Think nobly," the text being "As a man thinketh, so is he." An excellent talk was delivered by Elder Charles Warren. Musical numbers were furnished by a quartet and by Brothers Donald Bullard and Lloyd Brewer, cornetists.

A number of the young people accompanied the local volleyball team to Kansas City Central Church, Friday evening, August 22, where they witnessed the Kansas City Stake volleyball tournament. Our team won both its assignments.

The Girl Scouts, under the leadership of Sister Don Cox, held an ice cream social on the church lawn last Friday evening. Though the district response in this event was not so great as was expected, a good time was had by those present. Games, conversation, and ice cream were the attractions of the evening.

The Saints gathered at the church the evening of August 27 for the monthly union prayer services of the groups. Brothers Joseph Martin and Charles Warren were in charge, and again the people were invited to consider the theme, "Think nobly." Word was sent to this prayer service by Pastor O. W. Sarratt that his attack of rheumatism is lessening. We hope soon to have him once more at church services.

### Gudgell Park

Attendance at the sacramental service for August was average, and a good meeting was enjoyed. The local priesthood were in charge.

August 10 the Saints were happy to have as speaker Elder J. A. Robinson.

Members of this congregation and their friends met for a basket supper the evening of August 7 on the lawn of Pastor P. A. Sherman's home. After the meal the Saints went to the church, where music was furnished by members of the Walnut Park Orchestra.

It is encouraging to see the progress being made by the junior choir under the leadership of Sister Esther Hook. It is hoped that some day we, too, will have a band or orchestra. Several young people are now taking lessons on instruments.

Attendance at the Wednesday evening prayer service has been good, some of the young people being especially faithful.

Sunday morning attendance was considerably lessened, due to several families taking holiday trips. Brother Clarence Martin and his class of young people went to Blue Springs to visit the Sunday school there. A fine trip was reported and an enjoyable visit with Blue Springs Saints.

## Missionary Meetings in Wetumka, Oklahoma

By Z. Z. Renfroe

The series of meetings conducted at Wetumka, Oklahoma, by Elders William Bath and Z. Z. Renfroe, closed with fair success. Only two people were brought into the kingdom, but this is the first time our message has been presented in this little oil city.

Crowds and interest were good in spite of the extreme heat. The tent, which held approximately three hundred, was filled several evenings, and cars were parked where the occupants could hear.

We were met by some opposition. An attack was made

by a minister of a local congregation and was nicely answered by Brother Bath.

The ministers were happy to have the support of visiting Saints from Weleeka and Holdenville, also of Brother and Sister S. W. Simmons.

The song service was in charge of Elder C. G. Smallwood, missionary from Eastern Oklahoma District, and Miss Edyth Skinner, of Oklaunion, Texas, who furnished splendid music, helping in great measure to make our series a success.

It is the opinion of the writer that if this effort is followed next year, a great harvest will be reaped.

## Brooklyn, New York

*Park Place and Schenectady Avenue*

August 22.—The Women's Department held its annual strawberry festival and food sale in the church basement the evening of June 17. A good crowd was in attendance, and a splendid program was offered. The program was opened with an original song composed for the occasion by Sister Harriet Swanton and sung by the Women's Department. The remainder of the program was given in the manner of a radio program, with George Potts, jr., as announcer. It consisted of a vocal solo by Dorothy Potts, humorous reading by Dorothy Elliott; saxophone solo by George Potts, jr.; a dialog, "Mr. and Mrs.," given by Mr. and Mrs. Roy Squire, and a duet by George and Dorothy Potts.

Friday, June 20, at eight o'clock in the evening, occurred the wedding of Ethel Waterhouse and Glenn Parrish. The wedding took place at the church, with Pastor Elliott officiating. The march was played by Sister Ephraim Squire, and a solo, "Because," was sung by Amy Glassford, Sister Gladys Harris, accompanist. Ada Schenk and Maynard Beardsley acted as bridesmaid and best man. The young couple spent a three weeks' honeymoon trip through the Middle West, visiting in Lamoni and Independence.

Preceding his departure for England, Apostle Paul M. Hanson gave an interesting illustrated lecture on his travels among the ruins of Central America and Mexico.

Brother Peter Anderson stopped in Brooklyn *en route* to his mission in the Scandinavian countries. He was accompanied by Brother Fred Davies, who was returning to his home in England after two years at Graceland.

Brother Charles R. Hield sailed to Europe July 2, on board the *S. S. America*. Brother Hield has been an instructor in the New York University for the past three years, and his trip abroad is made in connection with his work there. He expects to visit all the principal cities of western Europe, and will be away until about September 20. On the Sunday preceding his departure, he was given a parting gift by the Brooklyn Sunday School, of which he is superintendent.

The church in Brooklyn was closed during the district reunion, July 12 to 27, inclusive. Several people from our branch spent the week-ends at the reunion, and a few stayed the entire time. Although the reunion was not as largely attended as it has been in the past few years, those who were there with full purpose of heart were gratified by the results.

Saturday, August 9, the Temple Builders gave a supper and beach party. Supper was served at the home of Pastor T. J. Elliott, with bathing at a near-by beach. There were thirty-five people present, and expressions like this were heard: "We should have more of these socials."

Sunday, August 10, Brother Ammon White visited Brooklyn and gave an inspiring sermon at the morning service. The following Sunday Brother Arthur Mills came our way. He occupied during the morning hour with the interesting subject, "Music and song."

Living in the great metropolis, we meet many of the church representatives. For this we are grateful, though we think many times their stay is all too short.

The pastor is busy planning the fall work in keeping with the general church program. We shall be glad when vacations have ended and all our members return home.

H. M. MOUSLEY.

## Detroit, Michigan

*From Detroit's Beacon Light*

Two or three days of the past month have reminded the Saints in Detroit of fall weather, and the thoughts of fall bring to mind the planning of the activities of the fall season when everyone has returned from vacations ready to renew church work. No man seeks to build a house except first he plans that house. He then puts his plan on paper in the form of a blue print, and he knows before a move is made the size of the house, the amount of material required, the cost of that material, how it is to be used, the time required in the building, and how the house will look when completed. So we seek to build for the autumn and winter months, and through the instrumentality and special activity of the priesthood, especially the group pastors and city officers, and the program of religious education, we are going to give our best in kingdom of God building here on earth.

Reports from the various groups and divisions in the city tell us that the Saints at Wyandotte, at River Rouge, at East Side, and at Roseville are happy in their work.

Emphasis was given the midweek prayer service a number of weeks ago. Summer months are apt to be discouraging months for pastors. The warm weather of summer draws many from the city to cooler spots over the week-end, and for this reason all were urged to attend and participate in the midweek service. The pastor presented at First Church several topics under the main subject, "Man's highway to God." The first four of these topics were: "Does God recognize me?" "What is my standing with God?" "Would God choose me?" and "Whither goest thou?" Attendance at these services increased over three hundred per cent.

The high points of social events at First Church during the past few weeks have been: The publicity banquet at the home of Elder George N. Booth, publicity agent, July 11. Eighteen members of the publicity department were present, only four being unable to attend.

The choir spent July 4 at the cottage of its former director, Sister Mina Townsend, at Case's Island, Long Lake, Michigan.

Following the commencement exercises at the University of Michigan June 23, Sister Margaret Miller gave a lawn party at her home in the evening, in honor of her son, Edwin G. Miller, who that day graduated from the Law Department at Ann Arbor. In a class of over three hundred graduates, Edwin ranked among the sixteen highest.

Margaret Ayers, daughter of Brother and Sister P. L. Ayers, won first place in the Michigan State declamatory contest last spring. Three hundred high schools participated in the contest. Margaret is a sophomore in high school, where she participated in many extra-curricular activities in addition to her regular studies. She has won other honors in her school and is active in the branch. Her photograph and a brief write-up of her work appeared in July *Vision*.

A pretty wedding occurred June 23 at First Church when Miss Vera Stocks and Mr. Jack Beaudett were united in marriage by Elder George H. Booth. The bride was attended by Miss Maxine Talberg and Miss Ella Thiel; Mr. Roy Martin acted as best man, and Mr. Grant Davis as groomsman. The bride was given in marriage by her brother. A pleasing program of music preceded the ceremony, and after the service about fifty members of the immediate families were given a reception at the home of the bride's parents.

James Emmett Lancaster, jr., is the name given by Pastor J. Emmett Lancaster and his wife, Helen, to their firstborn

who arrived July 8. A son, Robert James, jr., came to the home of Brother and Sister James Green June 25.

Much enlightenment was shed on the subject of the newly created Department of Religious Education by Elders John Blackmore, head of the adult division for the general church, and Leslie E. Flowers, associate editor of *Vision*, at the religious education institute held for the Chatham and Detroit Districts, June 20, 21, and 22. The institute was well attended, and all noted the spirit and enthusiasm of these two young brothers in promulgating the newer ideas of the church toward development.

Elder and Sister Hubert Case left for a short vacation trip to their home in Independence, Missouri, July 21.

## Kansas City Stake

### *Argentine Church*

The morning speaker August 24 was Patriarch Ammon White. His discourse was full of wisdom and admonition and was delivered with power.

That evening Brother E. P. Sanders spoke instructively concerning the perpetuity of life.

The following Sunday morning Elder Ralph Goold, pastor of Armourdale Church, spoke on loyalty to all the Lord's appointments.

In the evening, Stake President Cyril E. Wight based a splendid preaching effort on Matthew 20: 22, the answer to the mother of the sons of Zebedee.

### *Armourdale Church*

Recent speakers have been J. M. Terry, F. G. Christy, C. E. Wight, J. O. Worden, and George Mesley.

The Boy Scout organization meeting was held the evening of August 24. Brother Frank Tuttle was in charge. There were two installations.

August 31 H. W. Goold was the speaker in the morning and Patriarch Ammon White at night.

A water melon social was held the evening of August 28. Proceeds amounted to more than thirteen dollars. This sum will be applied to the expense of the Recreation Department.

## Wells, Michigan

Sunday, August 24, the pastor had the privilege of administering baptism to another young person. This makes seven children who have complied with the gospel soon after they reached the age of eight years. This candidate was the last of a family to join. The service of baptism took place just preceding the Sunday evening meeting. To look out over the bay with its pine-trimmed shores was an inspiration. A small company of Saints gathered, the faces of the members alight with joy, as they watched Brother Boomer baptize his young daughter.

After retiring to the church, a short missionary program was presented by the members. The educational content of the program was a good reflection of what the new plan of religious education is accomplishing in this local.

Confirmation was provided for in the program. A short talk was first given by Pastor Boomer, who discussed the responsibility of parents, superintendents, teachers, and members in the training of the young.

Pastor Boomer had looked forward to attending the district reunion at the Park of the Pines. Business delayed him, however, and he expected to be present toward the close of the gathering. But one of our number, Sister James King, superintendent of the Women's Department, suddenly fell ill. The doctor pronounced her case serious, and said that an operation was necessary to save her life, and that then there was only one chance in a thousand. Our sister sought administration, having much faith in the mercy and healing of God. The pastor was at her bedside whenever

needed, and the results of the prayers of faith in the branch have been encouraging. She is on her way to recovery. Surely this experience has made all of the members realize God's goodness more than ever before. We are led to appreciate more fully our good health and to give of our services in the cause of Christ.

## Southern Indiana District Conference

The conference of Southern Indiana District was held in Derby Branch August 16 and 17.

One of the important items of business was the election of district officers for the ensuing year: President, District Missionary J. O. Dutton, Galva, Illinois; Brother Dutton selected as counselors Elders H. W. Burwell, Louisville, Kentucky, and Arthur W. Gage, Indianapolis, Indiana; secretary, Nita Rae Ferguson, Louisville; treasurer, Bishop's Agent W. O. Robertson, Louisville; Sunday school superintendent, Sister E. Huston Glenn, Gerald, Indiana; her assistant to be Sister Grace Bennett, Centerton, Indiana; head of the department of Recreation and Expression, Morgan Stacy, Louisville; head of the Women's Department, Louise Welch, Louisville; chorister, J. O. Dutton, Galva; organist, Edna S. Gage, Indianapolis; treasurer of departments, Margaret Stacy, Louisville. It was unanimously voted to sustain Bishop's Agent W. O. Robertson.

On account of business conditions and the long dry season in this region, attendance was not what we would like to have seen. Nevertheless, the conference was dominated by the best of spirit and the programs progressed smoothly. Surely there were many things done to help and encourage those attending.

The conference voiced itself in perfect harmony with the program of the church, and this year we are resolved, even though we are few in number, to try in every way to advance this program.

## San Francisco, California

### *Little Brown Church, Caselli and Danvers*

Sacramental service, August 3, was a quiet, peaceful, spiritual feast to all. Despite the fact that it was vacation season, a goodly number was present, and each testimony seemed to be a blessing to all. Northern California District greatly feels the absence of the reunion joys this year, but nearly all feel that it is for the best.

The young people's camp at Irvington, August 6 to 10, was largely attended by our San Francisco young people, and the help and encouragement they received can not be measured in words. Their motto, "Laborers together with God," means a great deal to them, and we feel that the young have made a long step upward.

The Happy Hour Club was more than pleased to be able to donate the services of their moving picture machine, and there were pictures every night at the camp. They were also made happy by the fact that they carried home the cup from Oakland Branch after the track meet on Saturday afternoon.

Brother G. P. Levitt was with us and preached both morning and evening on the 17th of August. In the morning of that date a beautiful confirmation service took place in our branch, which ushered into the kingdom our friend and brother who in the past year has become endeared to the Saints here, Brother Loren Schaffer. The baptism took place on Saturday evening, August 16, the ordinance being performed by Brother Levitt. We feel sure this brother will be a great help.

A tiny babe was brought to earth on August 5, and left in the home of Brother and Sister Ernest Boynton. She has been named Elizabeth Ann.

Our pastor, Brother J. A. Saxe, and family, have been spending their vacation at Donner Lake.

San Francisco wishes all branches joy and gladness in this beautiful gospel which we are privileged to enjoy.

## Holden Stake

### Atherton

Recently a large delegation of Saints from Kansas City Stake visited the stewardship farms, and in the evening Brother George Mesley preached, using as his subject, "*Your number on your street is you.*" Special music was rendered by some Kansas City young people.

For three consecutive Sunday evenings the Enoch Hill ministry occupied in Atherton and furnished the music. Brothers J. E. Martin, Charles Warren, and O. W. Sarratt occupied. The sermons were appreciated by all. Brother Sarratt told us some of the foods which are adulterated and how, showing the necessity of closely making a study of our foods and observing the Word of Wisdom.

August 24 Brother J. A. Bozarth occupied. He said that our task is to build Zion and to seek to bring forth the kingdom and its righteousness.

In the evening Brother A. H. Christensen preached, choosing as a text Lamentations 3:26: "It is good that a man should both hope and quietly wait for the salvation of the Lord." His elaboration on this text was very helpful.

Brother and Sister Myron Holman and family, from Maine, have just located in Atherton.

August 14 added another page to our history. On that day the whole branch celebrated its ninth annual picnic at Swope Park. The children always look forward to this day, which seems to be a fixed part of our activities in recreation.

### Marshall

The local priesthood faithfully respond when asked by the pastor to occupy the pulpit. Brother Will S. Ridge spoke Sunday morning, August 24, and Brother Ralph M. Ridge at night.

Sister Dixie Spohrer now superintends the junior church, and Pastor T. L. McCormick often gives them a talk, which greatly pleases them.

The Department of Recreation and Expression gave an ice cream social on the church lawn in August. The primaries, juniors, and beginners recently enjoyed a picnic dinner on the Missouri Valley College Campus.

Brother and Sister E. L. McCormick are living at Holden now, where E. L. has a position with the Economy Department Store and Sister El Marie is secretary in the Holden Stake Office.

Brother Ellis Rathbun was home a few days from his meetings at Blue Springs and Bates City. He has gone to Buckner to present a series of meetings.

Mr. and Mrs. T. L. McCormick, Walter McCormick, and Zella James assisted in the Square Deal Dining Hall at the State Fair.

## Good Word from England

By John W. Worth

London, England, August 13.—The British Isles reunion was held August 2, 3, and 4, and no doubt will be properly reported. I would like to say that from all points it was by far the most successful we have experienced. A beautiful spiritual influence was present throughout all sessions, and the young people's devotional service on Monday morning was a fine experience of the power of God.

We felt privileged to have President F. M. McDowell and Apostles Paul M. Hanson and F. Henry Edwards with us, and their fine teaching was much appreciated. President McDowell's personal association with both the old and young has been greatly uplifting.

I feel it a privilege to be connected with the church and its wonderful work. Surely it is "a marvelous work and a wonder." My greatest desire is that wisdom, courage, and determination may be with each Saint, that God's purposes may be fulfilled.

The general condition of things may not be what we desire; yet God is at the helm and will direct and work out his own will, if we will rise (though it be by sacrifice) to do our part. I have been a member of the church for over thirty years, and I can say that my love for the work is greater than ever. I trust that nothing shall ever cause me to lose my love for God and his work. Words fail me to state the blessings I have received.

The church in Enfield is making steady progress. Our pastor, J. A. Judd, is a very energetic worker and sacrifices much for the work.

My humble prayer shall be for all those who are seeking to bring about the purposes of God in these latter days.

## London, Ontario

Brother and Sister Ray Clatworthy, of Bridgeburg, Ontario, was in attendance at our prayer service last Sunday morning. They were the guests of Brother and Sister Art Ridley.

Brother Charles G. Timbrell has been suffering from blood poisoning in his face. The affliction is reduced, and we expect Brother Tom to be at the services again soon.

Brother Robert Heddington, one of our Sunday school boys, had the misfortune to break his arm last week. His recovery was hastened through administration.

A quiet but pretty wedding was solemnized recently at the home of Brother and Sister Thomas Armstrong, when their youngest daughter, Jessie, became the bride of Brother A. Renecker. Pastor J. E. MacGregor officiated.

Our branch is again taking care of the dining hall at the western fair under the direction of the finance committee. Brothers T. G. Timbrell and J. Vashbinder have the matter in charge. The revenue from this source is a great help to our branch.

Quite a number of the Saints have returned from their vacations, and our church services are showing a larger attendance. Several of our young people were in attendance at the Erie Beach reunion. All report good, educational meetings.

Our pulpit of late has been occupied by Elders J. E. MacGregor (pastor), F. Gray, J. F. Winegarden, and Bishop J. C. Dent. Last Sunday evening Elder F. Gray gave a forceful discourse on the law of tithing.

## Lamar, Nebraska

Chase County, Nebraska, Branch

Regular Sunday morning and evening services have been carried on since March 1, at which time was the opening of our new church home.

May 18 Brother H. E. Winegar began a series of meetings which continued till June 1. The splendid sermons were enjoyed very much by the Saints, and many nonmembers were reluctant to see them closed.

Our branch was invited to spend June 29 with the Saints at Wray, Colorado. About thirty-five of our number responded to the invitation. Brother Ward A. Hougas was the speaker at both morning and afternoon services, and gave two very fine sermons.

Sunday school and communion service occupied the forenoon of July 6. After a basket dinner, the congregation drove to the creek where three young boys were baptized. On returning to the church a junior service was held, after which Brother Hougas confirmed the boys members of the church.

August 3 marked another great day in our branch, yet it was a sad one for the reason that Brother Hougas resigned as branch president and pastor. We regret very much to

# MISCELLANEOUS

## Appointment of Bishop's Agent

Brother David Van Trump having presented his resignation as bishop's agent of Idaho District, we hereby appoint Arthur Condit of Rupert, Idaho, as our agent for this district.

We wish to express our appreciation for the faithful service rendered by Brother Van Trump while acting as bishop's agent.

Brother Condit's appointment has already received the unanimous approval of the Idaho district conference, and we feel confident the Saints of the district will continue to give him their loyal support, that their united efforts shall bring satisfaction to them and benefit to the church.

THE PRESIDING BISHOPRIC,

Approved by First Presidency, By M. H. SIEGFRIED.  
By Frederick M. Smith.

## Pastoral

I have moved my family to the field where I am laboring and now have a permanent address. I would like to hear from isolated Saints in Northeastern Nebraska District and members having friends in this region whom they would like to have me call on. Please send me the addresses of Saints or friends.—C. A. Kress, missionary, 1949 North Union, Fremont, Nebraska.

## Women Will Operate Lunch Stand

The Women's Department of Topeka (Kansas) Branch will operate a lunch stand at 1710 Topeka Boulevard (across the street east of gate) during the Kansas State Free Fair. The women solicit the patronage of all Saints.—Mrs. H. C. Pitsenberger, Topeka, Kansas.

## Address

Thomas L. Clarke, 517 Warren Street, Flint, Michigan.

## Marriage

LINDBERG-GATES.—Elsie Irene Lindberg, daughter of A. T. Lindberg, of Leeds, Massachusetts, and Joseph Israel Gates, son of Mrs. Minnie Davison Gates, of Philadelphia, Pennsylvania, were married August 2 at 4 o'clock at the First Congregational Church by the Reverend Basil Douglas Hall. The double-ring service was used. The wedding marches were played by George C. Vieh, organist of the church, and solos were sung by Mrs. Kathleen La Fleur. The maid of honor was Miss Stella Anderson; the matron of honor, Mrs. Stanley Astell, of Mount Vernon, New York, sister of the bride, and the bridesmaids Miss Helen Sanders, of Hartford, Connecticut, cousin of the bride; Mrs. Harry Turner, of Providence, Rhode Island; Miss Lillian Reardon, of South Manchester, Connecticut, cousin of the bride; and Mrs. Arthur Knofta, of South Manchester. The best man was Albert M. Gates, of Philadelphia; and the ushers, Charles G. Denny, of Springfield, and George S. Pepperell, Richard L. Gibbs, and Stanley P. Astell, of New York. The ceremony was followed by a reception at the home of the bride, attended by one hundred and fifty guests, including friends and relatives from New York, Pennsylvania, Rhode Island, and Connecticut. The house

lose him, but realize that our loss is another's gain. May God bless him in his new field of work.

The first session of the day was Sunday school. This was followed by installation services, at which time B. J. Peters was installed as branch president and pastor. We are very thankful to have such a capable man as Brother Peters to take charge of the work here.

The regular communion service followed. Visitors from a distance included R. E. Vincent and family, of Otis, Colorado. Brother Vincent is bishop's agent for this district.

The afternoon session was in charge of Brother Vincent, Brother Hougas delivering the sermon.

Brother H. E. Winegar stopped on his way home from the North Platte reunion, and gave a fine sermon in the evening, which was enjoyed by all attending.

DELLA FORD.

and lawn were beautifully decorated, and a small orchestra played while the bride and groom received and the guests were served a buffet luncheon. After a wedding trip through Nova Scotia, the couple will make their home at Mount Vernon, New York.

## Our Departed Ones

FLEMING.—Mrs. Minnie B. Fleming, nee Cade, was born June 30, 1876, at Cadieville, Louisiana. She was married to Jack Fleming, and to the couple were born nine children. They made their home at West Monroe. Mrs. Fleming united with the church March 1, 1926, and was baptized by the late J. T. Riley. She leaves to mourn her loss nine children, six of whom belong to the church, and fifteen grandchildren. The funeral sermon was by the Reverend H. L. Dikskel, of the Baptist Church. Interment was in the Cheniere Cemetery, June 23, 1930.

SMITH.—Sophia A. Ross was born at Bridgeport, Harrison County, Virginia, December 27, 1843. She was married to Thomas Smith May 15, 1863. On October 11, 1887, she was baptized at Washburn, West Virginia, by Elder L. R. Devore. She departed this life August 5, 1930, leaving to mourn six sons. Her husband and three children preceded her in death. The funeral was from the Indian Creek Baptist Church, Elder A. C. Silvers preaching the sermon. E. L. Baumgardner offering the prayer.

LAMBERT.—Hattie A. Borley was born June 25, 1854, at Montrose, Iowa, and died at Lamoni, Iowa, August 1, 1930. She was married to Daniel F. Lambert September 30, 1875. To this union three children were born, Mamie E., who died in infancy, Lena J. Graham, of Lamoni, and Clara V. Krucker, of Miami, Oklahoma. The deceased was baptized in childhood into the Reorganized Church of Jesus Christ of Latter Day Saints, and remained faithful to the end. Funeral services were held from the home in Lamoni, August 3.

KINNEY.—Caroline Julia Kinney, who has for twenty-five years made her home with her daughter, Mrs. S. A. Tinkess, of Stockton, California, passed from earthly life July 19, 1930. She was born in Wisconsin, December 25, 1850, and moved with the family to California from Michigan in 1912. She was a faithful worker in the cause of truth and righteousness, having been baptized into the church August 25, 1867. Her death leaves many friends and acquaintances, besides two sons, H. M. and J. B. Kinney, of Oregon; four daughters: Mrs. Edith Hower and Mrs. Marguerite Shutz, of Washington; Mrs. Eunice Schofield, of Independence, Missouri; and Mrs. S. A. Tinkess, of Stockton, California. The funeral sermon

(Continued on page 1007.)

## Important Notice!

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MISCELLANEOUS

Our Departed Ones

(Continued from page 1005.)

was by District President G. P. Levitt in the B. C. Wallace Funeral Parlors. Interment was in Park View Cemetery.

**BREEDLOVE.**—Edith Gail Breedlove, daughter of Otto and Gertrude Breedlove, was born September 14, 1925. Was blessed by Elder O. J. Hawn. She was accidentally killed July 28, 1930, in front of her home in Indianapolis, Indiana. The funeral occurred at the home July 31, 1930, Arthur W. Gage preaching the sermon, assisted by Charles H. Fish.

**BARNETT.**—Charles Henry Cadman Barnett was born July 1, 1861, at Bowling, Illinois, and died at his home, 1414 Wall Street, Joplin, Missouri, August 19, 1930. He was married to Emma Atalie Herrick, in Virginia, February 19, 1888, and to this union were born two sons and three daughters. One of the daughters died in infancy. He leaves to mourn his departure from this life, his wife, two sons, two daughters, four grandchildren, two brothers, and five sisters, besides other relatives and a host of friends. United with the Reorganized Church of Jesus Christ of Latter Day Saints December 15, 1889, and maintained a faithful life until his decease. The funeral sermon was by Frederick A. Smith, assisted by Charles Wilson. Interment was in Mount Hope Cemetery, from the Hurlburt Funeral Home.

**POLAND.**—Susan Poland was born in Coshocton County, Ohio, November 15, 1836, and moved to Joy, Illinois, immediately after her marriage, where she made her home until her death August 3, 1930. She was married August 1, 1854. To this union were born fourteen children; eight of these and the husband and father preceded her to the other side. She leaves to mourn her departure three sons and three daughters, forty-one grandchildren, forty-seven great-grandchildren, and six great-great-grandchildren besides other relatives and many friends. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints October 30, 1909, and was faithful to death. The life interests of the deceased centered about her home. Her church membership was her only outside interest. She lived a simple, unselfish life, giving of herself to her family and the needs of others. The funeral was in charge of Elder F. A. Smith, assisted by Leonard Steigel, from the Saints' church. Burial was in Mannon Cemetery.

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 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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- 7.30 to 8.00 a. m. Bible Study Hour, U. W. Greene.  
10.00 to 10.30 a. m. Community Church; speakers as announced.  
2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.  
5.00 to 5.30 p. m. L. D. S. Radio Vesper Service; U. W. Greene.  
10.00 to 11.00 p. m. L. D. S. Studio Service; speakers as announced.

#### YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

## THE DO-IT-NOW CLUB GETS A NEW MEMBER

### Amy Gets into Action

Amy Earnestworker was at a picnic in Downer's Grove, overlooking the lake. She held a chicken sandwich in one hand and a glass of lemonade in the other. Amy was taking a twenty-four-hour leave of absence from the Battle with the Calories. Between bites she was talking to her neighbor, Mrs. Waye T. While.

"Did you read that fine article in last week's *Herald* by Brother X——?" asked Amy.

"No," said her companion; "my subscription ran out last month, and it stopped coming."

"Dear me!" said Amy, finishing the sandwich in one bite and hauling out a receipt book, "that will never do. I never prophesy, but I think you're going to part with two dollars for a year's subscription right now."

Sister Waye T. While smiled and parted with the two dollars.

We wish there were more women like Amy.

*Every Subscriber Get Another!*



# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Mo  
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Independence, Missouri, September 10, 1930

Number 37

## Thoughts on the Passing of Otis White

As one who has passed by several years the span of the average life, I am, of course, experiencing in common with others of my years the sorrow contingent upon the rapid passing of friends and loved ones. Persons are not dying today at a more rapid rate than fifty years ago; in fact, the rate may be lower. But the pangs of grief consequent on the decease of an acquaintance, relative, or associate are sharpened when the passing is one which breaks the ties which have been strengthened by years of companionship, official relationship, or close friendship. And the rupture of such ties seems to come with greater frequency when the years of average life have been reached. Of course it is the working of the laws of average.

It is to be expected, therefore, that as one "travels down the other side" towards the sunset years of life he will find the ranks of his friends and associates of his own years growing thinner, while the ties which bind him to the "realms of shade" grow apace as the number of "friends gone on before" steadily increases.

I can more easily understand because of experiences passed through in recent years, and even months, the deep-running emotion expressed by my father a few years before his decease, when he quietly but feelingly said, "You know, son, that the call to the other shore grows stronger; for now there are more of us over there than are here." It was from out the depths of these emotions that he drew the verses which he wrote several years ago, "The lights on the other shore."

New friends are appreciated, and how good it is to experience the joy of new friendships formed to take their place beside the old ones; but equality of age seems to be a strong factor in forming the ties that bind hearts of kindred souls, so that with advancing age newly formed friendships and companionships grow less in numbers and in strength of ties.

So while the beauties of senescence are compensatory, it seems to be the fate of man to travel the road of "old age" with a growing degree of loneliness. And who can say this is not good and well within the providences of Deity? He who would

approach his grave "like one who wraps the drapery of his couch about him and lies down to pleasant dreams" must feel, among other emotions, the pull of "the lights on the other shore." F. M. S.

## Remember College Day!

On Friday, September 5, Graceland College opened its doors for the thirty-sixth year of its service to the young people of the church and their friends. Following close upon this opening comes College Day—Sunday, September 14.

Back in 1917 General Conference passed a resolution looking with favor upon the adoption of a scholarship loan plan for Graceland. As a result of this action one Sunday each year has been set aside as College Day and observed throughout the general church. Special offerings taken at this time are added to the Scholarship Fund, to be loaned to worthy young men and women who wish to continue their education.

College Day this year comes a little earlier than usual, and will have the advantage of being observed while the business of starting in to school again is generally "in the air." Now is the logical and the psychological time to give thought and attention to the work of own college.

As the former students and other friends of the college participate in the programs of College Day, they should set forth clearly just how the Graceland Scholarship Loan Fund works; this has not always been done. It is a revolving, a perpetual fund; the principal is not used up or given away, but is loaned to students who are in need of such help and who have been certified as worthy and dependable. Each student who receives a loan to defray his tuition expenses, after leaving school and taking up employment, repays his loan with interest, and the Fund is thus reimbursed and ready to help another student. Wherever it is possible program directors for College Day should ask students who have borrowed from the Scholarship Fund to explain just how it functions.

Graceland College faces the most important year of its history; as President Briggs would say (and

probably *has* said already!), this promises to be the best year in the history of the institution! And why not? For each new year is the most important, because it lies still ahead, and surely every endeavor should be put forward to *make* it the best. In this all friends of the college may have a part.

The college library has been moved from the old Administration Building to Briggs Hall, a fireproof structure. Standard, up-to-date library equipment has been installed, and one glimpse of the reading room impresses one with the fact that the college offers this year a remarkable improvement in library facilities. Walker Hall, for the women, and Herald Hall, for the men, welcome the students to dormitory homes either new or thoroughly redecorated. (Even "Old Marietta" has undergone some startling renovations!)

"Freshman Days" began with the opening of college last Friday, and by Saturday afternoon about one hundred new students had passed through the registration lines. Receptions and other "ice-breaking" affairs were in session, and the new freshmen seemed to be having a good time getting acquainted with one another and with the community in which they are to spend the next nine months of their lives. Sunday found many of the upper classmen returning; and by now things are undoubtedly settling into regular schedule. The college is beginning another year of work.

The people of the church have always been zealous in support of the college and the young people whom the college serves. They have never failed when the call for help came. Sunday, September 14, is the day for this year's pledge of loyalty to the church college. Those who can not attend branch programs on College Day should send their offerings to the treasurer of the college, at Lamoni, Iowa.

To the alumni, to the people of the church, to the friends of Graceland everywhere: *Remember College Day!*

L. E. F.

### Young People's Institute in Northeastern Kansas

The young people of this district are making plans for a two-day institute during September. There will be four class periods conducted by Brother E. E. Closson for which Certification Credit will be given. Recreational and social activities will be stressed, and a worship service is being planned for Sunday morning. The young people of this district invite others to participate with them in this experience. Watch next week's *Herald* for further details.

### Wanting to Work

Sometimes a good story will teach a lesson more effectively than a sermon will. Not long ago we heard such a story from a friend, and we are passing it on to our readers. It applies to church people as well as to business people.

A thrifty brother of our town, wishing to do something to help relieve the unemployment situation of which he had heard so much, went around to see some of those who were crying the loudest for work.

"I hear you want some work," he said to one of the indigent complainers. The man's eyes brightened, and his face assumed a look of pathetic pleading.

"Yes, I *sure* do," he said fervently.

"What kind of work will you do?" pursued the good brother.

"Anything. Anything," responded the other earnestly.

Now the jobless man knew that it would be much nicer to draw wages for sitting in a chair at the brother's filling station than to draw nothing for sitting in a chair at home.

"Come down to the house in the morning. I have a big garden in the back yard that needs hoeing."

The man's face fell.

"Why," said he, "I thought you meant a job at the filling station!"

"No, I just want the garden hoed. But it will give you two days' work. I'd like to have it done right away. Can you be down in the morning?"

The man twisted in his seat. He was quite evidently annoyed at prospect of leaving it for a job that required work.

"Well, I suppose I can, but I'm pretty busy these days!" He never went near the garden.

The good brother, still wishing to help, went to four other unemployed men. Their reactions were all monotonously alike. None of them wanted to hoe the garden. The brother was not too lazy to hoe his own garden. He had only wished to help. But finally he was forced to get out and hoe it himself in order to save it.

The five men are still looking for "work."

Every church has some people like this. They want to be put to work. But they won't pay tithing, they can't preach, they refuse to teach, and they are too busy to work on the committees.

It is a good thing that this kind of person is not numerous, but there are far too many of them.

L. L.

# Graceland Makes Men of the Future

By Roy A. Cheville

No one has a fool-proof method of developing men and women. In fact, few are certain just what sort of folk they want developed. But this thing we do know—men are rounded out by the sum total of social contacts. Therefore we try to provide wholesome and stimulating environment that will bring about the type of persons desired. We call this education.

## *The Aims of Education*

A college should be engaged in making men. Its academic learning, its social life, and its athletic competition should be directed toward "the real business of living." In the complete program of college life there should be provision for all phases of a balanced life.

There is something attractive and intensely vital about the following division of the phases of education. In imaginary conversation a master asks of his pupils, "What would you learn of me?" And they reply:

- "How shall we care for our bodies?
- How shall we rear our children?
- How shall we work together?
- How shall we live with our fellow men?
- How shall we play?
- For what ends shall we live?"

As I have pondered over the work of our college institution in its task of making men of the future, I have considered the foregoing phases of life, essential parts of our complete program. Graceland must train men and women for health, family life, economic life, civic life, recreational life, and religious life.

## *The Church's Challenge*

Quite often presiding leaders of the church from pulpit or press state their reliance upon Graceland for future leadership. They imply reference to both capability and disposition. Sometimes I used to think there was a tinge of oratorical effect in all this. But a little better insight into the spirit and purpose of the church and a few years of close contact with the college itself have convinced me that there is more than poetic talk in it. It implies a keener responsiveness to this responsibility on the part of the corps of college leaders and the large body of supporters.

The church supports an institution of learning that it may train its on-coming leaders in well-rounded living. It asks that youth be healthy, vocationally efficient, social minded in civic life, inter-

ested in promotion of happy family life, and habitually enriched by wholesome recreational life. To do this, the church asks of Graceland that it be dominated by and inspired by the spirit of religion in all its departments.

## *No Short-cut Possible*

Every year students come to Graceland who want a one-year route to life training. Often they are persons whose coming has been marked by struggle and sacrifice. Their hearts yearn to give of their energies to the church. At the college we respect them. But the situation has to be seen in large perspective. The church is wanting youth who are balanced on all sides and specialized in some field for efficiency's sake. It also wants these youth to be fired by a religious purpose. All this does not come in a year.

We are finding that the most effective way of developing social-minded and religion-inspired folk is through letting this atmosphere permeate all fields of training. In the recognition of this fact, Graceland has her right to exist. She will offer introductory training for the essential fields of our social program and characterize all with a tone that we call "Zionic." To do this, patron, instructor, and student must combine.

## *The Men to Be Made*

Immediate years should return to the church teachers who bring to their schoolrooms intellectual capability and radiation of social sympathy and insight. They should send out wives and husbands who sense the sanctity of home hearth and who know how to manage a household. There should go out young men and women of business who can manage the industrial projects of our day and return their energies in social channels. Professional men of research and altruistic spirit should be sent forth. We should train and inspire artists who can portray for us and to us the beauties of our universe. We are needing scores of young men and women trained in religious thought and method and warmed by the Restoration message.

These youth will not spring up out of ethereal pipe dreams. They will come from environments that stimulate and train toward these vocations and patterns of living. Every year such as these are taking their places. The years of the future ask Graceland to shape such as these and to increase their numbers and their offerings.

## Consolation and Hope

*For the funeral service of Alonzo Whiting two of his friends and associates in church work were requested to speak, and Elder H. O. Smith offered prayer. The remarks of Patriarchs T. C. Kelley and F. A. Smith are here given. Reported by Gladys Gould. Services August 20, 1930.*

### LIFE VICTORIOUS OVER DEATH

*By Patriarch T. C. Kelley*

When a good man dies, it most always makes me think of Paul's statement to the Philippians, where he says: "For me to live is Christ, and to die is gain."

If this be true, then why should we weep or mourn over the departure of one who, like our brother, is in a condition also to receive gain, and not loss, by passing through death? We are too apt to look upon our own loss and forget the gain of those who leave us and go on to better things.

There is something in the doctrine of immortality that we do not want to lose sight of, for the doctrine of immortality is the basis of all religious hope. Byron puts it in this form: "I feel my immortality o'ersweep all pains, all tears, all time, all fears; and, like the eternal thunders of the deep, peal to my ears this truth—thou livest for ever!"

On one occasion when a little girl had passed away, the Savior came to those who were saddened and in deep sorrow over it, as we today are in sadness and sorrow over the departure of Brother Whiting, and he said, "The maid is not dead, but sleepeth." We might not be able to make plain to anybody just our thought as to what the Savior here meant to convey, but he did certainly mean that there was some sense in which the maid was not dead. She had passed through what our brother has passed through and what millions have passed through and yet in some sense was not dead, but living still. The Savior expressed the idea when he was talking to Martha, "He that liveth and believeth in me shall never die." If that were made to apply to the body and our physical life, it would be hard to believe, wouldn't it? But if there is something that lives for ever about us, though the body, the outer man perishes and dies, yet still something within, an immortal spirit that lives for ever, then I think the Savior's remark is easy to understand. He made the same statement regarding Lazarus, "Our friend Lazarus sleepeth." They didn't seem to understand him, and finally he said plainly, "Lazarus is dead."

Our brother is dead today, and yet he lived and believed in Christ and has the promise of Christ

himself that he shall never die. If I understand the meaning of this statement of the Savior, those who accept it as true have strong grounds upon which to base a belief in immortality, and a hope of salvation as the gospel holds it out to us. Why should we mourn? Why should we weep around the tomb? Why should we—when a good man passes out, and his passing is his eternal gain—why should we be too much affected by our own loss to rejoice in this his gain?

Cicero is said to have made use of these words: "There is, I know not why, in the minds of men a certain presage as it were of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls." Now that is a wonderful statement. I believe it is true. "A certain presage of a future existence takes deepest root and is most discoverable in the greatest geniuses, the most exalted souls." And if that be true, and I think it is, our hope of continuation of life for our brother who is now dead as to the body, is confirmed, and we should not be so affected, I repeat, by our own loss as to overlook the gain that is coming and has come to him.

Dana says: "A voice within us speaks that startling word, 'Man, thou shalt never die!' Celestial voices hymn it to our souls; according harps, by angel fingers touched, do sound forth still the song of great immortality."

Do we realize it? Do we sense it? Do we sense how great is the gain that must certainly come to the man who spends his life in the cause of humanity, in the cause of truth, in the cause of the church, the body of Christ? A man who spends his life thus never dies, and "though he were dead yet shall he live" again. These words the Savior gives us in his effort to comfort Martha and Mary when their brother died.

It must be sad indeed for those who have no hope of continued life after death, or even in death, or no hope of future existence—it must, I say, be sad when loved ones are taken from them. To them it means the end of all. To us it is quite different. To us it is the entrance into greater life.

Jesus says: "I am come that they might have life, and have it more abundantly." And while there may be a sense in which this more abundant life may be enjoyed here and now, yet in a still higher and better sense, in a still better condition, in a still better realization on the other side, the more abundant life may be had and enjoyed by those who have died and yet live again, by those whose spirits never die, but they have been faithful and true and have

place near the throne and have the more abundant, unending life. We believe our brother's record is just that which entitles us to believe that he is one of these. Why not?

My first acquaintance with him was an experience of abiding in his home for a time during a series of meetings, and from that time to this I have not found a weakening in his faith nor a desire to depart and be with the world again. I was not with him during his sickness, but almost as if I had been and had heard it with my ears, I can hear him say that he had a desire to depart and be with Christ but not to depart and be with the world again.

Frank M. Duffy, in *Original Thoughts*, gives us some beautiful reflections:

"If we are destined for oblivion at the end of this life, why does the soul so anxiously strive to penetrate the veil that hides the sacred things of eternity?" Because we can not see as clearly as we would like to see, because we can not demonstrate the truth of the home beyond to reach which we are striving; because we can not do this, some scout the idea of its existence and say that death ends all, but if it does, "If this frail existence constitutes all of life, why educate and train the soul with lessons of meekness and piety? If faith unites the faithful but to part, why is their memory sacred to the heart? Why is it we love and remember bright and beautiful objects that so soon pass away; why is it the lights and shadows of life affect the nature and engrave their image on the character of the soul? Why is it the rainbow and cloud come over us with a beauty not of earth and then pass away and leave us to gaze on their fading loveliness? Why is it the stars which hold their nightly festivals round the midnight throne are placed above the reach of our limited faculties, for ever mocking us with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow in alpine torrents upon our hearts?"

It would seem almost cruel if that were true, would it not? Beautiful human forms given to us for a little while, taken from us never to meet again, never to experience life again, never to experience being again. It would be cruel. Why should we have such strong desire to meet again if it is never to be realized?

Mr. Duffy continues: "We are born of a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars are ever bright, and the sun shines eternally for their light. There is a truth in the resurrection. The promise of eternal life is a reality. There is a home for the

faithful where the pure in heart shall ever rest with God."

Our brother is taken from our midst now. We must part with him, but this does not mean his oblivion, nor when we pass through the vale will it mean oblivion for us. But there is truth in the resurrection, in the life beyond, and so we are permitted to remain that we might use our best endeavor to prepare for death while we are here, while the sun shines for us and the stars are beautiful overhead, and while the rain falls betimes to gladden the earth and give us food and things essential to our life and happiness and pleasure. It is for us to dedicate ourselves anew to the gospel life and continue to the end. We may not be permitted to go four score years and a little over as our brother did, but whether it comes soon or whether it comes later, it will come, and we should be prepared.

To the relatives let me say, Be of good courage and of valiant spirit. The victory will come by and by, and happy reunion and renewal of pleasant association will be given you. May heavenly peace come to your troubled souls to aid and assist you in carrying your burden of sorrow is my prayer.

#### PASSING TO THE ETERNAL HOME

By Patriarch Frederick A. Smith

My association with this brother began in 1902, twenty-eight years ago. I have learned to love him, to respect him, to have confidence in him, because of his integrity and his faithfulness in the great service of the Master that we have served together.

There are one or two verses of scripture that come to my mind that seem to apply nicely today: "Blessed are the dead that die in the Lord, for they shall rest from their labors, and their works shall follow them."

The other one is found in the *Doctrine and Covenants*, "Blessed are the dead that die in me, for their death shall be sweet."

Our brother's life has been one devoted not only to the Master's cause but to the good of others around him and with him. He has been respected, loved, and honored by those who have known him. He has known the strenuous hardships and trials of a pioneer life, the disappointments that came because of misleading conditions, but through it all and through every trial his faith in God has triumphed, and he has never lost sight of his Master and the service that he should render to him. So I can feel that it is blessed for him to die in the Master. I can have confidence that he looked forward, as our brother has said, to the thought that death

does not end all, but that he should live again, that he should meet his loved ones, that he should rejoice with them. And as the years have passed and the conditions have changed with him, it seems to me that I can sense to some extent the spirit of peace and assurance that came to him, for he died without fear. He died in hope, he died in confidence, he died in faith; and the promises of God are sure, just as sure as that we are here today. And he will realize and sense that which he has longed for, hoped for, trusted God for. He will feel and know what it means to rejoice, as he shall enter into the paradise of God.

When we contemplate the future as the years go by, and we approach the end, it seems to me it must be with considerable satisfaction that we can look forward with confidence and hope.

Only just a few weeks ago I visited one of our old missionaries. He was afflicted on his bed of pain and suffering, and as I talked with him and as the time came that I had to go I said, "Frank, you are not afraid?"

"Oh, my, no," he said. "No, Fred, I am just as firm in the faith, and I look forward with confidence. I have no fears of the future. I feel satisfied, am confident in the promises of God. They are true. There is nothing to fear. We shall live again."

He has since passed on to his reward. It is these things that bring us comfort. It is these assurances that those who approach the gate that leads to the life beyond thus express with such confidence, such satisfaction, such assurance, and such hope that come to us as a strengthening portion and encourage us to press on, to be faithful, diligent in our service. It is the hope that God has instituted, and there is no greater promise made than that of eternal life. There is no greater prize to win than that of eternal life. And in our consciousness of life here, with all its distress and losses that come to us, its disappointments that we may meet, we look forward to the idea of eternal life in which there shall come to us the promised joys that the Master has referred to; there shall come to us freedom from pain, distress, misery, woe, separation. There shall come to us not only these but the realization that God actually is, and that we can see him and know him and rejoice with him; that we may fully appreciate all that we now hope for and pray for. God has promised it, and he has said, those who are faithful to the end shall enter in, and blessed are they that die in the Lord.

So in the midst of our sorrows, for they are only for a season, we can lift up our eyes to God, and our hearts are melted, feeling the touch of divinity, and we rejoice in spite of our sorrows because our loved ones have gained the victory; they have overcome

the world, they have been faithful to the end, they are assured of a realization of the promises, and have entered into a brighter, happier, and better condition than this life has ever known.

It is this that the gospel holds out to us. It is this that makes it sweet, that gives to us strength and courage, and makes us realize that God is indeed a God of love, a God of mercy. There is no promise made in the gospel, there is no part of that gospel that has been so thoroughly demonstrated, so effectually made manifest to us, as the fact that Christ has the power of the resurrection and that he can do what he says. He demonstrated to the world in his life here that he held that power. Not only did he do it through the manifestation of others and through the raising from the dead of those around him, but, my friends, he went into the depths of the tomb himself and came forth conqueror, victor over death, hell, and the grave, and gave to mankind the assurance as nothing else possible could have done that they could depend on him; they could look forward with the realization that he would do what he said he would, and made their hope sure, an anchor to their souls of salvation through him.

It is a rock that never fails to which we may cling. We hope and trust that as each year passes by and we approach the time when we, too, must enter in and meet these conditions of life it may be with the firm hope, the firm confidence and faith and the assurance with which our brother has laid down his labors here and has passed to the other side; and it may be with that promise of God ringing in our ears, "Blessed are the dead that die in me, for death shall be sweet unto them," a release from the conditions here, from the mortal sufferings and woes, an opening of the gates that lead to paradise, where sorrows never come, and death and woe are not known.

So in our work, in our sorrows that come because of separation (they are heavy it is true, and we are lonely), yet, my friends, when we consider it, think carefully, would we wish him back? Think seriously over the situation. Would we? I never knew until I was put to the test. I never realized until I was made to see by an experience that came to me, made me know the beauty, the happiness, the peace and joy of the other side, and from that day to this I have said, and said it over and over again, I never would wish them back, never. It has sometimes seemed to me while I have seen my friends slipping away, those who have been near and dear to us, departing to the other side, that it was a lonely, hard thing, and yet when I contemplate the beauty of that place, the glories that are there, the happiness and joy that come to them, I would not wish them

back. I can meet the loneliness and wait and bide my time and meet them there. I look forward with confidence and hope, and my association with this brother has helped me believe that he has looked forward in confidence, that he has realized his hope, and he can rejoice in the great paradise of God today.

I can't help thinking of the statement of the Master, that we should sorrow and weep for those who are gone, but we should not sorrow as those who have no hope. We should not let our sorrow find what the world has found, disappointment and dissatisfaction. We will not sorrow as they do, for we look upon things differently, and we recognize that it is only a little separation, just for a season, and then there will come joy, peace, happiness beyond our powers of appreciation today, and all the sorrow, the loneliness that we have passed through will be forgotten, and we can praise our Lord and rejoice in his goodness and the provision he has made that shall break the dark cloud that death brings and give to us the light of hope that may comfort and cheer us even in the hours of our loneliness.

Now I pray that God in his loving mercy may bless these who are left, the loved ones who will miss him, those to whom he has been near and dear. May God in his loving mercy bless you. May there come to you that joy and comfort of the Holy Spirit that bring peace to the children of God, that your hearts may be strengthened and comforted, your souls made to realize what God has done for us, until you can say, and say it with truth, "Thank God for the blessings he has given, and thank God for the hope that comes to us."

*Now, O God, bless them, we pray. May thy peace and thy blessing abide with them, that we may rejoice in the day when we shall meet with our brother, that we may find comfort and solace in the promises thou hast made. And while our brother will be separated from us, we can feel with a surety, he is not dead, but his spirit is alive and resteth with thee in the place thou hast prepared. To this end we pray thy Spirit may speak comfort and cheer to our hearts, and finally may we be saved in thy kingdom, in Christ's name. Amen.*

Life at its best is a fight. At its noblest it is a struggle. Not at its poorest and meanest. One may drift, or idle, or sing one's care-free way along any of the innumerable avenues that lead to failure and the ultimate disappointment. But if we are going anywhere which is worth the going, we have need to take a new grip on ourselves day by day, to hold ourselves steadily in the patience of effort and self-restraint.—Henry Kingman.

## Pen Point Pickups

### *Life Insurance*

Not long ago I overheard a conversation in which a statement was made to the effect that just now the most important thing in the world is the advantage of insurance. From the trend of the conversation I inferred that the topic under consideration was life insurance. As to the correctness of the statement I am not qualified to say. I do know, however, that a great many people are taking advantage of the protection offered through life insurance. There is no doubt as to its advantages. At this moment I am not disposed to discuss the merits or demerits of the case. In thinking over the proposition I am persuaded that mankind as a rule is primarily concerned not only with protection physically and financially but also with the bringing of comfort and pleasure as well.

This has ever been the case, and beyond a doubt this will continue through earth's pilgrimage, for man is fundamentally the same, regardless of the age or country in which he lives.

The question arises at once: Inasmuch as it is appointed unto man to die, is it either logical or consistent to be ever thinking of our present physical protection and ease to the neglect of the spiritual and eternal benefits made possible through obedience to the law of life? It appears that at least in this day and generation every thought and every act shall be to the end that pleasure's desire shall be fully satisfied; to seek pleasure rather than happiness. Pleasure is but the gratification of physical desires which cease with the passing of the body, while happiness is the enjoyment of the godly aspirations which bless in this life and endure throughout all eternity.

It may be wise indeed to avail ourselves of an insurance policy which will serve to protect our interests in this life; but better yet would be our lot if in obedience to certain requirements we could be assured that the policy possessed would not only protect us in this life but bring everlasting happiness in the world to come.

Jesus in the Sermon on the Mount gave his disciples to understand that our heavenly Father was not unmindful of their physical needs. In his great work of creation, provision was made whereby man's just wants and needs, physically, would be amply supplied, as evidenced in the producing fields throughout all the earth. With this fact assured, our Master said: "Seek ye first to establish the kingdom of God and his righteousness, and all these things shall be added unto you." Can one less than God offer greater protection than this?

If we are to believe the sayings of our Lord; if

we have faith in the prophecies of the centuries; if there is any significance in the revelations which have been given to the Saints in our own day and time; if the signs of the times can be relied upon; then indeed there are conditions coming to the earth against which there is no assurance of protection as far as human policies are concerned, the protection needed under these devastating influences must come from a higher power. Protection is assured to those who love the Lord and do his commandments. Our heavenly Father knowing that these things will come upon the earth, has made provision whereby his children, those who are his disciples in very deed, shall be amply protected and cared for. Let us hear the word of the Lord:

Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent,

build up churches unto me; and with one heart and one mind, gather up your riches, that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take up his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—*Doctrine and Covenants 45: 12-14.*

What a guarantee! What safety! What protection is offered to those who have faith to comply with the requirements whereby this wonderful life insurance can be assured. PEN POINTS.

## CHURCH WORK AND SERVICES

### The Young People's Division of the Church School

By E. E. Closson

Leaders of young people of the church throughout the world now have a definite organization through which a program of activity may be effectively carried out. The action of the Centennial Conference opened the way for this new type of organization in the field of religious education. It remains for general, district, and local workers to initiate activities that will stimulate interest and participation on the part of our young people in order that the *complete* program of our church may be more fully carried out.

Under the new plan provision is made for a Young People's Division of the church school in every local as well as a general organization throughout the church through which the bonds of friendship and brotherhood will be cemented. To develop the local organization is the immediate task of the pastor and church school directors in each branch.

#### *How to Get Started*

The pastor, director of the local church school, and the supervisor of young people meet and discuss plans for putting the new program into practice. Here is decided in general the type of activities that are to be sponsored over a three-month period, and each officer, from pastor to class teacher or leader, pledges his support and active participation in promoting this program in all of its details.

The next step is to call a meeting of all young people of the branch (perhaps a social function would be a good way to get started) and at this meeting explain briefly the contemplated program of religious education for the Young People's Division. A temporary president and secretary may be elected from the young people themselves. Later these offices and any others that are needed should be made permanent.

Meetings of the division on Sunday for class study and for worship, and occasional meetings throughout the week for social, recreational, and expressional activities are provided for in accord with previously arranged plans. The young people themselves should be given the chance to express their choice of activities to a large extent, these choices being stimulated by suggestions from the divisional supervisor. Leaders will find most of our young people anxious to follow the suggestions of those who have a vital interest in them and who provide activities of fun and fellowship as well as the more serious business of study and worship.

In the smaller branches the divisional supervisor will probably be the teacher-leader of the group as well, and it is necessary that this teacher-leader furnish interesting, instructive, and practical study material for Sunday morning as well as a varied program of lively recreation to be carried on throughout the week.

Use the church buildings and grounds in promoting all phases of the new plan. Young people like to *do things* and we must give them leadership in



the doing or none can foretell the results. The lives of *people* are sacred, and the material objects of wood and stone are but tools to use in the developing of Christlike characters.

Pastors and leaders of young people, you have a tremendous task and a wonderful opportunity. If you love youth, the task will be easy and the opportunity will ripen into lasting results. To *teach* youth, to *lead* youth, to *live* with youth, we who are called to responsible positions of leadership must be in constant contact with another One, who is our example and friend.

Whatever it costs in time, in money, or in the giving of one's innermost self to this cause—it is worth the price! With faith in our young men and women, we move out hopefully, happily, yet humbly in this great field of religious education, and if God be with us, who can be against us? With confidence in you as leaders and teachers of young people, the church is asking you to move forward in this new program.

## The Christmas Offering in 1930

By C. B. Woodstock

Less than four months now remain to complete the Christmas offering for 1930. If the offering is to represent the faith and the appreciation of our membership and correspond to the need for funds to accomplish the tasks of the church, it must exceed the gift of former years. It is the request of the Presiding Bishopric that in every congregation a determined effort shall be made, in the closing months of the year, to raise the Christmas offering of the branch to an amount equal at least to one tenth of their annual quota of the general church budget. In this way a splendid total of over \$50,000 will be realized, and this is our goal for 1930.

While the church has need of money, and in recent years the Christmas offering has been nearly as much as one tenth of the total church receipts, all should realize that beneath and beyond the gift of money there is the gift of the self, represented in personal effort, in self-denial, and in sacrifice which makes the gift possible. It is our expression of love for God, and Christ, and for his truth. It expresses our desire for the salvation of our fellow men through the medium of the church for which the plan of the Lord provides in the system of offerings instituted in the law of his kingdom. The primary purpose of an offering, after all, is that through the giving we shall obtain soul culture and soul growth.

Let us turn for a moment to the offering itself.

## Origin of the Christmas Offering

The Christmas offering idea had its origin in the fertile mind and loving heart of Marietta Walker. We do not know how long it had been gathering force, but in 1888, as editor of the *Autumn Leaves* and of the *Zion's Hope*, she secured the consent of Bishop G. A. Blakeslee, then Presiding Bishop, to solicit a church-wide offering at Christmas time. She urged that inasmuch as gifts of material things could not be bestowed upon Christ, personally, to commemorate his birthday, such gifts could be received by the church which represents him and his mission in the world, to be devoted to the missionary efforts of the church, that others might know of his mission and receive of the spirit of the Christ.

On April 12, 1930, Marietta Walker passed to the beyond at the advanced age of ninety-six years. It is fitting that in this year of her departure from earth life, we pause to commend the monumental work accomplished by the movement she instituted and for many years sponsored. It has been a noble work through which the spirit of the Christ is still expressed.

## A Million Dollar Gift!

That first year, in 1888, the offering was \$154, a neat sum in that early day, when we consider that the church was widely scattered and that but few Sunday schools were yet in existence. In ten years the annual offering had grown to more than \$1,000, and in another ten years to \$5,000 annually. In the next five years it increased to over \$10,000 each year. In 1917 it amounted to over \$38,000 and in 1920 over \$100,000, or about one dollar per member of the church. For each of the past four years the annual Christmas offering has been over \$40,000. The estimated total receipt by the church in the forty-two years from the Christmas offering alone, has been close to *one million dollars!*

What a splendid sum to have gone into the work of the Lord in all these years! How happy we are to have had some small part in those offerings. Who can estimate the blessing carried into the world in a million dollars of missionary effort? It was because of such sacrifice that the gospel was brought to you and me. It will be because of such sacrifice that we help carry the blessings of the gospel to others.

And who can estimate the splendid results in soul growth, in thoughtfulness of others, in self-denial, in willing service and consecrated effort represented in the nickels, dimes, and dollars making up the million! No small factor, is this, in the development of a people who are to demonstrate the will of God in our day.

*Christmas Offering in 1930*

This year we begin the offering of a new century. Its total will be made up largely of nickels, dimes, and quarters earned by boys and girls in all the church and placed in the offering each week as their gift to the Christ, to be used by his church. Others are able to give larger sums. Over a period of many weeks and months the offering accumulates until we rejoice in the grand total after the special gifts at Christmas time are in.

Be the sum large or small which each is able to contribute, it is given in love for the sake of the Christ. It is given in the spirit of the Christ, who first gave himself for us, and for all the world, because he loved us.

It is given to send out our missionaries, to provide for their families, to care for the poor and needy, and to help to establish Zion. It is given that we may help the church complete the Master's mission in the world.

And we hear today the words of Christ: "Inasmuch as ye did it unto one of the least of these, . . . ye did it unto me." So may we give, and share the best we have with our Master!

*\$50,000 in 1930*

For a few years past the Christmas offering has been above \$40,000 each year. We are sure that with concerted effort the offering this year may be raised to \$50,000 or more. It should, if possible, go to \$75,000, which would be one tenth of our general church budget for the year. It has been thought best to set our goal only a bit in advance of our usual gift, and experience the thrill of passing the mark.

In the remaining months of the year every consistent effort must be made to increase the offering. Each school, each class, each home, each individual member, should set a goal which they earnestly strive to reach. Let us give in our offerings as we have the means in hand. It may then be sent directly to the office of the Presiding Bishopric and begin at once its mission of love.

*A Christmas Offering "Poster"*

There is now ready to be sent out from the office of the Presiding Bishopric to the pastor of each branch of the church a very neat and attractive Christmas offering poster containing a "thermometer" with a graduated scale, beside which a movable column of "mercury" is placed to record the progress of the Christmas offering in the branch. The poster is 11 by 14 inches, printed in two colors, and should occupy a prominent place in the church where all may watch the red column rise from Sunday to Sunday as the goal is approached.

*Capitalize the Goal Idea*

The posters will be in the mails by September 20 and should reach pastors in the United States and Canada before September 27, and in England, Hawaii, New Zealand, and Australia somewhat later. They should be put immediately into use. Directions will be sent with the posters suggesting ways and means of making their use effective.

The goal of the church has been placed as \$50,000. To carry us well over the top, it is urged that branches set their goal as one tenth of the branch quota of the annual church budget. This sum should be written into the poster in the space provided, and the whole idea clearly and enthusiastically presented to the branch, probably at the Sunday morning session of the church school. This should be done at the earliest possible convenient occasion. The position of the red line in the ascending column will register the amount of the offering to date. The sum at the top of the graduated scale is the branch goal. The red column should move up as the Christmas offering is announced each Sunday.

It may be helpful to determine, as a weekly goal, the amount necessary to be given each of the remaining weeks if the branch goal is to be reached. Perhaps each family or each individual will set goals at \$2 or \$3 or \$10 per member, and make every effort to reach their goals. We can and must exceed \$50,000 by December 31, 1930.

If any branch fails to receive a poster, they should at once notify the Presiding Bishopric, The Auditorium, Independence, Missouri.

**Installation Service***By John Blackmore*

September twenty-eight is a combined "Church School Promotion" and "Rally" day. New classes will have been formed, and some new teachers will have been selected. Many of the old teachers will again accept the divine responsibility of teaching for another year. The following outline of an installation service will emphasize the sacredness of the task now being assumed by these teachers.

Keeping in mind the fact that many of the congregations of the church have their business meeting in which the church school officers are elected in December, we submit a brief outline of a service suitable for the installation of teachers of the church school. However, we suggest that this ceremony should be held in one of the regular congregational services, such as the morning service at eleven o'clock or the evening hour. We believe that the installation of these teachers and officers into the sacred trust of teaching is worthy of outstand-

ing recognition. Also, this service will assist the congregation to appreciate the consecration and service of the workers in the church school.

#### The Service

**SOFT MUSIC**—The hymns are played while the congregation assembles.

**PROCESSIONAL**—The choir will enter and take their places upon the choir loft. The officers and teachers will enter and march to the seats reserved for them in front of the altar or pulpit during this processional. All will remain standing until the presiding officer signals for all to be seated.

**INTRODUCTORY TALK AND INVOCATION**—This talk and prayer by the presiding officer.

**SCRIPTURE READING**—John 15: 1-8.

**HYMN**—"Holy, holy, holy," *Zion's Praises*, 131.

**POEM**—"The Builders":

A Builder builded a Temple:  
He wrought with care and skill.  
Pillars and groins and arches  
Were fashioned to meet his will.  
Men said when they saw its beauty,  
It shall never know decay;  
Great is thy skill, O Builder,  
Thy fame shall endure for aye.

A Teacher builded a Temple;  
She wrought with care and skill,  
Forming each pillar with patience,  
Laying each stone with care.  
None saw the unceasing effort,  
None knew of the marvelous plan,  
For the temple the Teacher builded  
Was unseen by the eyes of man.

Gone is the Builder's Temple,  
Crumbled into dust;  
Pillars and groins and arches,  
Food for consuming rust.  
But the Temple the Teacher builded  
Shall endure while the ages roll,  
For that beautiful unseen Temple  
Was a child's immortal soul.

**PASTORAL PRAYER OF THANKS**—This prayer is one of thanks to God for the group of teachers about to be installed.

**CONGREGATIONAL RESPONSE**—"Be with me Lord," *Saints' Hymnal*, 172.

Be with me Lord where'er I go;  
Teach me what thou wouldst have me do;  
Suggest whate'er I think or say;  
Direct me in the narrow way.

**CHOIR ANTHEM**—Selected.

**SHORT SERMON**—"The power and opportunity of the teachers."

**CHARGE TO TEACHERS**—The presiding officer requests the teachers to stand to receive this charge. The charge should be formal yet sympathetic in style. It should be confined to the work of the teachers and their response to the great responsibility of the task.

**CHALLENGE TO CONGREGATION**—The congregation is requested to stand and is challenged in regard to its obligations in supporting and upholding the teachers. The influence of the home may well be referred to in this challenge.

**PRAYER OF BLESSING**—This prayer is definitely for God's blessing upon the teachers in their work, and upon the people in their home life.

**CONGREGATIONAL HYMN**—"I'll go where you want me to go," *Zion's Praises*, 28.

**BENEDICTION.**

**RECESSIONAL.**

Every step in the service should be well planned out and carefully arranged, so the service may be smooth and of even movement. It must of necessity be adapted to the requirements and possibilities of the congregation and church building.

## Worship Service Themes for Intermediates at the Eleven o'Clock Hour

Arranged by

Howard Cook, Leta B. Moriarty, and W. Earl Page

*In Independence at the Stone Church the young folk of intermediate age meet at the eleven o'clock period for their own worship service and sermonet. These meetings are well attended and have served a purpose for the young congregations that could not have been obtained in a service designed for the older people.*

*The young people contribute much to the program themselves. They give readings, tell stories, and give musical numbers. Some have even participated by offering prayer. The aim is to increase their participation in furnishing their own programs.*

*To a visitor and observer, it appears that the three young leaders who are in charge of this work have achieved a distinct success. However, they disclaim any illusions, and are highly critical of their own performances and results. They strive for better things.*

*The idea of an intermediate service is an excellent one. It ought to grow into more common use. We hope in the future to be able to present some outlines for the programs developed for each of these themes. Notice that there are themes for only ten months, as the service is dismissed during two months of the summer.—EDITOR.*

*Theme for the year: "Adventuring with Christ"*

*September—"Adventuring with Christ in Loyalty"*

*September 7—Sacrament Sunday—"Loyalty to God."*

*September 14—College Day—"Loyalty to Church." (Special emphasis should be given the church college; Graceland songs, etc.)*

*September 21—"Loyalty to self," commencement service for graduates of the department.*

*September 28—Rally Day and Promotion Day, "Loyalty to friends."*

*October—"Adventuring with Christ in Courage"*

*October 5—Sacrament Sunday—"Courage to keep the covenant."*

*October 12—"Courage to be dependable."*

*October 19—"Courage to be true."*

October 26—Decision Day—"Courage to follow Christ."

*November—"Adventuring with Christ in Gratitude"*

November 2—Sacrament Sunday—"Gratitude for Christ's example." (Emphasis should be given his example of love and wisdom at the Last Supper.)

November 9—"The first Thanksgiving in America." (Landing of the Jaredites, *Book of Mormon*, Ether 3: 2-14.)

November 16—"Coming of the Pilgrims." (Lantern slides, Graphic Arts Bureau.)

November 23—Gospel Praise service. (Outline of service given in *Worship for Youth*, volume II, Stacy.)

November 30—Thanksgiving cantata or other musical event.

*December—"Adventuring with Christ in Peace and Good Will"*

December 7—Sacrament Sunday—"The spirit of the Centennial year" (a summary of the year's achievements of church and state).

December 14—Cantata, *The Child Jesus*, by Mary Houts Flagg.

December 21—Christmas Sunday—union Christmas service with adults.

December 28—Closing Sunday of the year, "Spirit of the new year" (good will, peace, brotherhood).

*January—"Adventuring with Christ in Faith"*

January 4—Sacrament Sunday—"Faith in the new year" (what the church can do and in ourselves to help).

January 11—"Faith in self."

January 18—"Faith in the church."

January 25—"Faith in God."

*February—"Adventuring with Christ in Industry"*

February 1—Sacrament Sunday—"Christ in industry" (first as carpenter's son, then as God's son and minister to the world).

February 8—"Lincoln in industry." (Patriotic program.)

February 15—"Industry in the church." (Explanation of industrial enterprises of the church.)

February 22—"Washington in industry."

*March—"Adventuring with Christ in Reverence"*

March 1—Sacrament Sunday—"Reverence for the home."

March 8—"Reverence for the house of God."

March 15—"Reverence for wisdom."

March 22—"Reverence for law."

March 29—"Reverence for God."

*April—"Adventuring with Christ in Truth"*

April 5—Sacrament Sunday—"The gift of truth" (the gospel—its bestowal, preservation, and restoration).

April 12—"Truth in everyday life."

April 19—"Know the truth."

April 26—"Freedom obtained by truth."

*May—"Adventuring with Christ in Temperance"*

May 3—Sacrament Sunday—"The temperance Christ taught."

May 10—"Temperance in health."

May 17—"Temperance in work."

May 24—"Temperance in play."

May 31—"World temperance." (Program outline in *Worship for Youth*, page 202, Stacy.)

*June—"Adventuring with Christ in Consecration"*

June 7—Sacrament Sunday—"The consecration of Christ."

June 14—"Our heritage through consecration of our fathers." (Use, for example, such men as Joseph and Hyrum Smith, Charles Lake, Charles Derry, and such women as Emma Smith and Emma Burton.)

June 21—"The measure of our consecration" (shown by our faith in and adherence to goals and purposes of the church).

June 28—Special closing service.

## Rally Day Suggestions

*By John Blackmore*

Rally Day is almost here. Possibly the plans for the day in your congregation have been arranged. Have you thought of the spiritual values associated with the reunion of the Saints? Perhaps there are some in your local who can not go to church because of sickness, of age, or of distance with no vehicle for transportation available. It may be that other inconveniences will prevent them if a way to arrive is not provided.

### *The Shut-ins*

The shut-ins would like to be present at their church home on this important day. This is a time when the strong can assist the weak. Seek out those who will not be able to attend unless means are provided. List their names and addresses.

### *Organize Automobiles*

Many of the young folk of the congregation have cars and will gladly go and bring in to the services the folk who are aged, shut-in, or for other reasons can not attend unless transportation is arranged. The young people will enjoy this project, and all will be blessed in the day's work.

Get busy; the day has many rich possibilities.

# REUNION NEWS

## Western Iowa Reunion

By Grace Keairnes

Again the Western Iowa reunion is a bit of history, and the ten days were literally packed full of instruction and inspiration.

A number of tents were set up and occupied on Thursday night. The reunion was held in the city park at Woodbine, and the local Saints brought their midweek prayer meeting to the grounds, that the camp might meet with them. The songs of Zion floated out to those who arrived too late to attend the service, as they shuffled things into shape for a week of primitive living.

The first day of the reunion began with a young people's prayer service at 7.30, followed by a period of class work, general prayer meeting, and two more class periods before noon. Two or three classes were held each afternoon for those who desired, and this schedule was followed in a general way throughout the reunion except Sundays, when preaching took the place of class work.

The theme of the entire reunion was "Zion" and the task of preparation for the service that lies before the members of the church as Zion builders was given emphasis. This theme was carried out in the prayer services, in the class work, and was, in one form or another, the subject of most of the sermons delivered.

The classes covered a wide range of subjects. Brother M. A. Etzenhouser's lectures on "Zion's social ills and suggested remedies" were most enlightening and comprehensive, setting forth in no uncertain terms that "giving" and not "getting" must be the urge in bringing men and women to the center place. Sister Etzenhouser in her talks on "Preparation for marriage" gave a world of necessary instruction to the young people, and her sparkling personality and ready wit kept her audience on the alert from start to finish. To Bishop W. R. Adams was given the task of filling in time for some who were expected to arrive and did not, as well as attending to his own series of lectures on "Stewardships and Zion." Elder Ray Whiting's subject was "Religious education," and Sister Bertha Van Eaton, Women's Department worker, gave some helpful advice on diet. Franklyn Weddle, who was also in charge of the reunion music, guided an enthusiastic class of music lovers in the swinging of the baton, and Sister Ida Purcell initiated maids and matrons into the mysteries of handwork.

Each morning junior church was conducted by Leona and Ruth Hanson for the older children, while Lois Hatch and Harriet Jordan gathered the wee ones in for kindergarten work.

The pulpit was ably filled during preaching services by Elders L. G. Holloway, Charles Smith, and E. Y. Hunker, and in the latter part of the reunion by Apostle John Garver and Bishop Mark Siegfried, each one sounding the note of "Zion."

Each evening was given over to preaching services except Friday evening, when an impromptu program was presented by Graceland students, setting forth the spirit and ideals of Graceland. The platform was tastefully decorated with greenery, colored lamps, and the navy and old gold in abundance. When the speeches were over and the "tumult and the shouting died," Ray Whiting's yodel stands out in memory as the star number on the program. It may be interesting to note that seventy Graceland students and alumni registered during the reunion, Iowa, Missouri, Michigan, Nebraska, and Texas being represented, the time running back as far as 1898.

In the afternoons the recreation specialists, E. Y. Hunker and Marvin Fry, followed by kindred spirits, hid themselves to the baseball diamond or the high school grounds and en-

gaged in lively volley and kitten ball games. It was interesting to note the reaction of some of the onlookers to these games, especially that of the dignified missionaries. After evening services the crowd trailed Marvin and E. Y. to a chosen spot on the camp ground, where with their guitars in hand and their backs against a lamp-post, they led a general "sing," assisted betimes by the Whiting yodel. Finally when the bear had gone over the mountain, old McDonald's farm had been attended to, and everyone had "found a peanut" and put it down his "sophagus," the music swung to the sentimental, then to the worshipful, and ended with a benediction on the camp of the Saints. An occasional wiener roast or marshmallow roast varied the evening program.

Meals were served in the basement of the church under the supervision of Brother Charles Smith, and a stand on the grounds in charge of Brother Joe Hamer made frequent trips down town less necessary.

About fifty tents were on the ground, and many drove in to the services both day and night in spite of somewhat unfavorable weather. The much-needed rain was gladly welcomed, however, after a long drought and no one complained because it accompanied other "showers of blessing."

The time of parting came all too soon, and a feeling of sadness was experienced as the white city began to melt away. Perhaps these little seasons of pleasant association are given us that we may sense in some measure the joy that will come when Zion has "increased in beauty and in holiness" and her people dwell in peace and righteousness, a light unto the world.

## Idaho District Reunion

By Reveria Condit

Annual reunion of this district convened Friday morning, August 15, on the new grounds at Hagerman, Idaho. Apostles J. F. Curtis and M. A. McConley, associated with the district presidency and district missionary, O. W. Okerlind, were in charge of the gathering.

Two hundred and seventy registered at the reunion, and there were numbers whose names we did not get.

Brother Calvin Rich, of Salt Lake City, was associated with Arthur Condit in charge of the recreational activities. These workers took keen interest in the young, making them feel they were an important part of the reunion. Young people's prayer services were held at 8.15 each morning. The afternoons, from one to three o'clock, were spent playing volley ball, baseball, sight-seeing, and swimming. Friday afternoon, the town team challenged the reunion boys for a game of baseball. Our team made a good showing, the score being 16 to 9 in our favor.

The general prayer services from nine to ten o'clock each morning were well attended and of spiritual nature. All expressed the desire to do more for the church and live in such a way as to commend the church to others.

The lectures given by Apostles McConley and Curtis were instructive. Topics were "Stewardship," "Tithing," "Growth of the church," and other general themes of the day.

The hour from eleven to twelve o'clock each day was devoted to preaching, speakers being Apostles Curtis and McConley and Elders Calvin H. Rich, Utah missionary, and O. W. Okerlind, Idaho missionary.

The round table conducted each afternoon was educational. Song services were under the direction of Sister Gladys Vantrump, district chorister. She was assisted by Sister Emma Benson, of Independence. The singing each evening was used in connection with the orchestra to gather the crowd.

Evening preaching was along missionary lines, and all services were well attended. The big tent was filled to seating capacity, and on several occasions all were not able to find seats. Following the sermon came a short program. Each branch was assigned one evening for the presentation of its program contribution. One night was missionary night. Wednesday was Graceland night, the program being

under the direction of Sister Charlotte Condit, who is a member of the Graceland faculty. It being her birthday, Sister Charlotte was pleasantly surprised by a handkerchief shower from the women and the presentation of some books purchased from the Herald book stand by the men.

All meals were served free of charge. This we find to be a good drawing card for the reunion. Vegetables were donated by local Saints, and other expenses were cared for by free-will offering.

At the district conference, Friday 22, the following officers were elected: President, Silas D. Condit, Hagerman; counselors, O. W. Okerlind and Cecil Hull, of Boise; secretary, Winona Porter, of Barber. The name of Arthur Condit, of Rupert, was recommended as bishop's agent.

Saturday afternoon baptismal services were held, eight candidates being baptized, six children and two adults. One of the adults was a woman of seventy years, formerly a member of the Utah faith. She had never heard of our work until about three weeks before her baptism. Sunday three more candidates entered the waters of baptism.

Sunday afternoon, resolutions of appreciation to the late district president and missionary, J. Arthur Davis, were read. Brother Davis was superannuated by the last General Conference. It is with deep regret that we lose him from the district, for all of us know that he has done a good work among us. Also a letter of appreciation was given the Vantrump family who are leaving for Independence, Missouri. They will be greatly missed in Idaho District, Brother Vantrump having served as bishop's agent and Sister Vantrump as district chorister.

The closing sermon was by Apostle Curtis. It was with regret that we saw our meetings come to a close. All agree that this reunion was one of the best ever held. May the inspiration of this reunion remain with us and help us to achieve greater things and that we may be better prepared to help carry this great work to victory.

## Colorado Springs Reunion

By Mrs. C. D. Liggett

The reunion of Eastern Colorado District convened on the reunion grounds in Colorado Springs the evening of August 14. Apostle Gleazer was chosen to assist Brother E. B. Hull in presiding over the reunion.

On the morning of the first day of the reunion Apostle Gleazer was led to suggest a slogan for the reunion which from the very first won universal response. He suggested that the reunion be dedicated to "a clearer conception and a more diligent application of the law of Christ." The Saints eagerly accepted this slogan, and it became the theme of the gathering and was emphasized in the class work, devotional services, and preaching. Undoubtedly the members attending the reunion were immeasurably helped by keeping the slogan in mind and by consistently trying to make it effective in their reunion experience. It will probably become the slogan of the Eastern Colorado District.

With the able corps of workers sent by the general church, classes were soon organized for study and an eager group of students awaited instruction in the things pertaining to the redemption of Zion. During the hours of instruction the Saints were made deeply conscious that the message entrusted to our keeping is the message the world is waiting for.

J. A. Gardner, of the general church Publicity Department, was in charge of the nine o'clock morning class and used the outline, "Achieving church ideals." Daily he caused us to realize the greatness of our task and the need for a continuous forward movement to accomplish our goal.

Ten o'clock found E. J. Gleazer acting as instructor. He carried his class into the past just long enough to cause them to realize that the church has made and is making steady growth. He brought to the attention of the Saints many things needful for us to do to make our contribution

to the church. He pointed out the need of definite leadership, consecrated lives, and the necessity of keeping up missionary efficiency.

Bishop C. A. Skipner, of Kansas City, taught the eleven o'clock hour, using the subject, "The financial law." He presented the matter in an interesting but simple manner that won for him the close attention of the class and made the members feel the need of complying with the law for the advancement of the work. Brother Skinner was pleased that he was able to help some to make out their inventories and file them.

Six o'clock found the young people gathered at Stratton Park in a prayer service, under the leadership of Brother H. E. Winegar. Each morning attendance at and interest in these meetings grew. We know that the Master was pleased with the prayers and testimonies from this group.

The general prayer service was held in the large tent every morning at eight o'clock. At each of the meetings a sweet, peaceful feeling prevailed.

The choir leader, Inez Shrunck, and her able assistant, Alice Milligan, did their part in helping the choir to make its contribution. The soloists who generously gave of their talents were Mrs. Lawrence Nelson, Una Holmes, Sister Fletcher, Alice Milligan, Everett Shupe, and Glaude A. Smith. The community song fests before the evening services were enjoyed.

Friday morning the young people gathered in front of the dining hall and marched into the large tent to mingle their voices in prayer and testimony with the voices of their elders. As they marched they sang, "We're marching to Zion." It was a touching sight to see this splendid body of young people with faces set Zionward.

One of the most interesting places on the grounds was the children's tent, where Sisters Conway, Winegar, Milligan, and Delphine Skinner took charge of the activities of the children. Each missionary was called upon, and assisted the sisters in whatever way he could.

The children enjoyed the flag-raising exercises each morning and the daily handcraft work. After the stories were told the children, they were allowed to dramatize them, each choosing the character he wanted to represent. On Saturday evening the children brought their work over to the large tent and put it on exhibition.

Sister Delphine Skinner provided amusement and at the same time showed what a talented young woman can do with a few pieces of crayons and a blackboard in drawing. Her cartoon portrayals of some of the prominent persons on the grounds brought forth many hearty laughs.

The Department of Recreation and Expression contributed a program each Sunday evening before preaching services.

The program on Saturday night was dedicated to the interests of Graceland College and was of the nature that stimulated interest in the church school.

The Women's Department held a get-acquainted meeting on Tuesday afternoon. Some of the brothers contributed of their talents to the program. Brother Skinner's reading was much enjoyed.

Recreational activities were conducted under the leadership of H. E. Winegar. The horseshoe tournament was won this year by Ellsworth Ebeling. Brother Leslie Travis was unable to be present to defend the title which he has held for two years, consequently the silver trophy was handed to the victor. Each year Colorado Springs Branch challenges the district to a baseball game and each year so far has come out victorious.

On Monday afternoon trips were taken to near-by scenic attractions, and with the Royal Gorge trip on Wednesday and the Cripple Creek trip on Friday the visitors were left with few moments of idleness. Those who made the Cripple Creek trip had the pleasure of seeing the beauties of nature through a snowstorm in midsummer.

District conference convened in the tent at ten o'clock on Saturday morning, Apostle Gleazer being chosen to assist the district presidency in presiding over the meeting. E. B. Hull was sustained as president of the district, and chose as

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

his assistants E. J. Williams and J. D. Curtis. C. D. Liggett was chosen to take the place of Brother Ralph Vincent as secretary of the district. Brother Ralph Vincent was sustained as the bishop's agent, filling the place of Brother Ward A. Hougas, who has been transferred to Far West Stake. We regret the going from our district of Brother Hougas, but the one chosen to succeed him is a capable young man and will carry on the good work done in this department. A. E. Tabor, Ralph Vincent, and C. Hughes were elected as trustees of the reunion grounds. Ed. Fishburn, of Denver, was elected to the office of auditor. The budget committee consists of E. J. Williams, B. J. Peters, and Ralph Vincent. One hundred and five dollars was the budget voted for the district. Sister Winegar was chosen as the leader of the department known as Religious Education.

Petitions came to the conference for the ordination of the following brothers: B. J. Peters to the office of elder (he was recommended by the presiding authority of the church); Nephi Flowers, of Wray, to the office of teacher; Pringle R. Carriker to the office of priest; and Russell Carriker to the office of teacher. These petitions were granted.

Pueblo Branch petitioned the conference that it be disorganized due to its being handicapped by the lack of the officers to carry on branch activities. The request was granted.

At 8.30, August 24, the Saints gathered for the sacramental service. They came in prayer and fasting after a week of preparation. As soon as we entered the tent we were made aware of a wonderful degree of the Spirit, which brought words of comfort and instruction to the members. All present rejoiced that God had been mindful of us. Brother J. A. Gardner was called upon to deliver the charge to the three brothers whose ordinations had been provided for the day previous. Brother Gardner occupied the eleven o'clock hour, discussing the desirability of turning the floodlight of inspection on our lives and completing the task intrusted to our care.

E. J. Gleazer chose "Altars" as the thought for his address at the afternoon meeting. He enjoyed a marked degree of the Spirit in his delivery.

Bishop C. A. Skinner was chosen to give the closing address of the reunion. He used the theme carried out in his classes, "The financial law."

Many were kept away from the reunion by rains which made the harvest late and by the general economic depression. But those present will long remember the reunion for the splendid spirit that pervaded the camp. Everything seemed to move in harmony in all departments.

Sister Barry and her able assistant, Sister Willets, of La Junta, were in charge of the dining room and kitchen and provided well-cooked meals.

Some of the visitors who contributed to the success of the meeting were Bishop and Sister G. W. Eastwood, and Bishop Roderick May and his wife who have served the church so well. Brother and Sister Glaude Smith took care of the bookstand and helped in many other ways.

## Your Church Library

Every Saint should add one or more of these new publications to his collection of church books:

<b>YOUTH AND THE RESTORATION</b>	
No. 834 Cloth .....	\$1.50
<b>THE GAME BOOK</b>	
No. 833 Cloth .....	\$2.00
<b>GUIDING THE NURSERY CHILD</b>	
No. 859 Cloth .....	\$1.25
<b>FOUNDATIONS OF GEOLOGY</b>	
No. 724 Paper Cover .....	\$0.35
<b>DRAMATIZATION IN RELIGIOUS EDUCATION</b>	
No. 861 Paper .....	\$0.50

HERALD PUBLISHING HOUSE  
INDEPENDENCE, MISSOURI

## Graceland Chats

The opening of college is in the air. On Thursday morning, September 4, the faculty gather for the initial meeting of the year. By that evening plans will be completed for receiving the freshmen on the next day. On Friday the freshmen meet in the chapel at nine o'clock for their first assembly. By the time the next *Herald* arrives, enrollment will have been completed and regular classes will have been organized.

### *The Library in New Quarters*

The library has been moved to the east side of the upper floor of Briggs Hall. This has been the most extensive improvement on the campus this summer. Two of the former classrooms have been thrown into one for the reading room, and the southeast room has become the stack room.

New floor covering has been laid, new steel book stacks installed, new oak shelving and furniture placed, new light fixtures put in, and the walls refinished, so that the whole library impresses one with efficiency and refinement. Last week the books were carried to their new home, and this week the finishing touches are being given. "Aristotle," the old owl of the library, still stands guard at the end of the reading room.

### *The Dormitories Decorated*

Both Herald Hall and Marietta Hall have been painted throughout. Showers have been constructed in the basement of Marietta. A full-time janitor will take care of Herald Hall. Cement walks have been laid to Walker Hall and a driveway constructed. The housing accommodations of the college are in the best condition in several years.

### *Voice Instructor Engaged*

Mrs. Linna Timmerman Hunt will be instructor in voice at Graceland this year. Because of ill health, Mrs. Marcella Menge Clarke was compelled to give up her position. Her excellent work of last year proved very constructive to the music department and most satisfactory to her students.

Mrs. Hunt comes with the best of recommendations and with a good background of experience. During the past year she has been studying in Chicago. Previous to this she was located at Shreveport, Louisiana. Her college work was taken at the University of Nebraska.

### *Summer Family Celebrate*

A week ago Monday night the "Summer Family" held a farewell celebration. Some will leave the campus at the close of the summer. The invasion of the students will break up the summer unity. So, in the reception room of Walker Hall, they staged a jolly evening of games and refreshments. Ice cream and cake were served in "vast portions."

### *Mae Warren Comes for Home Economics*

Mrs. Thamer Warren, known to students of recent years as "Mae," returns to Graceland as instructor in home economics. This change was necessitated by the marriage and subsequent resignation of Miss Clara Williams of last year's faculty. Mrs. Warren is an alumna of Graceland and is a graduate of Iowa State College at Ames. While in Graceland, she and her husband conducted the dining room at Herald Hall.

### *The Faculty Returns*

Miss Tess Morgan, dean of women, returned to the campus rather early in order to get her work ready for the opening of the college. During the summer she has enjoyed a month's auto tour through the West.

J. C. Bergman, the registrar, has returned from his lin-

guistic studies at the University of Iowa. His work as registrar requires complete preparation before the opening of the college.

The Mortimores have been in Lamoni for several weeks conducting repairs about their homes. During the earlier part of the summer they were engaged in geological work in the oil fields of Oklahoma.

Roy Cheville has returned for the college year. The Nauvoo Camp, the Children's School of Religion of the Lamoni reunion, and a week's tour through the historic scenes of the church have given experience and inspiration for work in the department of religion and religious education.

By next week the rendezvous of instructors will have taken place.

President G. N. Briggs has been in Iowa City attending meetings of the Iowa Association of College Presidents. N. Ray Carmichael is very busy with the details of getting the college plant in readiness for the year.

## Northern California Conference

The Northern California district conference convened July 26 and 27. We were happy to have the privilege of accepting the hospitality of Oakland Saints and to be entertained in their new church.

The conference was declared open by District President G. P. Levitt at ten o'clock Saturday morning. The delegates chose the district presidency and Apostle M. A. McConley to preside over the conference.

The reporting to the conference was nicely arranged by the district president, this part of the business being soon cared for. Some communications were read at the morning session.

Business meeting continued at 2.30 in the afternoon, Brother Levitt in the chair. He read his message to the conference and then asked Brother McConley to preside. The resolutions in the district president's report were referred to the conference and passed upon. These resolutions provided for the district to adopt the new program of religious education, also for a branch organization to be effected at Castroville. We understand that Brothers Levitt and McConley are to attend to this September 7. Some excellent work has been reported from these regions under the direction of Brother A. R. Lawn.

District officers were elected. G. P. Levitt was unanimously chosen as district president. He selected for his counselors W. H. Dawson, who has been associated with him in the past, and J. A. Damron, son of A. J. Damron, who has been an active member of the district presidency for a number of years. Brother Levitt spoke highly of Brother Damron's splendid work of the past and expressed it as his opinion that the work should fall on younger shoulders in the future. The conference gave a standing vote of thanks to Brother Damron for his loyal service.

Mary Steele was elected secretary; Bishop Edward Ingham elected treasurer; Edwin Burdick chosen director of the music department; and Brother G. P. Levitt, director of religious education.

Saturday evening the conference was entertained by an excellent program provided under the direction of Sister Kaeha Meyer, member of the Oakland congregation.

Sunday was a busy day. The first service was a meeting of the priesthood at 7.30 in the morning. Apostle McConley spoke to the ministry. At the close of this service we were happy to greet President F. M. Smith, who had arrived on the morning train. A prayer service at 8.30 in the morning was presided over by Apostle M. A. McConley and Herbert Hinton, new district missionary. This meeting was all too short. God was there, and the people were lifted to spiritual heights in a short season of worship. The Sunday school

followed this service in charge of Sister W. P. Bush, local superintendent, and Sister Cora Hintz, who has been the district superintendent. By special arrangements the classes were arranged for special instruction.

At eleven o'clock President Smith was the speaker. This service was arranged as the official opening of the new church. The upper auditorium which seats five hundred people was taxed to its limit, and a large number were standing in the hallway. We are sure that President Smith's address will not soon be forgotten.

Apostle M. A. McConley spoke at 2.30 o'clock. His sermon was full of good counsel and was uplifting to all who heard. Following Brother McConley's sermon Brother J. W. Rushton, pastor of Oakland Church, took the stand and explained the symbolic meaning of the rostrum, the altar, the baptismal font, lights, etc., in the new church. This explanation was so beautifully set forth that it gave new meaning to our religion and a new appreciation of the sort of buildings we should erect for our distinctive doctrine and ideals.

President Smith preached an inspiring sermon at the evening service. He set forth in a forceful manner the objectives of the church.

Following this service Brother Levitt was given charge, and he declared the conference adjourned. To Brother Rushton and the Saints of Oakland, he, in behalf of the district, expressed appreciation and gratitude for the hospitality we had received in Oakland. Brother Rushton made the response for the Oakland people.

The women of Oakland Branch served meals to the conference at a reasonable price. This work we understand was directed by Sister Gorsky, assisted by loyal and devoted helpers.

Again the district faces a year that is filled with hopes that are bright. Together we are running toward great goals.

## Magnolia, Iowa

Since the last news from this historic spot, a number of changes have taken place. At the resignation of Brother D. R. Chambers, Brother Jay Field was chosen branch president.

There is a fine group of young people in Magnolia, and it is the desire of all to see them progress.

Brother and Sister E. L. Butterworth suffered the loss of their farm home by fire some weeks ago, and soon after both were severely injured in a car accident. Sister Butterworth sustained a double fracture of the right leg below the knee, but she is making good recovery.

Sister Etta Hill Kilts passed away July 25, and Brother J. F. McDowell was called away July 29. Funeral services were conducted in the homes of the deceased, Alma M. Fyrando officiating in both services. Brother Fyrando has in the past few months been called to officiate in an unusual number of funerals, including those of members of the Methodist, Congregational, Presbyterian, and Lutheran Churches, as well as several belonging to no church.

The forty-sixth annual meeting of Harrison County Pioneers and Old Settlers was held August 22 and, as usual, was attended by thousands. John Burcham and wife, of Harlan, were here, aged ninety-three and eighty-nine. Sister Burcham is a daughter of Judge Jonas Chatburn, known to the older members of the church. Brother A. L. Merchant, of Logan, was introduced, having been a continuous resident of the county for eighty years. Brother Fyrando was elected secretary-treasurer of the association for the thirty-seventh consecutive year.

The drought and intense heat were destructive to crops in many parts of Iowa, but recent abundant rains have made pastures and lawns a pleasing green.



## Philadelphia, Pennsylvania

Fall should find us following along a clear-cut path flanked on both sides with ripe grain, symbolic of a rich harvest that should be ours. With a summer nearly past, filled with golden opportunities such as the classes at reunion and the renewal of friendships with members of the First Presidency, full of zeal and imparting inspiration, should not our winter culminate in a bevy of activities? It will be our aim to keep each person busy each minute of each day and night. That commission has been given again and again from the pulpit by Pastor Henry L. Livingston: "We must learn to live like Jesus, being about our Father's business." The goal for new converts for the entire church has been set—forty thousand in six years. Our task will be to think and to act "missionary" in connection with every one of our friends who do not know the joy of living under the enlightenment given through the Holy Spirit. We hope to fill our quota, to bend every energy in that direction.

The children of Latter Day Saint parents taught to look forward to being baptized when eight years old help to swell the number. Brother and Sister Adolphus Edwards, jr., have a new member in their household, Duane Wilson Edwards, born August 10. Although he can not be included among this six years of prospective church members, our hopes are he will be in the early numbers of the next group.

The joy of new arrivals in this world is very often shadowed by the sorrow of departures of old friends. The death of Sister Harriet Harrison, a charter member of the First Philadelphia Branch, is a loss that is shared by every member. In recognition of her righteous living, the Lord was good, making her years many. She was seventy-four years old. Fifty-eight years found her a member of this church and truly a Latter Day Saint. She was baptized into the church in 1872, in Birmingham, England. Her accustomed place in church, filled every Sunday, is now vacant. Our sympathy goes to her children. May they carry on as successfully.

We send back to Graceland this year Norman Preusch and Viola Firth and with them a new student, Asa Fowler. We say, "God bless them," and admonish them not to forget the folks back in Philadelphia who are expecting them to take the reins of leadership in the near future.

Our district conference to be held at Elk Mills, Maryland, during the Labor Day week-end will be the beginning of fall activities. Rally day comes soon afterward, at which time we want to be pushing strongly towards accomplishing our task—everyone a missionary.

## Union Branch

*Clitherall, Minnesota*

A good sacrament meeting was held July 6, and another one on August 3. However small the attendance may be during the remainder of the month, there is usually a goodly number present on sacrament Sunday.

Patriarch F. A. Smith was here a few days in July and gave two very good sermons on July 20. He also helped confirm Ralph Eugene Russell, son of Brother and Sister Roy Russell, of Clontarf, who was baptized at the noon hour by Pastor Lester Whiting. If isolated Saints, surrounded by unfavorable conditions, can bring their children into the church, how much more we should be able to do when we have branch privileges.

While here, Brother Smith gave one patriarchal blessing. The scattered condition of the membership and the busy time made daily or nightly services out of the question, so he was able to enjoy a welcome rest before leaving for his next reunion date.

August 3 we were pleasantly surprised to receive a visit from Brother and Sister Rotzien and family, of Fargo, North

Dakota. Their visit was an encouragement to our members here. Especially gratifying was the fact that their son, Courtney, is taking an active part in church work.

It is also gratifying to know that our pastor is receiving recognition for his godly life from nonmembers. Recently he was chosen to preach the funeral sermon of a good non-member neighbor. Thus the seed is sown, the sowers pass on, and the seed grows.

## Toledo, Ohio

A beautiful ceremony took place at the home of Sister Belle Heminger June 30. Her youngest daughter, Eva, was united in marriage to Mr. Gordon Waggoner. The simple yet impressive ceremony was performed by Elder Asa Willmarth. The Spirit rested upon the assembled guests, confirming the sacredness of the occasion. The bride is a member of Toledo Branch, and a girl much loved and appreciated by all who know her. The young couple are living with the mother of the bride.

Toledo Branch enjoyed a spiritual feast at the sacramental service of August 3. A goodly number was present. Elder William Grice was in charge, assisted by several members of the priesthood.

The annual Sunday school picnic was scheduled for August 16 at Willys Park, where young and old enjoyed a fine outing together.

The earnest prayer of the branch is that God's work may progress in latter days.

## Oakland, California

*From the Oakland Bulletin*

The conference of Northern California District held in Oakland Branch July 26 and 27, proved a most enjoyable gathering. All services were well attended, and a fine spirit prevailed. The business included the indorsement of the plan of religious education, and Elder G. P. Levitt was placed in charge.

Brother Damron resigned from the district presidency, and his son, J. A. Damron, was elected in his place. Brother Burdick, of Sacramento, was elected to the office of musical director. Other officers elected were the present incumbents. Brothers M. A. McConley and G. P. Levitt presided.

President F. M. Smith arrived early Sunday.

The Saturday evening's entertainment, under the direction of Sister K. Mayer, was of high quality. We are deeply indebted to the many talented people of the congregation and from among our friends who contributed to the enrichment of this occasion.

The Sunday services were a fine uplift in every way. We had the opportunity of testing the facilities of the new building and its equipment, and we were not disappointed. The morning congregation mounted in number to over five hundred. President Smith's message was listened to with deep interest. He expounded concerning the meaning of the church, and stressed the urgent need of conduct and character on behalf of the people to harmonize with the beliefs and doctrines. In the evening his message dealt with the practical features of the church's program and was illustrated by references to the united effort of the citizens of Independence where all creeds and people are erecting a new hospital, costing over a quarter of a million dollars. The Atherton agricultural project was named as an example of the operation of the stewardship plan.

Apostle McConley preached in the afternoon on the objectives of the church and methods employed in attaining them.

The women, under the supervision of Sister Gorsky, did excellently in providing for the physical needs. The meals

served were of good quality and generous servings. Thanks are extended to all who helped.

During the week President Smith made a number of calls upon the shut-ins. Wednesday evening as the guest of Doctor Teel, of Los Angeles, he left by airplane for Los Angeles on important business, and Friday he departed for the East.

The sacramental service Sunday, August 3, was enjoyable, and the spirit of peace was felt by all who met to worship.

Pastor Rushton attended the young people's camp held at Irvington. He gave three lectures on "The Bible and its meaning." He preached there August 10.

Brother J. B. Carmichael preached the morning of August 10 at Oakland Church and Brother C. Hawley in the evening. Brother C. Moran accepted invitation to preach at Park Presidio Branch on that day.

The workers' conference held Tuesday, August 5, was well attended. The plan to begin study work in September was adopted, and two classes were provided for, one in "The psychology of teaching," the other, "A study of the Bible."

### Scranton, Pennsylvania

August 26.—A strong iron fence has been placed around the lot on which our church building stands. The majority of the brothers and their nonmember friends helped, on holidays and evenings, to put up the fence, and the work was a new experience to Brother Joseph Swales, our chief engineer. Two coats of paint were applied, and the Saints are proud of their work. A report is being filed with the Bishopric, giving the increased valuation of our property. The church in Scranton is situated near a temporary recreation ground.

Religio work embraces many phases of activity and is progressing.

Last Sunday morning Brother Thomas Jones, pastor, spoke on "Inheritance and its purpose." The "Conditions of stewardship" will follow. Interest is being awakened in Zion's ventures. Such questions are discussed as: Why not start a mill in the West? a canning factory? a mail order house? Will you pay a few cents more for products to establish a church venture, and place it on a sound basis? It is our opinion that our intelligence should closely follow our faith in the ventures possible in the cooperative effort of a membership such as we have in America. And it is the writer's belief that every person in the church is a steward in and through the gospel covenant.

### Sandwich, Illinois

August 18.—Church work in Sandwich is moving steadily along under the leadership of Pastor Earl D. Rogers, assisted by the faithful corps of sisters.

During the spring and summer there were several baptisms, and the new members are helping to take the gospel message to their friends and townspeople.

Grandma Culmer is seriously ill at the home of her daughter, Sister Abbie Elwood.

Brother Moore, of Aurora, was the speaker Sunday evening, August 17, and Brother J. M. Blakely, of Plano, spoke the evening of August 10.

A few weeks ago Brother Mac Wright was suddenly stricken nearly blind. He is somewhat improved but unable to work, so he and Sister Wright plan to spend a year in Sheridan, Indiana, at the home of the former's sister and her husband.

The evening of August 8 a farewell party for Brother and Sister Wright was held in the little white church and attended by a large company of Saints and friends. About twenty were present from Plano, and Brother and Sister A. Shultz and family came from Aurora. A short program consisted of instrumental music, singing, and reminiscences of years spent in Plano and Sandwich. Plano members contributed pleasing numbers to the program. Little Francis

Poole presented Sister Wright a bouquet of flowers in behalf of the Sunday school. A vote of thanks was given the pair for their willing service in past years, and a special vote of thanks was given Sister Wright for her faithful work as superintendent of the Sunday school and also her work in other church offices.

A delicious lunch was served in the church basement, and Brother and Sister Wright were presented a purse as a token of esteem and love. Sister Wright has served as superintendent of Sunday school and teacher of a class nearly twenty years. She has taken an active interest and served in all departments. She has been most energetic when it came to food sales and other means of raising church funds.

We are sad indeed to lose Brother and Sister Wright from our community for a time, but we hope they will both come back much improved in health after a year of rest.

### Missionary Meetings at Holdenville

The missionary meetings conducted at Holdenville, Oklahoma, by Elders William Bath and C. G. Smallwood, beginning August 6 and closing August 24, met with success. Attendance and interest were good, and nine candidates were baptized and enrolled as members of the Holdenville Branch. Two more are to be baptized as soon as arrangements are made. They were to have been baptized with the others, but owing to the rainy weather were not permitted to attend the service.

The Lord was with us in our meetings and opened the hearts and minds of many to his message. The ministers made a host of friends in this vicinity, and left in the branch, as a result of their work, an excellent spirit. On the Wednesday evening following the close of the meetings, a prayer meeting was held in the branch, and the Spirit was present with much power, causing the Saints to rejoice.

Among the nine baptized were Brother and Sister Taylor. Brother Taylor is eighty-two years of age and was a member of another church for many years. His wife was a member of the Utah Church for years, and she is seventy-six years old. They have four sons, whom they wish to see come into the fold.

Several people are investigating and looking forward to the time when Brothers Bath and Smallwood will return. Of course, the members are looking to the time of another meeting. Because of the good interest and friendship engendered by these brothers, we think a second series should be conducted by them in Holdenville in the near future.

The services were held under the district tent, and the tent is stored here until next spring when district meetings will again start. We hope the tent meetings will begin in our branch.

Music was directed and supervised by Brother C. G. Smallwood and Sister C. O. Apple. Special music was arranged for each night of the services. E. T. BROUGHTON.

### Gospel Is Preached in Mining Camp

September 1.—A good series of meetings has just been closed at Gross, Kansas, a mining camp. As far as numbers in attendance, interest, and order were concerned, the series proved most successful. There were no baptisms, but I believe some are interested in the latter-day work, and that a permanent opening has been made in this place. Our plans for the future include preaching every week on Wednesday evening and Sunday school on Sunday morning. If we can get the required amount of help from the membership, we believe that a large Sunday school can be built up in Gross. It has been in progress two Sundays now, and there are seventeen nonmember attendants on the roll, notwithstanding a ball game is played at the hour our school meets.

The series of meetings was held to demonstrate the fact that it is still possible to conduct successful meetings in

schoolhouses. Those who specially exerted themselves for the services feel well pleased with the results obtained. It was well worth the effort. The average attendance was sixty nonmembers, usually the same people each night.

J. L. CREVISTON.

## Independence

### Stone Church

The attendance and spirit of the Sunday school Sunday morning reassumed normal aspects. It was the first Sunday of the fall season, and many who have been away for the summer again were seen in classes and working in the departments. Promotion time looms in the near future, and the classes are enthusiastic in making plans for the winter.

The adult sacramental service held in the main auditorium of the Stone Church August 7, was in charge of President Frederick M. Smith, Apostles J. F. Curtis and R. S. Budd, and Elders H. G. Barto, R. T. Cooper, and T. A. Beck. The spirit of peace and meditation prevailed during the hour. At the opening, Apostle Budd prayed that all assembled might be able to look up and see God in his majesty and also look down and see ourselves as we are, recognizing more fully our dependence on Him. The oblation talk was given by Apostle Curtis.

Before the congregation partook of the Lord's Supper, President Smith spoke on the importance of the opportunity for renewing our covenant made with God in baptism and of the necessity of keeping ourselves in close touch with Him and not allowing our interest in church services to wane. He spoke of the fact that there has been a noticeable decrease of spirituality in the churches whenever prosperity has been on the increase. Just what per cent of our own people have been affected in this way has given him great concern. In the present financial depression of the world, he regrets our unpreparedness.

The ordination of Brother Edward Larson to the office of elder was performed by Apostles Budd and Curtis near the close of the hour.

It was most appropriate Sunday morning that the winter's program of eleven o'clock intermediate worship services opened with an hour commemorating the Lord's Supper. The theme for the year is "*Adventuring with Christ*," and this month the boys and girls are "*Adventuring with Christ in loyalty*." Pastor John F. Sheehy was in charge of the group of more than one hundred young worshippers. Assisting him in the stand were Howard W. Harder, W. Earl Page, Oral Andes, Albert Brackenbury, Paul Elliott, Roy Davey, and Elbert Dempsey.

Priest W. Earl Page has this year been designated as intermediate pastor, and will be assisted in this work by Brother Howard Cook. Sister H. C. Burgess is chorister. Next Sunday morning the intermediates will observe College Day.

### At the Campus

The Sunday evening service at the Campus heralded the opening of the schools in Independence on Monday. It was children's night, and music was furnished by a chorus of one hundred voices from the junior Sunday school department at the Campus. The chorus which was conducted by Sister S. A. Burgess, occupied seats on the platform. Solo numbers were sung by Jack Hayes, boy artist and announcer of K M B C. President F. M. Smith was in charge of the service.

"*The child in our midst*" was the theme of Pastor Sheehy, who gave expressions to many of his hopes and ideals concerning the relationship of the child to his parents, his school, and his community. Believing that "the child presages the coming man," the speaker stressed the need for a home life and a community life founded on love, wisdom, and understanding if we would build and maintain Zion conditions. The following obligations of society to

childhood were named and discussed: 1. Preservation of life; 2. Preservation of health; 3. Opportunity to play; 4. Opportunity to receive an education which will prepare him for useful citizenship.

The Sunday school juniors at the Campus enjoyed their regular service of songs, class work, and devotion August 24. Elder R. V. Hopkins was present to deliver a pleasing talk to the department, and he interested his young hearers with stories of our missionaries.

Besides the regular songs and class work, the juniors on August 31 practiced a number of songs under the leadership of Sister Alice Burgess. Pastor John F. Sheehy had requested the children to sing Sunday evening, September 7, at the Campus outdoor service. For the worship service hour Elder C. Ed. Miller brought his stereopticon lantern and slide pictures taken when he was in Australia. His talk greatly interested the children. There was not time for all the interesting things he had to show and tell about.

Elder Will Bollinger was in charge of the sacramental service last Sunday, and Brothers M. A. Smith, W. L. Cowan, S. A. Burgess, and R. R. Redfield assisted in administering the sacrament to one hundred and twenty children. In the testimony meeting following Brother Bollinger suggested that the children who are soon to be promoted from the junior to the intermediate department, bear their testimonies. This was the last sacramental service they will attend with the Campus congregation.

Ninety have enrolled in the High School Department of the Independence Institute of Arts and Sciences. These night students are beginning work this week with the expectation of completing the year's course of study which is fully accredited by the Missouri State Board of Education. A number of classes have an enrollment of over twenty-five students each.

Eleven teachers will give their services for the school term, and all who teach academic subjects are degreed people. The faculty is as follows: E. E. Closson, John Blackmore, M. A. Etzenhouser, Mrs. M. A. Etzenhouser, Evan Fry, W. Earl Page, George G. Lewis, Mrs. George G. Lewis, Lewis Nelson, Juanita Echernacht, and Roy Davey. M. A. Etzenhouser is principal of the institute and Mrs. Nellie Blackmore is registrar. Class work opened at the Campus Monday night.

The Campus was the center of recreational activity on Labor Day and was visited by many thousands of people. In the evening the crowd was estimated to be sixty-five hundred. The movie was Will Rogers in "*A Texas steer*." During the day there were baseball games and a variety of contests.

### Personalities

Miss Blanche R. Farrar, librarian of the Emma Hale Memorial Library, and her sister, Mrs. W. W. Forbes, of New York, sailed on the S. S. *Leviathan* September 6 for a two months' vacation abroad. They will visit England, France, Germany, Italy, Austria, Hungary, and Switzerland. In the absence of the librarian, Miss Leola Andes is in charge of the library. She is assisted by Miss Dorothea Babb, a senior in William Chrisman High School.

About ninety-one persons gathered Sunday afternoon, August 31, at the Campus in the fifth annual reunion of the Lambert Family Association. The association is composed of descendants of Richard and Jane Thornber Lambert who came from England in the early part of the 1830's and located in Western Illinois. Elder J. R. Lambert, of Independence, is the eldest surviving child of this couple and was the oldest person at the reunion. His sister, Mrs. Harriet Redfield, is also a resident of Independence. Two others are still living, Alec Lambert, of Colorado, and Mrs. Ellen Pitt, of Illinois. Besides a happy time of visiting, events of the day were a big picnic dinner, and in the afternoon a genealogical program in the Campus building. Among the out-of-town members of the family association attending the reunion were: Mr. and Mrs. Elbert Lambert, his mother,

Mrs. George P. Lambert, Mr. and Mrs. Joseph Siegfried and daughter, Mr. and Mrs. Ivan Siegfried, all from Ferris, Illinois; Miss Madge Head and her niece, Miss Sarah Bowen, of Saint Joseph, Missouri; Mr. and Mrs. Orris Salisbury, son and daughter, Auburn, Iowa; Mrs. Lena Graham and son, Kenneth, Briery Stevenson and three daughters and a son, all of Lamoni, Iowa; Mr. and Mrs. Victor Crooker, Miami, Oklahoma; Richard Herrick and family, Kansas City, Missouri; and Elmer Redfield and family, of Iowa.

Again the angel of death has moved among the members of the Stone Church congregation. Howard Hagen, nineteen years old, who graduated from the William Chrisman High School in 1928, passed away August 29 at the State Sanatorium at Mount Vernon. The funeral was held from the Stone Church September 2, and interment was in Mound Grove Cemetery. Howard leaves his parents, Brother and Sister S. C. Hagen, a brother, Raymond, and a sister, Mrs. Thelma Bevins.

The funeral of Sister Clara Cooper, wife of John F. Cooper, occurred September 4 in Independence, and interment was in Mound Grove Cemetery. Sister Cooper died at the Sanitarium September 2. Besides her husband the deceased leaves two sons, John F. Cooper, jr., and Clarence E. Cooper, and two daughters, Clara Elizabeth Cooper and Genevieve Cooper, all of the home, and a sister, Mrs. May Edwards.

Sister Lois E. Waits, who for a number of years has been an ardent Sunday school worker in Independence, passed away September 4 after an illness of several weeks. She is survived by her husband, Don T. Waits, her parents, Mr. and Mrs. George W. Bush, of Independence; eight sisters and one brother. The funeral service September 6 was in charge of Elder John F. Sheehy, and interment was in Mound Grove Cemetery.

On September 3 the Independence Sanitarium Nurses' Alumnae entertained the nurses of the second district of Missouri at the Nurses' Club in Kansas City. A short musical program preceded Doctor C. H. Allen's instructive talk on "*The tuberculosis situation and problems.*" Refreshments were served sixty guests.

Apostle R. S. Budd made The General Epistle to the Saints the basis of his talk to the Y. P. R. Class at the Campus last Friday evening.

#### Second Church

The services for the boys and girls of older primary and junior ages, held at eleven o'clock each Sunday morning, are successful at Second Church. Brother J. L. Conyers is in charge. The attendance varies from thirty to fifty, and the programs interest and instruct the little people.

Patriarch F. A. Smith was the speaker at the church August 24. A. K. Dillee, pastor, spoke August 31, using as his subject "*Be ye clean.*"

A week or two ago, the members of this congregation were glad to see the church receiving a new coat of paint. The appearance is considerably improved.

Group 17 met the evening of August 27 with Brother and Sister F. M. Crawford.

Ivan Dillee, son of Pastor and Sister A. K. Dillee, left Thursday morning to attend Graceland College.

#### Liberty Street

The first all-day social attempt of the season on the part of members of the Liberty Street congregation was a picnic held at the county park on Labor Day. A number of our members claim Alabama as their home State and since Glenn Davis, missionary to Alabama, was present, the competition between Missouri and that southern State was very keen. Earl Higdon was a discovery made at this picnic. His volley ball playing was so excellent that he gained the attention of all, and as a result of entreaties has consented to coach our team.

Sunday, August 31, Elder and Sister John Blackmore were in attendance at the church school. Sister Blackmore visited and observed at the junior worship hour, too. Brother Walter I. Betts was the speaker at eleven o'clock.

A new Sunday school class has been formed under the tutelage of Pastor F. A. Cool. Clyde H. Smitherman was the moving spirit in beginning this new unit in our church school.

At the September communion service, we were very glad to see Elder Glenn Davis associated with the pastor in conducting the worship. In the talk he made it was quite evident that his ideas of the importance of different phases of church endeavor had been considerably altered. When he left Liberty Street for his mission, his was the idea of pastoral endeavor, now it is missionary. This must be a witnessing church; its members must be constantly witnessing if this gospel is to reach the number of people it should, declared Brother Davis.

Sunday, September 7, a large group of young people motored to Atherton to attend a tent meeting at which Elder Glenn Davis had been invited to preach in the afternoon.

#### Enoch Hill

We are planning a special blessing service some Sunday morning this month and expect the pleasure of offering to the Father five precious little ones.

The church school session Sunday morning opened with fitting music and talks, "*The meaning of personal liberty,*" by E. H. McKean, and "*Can we do as we please?*" by John Quick. The lesson of the morning was so directed by the superintendent and the pastor as to prepare the Saints for the sacramental meeting to follow.

Pastor O. W. Sarratt was again able to meet with his congregation last Sunday. He had been detained at his home for a number of days by an attack of rheumatism. All were happy to welcome him to church. It was good to see him with Brothers Brewer, Petre, Beal, and Whitsett presiding over the meeting of sacrament. A feeling of strong appreciation of God's goodness to his children characterized the hour of worship.

Brother J. E. Martin was missed from his usual place with the elders in sacramental service, he being out of town on business for a few weeks.

Brother C. E. Beal is feeling better after a recent operation. We are glad to have him back with us.

Wednesday night prayer meetings were held at the church during August, but now they are being held in the homes of the Saints, the three groups and the young people meeting separately. We are looking forward to the blessings of the Spirit upon us and those in whose homes we meet.

Brother and Sister R. E. Whitsett enjoyed reunion with Little Sioux District and report a wonderfully good time.

As a whole, while the outward manifestations of the Spirit have not been enjoyed, a quiet good spirit has been felt in our meeting, directing and blessing us. For this we are thankful to the heavenly Father.

#### Walnut Park

Sunday, August 31, the speaker for the morning service was Elder Earl F. Hoisington. He based his sermon on the nineteenth chapter of Luke, beginning with the twelfth verse. His texts were "Occupy till I come" and "Unto everyone that occupieth it shall be given; and from him that occupieth not shall be taken that even which he hath." Brother Hoisington emphasized the importance of everyone working at the task that has been set for him. He likened our activities to a torch race, which is a form of relay race, requiring that each person as soon as he receives the torch shall carry it forward, keeping the flame alive during his part of the race. The swiftest does not always win, but rather he who is able to keep the light burning while carrying on the race.

The worship period of the service was greatly helped by the presentation of the choir, "*The Lord is my Guide and my Salvation,*" under the direction of Sister Minnie Scott Dobson.

September 7 was the Sunday for the regular sacramental service. This was conducted by Elder C. L. Olson, assisted

by Elders Barnhardt, Lanpher, Smith, Robinson, and Blackmore. The first part of the hour was set apart as a special service for the blessing of children. The following were blessed at this time: Robert Glenn, son of Brother and Sister Ammon Badder; Frances Alberta, daughter of Brother and Sister Carlyle Barnhardt; Dorothy, daughter of Sister Dorothy Anderson Beck; Richard Eugene, son of Brother and Sister Eugene Brown; Fred Allan, son of Brother and Sister C. L. Olson; and Wilma Pearl, daughter of Brother and Sister Clarence Redfield. The blessing of these children formed an impressive and beautiful part of the service.

Four children who had been baptized during the church school hour were confirmed, in order to allow them to partake of the sacrament with the rest of the Saints. They were Maxine Badder, Mardell Avon Redfield, Raymond Peel, and Franklin Coil.

The serving of the sacrament of the Lord's Supper was also an impressive part of the service. Elder John Blackmore was requested to make the introductory remarks. The sacrament was served to about four hundred persons who filled the auditorium of the church almost to capacity. Everything went smoothly, and a devout, worshipful spirit was felt. In the closing pastoral exhortation, Brother Olson called the attention of the Saints to the activities of the fall and winter and the many ways in which they may support the work of the church and be true to the covenant which they had again renewed.

## Kansas City Stake

### O. B. K. Activities

On Friday, August 22, the stake council arranged a game tournament and social on the Central Church lawn, at which time the Enoch Hill volley ball boys, of Independence, visited and trimmed every team in a volley ball tournament.

Croquet, ping-pong, sidewalk baseball, and Jack Burlington's miniature golf course kept all who desired to play busy. Others were content to enjoy the good fellowship of the occasion.

An "eats" committee worked hard to keep up with the demand for pop and ice cream. Sister Hannah Waddell donated thirty dozen of her delicious glazed doughnuts and three gallons of cider, and these were consumed with gusto and delight. The proceeds were devoted to the stake council expense.

This O. B. K. Council also sponsored the annual stake picnic at Swope Park on Labor Day. The weather was warm and about three hundred participated in the picnic activities. Some played tennis, some croquet and games. Others played baseball and playground ball, and some just enjoyed looking on and drinking lemonade, but everyone seemed to have a good time.

Previous to the picnic, the O. B. K.'s had sponsored a ranking and challenge tennis tournament in Kansas City, Kansas, and Kansas City, Missouri. The ranking players from each half of the city played out the tournament on the Swope courts adjacent to the picnic site. Kansas won, four games to one. The winners were: women's singles, Gladys Conklin, Kansas; mixed doubles, Otis Swart and Vera Snell, Kansas; men's doubles, Rob Crayne and Roy Conklin, Kansas; men's singles, Paul Harrington, Kansas; women's doubles, Nora West and Eliza Glick, Missouri. Bronze medals suitably inscribed were presented to all the winners.

Basket lunches were served in family groups, and sixty gallons of lemonade disappeared during the day. There was a trip to the zoo for the kiddies and some grown-up "children."

The Stake O. B. K. Council is planning to sponsor a Latter Day Saint basket ball league during the winter season, and this fall to promote a series of young people's meetings and two classes in the November Leadership School.

In addition to stake-wide activity once a month, most of the local O. B. K. groups have planned a schedule of varied

activities. The Central group has had early morning prayer meetings, swimming parties, suppers, and monthly forum discussions, led by noted speakers. The Gladstone group meets every Sunday evening at 6.30 and has had some excellent fellowship meetings. Chelsea and Fourth O. B. K.'s have the best of support from their pastors, and they materially assist in all programs.

The original group at Mount Washington is still active. They recently visited the Gladstone Group. Other group cabinets are planning activities that will be interesting and inspiring to the young people.

### Central Church

The worship period of the church school session Sunday morning was well planned and executed. There followed a profitable class period and the monthly service of sacrament. The congregation gave reverential attention to those in charge and accepted with gratitude the sacramental message by S. S. Sandy.

At the evening service the Walnut Park Orchestra, directed by Orlando Nace, gave a concert. The sermon was by Bishop C. A. Skinner.

Tomorrow evening the choir will meet for its first fall rehearsal and business meeting. This group will sing for the home-coming, and so it is necessary that a full attendance be had from the first rehearsal.

Next Sunday will be College Day, at which time a special offering will be taken for the revolving scholarship fund. At least three Kansas City young people will be helped this year by this fund. The members of this stake hope to raise at least one scholarship (\$125) through this offering.

Central Church women will conduct a rummage sale in November. Housewives, as they do their fall cleaning, are asked to save discarded clothes, dishes, and other articles.

Home-coming day and the fifth anniversary of our occupancy of this church home will occur Sunday, September 21. There will be a sacramental service at nine o'clock in the morning, class fellowship at 10.30, a church dinner at noon. Special services will be held in the evening.

### Fourth Church

"The resurrection" was the subject of Elder J. A. Holsworth, of Independence, at the evening service August 17. He quoted Mark 16: 9, 14 and Doctrine and Covenants 85: 4. His sermon was laden with the words of Christ, admonishing his children to prepare for his second coming.

The O. B. K.'s held a beautiful little prayer service near Brush Creek under the heavy foliage of the trees in a place where little wild animals also gave a listening ear. The hour was seven o'clock in the morning, the day August 24.

At eleven o'clock that morning Elder E. W. Lloyd occupied the pulpit. His text was, "Lo, I will be with you to the end of the world," and he related many instances in which God has answered the prayers of those who love him.

In the evening Elder E. T. Atwell, of Independence, was the speaker, reading as a lesson Matthew 12: 9, 10.

The Auditorium Orchestra, of Independence, gave this congregation a fine entertainment the evening of August 31. What a joy it is to see the young people take real interest in music. The numbers by the orchestra were much appreciated.

### Argentine Church

Stake Missionary H. H. Sevy was the evening speaker on a recent Sunday. His discourse was concerned with setting forth the differences between the Reorganized and the Utah Church, mention being made of smaller factions of the latter-day movement.

William Wallace Patterson, ten-pound son of Missionary and Sister William Patterson, made his advent into the world August 31 at the Central Hospital, Somerville, Massachusetts. "The prospect list," writes Brother Patterson, "is increased by one, and I hope there is an increase in Zion building material, too."

## Saint Louis, Missouri

Grand Boulevard and Carter Avenue

September 4.—Elder Bruce E. Brown was in charge of the services here during the month of August. He presented some fine sermons, leading his hearers to a higher spiritual plane. One sermon, "The romance of the trial of Christ," was exceptionally good and will long be remembered by the congregation. Last Sunday's theme was, "What was restored?" Good attendance has marked these meetings.

Brother Brown is now leaving this city to care for his duties in the district. He and Sister Brown will have the prayers and good wishes of their friends in Saint Louis. He is a diligent worker among the Saints, one never too busy to care for the sick and needy.

Two babies were blessed in August.

Sister Berthema Dixon, seventy-five years of age, recently passed away.

Brother Edstrom and family are now in our midst. The branch welcomes them and hopes their stay will be both profitable and pleasant.

The Women's Department gave a dinner September 2 at the Town Club. Attendance was good, and an enjoyable time was had. The proceeds of the meal go to the branch treasury.

Two of our young women this week return to Graceland.

Sister Grace Billinsky will be back from abroad this week and is to give a talk on her experiences at the conference this Sunday at Lansdowne.

Some of the sick have received blessings, and there are others to be remembered in prayer and fasting.

A number of out-of-town visitors have been among us this summer. Always we are happy to see them, and try to make them welcome.

Sunday evening services will be resumed September 14.

## Madison, Wisconsin

2119 Jackson Street

Brother Willard Hield, of Green Bay, has been in Madison during the summer, attending summer school and occasionally finding time to worship with us.

July 2 Elder and Sister Jasper O. Dutton worshiped here. This was prayer meeting night, but the time was given to Brother Dutton, who preached on the text, "We should be called the sons of God."

July 10 and 11 Apostle D. T. Williams was in Madison. One evening, he used for a text the words of Job: "Oh, that I might know where I might find Him." The other evening his text was: "The Word was made flesh and dwelt among us."

Sister Bernice Howe Churney, of Antigo, came to the Wisconsin General Hospital for a thyroidectomy operation. She got along well, and in less than two weeks after the operation returned home.

A little daughter was born to Sister Neva Brigham Kuenzi August 23.

District President Amos Berve has been preaching here Sunday evenings most of the summer. "Building" has been his subject, and for a text he has used "I will build my church." Subdivisions are named under the three "C's"—Concentration, Construction, and Consecration. This minister for Christ exerts a great effort. After preaching in other places Sunday mornings, he drives here to preach in the evening. The fore part of the week he spends visiting the Saints and conducting priesthood meetings.

Elder Leonard Houghton has, for a couple of weeks, been home from his field and has preached on Sunday morning. August 31 he will occupy the pulpit morning and evening, as Brother Berve is holding a two-day meeting with the Milwaukee Saints. Many from Madison plan to attend.

Most of the summer, Elder Henry Woodstock has occupied the pulpit on Sunday morning, delivering some very practical sermons.

# MISCELLANEOUS

## Pastoral

To the Branch Presidents and Saints of the Rock Island District, Greetings: Having returned from my vacation, I am now ready for work; but in a somewhat limited way, as my doctors advise that I must slow up in my activities, and observe a rest period every day. September 7 to 22 I am to conduct an institute at Moline, using as a text the Extension Course of the Centennial Institute. Following this institute, I shall be ready for work in some of the other branches, either for institute endeavor or a series of meetings, and should like to hear at once from branch presidents, who would like my services in the above connection. I should like to arrange with some branch to begin work about September 23; but would like to come at the invitation of the branch, so I am asking that branch presidents bring this matter to the attention of their congregations so that those who wish my services can notify me soon, that I may arrange my program accordingly. In the past it has been my custom to make a tour of the district during November and December to be in attendance at the annual business meetings and election of officers; but this year I am planning to attend the annual business meetings where the branch officers desire my presence, and will not attempt to attend those where my presence is not especially desired; except that I should like to be present at all annual meetings where the adoption of the New Plan for Religious Education is contemplated. Will branch presidents who desire my presence at the annual meeting please write me soon, so that I can arrange my schedule early? As Brother Higdon's sickness will keep him from the field for about two months longer, and as I will be the only General Conference appointee in the district this fall, I should like to spend my time where I can do the most good. In this, I earnestly solicit the cooperation of the branches. These are strenuous times, and we need to walk close to God. If we do so we shall have his help, and shall be able to carry on. We need to be collaborators with each other and with God if we are to accomplish the task set before us. With best wishes for the success of all the Saints, and awaiting a response from the branch officers, I remain, your servant in the Master's cause.—E. R. Davis, district president.

## Special Meetings in Rock Island District

The second annual harvest thanksgiving union meeting will be held at the Buffalo Prairie church Sunday, September 14. The first meeting will be at 10.00 a. m. This will be a meeting of the church school, followed by preaching at 11 o'clock. There will be a basket lunch at noon, and at 2 p. m. there will be a prayer and testimony meeting. Will the officers of Buffalo Prairie, Joy, and Millersburg Branches kindly advertise this meeting among the scattered members of their respective branches? We trust that the Saints of Buffalo Prairie, Joy, Millersburg, Aledo, Seaton, Keithsburg, New Boston, Eliza, Illinois City, and other near-by points, will avail themselves of the opportunity of attending this special union meeting; and that the officers of Joy and Millersburg Branches will cooperate to make this meeting a success.—E. R. Davis, district president.

## Special Services

Special services will be held at Norfolk, Nebraska, September 20 and 21. Apostle E. J. Gleazer will be the main speaker. Saints from outlying points are invited to attend. Services will be held in Winter Hall, on Norfolk Avenue between First and Second Streets. These are the opening services in our new hall, and good attendance is anticipated.—R. Melvin Russell.

## Addresses

D. T. Williams, 1846 North Court Street, Ottumwa, Iowa.  
Charles Fry, 238 Grand Avenue, Ottumwa, Iowa.  
O. E. Weedmark, 2624 Buchanan Street, Topeka, Kansas.

**Our Departed Ones**

**WHITING.**—Alonzo Whiting was born in Fremont County, Iowa, near Silver Creek, March 8, 1849; died in Independence Sanitarium August 18, 1930. He married Emily Pratt, of Manti, Iowa, the marriage ceremony taking place at Clitherall, Minnesota. His companion preceded him in death four years ago. He united with the church at Silver Lake, Minnesota, June 19, 1887, being baptized by Elder J. C. Foss, and remained a faithful and ardent supporter of the church until his death. He was ordained to the office of elder July 15, 1888, and entered the mission field after the April conference of 1908, laboring in the North Dakota District from that time until the April conference in 1911, under the direction of Heman C. Smith and William H. Kelley, the apostles in charge of that field. At the April conference of 1911, he was appointed to Minnesota, laboring in the Minnesota District until the April conference of 1913, working at that time under the direction of William H. Kelley and J. W. Wight, at which time he was forced by illness in his home to retire from the mission field. He also served as president of the Union Branch at Clitherall, Minnesota, for a number of years, this being his home from 1865 until he came to Independence, Missouri, and spent the past few years in the home of his sister, Mrs. Ann Barnhard. He leaves four sons: Leo Whiting of Clitherall, Minnesota; Bert Whiting of Max, South Dakota; Benjamin Whiting of Fargo, North Dakota; Orda Whiting of Longview, Washington; two daughters; Mrs. Mabel Kelley, of Borger, Texas, and Mrs. Edna Mustar, of San Francisco, California; three sisters, Mrs. Ann Barnhard and Mrs. Curtis Robbins, of Independence, Missouri; Mrs. Lucy Rosenkranz of Clitherall, Minnesota; two brothers, Chauncey Whiting, Clitherall, Minnesota; and Lurett Whiting, his twin brother, of Independence; many other relatives, and a host of friends.

**WHITE.**—Ammoron Otis White was born to David C. and Anna D. White May 23, 1877, at Newton, Iowa. At Newton and Rhodes, Iowa, he lived with his parents until he was about seven years old, when the family moved to Clinton, Missouri. At Clinton and Blairstown (also in Missouri) he spent the years leading to manhood. Thirty-one years ago he moved with his father's family to Lamoni, Iowa, where he maintained his residence until his decease. September 24, 1902, he and Louise Smith, youngest daughter of Mr. and Mrs. J. R. Smith, formed a matrimonial alliance which was broken only by his passing. This union was blessed with four children, three of whom, together with the wife, survive to mourn the death of a rare father and husband. The three living children are: Rollin S., Mrs. Gertrude Walden, and Max O.; the deceased child is Marjorie Delphine, who passed away in infancy. Besides the immediate family, his father, three brothers, and six sisters live to mourn. His whole life was spent in close association with the Reorganized Church of Jesus Christ of Latter Day Saints, for he was baptized at the age of eight. As a young man he was ordained a deacon and gave many years of faithful service to the church, not only as financial deacon of Lamoni Branch, but in other capacities. In 1903 he became associated with E. H. Smith in the furniture and undertaking business, and since the death of Mr. Smith in 1910, has carried on the business. Along with his business activities and his church work, he found time to serve his community in many capacities. As a man of strong convictions and high ideals which he always upheld, he was a public servant of a high type, one who constantly worked for community betterment. His illness was prolonged, and in his battle against disease, he sought the help of the Independence Sanitarium and Hospital. August 29, 1930, he passed away, leaving not only his family to mourn, but the whole community and a host of friends in many places. Interment was in Lamoni, Iowa.

**Wanted, Charts**

I could use some charts to good advantage, especially, Lord's Vineyard, Two Way, Gospel Wheel, and Signs of the Times. If by any chance anyone has any of the above, for which they have no particular use, I would be glad to buy at reasonable cost.

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**THE SAINTS' HERALD**

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 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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Kansas City, Missouri

Frequency 950 Kilocycles

Until further notice, the following programs will be broadcast from the L. D. S. Studio in Independence, Missouri, or presented with the good will of the church:

#### Sunday Schedule

- 7.30 to 8.00 a. m. *Bible Study Hour*, U. W. Greene.  
10.00 to 10.30 a. m. *Community Church*; speakers as announced.  
2.00 to 3.00 p. m. *Cathedral Hour*; Columbia Chain.  
5.00 to 5.30 p. m. *L. D. S. Radio Vesper Service*; U. W. Greene.  
10.00 to 11.00 p. m. *L. D. S. Studio Service*; speakers as announced.

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JOSEPH WARD, Ava, Missouri

## A MISSIONARY JOINS THE DO-IT-NOW CLUB

### Helping New Members

Missionary Goodfellow had just concluded a very successful series of evangelistic services in Fairdale. He had baptized fifteen people, and a large number of interested nonmembers were attending the services.

Now he had to leave Fairdale to go to another part of his field where he was badly needed. What could he do to help these new members in their new way of life?

After thinking it over he decided that the best thing for them would be a chance to read the *Herald* every week. He went out, and before he came back to his room he had made sure that each new convert would have a copy of the *Herald* to read every week.

*Every Subscriber Get Another*



# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST

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Volume 77

Independence, Missouri, September 17, 1930

Number 38

## The Priesthood Called to Prayer

On Tuesday, September 30, it is hoped to have members of the priesthood wherever possible hold prayer meetings to present in prayer our petitions to Deity for the general success of the church, and specifically for the missionary activities, the priesthood studies, the increase in numbers of those entering into the relations of stewards, for the success of the stewardships already established, for the financial support of the church, and for such other general and local objectives as may present themselves to the various assembled petitioners.

It is desired that all members of the priesthood, so far as they can, participate in such meetings as may be called or arranged by branch, district, or general officers.

In this connection it is well to announce that a week of prayer has been planned for January 4 to 11, 1931, and details of the organization of this movement will be sent out to general, district, and branch officers in due time.

THE FIRST PRESIDENCY,  
By FREDERICK M. SMITH.

## The Significance of Doing

Most applicable to us today is the admonition of David to his son, Solomon, concerning the building of the temple of the Lord: "Arise therefore, and be doing, and the Lord be with thee."

It was the dream of David's life to build a house for the God of Israel, but because he had "shed much blood upon the earth" in the sight of the Lord, he was told that he was not to perform this righteous deed. Instead his son, Solomon, should see to the erection of the building. Then David said: "Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it."

Accordingly, when Solomon became a man, he found a work awaiting him. Fine materials had been gathered together from every part of the land to go into the wondrous house. Workers and artisans had been summoned from every city to do his

command. The day came when David sought his son to explain the undertaking and give him the final instruction: "Arise therefore, and be doing."

How easy it is for people to say: "Tomorrow we'll attend to that," or "Next year I am going to do this," or "Yesterday I did this piece of work," and how difficult it often seems to put action into the present tense: *I am doing!* All of us are guilty of earnestly declaring to a friend or even in public: "I want to do . . .," and when the opportunity for the doing arrives, of refusing for trivial reasons. It is quite a common thing in the experiences of men to talk and talk of helping, serving, doing tomorrow, next week, next year, and finally to realize that we are not doers but idlers and oftentimes un-doers of the good work of others.

All of us are Solomons. There is a work for every one, a work handed to us in faith by our fathers. There is no good excuse for idleness, which is only a polite name for laziness. The world cries for wisdom and consecration and offers a field big enough for every soul to find its highest expression in service. Are we about the building of our temples to the Lord?

Few of the people who are actually *doing* have the inclination, even if they had the time, to carp and criticize in hurtful vein. Few doers are knockers. They have not the time to knock, and when they see something wrong they are the ones who are willing to dedicate their lives to the adjustment of that wrong.

Zion will become a reality when we as a people appreciate the true significance of *doing*; when we, having faith in God and our fellow men, do all the things which God has commanded. Is it not time that each of us take to himself David's words: "Arise therefore and be doing, and the Lord be with thee"?

L. B. M.

## A Request from the Editor

A few unsigned articles come to the desk of the editor. We can not use material of anonymous origin. While some anonymous contributions are unusable under any circumstances, a few others have merit. Let the authors please sign their names to their productions.

## After Repeal—What?

Governor Franklin D. Roosevelt, of New York, considered the most likely "timber" for the Democratic nomination for President in 1932, has recently declared for repeal of the Eighteenth Amendment and for reference to the States individually of the matter of liquor prohibition. This declaration, for whatever political reasons made, commits Mr. Roosevelt to a position—and a position which will certainly need further clarification and amplification before the voters of the Nation go to the polls.

It is not a new observation and should be readily understood that Mr. Roosevelt's present suggestion as an alternative to the Eighteenth Amendment is nothing more nor less than a return to the status existing before the amendment was passed—control and regulation of the liquor traffic through state legislative enactments. There are many States whose people will not readily consent to such a "return," whether New York State be of that number or not.

No one supposes for a moment that the Democratic party nationally will line up behind Mr. Roosevelt's repeal declaration. In fact, many are of the opinion that his national political "goose" is already "cooked" by the stand which he has taken, supposedly for strategic reasons in state politics. At any rate, if a Roosevelt-for-President campaign is ever launched, the national committee will certainly face the problem of appeasing the great numbers within the Democratic ranks who helped to ratify the Eighteenth Amendment because of the evident inadequacies of individual state control. This, to say nothing of the opposing party, nor of the many Democrats (regardless of their personal convictions) who protestingly saw their party in 1928 nominate an avowed wet and have since been saying, "I told you so."

The people of the Nation will await with interest, many members of his own party with anxiety, further indications from Mr. Roosevelt as to just what his plans, if any, are for the handling of the liquor question. If they comprise a return to the policy of a dozen years ago, and nothing more, Mr. Roosevelt's "goose" is not only cooked, but done to a turn.

L. E. F.

## Baptisms for the Month

In another column will be found the statistical report for the month of August. This report is of interest, and should be carefully read by all district and branch officers, and by the missionaries as well, as there are several facts revealed which should be evaluated.

It is evident that, while the baptisms reported indicate a steady growth in numbers, if we are to reach the figures set as a goal for the year there must be increased activities and endeavors along missionary lines.

F. M. S.

## Preaching Christ

The Christian ministry, these days, is preaching an expanded gospel. Because they wish to rescue Christianity from the impotence of a purely creedal religion, because they wish to make Christian principles of conduct significant and effective in every field of human endeavor, because they wish to help in the grave task of saving the world from some very serious and imminent threatening dangers, because they wish to preserve Christianity itself from decay, the ministers are preaching a gospel that reaches all the world and its affairs.

Many a pulpit, therefore, resounds with lectures in sociology, psychology, economics, history, literature, business, industry, and even politics. What the sermons lack in spirituality is abundantly made up in information.

Now it happens that at this very time the suspicion is creeping about that information is not enough. The church has a duty toward society, it is true, and is greatly concerned with all the affairs of the world. But the church is no mere extension of the university; it is not an arm of the court of justice, nor an adviser to legislatures.

The primary concern of the church is with individuals, with the souls of men. Its business is and always has been to reform and inspire, to regenerate, to purify and ennoble, the person, wherever he is found. Religion is concerned with clean clothes, but it is far more concerned with a clean heart. It is concerned with the feeding of the hungry population of the world, but it is far more concerned with their spiritual sustenance.

We can not regenerate the world until we reach and reclaim individuals for Christ in a very definite and personal way. Mass conversions, whether they be accomplished with the sword or with education, are not finally effective for the great things we wish to accomplish.

When Paul sent his message to the Corinthians, he sent a message to all the world, to men of all time. It is a charge to us, in attempting to preach the gospel, to remember to know and to preach Jesus Christ, the Savior of men.

"For I am determined not to know anything among you, save Jesus Christ, and him crucified."—1 Corinthians 2:2.

L. L.

# THE REVIEWER'S PAGE

*For Christian Criticism*

## The Aims of Labor

William Green, the dynamic personality who is President of the American Federation of Labor, makes the following striking statements in an article in the *New York Times* for August 31:

Whatever forces shape the life of one generation foreshadow the future.

Measuring rods of progress . . . the discovery that labor is a most important consumer . . . labor's right to an assured annual income . . . the idea of partnership in production . . . labor participation in leisure and culture . . . the development of tools to control the forces of progress.

The fundamental things in the life of wage earners are a job, security for the future, opportunities and agencies for bettering conditions and terms of work and for achieving higher standards of living.

We have had a part in creating great wealth, and therefore maintain our right to benefit in the service we render in making life freer and more comfortable.

Take these sayings for texts, and read with them some of the sayings of Jesus, and you will have material for a good sermon on Zion. How like our own doctrine it sounds!

## The Cost of a Lie

It cost \$125,000 to tell one kind of lie. A supreme court of a Middle Western State has awarded that amount to the victim of a slanderous lie. A great newspaper and one of its leading men were injured, and men who formerly were connected with another paper were thus justly punished.

No permanent good is ever accomplished by a lie. That cause or that character which profits most by a lie becomes corrupt and self-destructive in the end. "Nothing can need a lie," says a familiar quotation. "Count it always certain that the truth will win and the right prevail in the end," says our Business Manager.

## Foot Notes for Food Faddists

Doctor Robert Hutchinson, of the British Medical Association, says:

"Fussiness about health increases fears and impairs the serenity which is the basis both of health and of happiness."

"Eat moderately, taking an ordinary mixed diet, and don't worry about anything else. . . . Likes and dislikes should be listened to; they are nature's indications of what probably agrees or disagrees."

"Fruit is not very nourishing."

"Milk is both bulky and bilious."

"Vegetarianism is harmless enough, although it is apt to fill a man with wind and self-righteousness; but it is not a mode of diet for all."

"Few diseases are caused or cured by diet alone."

The Word of Wisdom is a valuable guide, and we are safe in following the counsel of our church physician. But it is not well to confuse the teachings of these reliable authorities with the fads at which Doctor Hutchinson strikes.

## United States Government Recognizes Negro Education

The Secretary of the Department of the Interior announces the appointment of Doctor Ambrose Caliver to a new post in the United States Office of Education, as a specialist in Negro education. Doctor Caliver is a man of wide experience in education and is the first of his race to complete the requirements for the Ph. D. degree in the field of College Administration.

The announcement from the Secretary of the Interior says regarding the office:

Its specific and immediate function is to serve as a clearing house of information concerning Negro education; to conduct, direct, and encourage educational research; to stimulate interest in the present status and future possibilities of Negro education; and to assist in coordinating the various researches, activities, and interests of Negro schools and of persons concerned in Negro education and related matters.

It is a fine thing to see the Government taking a greater interest in this large group of citizens whose educations have not heretofore received the attention they should have.

Perhaps when the Government has educated the colored citizens, it can tell the white citizens what to do with the educations they have received.

Fearless and friendly men we Christians ought to be, telling mankind about a world in which a heroic man named Jesus has lived and still lives; a world that, to be sure, often persecutes those who try to follow Jesus, but one in which men of Jesus' type are invulnerable and always coming back after they are supposedly dead and buried to carry on the spirit more fearlessly and with a friendliness more unconquerable than before. Unless this be our gospel, what have we to preach, and what manner of lives shall we live?—*Dwight Bradley, in The Christian Century.*

## Statistician's Report

The regular report of the Department of Statistics for the month of August is as follows:

Net enrollment of the church as of August 1, 1930	108,079
August baptisms	345
Transfers from the unknown	18
Gains by correction	2
Total gain	365
Deaths regularly reported	77
Deaths on the Disorg. File	
Assumed because of age	220
Expulsions	17
Losses by correction	5
Total loss	319
Net gain during the month	46

Net enrollment of the church as of September 1, 1930	108,125
--	---------

In addition to the above, the following number of miscellaneous reports were received during the month:

Transfers	476
Blessings	130
Marriages	112
Ordinations	32
Divorces	8
Corrections of name	4
Silence	1

The total of 345 baptisms reported during the month of August brings the grand total for the first eight months of the year 1930 to 2,970. Inasmuch as our objective for the year has been set at 6,000, this means that the church has achieved 49.5 per cent of this objective or only 30 baptisms less than 50 per cent. Based upon averages for the past ten years we should have achieved 65.4 per cent by the end of August. The church is therefore 15.9 points behind what it ought to be at this time of the year.

This suggests to us that the missionaries and priesthood of the church will need to greatly increase their efforts during the next few months if we are to even approximate our goal or come anywhere near the record set last year. An increased emphasis will need to be laid on the missionary program of the church and especial attention paid to the activities of Rally Day, September 28, and Decision Day, October 26. If these activities are properly organized by the missionaries, district presidents, pastors, and local priesthood, a large number of converts will result.

One of the reasons for this past month being relatively low in the number of baptisms lies in the fact that many of the important reunions of the country, which have in the past resulted in a considerable number of baptisms, were canceled and the missionary opportunities contained therein were therefore allowed to go by. Analysis of the baptisms for the month shows that nearly all of the reunions that were held resulted in new members.

The total of 345 baptisms for the month was distributed as follows:

Zion and the Stakes	45 baptisms
United States and Canada outside the Stakes	287 baptisms
British Isles Mission	8 baptisms
Society Islands Mission	5 baptisms
GRAND TOTAL	345 baptisms

In the United States and Canada outside the stakes, the branches and district nonresident groups having five or more baptisms were the following:

Lone Star, Alabama	15 baptisms
Council Bluffs, Iowa	12 baptisms
Rich Hill, Missouri	12 baptisms
Holdenville, Oklahoma	9 baptisms
Kirtland, Ohio	9 baptisms
Idaho nonresident	8 baptisms
Dayton, Ohio	7 baptisms
Hagerman, Idaho	7 baptisms
Kalamazoo, Michigan	7 baptisms
Onaway, Michigan	7 baptisms
Decatur, Nebraska	5 baptisms
Deer Lodge, Montana	5 baptisms
Flint, Michigan	5 baptisms
Jonesport, Maine	5 baptisms
South Boardman, Michigan	5 baptisms
Toronto, Ontario	5 baptisms

In addition to the above, 6 branches and 2 nonresident groups reported four baptisms each; 13 branches and 1 nonresident group reported three baptisms each; 16 branches and 2 nonresident groups reported two baptisms each, and 44 branches and 10 nonresident groups reported one baptism each.

This makes a grand total of 110 different branches and nonresident groups well scattered throughout the country, outside the stakes, which reported baptisms during the past month. This is an encouraging sign, inasmuch as it shows that the missionary spirit continues to be well diffused throughout the church.

The Alabama District was outstanding in the number of baptisms reported during August with a total of 22 baptisms. Fifteen of these were performed at Evergreen, Alabama, by W. J. Williamson on August 7. Three were baptized at McKenzie by Glenn Davis on August 24, 3 at Owassa by T. W. Peacock on July 15, and 1 at Brewton on August 6 by E. N. McCall.

The Alabama District was also the first district or stake in the United States and Canada to achieve its full quota. The objective was set at 45, and this past month's reports bring the grand total for the year to 45 baptisms, making them exactly 100 per cent. The priesthood and missionaries of the Alabama District are to be congratulated on this achievement.

Mention should also be made of the fact that the Hawaiian Mission has also achieved its objective and gone over the top. With an objective of 30, they have thus far reported 32 baptisms for the year, making their standing 107 per cent. Several other districts have achieved over three fourths of their objective, and it is hoped that by the end of September there will be others who have gone over the top.

The Idaho District also did well during the past month, with a total of 17 baptisms. Eleven of these were performed at the reunion at Hagerman, Idaho, on August 23 by Missionary O. W. Okerlind. Three others were performed by him at Payette, Idaho, on the 29th of July. Elder J. Arthur Davis baptized 3 at Raymond, Idaho, on July 27. This brings the grand total for the year to 38, which makes the Idaho District 84 per cent of its yearly objective of 45 baptisms.

The Southern Michigan and Northern Indiana District ranks third for the month, with 16 baptisms. Five of these were performed at the Indian Lake reunion on July 31 and August 3. The rest of the baptisms were performed at six different places in the district, showing that many of the branches in this district are giving evidence of the missionary spirit.

The Southwestern Iowa District came into the honorable mention column this past month due to the missionary ef-

forts of L. G. Holloway at Council Bluffs. On August 3 and 10 he baptized 14 souls into the kingdom, 12 of whom were enrolled with the Council Bluffs Branch and 2 with the Glenwood Branch. We are hoping that the missionary spirit will continue in this district and that they will achieve their objective for the year.

It will be observed that the net enrollment of the church continues to be above the 108,000 mark, in spite of the fact that we have been obliged to check off a considerable number of names from the Disorganized File in cases where death must be assumed because of the extreme age indicated and because of the fact that nothing has been heard of these individuals for many years.

Fraternally yours,

THE DEPARTMENT OF STATISTICS,

By CARROLL L. OLSON.

## The Man Who Proved God

By R. W. F.

Once in the history of the Reorganized Church lived a young man who "went down to the sea in ships." He was desperately poor. In time of winter and fierce storms, snow sifted through the roof of his garret chamber and onto the bed where he sought to keep warm by covering his head with the thick muffler.

To this home came a minister of the Reorganized Church. He spoke of purity of life, of repentance, of the Powerful God—the White God. This young man, accustomed to a life of sin and hardship and sailor's yarns, clean and unclean, agnostic and God-defying, listened to the message of the missionary. He was impressed by its arresting call; its promise of power; of the better life, socially, morally, industrially. With repentance and baptism accomplished, he began the consistent life of tithe paying—first a few pennies only. But the payment of those few pennies seemed to bring back dollars; and the payment of dollars brought back hundreds of dollars. It seemed like an investment; but it was an investment in spiritual welfare as well as industrial; for the light of the Spirit increased and the richness of life enlarged.

After the passage of a few years, the vessel which at first was rented was owned, and its valuation was \$17,000. A bank account, increasing in value, appeared. In those days the fuller phase of tithe paying, that of the surplus, was unknown, or untaught. But the offering was not neglected. Other members of the branch caught the spirit of tithe paying, and they, too, prospered. They had entered partnership with a divine law, the law of faith in God and his promises, the law of copartnership with Deity.

Are there not thousands of readers of this account of the man who proved God, who, too, can look back to the days of prosperity when they "proved God" and found him true to his word? "Bring ye your tithes into my storehouse, and prove me, saith God!"

## Health in the Home

By Myrtle Grapes, R. N.

### Lesson Three

#### HYGIENIC HOUSEKEEPING

##### "Dirt"

We wish that we might write this lesson in letters of fire, "Cleanliness in the home." Some homes are such beautiful examples of this form of "godliness" or goodness that they are a joy to all who enter. There are homes of the variety called painfully clean, where the home maker is more concerned with the things of her domain than with the comfort and happiness of her loved ones. This home is as unwholesome as the dirty, filthy house. It can not be a good home and at the same time be a dirty home. Or shall we express it positively, *The good home is always a clean home.* Floors, walls, ceilings, furnishings, dishes, the family clothing and bedding must be clean. They can be of simple, inexpensive design and material, but if they are clean they possess a loveliness that the most costly and exquisite furnishings do not possess when covered with dirt and filth and arranged in a disorderly manner. Along with all the many other accomplishments, the good home maker must be more or less of an artist.

In the last lesson we endeavored to show the importance of ventilation, and there can be no effective ventilation when every movement of the air serves to scatter dust from surfaces into the air. When the dust becomes a part of the air, some member of your family is going to breathe it. Dust may seem a harmless thing, but it contains dangerous bacteria discharged from the bodies of people, all kinds of people.

Cleanliness is one of the strongest supporters of health, affecting both the mental and physical health of your precious flock. Dirt is always offensive to the decent individual. All his senses—sight, smell, touch, and taste—shrink from filth and dirt. Dirt has a depressing effect on the mind, therefore inhibiting its powers. Dirt means lack of comfort, decency, and self-respect.

Absence of dirt is the keynote for the *prevention of disease*, and disease's ugly twin sister, poverty. The man who leaves a clean, cheery home with a clean body, clean clothing, and clean, happy thoughts will do a much better day's work than the one who leaves a slovenly home, a scolding wife, fretful children, dressed in soiled clothing and yesterday's grime of toil still staining his body. There is something about being clean and decently dressed

that makes any self-respecting man (or woman) square back his shoulders and look with courage on the world and its battles. It is the home maker's duty thus to send forth the provider for that home. This should not be made a drudgery, for home making is an art. Even the art of cleaning can be made less of drudgery if we do it in an intelligent manner and have a vision of what it may mean—educations for the children, travel, culture, and improved living conditions in general, because cleanliness makes for health, and health makes for greater earning powers. The average mother must not only do her own cleaning, for most homes do not support a maid, but she must teach habits of cleanliness to every member of her flock.

One of the greatest dangers of dust and dirt is that it has a constant tendency to settle in dark, damp, warm, and out-of-way places and therefore is overlooked. Then, too, germs also grow in this same sort of place—where it is dark, warm, damp, and dirty. Mother nurse, look to the out-of-the-way corners under sinks, closets, basements, etc. To sum up this important question, we would say there are four important reasons why the removal of dirt is necessary: (1) it endangers health, (2) it causes irritation of the mucuous membranes of the nose, throat, and eyes, (3) it has a depressing effect on the mind, (4) and it spreads diseases.

Remember, mother nurse, that the removal of dirt does not mean stirring it up and scattering it from place to place; better to leave it alone if you do not remove it. Dirt is removed from the home by washing, sweeping, and dusting. Too much can not be said for the health-promoting properties of good, old-fashioned hot soap suds. Soap kills germs. Soap loosens dirt, so it can be removed because of its chemical composition. Soap is made from a combination of alkali and fats. We would digress to say here that she is indeed a wise woman who invests in a pair of rubber gloves and a good hand lotion to protect her hands when she does her rougher work. Chapped hands and broken finger nails and dirt incrustrated under the finger nails are dangerous to health. The small cracks thus made in the skin are openings for the entrance of disease germs into your body. The dirt under finger nails has often been examined under the microscope in laboratories and contains a dangerous content of bacteria. Besides, as one famous authority on health maintains, if we are "100 per cent healthy" we possess "the greatest possible beauty." Rough, red hands never make for beauty.

Some simple rules for dusting are as follows: (1) Dust after sweeping, not before. (2) Use a clean duster. (3) Use a damp, not a wet cloth.

(4) Dust with a firm, even stroke, never around and around. (5) Do finished work. Use dry duster to polish furniture. (6) Go well into the corners.

Board floors with large cracks are a source of disease. In laying linoleum it should fit true to the wall in order that no dirt can work under and become a breeding place for germs. Painted walls are more sanitary than those papered with wall-paper. If paper is used, it must all be scraped from walls before fresh paper is applied. Covering dirty paper is poor and unsanitary housekeeping.

Ice boxes and food cupboards must be washed at least once a week with hot soap suds, and aired, but the care of food is a whole lesson in itself that perhaps we may reach some day.

The family laundry may be done by the mother or by a reliable laundry or individual washer woman, but all household linen should be snowy white and clothing of family spotlessly clean. Speaking of "spotlessly clean" brings us to the point of removing most common spots and stains.

(1) Blotting paper, dry starch, and corn meal to remove grease spots. Dissolve grease with hot flat iron and then quickly apply one of these agents.

(2) Sunlight, borax, ammonia, and hydrogen of peroxide are excellent bleaching agents. Sunlight on dampened linen will remove scorch stains.

(3) Blood stains are removed by soaping first in cold water, then washing in hot soap suds. Hydrogen of peroxide also removes blood stains. A paste of starch and then sunshine removes old blood stains.

(4) Coffee stains can usually be removed by pouring hot water from a distance.

(5) Ink stains can often be removed by moistening with lemon juice and salt and then laying in the sunshine.

(6) Soak olive oil and vaseline stains in kerosene or turpentine.

(7) Cocoa and chocolate stains: wash first in cold water, then hot.

(8) Tea stains are soaked in glycerine, then washed with hot water.

(9) Rust can often be removed with lemon juice, salt, and sunshine.

(10) Medicine stains are best removed by soaking in alcohol.

(11) Butter and sunshine will remove grass stains.

There are many others, but lack of space in these lessons prohibits giving them.

In our next lesson we will discuss "*Plumbing and some of its health hazards.*"

## Living for the Great Vision

By Bishop Mark H. Siegfried

One hundred years ago, when God ordered the Restoration among men, he did not do it through the masses of people representing the Christian churches of that day. He dropped the germ into the mind of an individual and sent him out to lead a great upward movement among men. A new epoch in religious history was begun, and the thoughts and habits of the man-becoming character moved on to secure a new social progress which has swept its influence into every corner of the nation and many other parts of the world.

No man, scholar or historian, can definitely forecast the accomplishments and institutions of the coming century; because no man can tell what great idea God may some day drop into the soul of a great leader ordained to carry it to the waiting millions.

However, we sometimes wonder. Have we come to believe, "It is safer to trust fear than faith"? Has our age lost faith in God? Have doubt and skepticism, and infidelity both to man and God,

burned to a brown crisp the once golden, waving harvests of wheat rich in the proteins of faith?

No. Men are weary in the midst of wealth and pleasure for the same reason that the rich young ruler was sad in the midst of his possessions. He could not continue as he had lived, because he had a new thought.

Our own people have seen the splendid vision but today halt undecided, because they are yet unwilling to go on and fulfill the new ideals.

For those who have eyes to see, Jesus still stands in the streets and in the market places. In this generation he gives society a new vision of the earth as a potential paradise where none may have too much and none want. The Saints of a hundred years ago were happy and willing to do everything; and their deeds kept pace with what their vision revealed. We are unhappy because we have not done what we know we should do. This vision of individual excellence will continue to haunt us until performance shall have overtaken our ideals. Then will it be God's opportunity to burst the emerald gates and bring forth new ideals and new goals. Our duty is to redeem Zion *now*.

# CHURCH WORK AND SERVICES

## Forward, Religious Education

By C. B. Woodstock

The weeks centering about the first of October are rich in possibilities for religious educational development. Public schools are opening in September, and the college campus welcomes the youth of the land to its halls of learning. Everywhere there is the challenge of education. Even those who must work, but who yet have the spirit of youth, seek supplementary training in night schools or by correspondence.

### Rally Day

With the call of the public school and the college, comes also the call of the church and its facilities for religious education. Rally Day has been urged throughout the church, not only as affecting the Sunday morning session of the church school, but as affecting all its services and all its members, and all to whom its services should reach. Local departments of religious education will seek most earnestly to cooperate with the priesthood and other branch authorities through the month of September to stimulate attendance at *all* services of the church and to help make those services as widely productive of good as possible.

Especial emphasis by the united forces of the branch should bring the rally spirit to a climax on Rally Day, September 28. This day should see the church and its congregation at its best. The home visiting, the church school solicitation, the check-up of the membership by branch officials, the toning up of the church building for the new year's work, the concerted planning of those in charge of services, the joyous spirit of good fellowship and communion, the deep feeling of reverence and worship which has been cultivated, all should contribute to a day of service fitting to the occasion.

### Promotion

It happens that September 28 is also the time, in most places that promotion will take place within the church school. It will be a fitting time to close the work of the year's classes, to recognize special worthy attainment, and to promote students who have completed the work of a lower department, to the one next higher. This will facilitate the grading of the school and help to standardize class work.

### The New Church School Year

The new year for the church school will open on October 5. A previous suggestion that branch officers of the department of religious education be

elected in September seems ill-advised, since we find it is customary in most branches to hold an annual election of all officers near the beginning of the calendar year. But teachers will have been chosen for the new year, classes will be reorganized, new quarterlies will be on hand, and the school should start out with all the advantages gained and carried over from the rally spirit of September. There should be no occasion for a lowering of the standard. Classes well organized, with teachers alert and with fresh subject matter for discussion and new adventures to be shared, the work of the church school should gain impetus with the passing of the weeks.

We are much concerned, too, with the development of week-day and week-night activities, planned and carried out under the direction of the local church school as a part of the program of religious education. Boys' group and girls' group meetings, parents' classes, women's work groups, classes for the priesthood, socials, recreational evenings, parties and picnics, as well as the regular worship and prayer services, all are necessary and may be organized and directed to serve most worthy and desirable ends in the constructive work of the branch.

And still more are we concerned that our effort shall effectively supplement and build into the larger interests and ministry of the members of the priesthood, who are specially called and commissioned to watch over, nourish, and feed the flock. However efficiently planned and conducted otherwise, if our religious education program fails to lead the youth to the church and help them to get inspiration, comfort, hope, and courage from its services, our program to that extent is a failure.

#### *Decision Day, October 26*

We may even look ahead to the last Sunday in October, set by the church as one of two annual decision days. The other is in June. Definite plans will be announced and discussed to help make this another memorable day in the church when many more, young and old, shall be encouraged not only to make the decision to obey the gospel in its initiatory rights but to join with us in a growing comprehension of its truth and in an application to daily living which will demonstrate to the world the eternal principles contained in the message of Christ. Our work is distinctly missionary.

#### *A World Rally*

And we are not alone in this emphasis upon religious education. The forty-two denominations represented in the International Council have set aside the week, September 28 to October 5, as Religious Education Week, an interdenominational

rallying of the forces calculated to build Christian character and Christian citizenship. In a special way do we share, with other Christian churches, the earnest desire that our religious education program shall be effective.

We quote from the opening paragraph in a pamphlet put out by the council:

"The purpose of an observance of Religious Education Week is to point directly and specifically to the need for religious education in the community, and to challenge each local church with a sense of its responsibility both for bringing to those who are enrolled in its organizations a more worthy program of religious education and for reaching the unchurched children, young people, and adults in the neighborhood. The tremendous demands which modern civilization is making upon manhood and womanhood require a steadfast purpose and courage through every day of living. It is the conviction of an increasing number of statesmen and business leaders as well as of men in religious vocations that this purpose and courage can come most surely through religious education. It is imperative, therefore, that more earnest effort be put upon this task of the church."

The demands of the Restoration Movement for growth and progress in our day can be met only as we consistently organize our forces and move out under the divine influence and blessing of the Spirit of God, to the accomplishment of our tasks.

Religious Education must move forward!

### What Quarterly Shall We Study?

Few people realize the extent of study materials prepared by the Department of Religious Education and carried in stock by the Herald Publishing House. A recent check discloses the fact that we now have thirty distinct courses, most of them running for four quarters, a total of 106 separate quarterlies and nine textbooks. These begin with the Nursery and continue in a consecutive series of informational and enrichment studies up to the adult years, where there are two timely, freshly written quarterlies for this year, and nine supplementary studies written in recent years but available for those who have not used them.

Surely this is not a dearth of materials! It should provide a range suited to the needs of all. No class should be permitted to wander aimlessly for weeks, months, and years, as some classes are wont to do, with no set goal, no measure of advancement, and no guide or lesson helps. The quarterly lessons are studiously, prayerfully prepared and made ready as source books for the use of teachers



and students. Every member of the school should have a quarterly for personal study and should keep it for constant use.

#### *The Church School Curriculum Guide*

A comprehensive guide to the use of our study materials has been prepared and is being mailed out to all Sunday school superintendents and directors of religious education. These may be had on request from the Herald Publishing House.

C. B. W.

### Rally Day in the Children's Division

*By Myrtle A. Weber*

"What shall be the nature of the program for Rally Day in the children's division?" some one is asking. "Shall we plan elaborate, showy numbers for the day's program? Where shall we get our material?"

Rightly, and wisely, too, Rally Day has been set at the close of a season of vacations and the opening of a season of work. It is an opportunity to "rally" back the church school workers and the children, to reunite their efforts, to revive their interests, to rouse their enthusiasm, to renew their pledges of loyalty.

#### *Rally Day a Missionary Effort*

Thinking of Rally Day in the broadest sense of the term, is it not missionary in nature? The very spirit of Rally Day is peculiarly missionary. Do we not stress that each one be present and on time and bring at least one other with him? Rally Day affords a particular opportunity for everyone to participate in the missionary program of the church. Our missionary program, our program of personal evangelism, should be in order the whole year through. However, at definite stated times we have our endeavors eventuate in some special day. In this particular season of the year we set Rally Day as a climax of our effort.

With these few points in mind let us turn our attention to the question in hand. What shall be our program for Rally Day? Our Rally Day program shall start not with the opening exercises of the church school on September 28 but at least a whole week before.

#### *Preparing for Rally Day*

As a teacher in the children's division, plan your lesson with especial care for this Sunday so that you can enter into your teaching with vigor. Visit the home of every pupil during the week. Even

though your children are in the habit of attending regularly, they will appreciate your visiting with them. Visit not only the members of your own class but those children in your neighborhood who are the same age as those you teach. Invite them to go with you to Sunday school on Sunday. You or some dependable child from your class should call for the invited ones. Encourage your children to invite their friends and playmates; not only to invite them but to call for them on Sunday and bring their friends with them. Be sure that all names of prospective pupils are turned over to your superintendent.

As a superintendent of the children's division see that every child is sent a special Rally Day invitation card. Cards should also be sent to all the children whose names are turned in by the teachers or pupils. Be very particular in the planning of your program for Rally Day. It need not be elaborate, nor need it deviate much from the general plan; only be sure that it is well thought out, interesting, and that it provides for one or two novel features.

In general, we would suggest that the Sunday school program for Rally Day be much the same as for other Sundays except that special effort be made to have it particularly interesting and stimulating, so that the children will want to return Sunday after Sunday.

### THE DO-IT-NOW CLUB INDORSES COMMUNICATION

*John says:*

Last night Mary called our little boy, Willie, to get some butter for supper. Mary can be heard four blocks away when she is calling Willie. But Willie was six blocks away. We ate supper without butter. And after supper I had a little talk with Willie about communication.

The first requisite in an effective organization is communication. An army without communication would soon be destroyed. A business without communication would soon fail.

The welfare of the church depends on regular and dependable communication between the officials and the people.

The *Herald* gives news, editorials, articles of inspiration, and helps for all branches of the church work. Get your neighbors to subscribe now.

EVERY SUBSCRIBER GET ANOTHER!

# REUNION NEWS

## Kirtland Reunion

By P. E. Farrow

At the start, the prospects for Kirtland reunion were not as promising as in other years, but each obstacle seemed to be in turn successfully met and overcome, until at the close all were able to rejoice that obligations were taken care of. Blessings also had been enjoyed, an evidence that the Lord remembered his people.

The beautiful Temple, nearly one hundred years of age, gives to those who gather an inspiration that no other place in the church affords, unless it is the new Auditorium. Yet Kirtland has sentimental values that as yet have not been attached to the Auditorium. Because of this, there are always visitors from distant points. Besides those coming from the associated districts of the reunion, there were in attendance Saints from New York City, Chicago, Independence, Florida, Rhode Island, Michigan, and Ontario, Canada.

Reports from the classes and various phases of church school show a fine interest in educational work. One of these reports above the name of AuVergne Proper is a splendid sample of the work accomplished. For a number of years Sister Proper has supervised very successfully the kindergarten or beginners' class. The report is as follows:

"The kindergarten this year had an attendance ranging from twenty-five to thirty-five children between the ages of four and eight years.

"The theme *"Our friends"* was carried through each day's work. Saturday the children were led to look upon "play-mates as friends." Monday a trip was taken to a near-by farm to visit the farmer and to learn to know him as "a friend." Wednesday a near-by grocery store was visited to meet "Our friend, the storekeeper." Thursday we considered the need of the telephone and a trip was made to the exchange to learn the work of the girls in the office and to know them as 'friends.' Friday the value of Mother and Father as 'friends' was discussed, and a gift made to give to them. We closed the theme with a lesson on *"God as our Best Friend."* Each day handwork was done to fit in with the theme."

Other special activities of the reunion that were not mentioned in our previous article might be noted here with interest.

On Wednesday evening, August 20, a Graceland program was given by students and alumni of the college. Following this program, the evening was given over to stunts and outdoor sports, on the well-lighted lawn of the Temple grounds. Brother Jaques, of New York City, supervised this stunt program and succeeded in making everyone laugh to the limit of his lung capacity.

On Friday evening, a community service was arranged. Mr. Herrington, principal of the Kirtland High School, secured for us the Reverend Warren, of the Painsville Congregational Church, who gave an interesting talk on *"Friendship,"* using for his text, "Then are ye my friends when ye do whatsoever I command you."

Saturday evening at 6.45 a vesper service was held in the Temple. At eight o'clock a program displaying some very fine Latter Day Saint talent, local and visiting, was given in the new high school auditorium.

Sunday, August 24, the last day of the reunion, was not promising from the standpoint of weather during the morning hours. This, however, did not seem to discourage people from coming, and a large attendance was had. By noon the rain had ceased, and a profitable day was spent in worshipping our Maker.

Two prayer services were held at 8.30 in the morning. The young people met in the upper auditorium, as they have been doing for a number of years, for the last young people's

meeting. The gifts of the Spirit were manifested in this meeting, and about three hundred young people were given a special blessing. At the same time, a fine service was had in the lower auditorium, under the leadership of the reunion presidency.

At eleven o'clock Bishop J. A. Becker preached, Apostle Ellis at 2.30 in the afternoon, and John R. Grice preached at 7.45 in the evening, this being the closing service of the reunion.

## Northern Michigan Reunion

By Mrs. Ada Allread

The ten-day reunion at the Park of the Pines, Boyne City, Michigan, came to a close Sunday, August 24. The reunion this year was highly successful in every way. The weather was perfect for camping, and between two or three hundred people camped on the grounds near Lake Charlevoix.

Prayer meeting at ten o'clock Friday was the opening service. This was followed by the organization meeting with Elder Allen Schreur, district officer, in charge. The following officers were elected: Apostle D. T. Williams was given charge of the program of reunion work with power to choose his helpers. Elder Marshall McGuire was given charge of the auditorium. The reception committee consisted of Allen Schreur, E. N. Burt, Nina Harper, Hector McKinnon, and Elder Ledsworth. Mrs. Sarah Schreur was chosen to appoint the four leaders of the groups for working in the dining hall. Police of the grounds, Brother Watts. Editor of the Camp Paper, Etta Wilson. The same reunion committee was retained: Dirk Schreur, Allen Schreur, Alvin Ellis, J. E. Bennett, Richard Hartnell, and Arthur Starks. The treasurer of the reunion committee reported \$283.41 resources and \$232.79, disbursements, leaving a balance on hand of \$50.62. Pledges amounting to \$200 were taken to pay the balance on the reunion grounds. Ada Allread was retained as secretary.

Three young people's meetings were held on the lake shore early in the morning. The meetings were of a high spiritual order. Particularly uplifting was the close of the meetings when the young people walked from the lake shore into the prayer meeting of the older folks, singing as they marched and bringing a fine spirit into the meeting.

The reunion sermons were given by Elder Williams, Elder Burt, Elder Koehler, and Elder Doty. Their instructions help us to build greater Christian characters.

Elder Peterson from the Central Michigan District led in the prayer meetings.

Class work was conducted during the mornings. Elder Williams held excellent classes on *"Family evangelism"* each morning. Bishop Koehler conducted instructive classes on *"Stewardship,"* and Elder E. E. Closson on *"Recreation and expression."*

There were camp-fire programs nearly every night after the regular evening service. Readings, songs, corn roasts, etc., were enjoyed around the camp fire.

Ten people were baptized into the church, three adults and seven children.

The camp enjoyed two plays under the leadership of Miss Madeline DeVoss, of Grand Rapids, who has taken dramatic work and has much ability along that line. We greatly appreciate her services.

We are indebted to Miss Louise Evans, of Grand Rapids, again this year for vocal music. And we wish to mention the soloists who not only entertained us, but also added much to the religious spirit of the meetings by their songs, Miss Edith DeVoss, of Grand Rapids; Elder Koehler, of Independence; Elder Pitt and his wife, and Elder Arthur Oakman, who assisted throughout the meetings. We appreciate greatly the services of Elder Byron Doty, who again this year had charge of the orchestra and band. The contribu-

tions of this group supplied inspiration to the opening of the sermons.

In all, we feel that the 1930 reunion was one of the best reunions ever held at the Park of the Pines.

## Eastern Michigan Reunion

By H. E. C. Muir

The reunion of Eastern Michigan District was held at Cash, Michigan, from August 24 to 31, and proved a most successful gathering. Attendance was good throughout the eight days. August 31, Sunday, over six hundred people were present, there being one hundred and fifty automobiles on the grounds. This number did not much exceed that of the first or opening Sunday.

Through the untiring efforts of the reunion committee and the loyal support of the members of the district, we were able to make this, the first reunion in several years, a real event. The committee gave due consideration to the general business and financial depression, and curtailed expenses wherever possible not to interfere with the success of the reunion. A great contribution was made by Cash Saints, who opened their homes to care for visiting members, assisted in preparing grounds, church buildings, and the reunion setting. A good, well-kept grove of large trees on the farm of Brother Dukirk adjoining the church at Cash, made it possible to arrange seating and pulpit conveniences for open-air services part of the time throughout the reunion period. These services, according to the custom of the past, assumed the air of "camp meetings," the church building being used when it was advisable.

Weather conditions were ideal each day, and saved us the expense of renting an auditorium tent.

Several members camped on the grounds the entire time. The committee had tents erected for the convenience of all. A refreshment stand was maintained to provide for the travelers' appetites.

Cash, Michigan, is located in the central part of the district, and this made it possible for all members to drive to and from reunion each day. Because of this it was found convenient to adopt the basket dinner method of sharing meals, and so avoid the expense of maintaining a dining tent and accessory facilities.

District talent was pressed into service and made the meetings attractive. Because we found people in our midst who are musically capable, we were spared the expense of obtaining outside assistance, and the opportunity to give of their talents greatly encouraged our young men and women.

A prayer and testimony service was held every morning at nine o'clock. These proved of high spiritual order, and much of God's power was felt. A remarkable testimony was given by Patriarch J. J. Bailey, eighty-five years of age, telling of the divinity of the latter-day work, and at the close of the meeting this brother pronounced a father's blessing on the assembly.

Powerful and instructive sermons were preached by District Missionary C. E. Harpe, of Lamoni; A. C. Barmore, pastor at Port Huron; G. T. Richards, missionary to Kansas City Stake; Blakesley Smith, Detroit; W. M. Grice, missionary to Ohio; Myron Carr, district president; W. H. Sheffer, E. Deam, H. Swoeffer, and others. V. D. Schaar, of Lake Orion, rendered valuable service in institute work during the first part of the reunion.

Sister Harold Muir contributed much in the way of conducting class work throughout the entire reunion, having under her supervision all those ranging in age from three to twenty-five years. Efficient class work was done by the following: Elder Herbert Swoeffer, young men and boys; Sister Herbert Swoeffer, girls eight to twelve; Sister Charles Schriviner, young women; Sister Harold Muir, all children from three to eight years old age. These classes were conducted in the forenoons, and many wise provisions were

included in the methods pursued. Sister C. C. Whitford, of Port Huron, conducted a class in music every afternoon with gratifying results. Recreation every afternoon was in charge of Ernest Deam and H. Swoeffer.

Friday evening, August 29, a pleasing program was given by the young people. Readings, vocal and instrumental music, talks, and the origin and display of the Christian flag were features. At the close of the hour the Saints went to the grove where a marshmallow toast and games were enjoyed before they bade each other good night.

Sister Millie Mitchell, district historian, was on the grounds with her notebook, getting all the facts and data valuable for a record of the Eastern Michigan District. Sister Mitchell is alert to her duties along this line.

In the afternoons the time was divided into periods of class work, sermons, and recreation. Missionary C. E. Harpe, who has had considerable experience in reunion work, was on the grounds the entire period and contributed much in putting into operation the activities which greatly benefited the members.

A business meeting was held Friday evening, August 29, to determine the wishes of the district concerning reunion activities another year.

A standing vote was called to decide the question of a 1931 reunion, and approval of the issue was unanimous. The reunion committee is composed of Myron Carr, chairman; H. E. C. Muir, secretary; C. E. Harpe, T. R. Isles, Albert Dukirk. These men were sustained by unanimous vote and will continue to work in the interest of the reunion for Eastern Michigan District. Already the committee is giving attention to some problems to be worked out in an endeavor to broaden the scope of the coming one, that more territory may be benefited by the gathering.

It will interest *Herald* readers to know that the district voted, June 28, 1930, to hold a reunion this season. The date was set and committee members were appointed. The committee started the work without one cent in the treasury, carefully arranging plans and working them out. The expenses of the reunion were promptly met, there being four collections taken and some donations received from the branches. The close of the reunion finds a neat sum in the treasury with which to begin work for next year.

C. C. Whitford was in charge of tent facilities and rendered a very helpful service. He was on the grounds constantly and did much for the welfare of others.

The reunion closed, leaving a feeling of satisfaction in the bosoms of all who attended. It brought joy and gladness into our hearts, and the prevailing spirit was one which lifted us to a higher plane of thinking and living. It increased our faith in ourselves, our district, the church, and the angel's message.

## Visitors Help in British Reunion

By Emily Horton

The July reunion of Midland District, British Isles Mission, was held July 19 and 20 at Priestley Road, Birmingham. The presence of President F. M. McDowell, Apostle Paul M. Hanson, and Apostle F. Henry Edwards gave the assembly much pleasure, which was increased on hearing the fine sermons of Brother McDowell.

The reunion was opened by District President J. Holmes, who gave expression to words of greeting to the Saints gathered together. President McDowell was then introduced by Apostle Hanson, and gave some helpful information on the general church program.

Sunday began with a baptismal service, which was followed by a spiritually joyful time of prayer. Then President McDowell again addressed the congregation. After dinner he gave a lecture which developed, as was intended, into a round table discussion. Some interesting points were raised and satisfactorily settled by the leader.

Sunday evening, after being introduced to newcomers by

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## President McDowell and Apostle Hanson Visit Norway

By V. D. Ruch

A happy occasion for the Saints of Norway was experienced recently when President F. M. McDowell and Apostle P. M. Hanson visited this mission. These leading church officials arrived at Oslo, the capital city of Norway, from England, on Saturday morning, August 9, where they were met by the writer, who accompanied them to the little town of Bøn that afternoon.

Owing to Brother McDowell's time being limited, these brothers could spend only about five days in Norway, so we decided to divide the time between Bøn and Porsgrund, and use them just as much as we possibly could the short time they were to be with us.

Our first meeting was held on Saturday night in the newly painted little church at Bøn. This was a combination meeting consisting of a program, talks, and refreshments. After the opening exercises, President McDowell was introduced and spoke for about thirty minutes, bringing to us the greetings of the church in America as well as some good food for thought. This was his first experience in speaking through an interpreter, but with a few exceptions when he was bubbling over with enthusiasm and found it difficult to stop long enough to give the interpreter a chance, he did exceptionally well. His comment later was: "I'd like to see John Garver trying to speak through an interpreter. I'll bet he would forget all about the interpreter and go right on through with his sermon."

He was followed by Apostle Hanson, who several times before has visited this mission, and who was a welcome visitor among us. Brother Hanson has visited some thirty or more foreign countries and has spoken through a great number of interpreters in his life, so that experience was not new to him. He brought a message filled with encouragement and admonition. The Saints appreciated the kindly greetings and the messages these brothers from Zion brought.

The girls' society, of which Sister Ruch is leader, followed with a splendid program, after which refreshments were served.

On Sunday four meetings were held as follows: Sunday school at ten o'clock, sacramental service at 11.30, and preaching services at four o'clock and eight o'clock. These meetings were all of high order and characterized by the presence of God's Spirit. Brother Hanson made the opening remarks at the sacrament service and later bore a strong testimony of the truth of this latter-day work. Brother McDowell preached at four o'clock. In the evening the brothers divided the time. Brother Hanson insisted that Brother McDowell do most of the preaching because of this being his first visit here.

Several visitors from out of town were present to spend Sunday with us, among them five members of the Utah Church, who are investigating our side of the story. Of my work among them and their impressions received at Bøn I

will write later. It is sufficient to say here that they were all well pleased, and one of them, an elder, said it was the best day he ever spent in his life. It was an enjoyable and profitable day for all.

Monday afternoon the Women's Department had its regular meeting, and about thirty-five women were present to hear the splendid lecture by Brother McDowell. Near the close of this meeting, as usual refreshments were served, and by this time Brother McDowell, who had been in the country two days, had learned enough of the language that he could say, "*Tak for maten,*" (Thanks for the food), very much to the delight of the ladies present.

That evening at eight o'clock, President McDowell was again the speaker, and under the Spirit of God brought to the attentive congregation a forceful sermon on the subject, "*What does the gospel expect of me?*" The message touched the hearts of the people, and I believe it will bring forth fruit. At the close of the service that evening we took the train to Oslo, where we stayed the remainder of the night with a family of Saints, leaving there early next morning for Porsgrund.

Arriving at Porsgrund about two o'clock Tuesday afternoon, we were made welcome at the home of Sisters Thronsen and Pedersen, the two widowed sisters of Elder Peter Muceus. These sisters have done much for the work in Norway and have always extended a welcome to the missionaries. Brother McDowell was especially glad to meet them because of his long acquaintance with Brother Muceus in America.

The meetings in Porsgrund were held in a rented hall, which was comfortably filled on the two evenings (Tuesday and Wednesday) that we were there. The messages these brothers brought were well received, and much favorable comment was heard. On Wednesday afternoon a spiritual sacramental service was held, which seemed to bind the Saints of that community closer together. Members of the church from Kragerø and Sandefjord were in Porsgrund for these two days. On Thursday morning we returned to Oslo, where these two servants of God entrained and left Norway, all too soon, for other points in Europe.

The writer has not had much experience in serving as an interpreter, so it was with more or less anxiety, humility, and prayer that he entered into the work. I am glad to be able to state that God was with me and blessed me beyond my expectation. I enjoyed the work and only wish I had more of it to do.

Never before in the history of this mission, as far as my knowledge goes, has any member of the First Presidency visited the country. One evening at one of our services the thought came to me that this mission was having a unique experience in that it had present one representative from each of the three leading quorums of the church: Brother McDowell representing the First Presidency, Brother Hanson representing the Apostles, and the writer a representative of the Seventies. Brother McDowell won the hearts of the people at once and fitted in nicely. Brother Hanson has been here a number of times and his visits are always looked forward to with a great deal of pleasure. He has a host of friends here. I am sure the visit of these two leading officers brought much encouragement to the Saints and did much good in other ways.

As far as the lone missionary and his family are concerned, it is putting it mildly to say that we were happy and delighted to have these two brothers and church officials from America with us and to have the privilege of entertaining them for a short time in our humble home. We often long for such association, as it fills us with new life and courage to go on fighting the good fight of faith and gives us added strength to hold the banner of King Immanuel higher. We thank you, brothers, for your visit. Come again.

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Apostle Paul M. Hanson, Brother McDowell delivered an uplifting sermon.

Birmingham Saints generously opened their homes to the visiting members, and the only charge made was for dinner and tea on Sunday.

Altogether an enjoyable week-end was spent, combining education and pleasure.

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**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## A New Opening in Washington

It may be of interest to *Herald* readers to hear what has been occurring in Port Angeles, Washington. My wife and I, originally members of Seattle Branch, were transferred here from Seattle by my employer. At the time we left the home branch, we went to the district secretary to get names of Saints who might also be located in Port Angeles. After settling here and as time permitted, we looked up those whose names we had. And to make a long story short, we found a number of members and several people not yet members, but much interested in the gospel story.

March 16 of this year we organized ourselves into a Sunday school. Of course we have not been officially organized, for we could not get the proper authorities here to effect the organization, but we got permission to organize ourselves into a Sunday school and hope to work for a charter. Our objective was to get started in some phase of church work, that we might through association and activity sustain our interest in the gospel and the church.

Since the day of organization our group has progressed. It took some time to bring an elder here to preach, for the ministry all seemed busy in other places. Our patience was rewarded when Brother Monte E. Lasater, elder of Seattle Branch, spent one Sunday with us. His presence and help were much appreciated. Shortly after this visit, Elder Harold I. Velt, lately of Australia, but now assigned as missionary to this region, was here a period of twelve days.

Brother and Sister Velt's stay in Port Angeles marked a happy time for the Saints. Good attendance was had every night, and only two nights were missed during his entire sojourn here. He brought with him lantern slides and gave some interesting lectures on early American archaeology.

When this worthy pair left Port Angeles, an inventory of the work they had done found much interest aroused among our friends and a greater determination among the members to live the kind of lives becoming to children of God. We regretted to see them leave, but Brother Velt was scheduled to do much during reunion time in August, and after promising to return as soon as conditions would permit, they were gone.

From time to time we hope to have others here to work with us, visitors for the week-end or ministers who will hold meetings here.

We feel that another field is being opened to the gospel in Port Angeles, and it is our prayer that our numbers will grow until there will be found in this city a strong and active branch of the church.

R. A. EARL.

## Press Notes Work at Toronto

The congregation of Saints in Toronto, Ontario, is building a new church home. The members are enthusiastic as they see the work go on. From the *Toronto Daily Star* for September 2, a worker clipped the following account and mailed to the *Herald*:

"The corner stone for the new chapel of the Reorganized Church of Jesus Christ of Latter Day Saints at Bathurst Street and Saint Clair Avenue was laid Saturday afternoon in the presence of a large gathering.

"A. F. McLean, one of the oldest Toronto members, gave a short history of the Toronto congregation. The honor of laying the corner stone was given to Bishop J. A. Becker, of Independence, Missouri, one of the presiding bishops of the general church. An appropriate *Bible* reading was given by Elder James Pycock, a missionary from Michigan, followed by a short talk by Elder J. E. Vanderwood, a missionary from New York State.

"The stone contains the three standard books of the church, namely: The Inspired Version of the *Bible*, the *Book of Mormon*, which contains a history of the ancestors of the American Indian, and the book of *Doctrine and Covenants*

of the church. With these was placed the 1930 printed directory of the congregation containing the names of the members and officers of the local church, and a copy of the Toronto daily papers. J. L. Prentice, of Toronto, was chairman at the meeting."

## Impressions of Life in the Center Place

"Zion her beauties I am yearning to see."

The above expression was frequently made by the writer before being privileged to move to Independence. And since coming to Independence, we have been so deeply impressed with the many activities we have witnessed that I desire to give to the Saints back in Texas, my native State, a glimpse of life here.

Since our arrival here, we have met many and been associated with people in the church about whom we had read, but whom we had scarcely hoped to know. From them we have learned many things.

I read in the *Herald* and was told that the massive dome of the Auditorium could be seen as one returned to Independence from Kansas City. One week while employed in Kansas City, my walk to work led me over a viaduct on Fifteenth Street. Each morning while the dew sparkled on the bushes and birds twittered in the trees, I paused reverently, looking back at Independence. The dome of the Auditorium stood out a stupendous monument.

One Sunday evening, as my companion and I were returning home from the Campus and were passing the Auditorium, six young women approached us with the inquiry if this was the temple of the Latter Day Saints.

"We call it our Auditorium," we replied; "the Temple Lot lies just across the street." They plied us with many questions and expressed a wish to go through the building. But the hour was late, and so they listened to our explanations and marveled when we told them that the grandson of the Martyr was now our president. We invited them to return at their early convenience to visit the building.

Many like these young women have heard of our church over the radio and have enjoyed the excellent programs given from the Stone Church and from Central Church in Kansas City.

Truly we find pleasure in listening to the Stone Church Choir and think that much praise and commendation is due those who have it in charge and all who compose its ranks.

As we watch the Saints, old, middle-aged, and young, go about their undertakings and generously contribute their services, we are impressed that God is indeed "marshaling his army for the rescue of his truth," and we pray for the breastplate of righteousness and the shield of faith.

Lately a sister in our group was very ill. She called for prayers, and the Saints responded in fervent petitions before the throne of God. She improved, and her doctor, who had been alarmed at her condition, pronounced her normal. Nothing is impossible with God, and he will remember his own. The sister gives him all the praise for her recovery. Many healings of this kind are taking place here and elsewhere among God's people.

I was told by a young man, who is a nonmember, that he felt the divine influence of God's Spirit in the Sanitarium; that he believed God intervened in his behalf. Truly the blessings of the Lord are many.

I and my family have been greatly blessed. Since coming here, I have been confined to my bed only a few hours at a time.

The splendid services at the Stone Church last Sabbath have stayed with me all week—sacramental service, the sweet quietude that prevailed. I felt God's Spirit rest upon us during that hour as I have never before felt it. It was

with us during the entire service. As the program of worship progressed, we lived the truth of the hymn:

"One sweet hour with Jesus every day,  
How it cheers the soul along;  
How it helps the heart along the way  
Like the music of a song."

Let us rejoice in these latter days that we have the gospel to guide our footsteps. Let us go forward one united band.

## Coeur d'Alene, Idaho

On the evening of August 19 Coeur d'Alene Saints and their friends, numbering eighty-two in all, met on the lawn at the L. E. Holmes residence to enjoy a social evening together. The program for the evening's entertainment had been well planned and organized so no time was wasted. After singing and prayer many interesting games were played. Sister Goldie Sage and Sister Gladys Fout had charge of the games and stunts, which were very amusing to all. Sister Emma Holmes had charge of the serving of refreshments.

Coeur d'Alene Branch is growing in numbers and, we feel, in spirituality.

August 10, L. E. Holmes, former pastor, baptized two precious souls into the kingdom of God, one adult, Sister Emma Payne, the other Doloris Erley, age ten years.

Recently Brother James H. Sage was elected branch president. He has the confidence of the membership here. He and the rest of the priesthood of the branch are working splendidly together.

The church school is moving along nicely under the plan outlined in the *Saints' Herald*. Several nonmembers are becoming much interested in the gospel.

Brother A. C. Martin, our new missionary, is to begin a series of meetings Wednesday, September 3. We are hoping that through the cooperation of all concerned in these meetings much good will be accomplished, and that eventually all the honest in heart of the little city of Coeur d'Alene will have the privilege of hearing the restored gospel.

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

The morning of August 3, W. C. Wigton was baptized by J. E. Matthews and confirmed by H. E. French.

Sacramental service was in charge of H. E. French and J. E. Matthews, and a wonderful spirit was present during the hour.

Brother Matthews preached in the evening on the text, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—*1 Corinthians 2: 11*.

G. H. Kirkendall preached on "*I will build my church*" the morning of August 10. That evening G. P. Myers read for a lesson Matthew 6: 19-33, choosing for a text the last verse of his reading: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Women's Department met July 10 at the home of Ada Bierly and shared a potluck dinner at noon. The meeting was called to order by Sister Nieman. Twenty members and three visitors were present. Civics lesson was taught by Sister Matthews. A new member, Sister Lillian Simmons, was received into the department. A paper, "*A wealth of friendship*," was read by Viola Wemlinger.

The Orioles took a trip to Oshaughnessay's Dam not long ago, and a happy time was had.

The Temple Builders have lately enjoyed several swimming parties.

The balance of the month the church was closed in order that the upper auditorium might be redecorated.

## Mallard, Iowa

September 4.—After the intensely hot summer, this region is enjoying cool weather.

Out-of-town visitors for August included people from other cities in Iowa, from Nebraska, California, and other States. Among these visitors was Brother John Cross, of Hastings, Nebraska. He united with the church here when he was a young man. Then he drifted away from church interests and moved to Hastings. But he wrote to our branch president and told him of his desire to still be counted as one of God's children. He asked that the Saints write to him. This they did, and when Brother Cross visited us this summer he attended church a number of times and spoke at one evening service, bearing his testimony to the truthfulness of the gospel. He is eager to live where there is a branch in order that his family may attend.

Another of our visitors, Sister William Carmichael, of Oceanside, California, is visiting her husband's people here. She, too, has many friends in Mallard, for she was a teacher in our public schools a few years ago.

Brother Walters, of Boone, was on his way to Rochester with his son. He is an old friend of the Batt family and visited them one Sunday. Brother Walters is president of Boone Branch and was asked to speak at the morning service. Visitors are welcome in our branch.

Norman Ward, and Violet and Bernetta Hahn attended the reunion during the entire session. They report a fine time enjoyed in the class work and other services. They came home enthusiastic and planning to attend next year. Brothers William Truog, Velmar Fish, and Brother and Sister Fred Hahn attended the last Sunday and were permitted to hear three good sermons and to meet with many old friends.

## Ottumwa, Iowa

*Fourth and Washington Streets*

The vacation season is over. Our workers have returned feeling fine after a rest and change, and ready for the winter's work. Brother Myron LaPointe is going to Graceland College this year, and Brother John Hughes to Iowa City. We shall miss these young men.

Attendance during August was good, in spite of hot weather.

The district president was here August 17 to make us his first visit. He gave a good sermon which was much enjoyed. The Saints in Ottumwa designate Brother Mussell as a young-old man. He stands for progress and is a sincere friend of the young people.

August 31 Bishop Charles Fry brought fine instruction to the branch in a sermon of much worth.

Pastor F. C. Bevan is actively doing all he can to help the gospel work along.

The women report a month crowded with various activities to help raise funds for payments on the church.

Sister E. Hughes, in charge of the church school, is alert to her task.

Sister G. A. McMickle, organist, has gone to Muscatine, Iowa, to take special treatments for a period of six weeks. We miss her. Sister A. Goodwin is taking her place at the organ.

Ottumwa members are happy to have Sister Wilkinson, of Des Moines, here. She is attending business college in this city.

## Muskegon, Michigan

September 4.—During the past summer, Muskegon Branch has added thirteen new members to its roll by baptism, and several children have been blessed.

Seth Osborn, teacher, has enlisted in the infantry for three years. Brother Seth is greatly missed by Muskegon Branch, as he has always taken an active part in the church work.

Sister Taylor Evans was called to Pennsylvania in July by the death of her mother. While there her son, Robert, eight years old, fell as he was playing, fracturing his skull. He was under the doctor's care for nearly three weeks before they could return home.

Elder Ellis Whitehead, who is manager for a vacuum sweeper company in Grand Rapids, makes regular weekly business calls to our city.

Sister Olive Smith was married June 21 to Al McMichael, of South Haven, Elder Whitehead officiating. After the ceremony, a reception was held at the home of the bride. They received many useful gifts. They are making their home at South Haven.

The young women of the church gave a linen shower for Mrs. Harley Waldo, formerly Anna White, whose wedding recently took place at the new home of her parents, Mr. and Sister John White, Elder Whitehead officiating. A few immediate relatives and friends attended. They are making their home with the bride's parents. Sister Waldo received many nice gifts. A dainty luncheon was served and a good time enjoyed by all.

The Department of Recreation and Expression, under the leadership of Brother Douglas Osborn and his associate, Brother Charles Sheffer, has been giving splendid programs on Friday evening, and a good attendance has been created, especially among the young people. Programs have consisted of beach parties, auto tours, and pictures were exhibited that were taken by those attending the Centennial Conference, showing many interesting places in the history of the church. The lecture accompanying the pictures was ably given by Brother Osborn. Sister Wilma Bushor, musical director, entertained with a musical night program, which was ably given. Much credit is due our sister for the interest taken and the advancement made in this department.

Elder Carlisle Whitehead and wife, of Pontiac, who spent a couple of weeks in the cherry country near Frankfort, returning *via* Muskegon, spent several days with the former's parents. Brother Carlisle occupied his father's pulpit while here.

Elder Pycock, of Grand Rapids, conducted services here a couple of Sundays during July.

A surprise party for Wilma Bushor was held at the home of Elder E. E. Loomis and family, Saturday night, August 30. About thirty-five brothers, sisters, and friends were present. A potluck lunch was served and a delightful time was had. Sister Wilma was presented with a beautiful three-pocket brief case.

Brother and Sister William Bushor, accompanied by Elder and Sister Archie Whitehead, motored to Grand Rapids last month to visit the former's mother, Mrs. Mary (Grandma) Bushor, who suffered a stroke several months ago, but is doing nicely at this time.

Muskegon and Ludington Branches held a joint picnic at the Isaac Walton Camp, between Shelby and Hart, on Labor Day. A basket dinner was provided by the women. Horse-shoe pitching, volley ball, and baseball were the games in which both old and young participated. All enjoyed the association of the Ludington members.

Mr. Williams, who suffered a broken leg while in the employ of the gas company, when a load of iron pipe fell on him, will soon be able to be about again. The doctor has removed the cast. Mr. Williams, although not a member of the church, has done much in helping to further the work here. He was one of the most faithful workers on the new church building during its erection.

Elder and Sister Archie Whitehead left Friday, August 22, for their old home in Cadillac by way of Grand Rapids,

where Elder Whitehead conducted the funeral service of Brother Alex Smith, a life-long friend. The services were held from the Grand Rapids church Saturday afternoon. After the funeral service, Brother and Sister Whitehead resumed their journey to Cadillac, where they will visit their daughter and family and renew old-time acquaintances. While there Elder Whitehead will remodel their old home, and last but not least we know he will be active in the service for the Master, and many there will hear his voice again. The Lord's work is always first and uppermost with our brother. Sister Whitehead is expected soon to return to Muskegon, while Brother Whitehead will probably be gone a couple of months. The Muskegon people greatly miss Brother Whitehead, as he is considered the father of the branch, being its pastor, with the exception of a very few months, since the organization of the branch some fifteen years ago. This is the first time the elder has left our branch for so long a time, and we are looking forward to the time when he will return.

Brother Lloyd Soper, a patient at the Muskegon County Tuberculosis Sanatorium, met with us this sacrament Sunday. We were glad to hear again his testimony, and the desire he has to labor for the Master. Brother Lloyd's condition seems to be greatly improved. For this we are thankful. May God continue his blessings to our brother to the end that the desire of his heart may be granted.

## Davidson, Oklahoma

Recent rains have relieved the summer's drought, and the outlook of the farmers is now much more cheerful.

Elder Z. Z. Renfroe favored Davidson Branch with two inspiring sermons Sunday, August 3.

Zella Dean, two-year-old daughter of Brother and Sister Roy Skinner, had been critically ill since the month of May as a result of an attack of pneumonia. On Wednesday, July 30, her condition was considered grave. Her little body was so weakened that she could not possibly recover from the operation performed as a last expedient, unless strength came from a greater Source than man. The Saints met in their usual prayer service, and many prayers were offered in behalf of the little child. After the meeting, the elders went to the babe's bedside to administer, and the Saints grouped themselves in silent prayer just outside the door. The next morning an X-ray was made finding a great pocket of pus gathered in the left lung, pushing the heart as far to the right side of her body as normally it should have been to the left. The doctors held little hope for her recovery either with or without an operation. However, the pus was removed, and the heart went slowly back to its place. The child was surprisingly strong when she regained consciousness and quickly began to mend. Only a few days passed when the drainage tube was removed, and the little girl was walking and playing with other children. Doctors and friends have marveled at this case, but we well know how she lived, and we praise the heavenly Father for the blessing given this home. It has strengthened the faith of this congregation, and we hope always to remember the injunction to "pray for one another."

The rest of our sick are also improving.

Brother and Sister Z. Z. Renfroe were called to Davidson from their home in Oklahoma City August 24, to attend the funeral of Mrs. Roxie Benson Wolfe, only sister of Sister Renfroe. Mrs. Wolfe was a lovable young woman of twenty-five years who leaves to mourn besides her loved ones hundreds of friends.

Miss Edythe Skinner has gone to Tulia, Texas, where she has accepted a position as teacher of public school music in the schools there. She attended Graceland College in 1928.

The Women's Department enjoyed the regular monthly social at the home of Sister Dick Feeley. The theme of the program was "Prayer." Several good talks were given, together with prayer, readings, and songs. There followed the testimonies of each member with regard to the results of

prayer in her life. The Spirit of God dwelt in the hearts of all present.

Special preaching services were held the evenings of August 29, 30, and 31 in behalf of three who desired baptism Sunday, August 31. Two candidates came a distance of two hundred miles, one of these having never before heard the gospel, save through the *Ensign* and conversation with church member friends.

## Council Bluffs, Iowa

307 West Pierce Street

The work in Council Bluffs has been moving along very nicely, and prospects bid fair for a fall and winter of intensive work.

The missionary spirit has been uppermost in the hearts of the Saints, and much good has been accomplished both in the gaining of recruits to our ranks and the reviving of many already enlisted. July 6 tent meetings were begun at Twenty-second Avenue and South Eighth Street which continued for five weeks. Brother L. G. Holloway was the speaker. Although the weather was extremely hot, the temperature running up as high as one hundred and twelve, attendance and interest were exceptionally good. Fourteen were baptized, mostly adults, and we are thankful for this number to help us in our onward progress toward the establishing of a much-needed Zion. We have found Brother Holloway an able representative of the gospel, one who finds a warm spot in the hearts of those who learn to know him.

We are not satisfied with the efforts of these five weeks, and another series of meetings in the tent is to be launched next Sunday evening, September 7, on the lot belonging to the branch next to the church building in the west part of the city. This will continue during September or longer if interest seems to justify. Brother Holloway will again be the speaker, and we are anticipating still better results than in our first effort.

August 13 a special business meeting was held, at which time it was moved and unanimously carried to adopt the type of branch organization recommended by the last General Conference, the same to go into effect October 1 following promotion day, the last Sunday in September. It was also moved and carried to give the envelope system of raising branch funds a trial for four months beginning September 1. Last Sunday was the first day to use them, and gratifying results are already reported both in branch funds and tithing. At this meeting, Brother Conrad Booton was recommended for ordination to the office of priest and the recommendation unanimously approved. We are confident Brother "Con" will prove a valuable addition to the priesthood. Brother Nels Hansen resigned as counselor to the branch president, owing to his daily duties demanding so much of his time, and Brother Peter Heuermann was elected to fill the vacancy.

During the period between the closing of the tent meetings and the closing of reunion, Cupid was busy. August 9 was the date of the marriage of Sister Olivetta Salisbury and Mr. George Waddell. August 14 Sister Mabel Mattison was united in marriage to Mr. Clifford Johns. August 18 Sister Grace Epperson and Brother Homer A. Doty, jr., became one and left the following day to make their home in Traverse City, Michigan. Sister Mabel and husband will reside in Omaha, Nebraska; Sister Olivetta and husband will remain in Council Bluffs. We extend hearty congratulations and best wishes to all these young people and shall certainly miss those who have left us.

Seeing the great need of specialized workers to effectively carry out the more extensive program of religious education, we have planned to again conduct a training school on Monday evening during the fall and winter. The first semester of thirteen weeks will run from September 15 to December 8, and the second semester from January 5 to March 30, with two class periods each evening. Special classes will be conducted for the present teachers and lead-

ers as well as those desiring to qualify for special work in the future. There will be two elective courses for those who wish to carry on systematic studies but do not care to prepare for special work. We also plan to conduct a class on Sunday evening just before the preaching service, after the tent services close, taking up in succession the eleven subjects known as the Extension Course of the Centennial Institute. We are confident that the Saints are sensing more keenly the need of this special preparation and that they will respond loyally to the opportunities placed within their reach in these various classes.

Sister Loise Hatch, who has been one of our dependable workers in the beginner department of the church school, is attending Graceland this year. She has our fullest confidence and our prayers for a successful college career and an efficient work in the future.

## Omaha, Nebraska

Central Branch, Thirty-sixth and Burt Street

On August 6 we were happy to welcome the wife of our pastor, Sister Blair Jensen, and their small daughter, Carol, into our midst. The Jensens are now located in their new home at 3502 Cass Street.

The entire branch was saddened by the rather sudden death of Sister Rose Adams on August 9. "Aunt Rose," as she was known to many, was a staunch worker in the Sunday school, but in the last year or so she has been confined to her home by ill health. The burial was at Logan, Iowa, the former home of the Adams family. Brother T. Howard Elliott, of Saint Louis, Missouri, whom Aunt Rose mothered for two years, was here for the service. Our deepest sympathy is extended to the family.

The sacramental meeting for August was held Sunday, August 10. This change was made due to the lack of facilities at the district reunion, and the number from our branch in attendance there. Pastor Jensen was the speaker at the evening hour.

Brother Leslie Wight, of Minneapolis, brought the message for the morning of August 17. Brother Jensen again preached the evening sermon.

On August 23 the B. M. Anderson home was the scene of a farewell reception. The Andersons, we are very sorry to say, are leaving soon to live in Lincoln, Nebraska. However, Lincoln is but a short distance away, and we shall expect them back frequently.

The weather man furnished cooler weather for August 24, and the attendance was noticeably better. Brother Jensen remarked that as the weather got cooler, with the coming of the fall and winter, he would expect our numbers to increase in the same ratio. "It shall come to pass that the trumpet call shall be blown" was the text chosen for the morning discourse. Brother Jensen brought to our attention that it is our task to sound forth the trumpet call first by the life that we live. The cry of this church is, Whom shall we send and who will go? The speaker further reminded us that our prayers must move us to intelligent action. Brother W. T. Wellman was the speaker at the evening worship hour. His sermon was on "*A day of choosing*," and he told us that we must qualify in order to be chosen for the task of Zion.

Several were absent from the city over the Labor Day week-end, thus cutting down the number in attendance at the branch picnic on August 30. This is the second function of its kind for the summer, and from all reports "a good time was had by all."

The sermons for the last Sunday of the month were preached by Elders Blair Jensen and Isaac Sylvester. Brother Jensen has been giving a series of sermons at the South Side Branch on Sunday evenings.

With the coming of September, our travelers to far-away parts have returned. Sister Nell Kelley is back from a summer spent in Europe, and Sister Merile Self has returned from an eastern trip which included a visit to Kirtland Temple.



## Lamoni Stake

### Lamoni

Lamoni is moving into a new year. The fall season is the real beginning of the church year. After reunion comes Promotion Day and the inauguration of the church school year. The incoming of the college students brings vigor and new activities. The musical program begins in the fall. This year the installation of Elder T. S. Williams as pastor makes another element of newness.

### An Appreciation of Retiring Pastor

On Friday evening, August 15, a gathering was held on the church lawn in appreciation of the retiring pastor, W. E. Prall. Lawn seats were arranged about the outdoor platform, and a song fest of friendship ditties and familiar hymns was enjoyed by the large gathering. Speeches of appreciation of Brother Prall's work were made by G. W. Blair for the local congregation and J. F. Garver for the general church. The guest of honor responded in a short and fervent speech of appreciation and pledged continued support. Roy A. Cheville, for the branch, presented Brother Prall with an occasional chair and end table for reading and a purse of money. A group of ladies of the branch served refreshments.

This gathering was the collective expression of appreciation of Elder Prall's pastoral work in Lamoni Branch. For two years he was counselor to C. E. Wight in the stake presidency, and for the past five years he has been president of the Lamoni Stake. While he relinquishes his administrative work, he will continue to give his loyal support in the ministerial work of the branch. That support he has given his successor, Elder Williams. Brother Prall will remain in the esteem and affection of his former congregation.

### High School Department Organized

In the departmentalization of Lamoni Church School, the high school age constitute a department. In this community all students of this age are enrolled in high school. Their social life gives them a unity for church activities. In most churches this age is inadequately provided for. Realizing this, local church school leaders have tried to work out greater efficiency in this department.

G. A. Platz remains as superintendent of the department. With him will be associated two workers, Sister Roy A. Cheville and Fred Condit. These work in the recreational and social projects of the department. Committees have been appointed for definite features of their church school work.

One evening the upper classmen received the incoming freshmen of the high school on the lawn of the Platz home. Rollicking games and watermelon were the outstanding features. Last week a gay evening of games was enjoyed in the lower auditorium. The department also assisted in the reception of college students.

### Dinner for T. S. Williams

On Thursday evening, September 11, the priesthood of Lamoni Branch welcomed their new pastor at a dinner in the lower auditorium of the church. A large number of the ministry and their wives were present. The members of the college students were invited and thus received into the Lamoni congregation.

A committee under the supervision of Sister J. H. Anthony planned and managed the dinner, a bounteous supply of fried chicken, potato *au gratin*, vegetable salad, cocoa, rolls, jelly, and apple pie *a la mode*. A table was provided for honor roll members, those of long-time service.

After the dinner, Roy Cheville led the group in songs of fellowship and consecration. The church halls rang with the spirited singing. Each group of ministers: deacons, priests, elders, and high priests, and the women selected one of their number to welcome Brother Williams and to pledge support. Those chosen to speak were C. F. Church, deacon; E. Dewey White, elder; W. E. Prall, high priest; and Sister C. B. Stebbins for the women. T. S. Williams responded briefly and

reverently. A hymn, "What hast thou given for me?" was sung, and Roy Cheville offered a benedictory prayer.

### Prayer Meetings Emphasized

Two weeks ago an announcement was made, stressing the prayer meetings. Three adult meetings are held—in the western, central, and eastern parts of town. The young people meet in the basement of the church and the college students in their chapel. Goals of attendance were set and the attendance increased. This aspect of the pastoral work will receive continued emphasis.

## Graceland Chats

This week finds college life well under way. The outlook is promising. All over the country a dropping off in college attendance has been expected and has been experienced. In the light of this condition it was presumed that there would be a marked diminution in the enrollment at Graceland. Added to this was the discontinuance of the academy department at Graceland.

The enrollment reached and is passing the two hundred mark—an excellent showing in the light of all conditions of the year. The quality of students matriculating tells more. The transcripts of high school records indicate that this year the college is receiving a corps of young people who have made good in academic work and school leadership.

The material plant of the college is in better shape than ever before. The new library, the campus improvements, and the redecorating of the dormitories have added to the general efficiency and beauty. The continued studies, research, and travel of the faculty add to the high standing of the staff of instructors.

### Freshmen Received at Brick Church

A hundred young people formed a large circle on the lawn of the Brick Church on the first Friday evening of the Freshmen Days. Around this circle marched the new students to be greeted and welcomed. At a signal the circles stopped to exchange a word about some topic of conversation designated by the leader. Slips of paper were distributed containing some reason for being famous, and a favorite pastime. From this miscellany of nonsense, each Freshman introduced himself. One student was Julius Cæsar, famous for "riding across the Sahara on a guinea pig" with "singing in the bathtub" as his favorite pastime.

The guests and hosts were divided into four groups according to the season of their birthday. Each group prepared a song of their season, the sheets being given them, and presented it. Judges scored these spontaneous outbursts of drama and music. There was also a program of skits and speeches of welcome. Punch and wafers were served for refreshments.

The high school department and Second Milers Class of the Lamoni Church School were hosts. Their committees prepared the reception.

### Students Meet for Church School

On the first Sunday morning the college students met in the chapel at nine o'clock. Roy A. Cheville as director of the Lamoni Church School presented M. E. Mortimore, who is head of the college department of the local church school. This year several courses of shorter duration will be offered. Each course will continue for eleven weeks, thus making three quarters for the year. For the present period eight courses are being offered. The next three months will find a new registration and new courses. Some may be repeated. Classes are being limited to an enrollment of twenty. The following courses are offered: "Home problems," Mrs. N. Ray Carmichael; "Ethics of college life," Miss Morgan; "Story-telling," Miss Condit; "Christian objectives in education," James Evans; "Drama in religious education," Mrs.

M. E. Mortimore; "Orchestration and the church," J. H. Anthony; "Science and religion," M. E. Mortimore; and "The church economic program," James Thomas.

#### *The First Prayer Meeting*

By 7.30 the main floor of the chapel was filled. New and old students were mingled in anticipation. Roy A. Cheville and M. E. Mortimore took seats on the platform, and from the piano came the voluntary hymn, "Sweet hour of prayer." A reverential quiet descended. "Great and marvelous are thy works," sang the students, and then as a prayer hymn they united in "Lord, we come before Thee now." Following the long-used custom, the students knelt for the prayer offered by M. E. Mortimore.

"There are three phrases I have heard for several years at this first meeting," began Mr. Cheville. "They are these: 'This year I hope—'; 'This year I plan—'; and 'This year I promise—.'" From this introduction he laid the theme of the evening. Old and new responded, some penitently, some expectantly, some appreciatingly, and all reverently. It was a wonderful beginning for the college year.

## Northern California's Young People's Camp

*By Genevieve Earle Opsal*

The first young people's camp of the Northern California District was held at Irvington from August 6 to 10. A fine group of about one hundred young people between the ages of ten and twenty-one attended.

Under the direction of G. P. Levitt, district president, and Mr. and Mrs. George Thompson, a well-rounded camp program was planned and conducted. Camp was awakened at 6.30 in the morning, and from that time until taps the day was filled with classes, recreation, and programs.

The young people met under a beautiful elm tree each morning for prayer meeting. These meetings were always inspirational.

Classes were conducted by Elders J. W. Rushton and G. P. Levitt. Brother Rushton lectured on "The appreciation of the Bible," and Brother Levitt gave a series of lectures on "The challenge of the church to youth." These classes were held for those between the ages of fifteen and twenty-one.

For those between the ages of ten and fourteen, junior church was held and conducted by Sister Hazel Blohm, who is experienced in this field.

Hikes, games, and a track meet provided the afternoon recreation.

Each evening's entertainment began with a moving picture serial, after which everyone gathered around the camp fire for songs, yells, and stunts. All too soon, the curfew tolled the hour of bedtime.

That which added enthusiasm to the camp was group division and organization of these groups into clubs. There were four groups; the Whoopie La La's between ages fifteen to twenty-one, led by Miss Genevieve Opsal; the O. F. A.'s between the ages of fifteen to twenty-one, led by Miss Dorothy Opsal; the Sunshine Club, a group of girls from ten to fourteen, led by Sister Mardel Holden and Sister Emerick; and the O. K.'s, a group of boys between ten and fourteen, led by Brother Dick.

When these four groups gathered in the dining hall for meals, each tried to outdo the other groups in creating clever songs and new yells.

On Saturday afternoon the annual track meet of the district was held. Many visitors from around the bay came and participated. This year the cup was awarded to San Francisco.

At the close of camp, Sister Gorsky and Sister Witsky were presented with a beautiful fern apiece in appreciation of their services in preparing the splendid meals during camp.

Sunday, the final day of camp, saw many visitors from

branches all over the district. The day was a fitting climax to the wonderful times the previous days had brought. Beginning with the early prayer service, one could feel the Spirit of God throughout the morning and afternoon worship periods. Brother Rushton gave an inspirational sermon in the morning with the young people's choir singing a special number. In the afternoon Brother Levitt emphasized the need of a camp not only for Northern California District but for the entire Pacific Slope.

The young people are looking forward to next year when they may again meet in camp life. Everyone present did his share in making camp a big success.

## Independence

*Stone Church*

"Every young person in the church given the opportunity of a college education or its equivalent—with his face Zionward," was the slogan suggested by President Frederick M. Smith in his College Day sermon Sunday morning. The state schools can furnish academic education, he said, but Graceland College is best equipped to keep the faces of our young people turned Zionward. Graceland is best able to keep spiritual development running parallel with the educational processes.

President Smith emphasized the value of wise, sympathetic leadership and instruction during the period of readaptation which comes in college life; this he feels the Graceland faculty is able to give. He recommended the college as having a distinct place in the program of the church and entirely worthy of the support of the membership; stressing also the responsibility of making it possible for our young people to attend the college by building up a permanent Scholarship Loan Fund.

Elder L. E. Flowers briefly outlined the way in which the present Scholarship Loan Fund of the college is administered, and at the close of the service expressed to the congregation the appreciation of the students, past and present, who have been assisted by this fund. Elder W. Wallace Smith presided.

A quartet consisting of Kathryn Skinner Westwood, soprano, Gerald Johnston, tenor, Elizabeth Okerlind, contralto, and Albert Brackenbury, bass, sang "Graceland's Alma Mater Hymn." The Stone Church Choir, directed by Paul N. Craig, sang the anthem, "The sun shall be no more thy light." Robert Miller played the organ prelude and offertory, also accompaniment for other musical numbers.

Downstairs the intermediates also observed College Day, the theme being "Loyalty to the church," special attention being given Graceland College. A trio of girls, Irene, Evelyn, and Mildred Shupe, sang Graceland's "Alma mater hymn," and led the congregation in "Graceland forever." The hour was in charge of Brothers H. W. Harder and Howard Cook, the latter reading "Does an education pay?" and introducing the morning speaker, Priest W. Earl Page, intermediate pastor. Elder Harder gave a brief explanation of the Scholarship Loan Fund and the way it is administered.

Attendance of the juniors at the Campus Sunday morning was much smaller than usual on account of the rain. The songs, class work, and exercises of the morning were much as usual. Elder S. A. Burgess pleased the children during the worship period by talking to them.

In the afternoon a party of a dozen church school workers of the Stone Church congregation visited the Presbyterian Church school plant, Fifty-fifth and Oak Streets, Kansas City. In the party, besides the superintendent, his associates, and departmental heads and pastors, were Pastor John F. Sheehy and Church Architect Henry C. Smith.

The Sunday evening service was to have been the last meeting for the season of the nine Independence congregations at the Campus, and President Smith had been an-

nounced as the speaker. But rain which fell nearly all day made it necessary for the congregation to assemble in the Stone Church.

Concluding the summer series of sermons centering about the Zionie home, President Smith spoke of several ways in which the Saints can help in their local congregations during the coming winter, and suggested as a slogan for that period: "Let us know our duty and perform it." Living our religion, thinking rightly, speaking the truth, being ready to serve, attending church as consistently as we can, remembering family and individual devotions, developing a sympathetic understanding of the problems of our youth, observing the financial and temporal laws—in fine, being true Latter Day Saints, compose the program of activity delineated by the speaker and designed to contribute to the improvement of our homes, our community, and our church.

The song service was made effective by Pastor Sheehy, who led the congregation in singing songs of challenge. The answer was the hymn, "I'll go where you want me to go." Brother Sheehy was in charge of the program for the evening, being assisted in the stand by Presiding Bishop A. Carmichael.

A quartet composed of Sisters Ina Hattey, Blanche Gault, Hazel Moler, and Ruth Holman, sang, "May the Lord depend on you?" and "One hour with Jesus." A pleasing soprano solo was sung by Miss Ina Hattey. Accompanists were Jeannette Kelley Craig and Evan Fry. Organ numbers were by Evan Fry.

Among those who during the past week have slipped from our midst to the life beyond was Brother Bror Mauritz Brolin, fifty years old, who died Friday night at his home in Independence. He was born in Sweden; and at Helsingborg September 11, 1911, he became a member of the church. Surviving are his wife, Sister Thea Brolin, two daughters, Mae and Annie, of the home, and a brother, Ernest Brolin, Morkopping, Sweden. The funeral was held from the Stone Church early Sunday afternoon in charge of Elder Francis Smith. The sermon was by Apostle J. F. Curtis. Interment was in Mound Grove Cemetery.

At the Stone Church there occurred on the afternoon of September 9 the last rites for Sister Fanny E. Herrick, who passed away September 5 at her home in Quincy, Illinois. Elder James Davis was in charge, and interment was in Mound Grove Cemetery. This aged sister is survived by her husband, five daughters, and three sons.

After a vacation of several weeks the Stone Church Choir met last Thursday evening for its first fall rehearsal. Attendance was large, and zeal and enthusiasm mounted high. Paul N. Craig directed the rehearsal, and Robert Miller played the piano. The choir has many musical plans for the winter.

#### Walnut Park

Inasmuch as last Sunday was College Day, a special program, contributed by former Graceland College students, was presented at the eleven o'clock service at Walnut Park. This service was in charge of Elder C. L. Olson, assisted by Elder Benjamin Bean. The service started with a processional, during which the former Graceland students marched up from the basement and took their places on the stand. The first number on the program, following the opening song, invocation and scripture reading, was a song, "The Alma Mater Hymn," presented by a chorus of sixteen Gracelanders, led by Miss Ada Fallon.

The next item on the program was a talk on the history of Graceland College by John A. Taylor. A quartet composed of Vera Chapman, Ethel Moorman, Benjamin Bean, and Roy Davey sang "Happy Graceland." A talk on the social and religious activities of Graceland was given by Miss Ada Fallon. The Graceland chorus next presented the song, "Graceland." Roland Kapnick followed with a talk on the purposes and ideals of Graceland. The presiding officer then explained the purpose of College Day and the Scholarship Fund, explaining that the deacons would wait upon the congregation for their contributions. Preceding

this, however, the chorus sang the old favorite, "Graceland forever." The pianist played this song while the deacons received the offering. As the closing number of the program the congregation was asked to join with the chorus in again singing "Graceland forever," following which the benediction was pronounced by Brother Bean.

In spite of the rather disagreeable weather, a large number of Saints were present at the service and expressed themselves as greatly enjoying it.

#### Enoch Hill

The children's department of this branch has not been heard from for some time. Nevertheless this division has been very active during the heat of the summer. The superintendent and the Blue Birds, junior Orioles, and teachers have had some pleasant outings. One of the most enjoyed was a trip taken late in August to Bud Park. There were twenty-two in the party, four adults and eighteen children. The lesson on the Sunday previous to the outing was "Living the golden rule." Each child seemed to be so impressed by the lesson that he carried the spirit of it through the picnic, and it was an extremely happy ending to the summer's work. The girls are meeting every Friday after school with their teachers, Sister Joseph Martin and Marguerite Maloney, and are making invitations for rally and promotion Day service.

Last Sunday was a stormy day, but in the children's department we are proud to report no teacher absent and only one officer absent out of thirteen.

Sister Willis Young has been doing fine work with the boys. Her endeavors are much appreciated. The very little ones are under the supervision of Sisters John Jones and John Johnson. These workers are especially adapted to the care of young children.

Heavy rain kept most of the members from the early morning prayer service Sunday, but did not deprive those present of the quiet and refreshing influence of the Spirit.

During the church school session, Brother and Sister Cross played a violin and piano arrangement of "A dream of paradise." Apostle J. F. Curtis spoke at the eleven o'clock hour on the theme of College Day, giving many practical illustrations of the wisdom of increasing our store of knowledge and the benefits derived therefrom.

The Erodelphians, a young people's organization on Enoch Hill, have during the summer made Friday evening of each week a real play night. More than forty strong they have gathered many times to participate in volley ball and other games. Last night they enjoyed a wiener roast, and this Friday evening they expect to make a volley ball tilt with Gudgeon Park the closing event of the summer season. A call meeting next week will bring them together to plan the winter's activities. Brother E. H. McKean, the president of the organization, has had the hearty support of Louise McDonald, chairman of the social committee, and Lawrence Martin, chairman of the recreation committee, as well as every other Erodelphian.

#### Spring Branch

The 8.15 prayer service Sunday morning is growing in attendance, September 7 being the largest we have had. Seventy-two were present. The Sunday school is also maintaining a good attendance record. A splendid program was given at Sunday school last Sunday by the young people's class.

The eleven o'clock service was in charge of Pastor J. E. Cleveland. E. W. Lloyd, of Kansas City Stake, was the speaker. His sermon was greatly enjoyed.

A farewell social was held at the church Tuesday evening for Brother and Sister Tankard and family, who are moving to a farm near Odessa, Missouri. They are good workers and will be missed by this congregation. But their friends of Spring Branch know that wherever they go they will find work; always they are ready to do their part. That evening we were glad to have with us once more Brother and Sister French and small daughter. To have them here

causes the Saints to think of old times. They are always welcome.

Our first Sunday evening service following the summer's union sessions at the Campus will be held next Sunday evening. There will be no sermon, the time being dedicated to a service of baptism.

## Kansas City Stake

### Central Church

Music for the worship period of the church school September 14, beginning at 9.45 in the morning and closing at 10.15, was appropriately selected and given. A story was told to the school by Sister Sallie Forties.

The sermon at the service period, 11.05 to 11.45, was by Elder E. E. Closson. Perfonia Murrell was the organist. The program and decorations were in charge of the Semper Fidelis Class.

A Graceland service was presented to the branch in the evening. The following program was given:

Prelude.	
"Graceland beloved" .....	Vida Smith
Prayer .....	Roy Thrutchley
"Graceland, happy Graceland" .....	Smith
Baritone Solo, Selected .....	LeRoy Smith
Moving Pictures of Graceland Scenes.	
"Scholarships" .....	George Mesley
Offering Prayer .....	Roy Thrutchley
"Graceland forever."	
Benediction.	

Next Sunday is Home-coming Day at Central. Invitations have been mailed, programs planned, and the Lord's table prepared. The congregation is requested to come fasting to the nine o'clock sacramental service. There will be class reunions and a home-coming dinner in the morning. In the evening the choir will give a concert, and we hope to have as guest speaker Doctor G. Leonard Harrington. This is the fifth anniversary of our occupancy of this church home, and a special building fund offering will be received.

The Harvest Festival will be held at the Auditorium in Independence October 7 to 12. Kansas City Stake will be represented in a booth depicting industrial Zion. Gifts of canned fruits and vegetables are to be used for church institutions and the poor. Tithe your fruit.

### Bennington Church

The Saints of Bennington will hold an all-day home-coming service October 5, to which they especially invite all former attendants and all the ministry who have preached for them, as well as friends. They will make the day a worth-while experience to all who attend. A basket lunch will be served after the sacrament service. Those who can not be with the Saints of this congregation, please send a card, which will be read during the service. The members feel that they are progressing at Bennington and hope to do a good share of God's work.

The little brick church is located on the corner of Thirteenth and Bennington Streets.

## Decatur, Illinois

### 1174 West King Street

The work of the church is moving along in this city after the extremely hot weather we experienced this summer. Vacations have ended, and we are making preparations to hold a series of meetings by the first of October in which it is hoped much interest will be shown.

The Sunday school held its annual picnic on Labor Day at Fairview Park. Many good dishes were spread on the picnic table, and the time after lunch was given to playing games and participating in contests. We were glad to have Elder H. V. Minton, district president, and family, of Taylor-

ville, here on Sunday, and the members were given a treat in spiritual food by Brother Minton. He admonished us to come up higher and to prepare for a missionary effort.

Among other events of the month were the marriage of Mrs. Dottie Young to E. J. Short, Pastor O. C. Johnson officiating at the church, and the baptism of the twelve-year-old daughter of Sister Sadie Stephenson, of Bloomington, Illinois.

Brother D. C. Moore, of Aurora, Illinois, was here one Sunday of late and occupied the stand at the evening service. His sermon presented many good thoughts.

Pastor O. C. Johnson is improving in health after almost a year of sickness. He is now able to reassume all his duties.

## Holden Stake

### Knobnoster

The splendid showers of Saturday afternoon and night, September 6, brought cheer to our hearts after a drought of several months.

On August 24 Brother U. W. Greene worshiped with us. His discourse both morning and evening were full of food for thought.

Brother E. E. Petre, who recently underwent an operation at a Kansas City hospital, is reported to be getting along nicely and will soon be able to return home. Brother F. A. McWethy, of the stake presidency, met in sacrament with our group September 7. He occupied the pulpit at night.

Brother Albert Floyd and family and Sister Mary Floyd, of Palestine, have been visiting with Brother and Sister Don Chick, Sister Albert Floyd's mother. Brother Floyd, his mother, and son will leave for Jaffa, Palestine, the 11th of September. On Tuesday evening a little farewell surprise was tendered them. Refreshments of ice cream and cake were served, and an enjoyable time was had.

## Dayton, Ohio

### Woodward and Howell Avenues

Dayton Saints were much alive during the month of August. Pastor Rockwell being absent most of the time, Assistant Pastor G. W. Stevens carried on activities in a dignified manner.

On the tenth of the month, the building committee recommended the renting of a church building at the corner of Woodward and Howell Avenues on the west side of the city. Without opposition their recommendation was adopted, and our first use of the new meeting place was August 13. The edifice will seat two hundred persons and besides the main auditorium, it has eight separate classrooms for church school. It is also well equipped with a basement for banquets and socials. The acquisition of this building has enhanced in every way our opportunities in this city.

On the last three Sunday evenings, Elder Francis May was the speaker. His themes, "Personal greatness," "Community greatness," and "Millennial greatness," were well delivered and gratefully received.

Commencing August 1, Dayton Branch began a five months' trial of the group method of working in religious education. George Hunter was elected superintendent of religious education; John Stults, leader of the adult group; Floyd Rockwell, leader of the young people; and Effie Hunter of the children. We are hoping for greater efficiency, especially in the field of recreation.

The first week of September brought some special favors in the presence of Bishop J. A. Becker and Apostle Clyde F. Ellis. The bishop spoke on Friday evening, making plain the financial law. Apostle Ellis spoke on "Stewardships" the following evening. In a general way he referred to the distress and disappointments of selfish individualism and the

widespread tendency to seek something more excellent. Then, in a concise and masterly manner, he presented "*Christ in you, the hope of glory.*" Under the subtitles, "*Man,*" "*Others,*" and "*God,*" he set forth our personal duty, our social responsibility, and our missionary opportunities. Moved by the clearness of his concepts, the excellence of his delivery, the strength of his teaching, there came to many of us the realization that the Christ of the Restoration is indeed the Leader of religious education.

## Saint Louis District Conference

The Saints of this district gathered at Lansdowne Branch, East Saint Louis, Illinois, in conference capacity Saturday, September 6. The business session was conducted under the supervision of the district presidency, the routine of receiving reports from officers and committees occupying a large part of the meeting. Brother Ralph N. Remington, who lately moved to Independence, Missouri, tendered his resignation as superintendent of the Department of Recreation and Expression for the district, and the office for the unexpired term was given to Brother Edgar Boren, of Belleville, Illinois, Sunday school district superintendent.

Following this session, Presiding Patriarch Frederick A. Smith addressed the congregation, giving fatherly counsel and advice. He chose as a basis for his talk, the words of the song in *Zion's Praises*, "*Earnest workers for the Master.*" This address proved to be the keynote of the entire conference, all the subsequent meetings being dominated by the theme, "*Earnest workers for the Master.*" Brother Smith addressed the congregation on Sunday morning at the eleven o'clock hour, continuing his general theme, and again at the priesthood meeting his counsels were of an instructive nature. They should bear fruit in the lives of the men of our ministry.

The Women's Department was privileged to have Sister Grace Billinsky as headline attraction in its program. Sister Billinsky, just returned from an extended tour of European countries, had a very interesting lecture. Her description of the Passion Play, which she witnessed at Oberammergau, was very delightful.

Elder C. A. Edstrom, the new pastor of Saint Louis Church, was the occupant of the pulpit at the evening hour, pleading with the people to continue vigorously in their efforts to convert themselves into earnest workers for the Master, and have for their very own the knowledge of the truth expressed by the Apostle Paul, "*The gospel of Jesus Christ is the power of God unto salvation.*"

The next conference will meet with Saint Louis Branch, November 29, and at that time the district officers for the ensuing year will be chosen.

## West Haven, Connecticut

September 10.—Regular church services are now being held each Sunday at the home of Brother and Sister Donald E. Crowell, 23 Admiral Street, West Haven. Sunday morning worship opens at 10.30; Sunday school at 11.45; study hour seven o'clock in the evening; prayer service Wednesday evening at 7.30.

We will be glad to have members living in or near New Haven meet and worship with us. There is a regular attendance of twelve adults, eight children, and two cradle roll members.

Thus far the humble efforts of this small group have been blessed by the presence of the Spirit. The members have every reason to believe that there is much to be done here, and we are uniting our forces for the advancement of the work.

ALICE C. CROWELL.

## Kirtland, Ohio

Absence of the tented city which occupied the grounds adjoining Kirtland Temple during the reunion, causes us to feel somewhat deserted. Local Saints, however, treasure memories of the reunion which will encourage them to strive harder to attain our goal—Zion.

Among the reunion events which the young people will long remember were the young people's prayer meetings. On one occasion a regiment of young people left the camp at seven o'clock in the morning for a hike to Temple View. Brother Jacques was marshal and was aided by Brother Carr, of Pittsburgh, and Brother Farrow, pastor of Cleveland Branch. When the group arrived in the woods, a suitable place was selected for a halt and a splendid song and prayer service was conducted under an immense pine tree.

The Kirtland Religio executive committee presented a concert at the Kirtland High School auditorium. The proceeds will be used to purchase new chairs for our own auditorium, which is used as a cafeteria during reunion.

Classes were conducted at the reunion by Apostle Clyde F. Ellis and Bishop J. A. Becker as well as a class in music sponsored by Miss Amy Glassford and Mrs. F. T. Haynes.

A traffic signal (semaphore) was used for the first time in Kirtland during the reunion. The Boy Scouts under police supervision helped direct traffic.

The tower on the Temple has been repaired with a new railing and a copper roof. Plans for a historical museum on the third floor of the Temple are under way. Contributions will include articles of interest belonging to the period in which the Temple was built. Communications concerning contributions should be mailed to our pastor and temple attendant, Elder John Cooper, Kirtland Route, Willoughby, Ohio.

Patriarch G. T. Griffiths and wife were welcome guests at the Temple August 31. Brother Griffiths was the morning speaker.

Branch activities are conducted regularly under the direction of the new pastor, and we pray that success will attend our efforts.

MAE GILL.

## Sacramento, California

September 11.—District President Elder G. P. Levitt recently conducted a four-night class in public speaking. The class was an enjoyable one, and so keen an interest was awakened in this subject that some of the members of the priesthood and others have arranged to continue the study in the night high school.

On the evening of August 1, President F. M. Smith was here and spoke to an assembly of the Saints and friends. He spoke very ably on world conditions and the need of the social principles of the gospel. At the close of the service little Lila Jean, infant daughter of Brother and Sister Ralph Sabin, was blessed by the prophet and Pastor W. H. Dawson. Brother Levitt was in charge of the evening's service.

The Department of Recreation and Expression, Sister Marion Burton in charge, gave a swimming party and watermelon feed for the branch at the American River Beach the last Friday evening in August. A camp fire and games were also enjoyed.

During the vacation months Sister Edna Burdick has acted as branch chorister, leading the congregational singing and providing special numbers. The choir, Sister Birdie Clark, leader, is soon to resume work.

Mrs. Inez Peterson and son, Eddie, of Oakland, are living here now. We are glad to welcome Eddie with his violin to our orchestra.

Mrs. Louise Harter and young son, of Yuba City, are established here now, and with the former's mother, Sister McRoberts, often worship with us.

Mrs. Hazel Whiteley and sons, Chauncey and Maynard, of

# MISCELLANEOUS

## Conference Notices

Southern Nebraska district conference will convene at Nebraska City, September 20 and 21.—*E. J. Lenox, district president.*

Northwestern Ohio District will convene in conference at Saint Marys, Ohio, September 27 and 28. Please send all branch and local reports to H. H. Harms, 503 Buttonwood Avenue, Bowling Green, Ohio, not later than September 22. Apostle Clyde F. Ellis will be present. We anticipate a good conference. Come.—*William M. Grice, district president; H. H. Harms, district secretary.*

Conference of Eastern Maine District convenes at Jonesport October 11 and 12. Business session and election of officers will occur Saturday evening at 7.30. Apostle R. S. Budd will be present, also E. F. Robertson and Bishop E. L. Traver. These brothers are sure to bring messages much needed by the Saints. Plan to come. Send reports to Gertrude Stevens, secretary, Jonesport, Maine.—*Newman M. Wilson, district president, Jonesport, Maine.*

By action of proper authorities, the date for the Central Michigan district conference has been set for October 11 and 12, and the place assigned is Beaverton. This being the annual conference, the election of all district officers will take place. There is no special business yet reported, and the only unfinished business is consideration of the request to join the southern districts in a joint reunion. Other necessary business will be attended to. Please take notice that the last annual conference requested that each branch president make a report to the conference.—*J. W. Peterson, district president.*

Conference of Western Maine District will convene with the Vinalhaven Branch October 18 and 19. Please forward all reports to the district president, E. F. Robertson, Box 23, Stonington, Maine. Apostle R. S. Budd and Elder Newman Wilson will be with us, and we anticipate a profitable conference session.—*E. F. Robertson.*

Central Illinois district conference will be held at Taylorville, Illinois, Saturday and Sunday, October 25 and 26. Apostle John F. Garver is expected to attend.—*Harvey Min-ton, district president.*

## Institute at Fanning

The young people of the Northeastern Kansas District will meet at Fanning at 9.30 a. m. Saturday, September 20, for a two-day institute. There will be eight class periods for which credit toward a certificate in Religious Education will be given.

The classes will be taught by Mrs. M. A. Etzenhouser on the subject, "Preparation for marriage," and E. E. Closson on the topic, "Recreation and young people's opportunities." Brother M. A. Etzenhouser will deliver an address at the eleven o'clock service on Sunday morning, his subject being, "The home."

Other features including class work for the juniors, worship services, recreation, music, a "weenie" roast, a literary

Los Angeles, are here for the high school season.

Brother and Sister Melvin E. Howe are the happy parents of a son, born August 2. He is Melvin Edwin, jr.

The recent State fair has brought a number of visitors to our services. Included were Elder W. H. Yoerk, of Chico; Elder and Mrs. John Howe and daughter, of Modesto; Mrs. Ruth Evans, of San Francisco; Mr. and Sister George Alberts and children, of Hollister.

program on Saturday evening, and a basket dinner on Sunday are being planned.

All are urged to attend every meeting. Young people from other districts will be present, and we extend to all a hearty welcome.—*L. M. Pitsenberger, district superintendent of Recreation and Expression.*

## Annual Home-coming

Wellston (Ohio) Branch will hold its annual home-coming September 27 and 28. Everyone who at any time has been connected with the branch at Wellston is urged to be present. The branch is planning a good time and expects you.—*A. E. Anderton, district president.*

## Rally Day Meeting

A rally day is being planned for Bemidji (Minnesota) Branch for the evening of September 22 and all day September 23. We expect to have present Apostle J. F. Garver, Missionary C. A. Smith, and Elder Blair Jensen, of Omaha, Nebraska. It is hoped that all Saints from the northwestern part of Minnesota District will try to be present.—*Clara M. Wheeler, Bemidji, Minnesota.*

## Address

G. T. Griffiths, Uniopolis, Ohio, Route 1.

## Our Departed Ones

ADAMS.—Rose Williams was born July 15, 1876, in Shelby County, Iowa; passed to the beyond August 9, 1930, at her home in Omaha, Nebraska. She united with the church in July, 1889. Married T. M. Adams at Logan, Iowa, in 1902. Remaining to mourn are the husband, two brothers, many other relatives and a host of friends. She was a graduate of Magnolia High School. Was engaged in teaching, then in the mercantile business in Logan, and in 1919 moved to Omaha. In each of these places she was actively and efficiently engaged in Sunday school and church work. The nobility of her character and her generous and helpful nature proved a blessing to many through the years. The funeral service was from the Saints' chapel at Logan August 11, and was largely attended. Alma M. Fyrando and F. A. Fry officiated. Interment was in Logan Cemetery.

SHEPARD.—Julia C. Vincent was born June 14, 1848, the first white child in Harrison County, Iowa. Her father was an elder in the early church before the martyrdom of Joseph Smith. She married James F. Shepard February 22, 1865. Was baptized a member of the church February 4, 1877, near Magnolia, Iowa. Always her home was a home for elders and missionaries, and her means were used for missionary causes. She passed to the beyond August 26, 1930, at Valentine, Nebraska. Was preceded in death by her husband and five sons. Left to mourn are three sons: Harve C., Alliance, Nebraska; Charles M. and Everett C., Valentine; three daughters: Addie Turner, Custer, South Dakota; Carrie Vronan, Independence, Missouri; and Hattie Corbin, Green Bay, Wisconsin. Interment was at Valentine, Nebraska, August 28.

EDWARDS.—Ethel Lorraine Edwards, daughter of Mr. and Mrs. Harold C. Edwards, was born in Independence, Missouri, January 22, 1922, and after a brief illness passed from this life August 28, 1930, at Lakeside Hospital. Ethel was a member of the Sunday school of the Reorganized Church of Jesus Christ of Latter Day Saints. Although young in years she was talented in music and developed very rapidly, being able to play difficult pieces. She was ahead of the average in school. Besides her parents she is survived by two little brothers, Harold Hartley, and Alwyn Curtis; her grandparents, Mr. and Mrs. J. J. Teeters, of Independence, Missouri, and Mr. I. C. Edwards of Denver, Colorado; other relatives, and a host of little friends.

QUITMYER.—Anna Elizabeth Laughren, daughter of Mr. and Mrs. Thomas Laughren, was born at Wadena, Iowa, June 29, 1883. She spent her childhood in Wadena, later attending school at Fayette, Iowa. Then she taught in the public schools in Aurora. Was baptized a member of the church October 10, 1915, at Oelwein, Iowa. At Aurora she met and married Irvy Quitmyer. To them two children were born, Ava (Mrs. Homer Snider), near Hamilton, and Irvy Ray, jr., of the home. Also Mildred (Mrs. George Ziers), of New York, was taken into their home when a little girl, and reared to womanhood. Mrs. Quitmyer moved to Missouri from Iowa with her husband and daughter in 1919, and located on a farm northwest of Hamilton, where the home now is. She was a faithful member and an enthusiastic worker in the church. Was active in the life of the community and devoted to her home and family. Died at her home August 30, 1930. Besides the members of her own family, she leaves her aged mother, Mrs. Thomas Laughren, of Wadena, Iowa; one brother, Francis Laughren, Park Rapids, Iowa; one sister, Mrs. Samuel Gale, Wadena, besides many other relatives and a wide circle of friends. The funeral was held at the Oakdale Church, Hamilton, September 2, Elder O. Salisbury officiating.

ENIX.—Martha E. Enix was born November 11, 1848, at Quincy, Illinois. She passed from earthly life August 7, 1930, in California. She with her husband and family moved to Sultana, Tulare County, California, in 1908, removing to Dinuba in 1920, where her husband preceded her in death. It was while she was living in Tulare

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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County that Sister Enix first heard the gospel and was baptized November 10, 1912. She leaves to mourn four children: J. W. Enix, of Fresno; and three daughters: Mrs. Frank Marple, Castroville, California; Mrs. George Clifner, Roxy, California; and Mrs. H. F. Tout, of Willows, California; a sister, Mrs. J. D. Grandham, Oakland; two brothers, J. W. Winslow, of Iowa; and J. E. Winslow, of Missouri; also twenty grandchildren and twenty-one great-grandchildren. The funeral was conducted at Dinuba by Elder A. S. Votaw, of Fresno. She was ill only a short time before her death, being blessed with health and the use of all her faculties to a ripe old age. Having lived a righteous life and complied with the whole law, she was ready for the change and looked forward to the time when she might join the heavenly hosts. When she realized that she was soon to go, she sent for Brother A. R. Lawn, desiring administration, not that she might be healed, but that her life might be spared and her faculties remain normal until her loved ones could come to her that she might talk with them in regard to the gospel plan and their salvation. This prayer was answered.

**DELL.**—John Dell was born in 1894. He passed peacefully away after many weeks of suffering at the Independence Sanitarium August 21, 1930. Left as chief mourners are his wife, Hazel Dell, and son, Frederick, of Independence, his father, mother, and other near relatives. He had been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since 1908. The funeral was held at the Stone Church at Independence, Missouri, August 23, the sermon being preached by Elder J. M. Terry. Interment was in Mound Grove Cemetery.

**COOPER.**—Clara Cooper was born in Pomeroy, Kansas, March 7, 1887. She married John F. Cooper November 27, 1906, in Kansas City, Missouri. Was baptized when she was eight years of age by Elder R. May. She was a faithful church attendant, a loving wife and mother. Passed away September 2, 1930, at her home in Kansas City, Missouri. Interment was in Mound Grove Cemetery September 4, the sermon being by Elder J. M. Terry. Left to mourn are her husband and four children.

**WARR.**—Robert Caleb Warr was born July 26, 1856, in Dale County, Alabama, and died at Independence, Missouri, July 12, 1930. December 22, 1881, he was married to Miss Martha Russell in Conecuh County, Alabama. His wife and one son, Albert E. Warr, and two daughters, Mrs. C. J. Dixon and Miss Nora Warr, of Independence, survive him, also one brother and two sisters. One daughter preceded him in death. The deceased was baptized by J. N. Hawkins April 17, 1892, and maintained his faith to the end. The funeral sermon was by Elder T. C. Kelley. Interment was in Mound Grove Cemetery, Independence, Missouri.

**MILLER.**—Charles J. Miller was born September 10, 1864, at Manitowoc, Wisconsin. Passed away at Culdesac, Idaho, August 8, 1930, leaving his wife, four children, seven grandchildren, and one great-grandson to mourn his departure, together with other relatives and friends. He was reared in the Lutheran Church, but when he heard the gospel message taught in latter days he was baptized May 24, 1896, by I. N. Roberts. He was a member of the Audubon Branch until April, 1911, when he moved to Spokane, Washington. He remained true to the faith, being ever ready to give a reason for the hope he had. He was a member for thirty-three years. His wife and children are members of the church. The funeral was held from the farm home near Culdesac, in charge of Elder Peter F. Klaus.

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Until further notice, the following programs will be broadcast from the L. D. S. Studio in Independence, Missouri, or presented with the good will of the church:

#### Sunday Schedule

- 7.30 to 8.00 a. m. Bible Study Hour, U. W. Greene.  
10.00 to 10.30 a. m. Community Church; speakers as announced.  
2.00 to 3.00 p. m. Cathedral Hour; Columbia Chain.  
5.00 to 5.30 p. m. L. D. S. Radio Vesper Service; U. W. Greene.  
10.00 to 11.00 p. m. L. D. S. Studio Service; speakers as announced.

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## District Reports

One of our younger men, recently selected to assume responsibility of presiding over a district, wrote the Presidency as follows:

"As nearly as I can discover there has been no systematic reporting from the district, and we are trying to get this organized. From my business experience I know that systematic reporting from men is the best disciplinarian to get action, so I am fully in favor of keeping after reports. It will take some time to get this done, but we will try to make a showing. Will you please advise at your convenience what kind of reports you wish from district presidency, and if there are any regular forms for such reports other than the form No. 504 for branch presidents.

"We have felt it would be a good plan to cooperate with the bishop's agent in an effort to get every member listed as having filed his inventory. It seems to me that if we go after this as an objective, and if we can make any showing as to results, the spirituality of the entire district will automatically show an increase in growth."

The above objective of this district president is passed on to the readers of the *Herald* in the hope that it may stimulate other district presidents to give thoughtful consideration to the question of reports.

As one of the Presidency, I, while I appreciate the value of statistics, am more interested in the question of the spiritual advancement and the financial development of the Saints individually and collectively than I am in the mere matter of statistics, but I realize that statistics are often the indices which point to spiritual progress.

It is to be hoped that whatever changes in our statistical form, as at present used, are made necessary by changing conditions and developing organization, will be made so that the presidents who are disposed to statistics will be amply able to furnish a full report on the activities of the district and the priesthood therein.

The promise of great progress in the church which is just before us, and in order for us to meet the growing demands upon us as a people to reach our goals and objectives and to keep pace with the

additional calls being made upon us by divinity to develop and progress, must keep us on the alert, and we are therefore under the necessity of taking advantage of everything which will assist in developing a deeper and more significant appreciation of the spiritual values that lie in activity in church ceremonies, meetings, and general activities.

The Presidency is always anxious to cooperate with district presidents who are looking forward and trying to develop matters along more efficient lines, and we trust the suggestions from the district president above referred to will be helpful to all our district officers.

F. M. S.

## Historical Program for October

*For Local Branches*

Subject: "*The Reorganization.*"

Following the death of the Martyrs in 1844, the church was plunged into a period of darkness and sorrow. Men arose one after another and presumed on various claims to stand in the place of prophet and president. The Saints were confused and torn by the conflict of factions. Some followed after this leader and that; others turned away in bitterness, hoping never again to hear the name of the church spoken. Some there were who, after testing and rejecting the self-appointed leaders, preserved their confidence in "the faith once delivered to the saints," and waited for the time when God should again speak to his people.

Out of these years of stress and storm the Reorganization was born.

### *Suggested Program*

Song: "*O for a faith,*" Number 104, *Saints' Hymnal.*

Prayer.

Music: Special number. (Quartet, "*Lead, kindly Light*" suggested.)

Sermonet: "*The dark and cloudy day,*" being a summary of the various factions which arose during that period, and a statement of the claims of each.

Song: "*Awake, ye saints of God,*" number 34, *Saints' Hymnal.*

Play: "*The rise of the Reorganization,*" number

ten of "Conversations," by Elbert A. Smith; published in the October number of *Vision*.

Song: "The morning light is breaking," number 109, *Saints' Hymnal*.

Benediction.

### To One of the Least

One of our missionaries went to a town to hold a series of meetings. The meetings were a great success, and everyone was enthusiastic. They wanted him to come back and continue the good work. It looked as if he had really accomplished something for the cause.

This missionary had spent money for railroad fare to get to the town. He had expenses while he was there. And it cost him money to get to the next place in his field.

Nothing was said to him about money during his stay. The last minute before he left, one brother came to him and put a sum of something less than three dollars into his hand. The pathetic insufficiency, the miserliness, the inhumanity of this treatment, did not seem to occur to the man.

The missionary had to call on the bishop for funds, and he came into the next town without money to buy a lunch. He was hungry, and he began to wonder what it all meant.

For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.—Matthew 25: 42, 43, 45.

### Keeping Sweet

One of the greatest distinctions of Jesus was his ability to keep his disposition from souring, even in the face of all the suffering and humiliation, the disappointment and pain that he endured. This ability to remain sweet tempered and kind is to be recommended to all people, in all places, at all times.

There is a little clerk who serves large numbers of people every day. The public that she serves pays her salary, maintains the good building in which she works, and makes it possible for her to earn a comfortable living at an easy job.

Yet she chooses to scorn the public that she serves. She wears a sour, washed-out expression on her face. She looks disappointed, and she doesn't care who knows it. More than that, she takes every possible opportunity to make herself disagreeable to the public, and to make the transactions she performs unpleasant ones.

Her punishment is that she becomes the kind of person that she tries to be. Her character and personality are becoming the product of endless daily

## OFFICIAL

### Harvest Festival at the Auditorium

The twelfth annual Harvest Festival will be held in the Auditorium, October 7-12 inclusive. As the time approaches, intensive preparations are being made to take care of the exhibits and to make the display of grains, fruits, and vegetables more attractive than ever.

Last year many exhibits arrived only one day before the opening date. This works a great hardship on the committee in charge of the Festival, and also the people who are made responsible for constructing the booths and displaying the exhibits. This year it is desirable that shipments be made in time to reach Independence not later than the second or third of October.

There will be a larger display of poultry and rabbits than in the two previous years, and it is quite probable that an industrial exhibit will be added to the festival program.

All requests for space and for information regarding the exhibits should be directed to T. A. Beck, The Auditorium, Independence, Missouri. Also all exhibits should be consigned to him.

An interesting exhibit from the Hawaiian Saints is already here. Brother G. J. Waller, who has always been interested in the Harvest Festival, has done much to gather and ship this exhibit.

### A Correction

In the *Saints' Herald* for August 27, 1930, page 965, under "September activities of the church school," there appeared this statement: "In order that officers for the new year may take their places the first Sunday in October, we suggest that the annual election take place as early as convenient in September."

On consultation with the First Presidency, it is discovered that such a procedure might in places interfere with established custom in some branches, particularly where the annual election is held at a fixed time near the close of the calendar year. In such case it would evidently be unwise to order a separate business meeting for the election of church school officers in September or October.

THE DEPARTMENT OF RELIGIOUS EDUCATION.

little acts and words of unpleasantness. She will be justly punished.

Let us learn from Jesus to keep our dispositions sweet.

L. L.

# THE REVIEWER'S PAGE

*For Christian Criticism*

## Defending the Forties

A correspondent objects to the remarks of the Reverend Stegg, recently quoted on this page. Her objections would be worth quoting at length, but we have not the space here. Among other things, she says:

"There have always been lawbreakers, and law-breaking has never been confined to any age; . . . it seems to me the cause is to be found, not in the age of the lawbreaker, but in the fact that our laws, not being enforced, have caused the people to hold them in contempt, and the disregard of authority is advanced by just such propaganda as this article of Mr. Stegg's. Older people are not necessarily better than young ones. . . . A contempt for age is advanced from the pulpit and the press, and youth exploited without the object of such exploitation being clear. . . . Can you blame older people for resenting it, particularly when they know a man is just coming into his powers when he is thirty? Christ did not commence his ministry until he was thirty, but in the few years following he saved a world."

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## Bonds

"There are bonds that bind you and—bonds that set you free."—*From the advertisement of a great insurance company.*

In this short statement is a text for a sermon, a theme for a book, and a wise observation for the conduct of life.

Habits are the bonds that chain us to profitless and time-wasting pleasures, harmful appetites, unworthy companionships, and lives frittered away that end in nothing of much value.

Laws are the bonds that liberate us to a larger and freer life. The law binds me to peace, and at the same time guarantees me that my neighbor will keep the peace. The law keeps me from getting drunk and (most of the time) guarantees to keep my neighbor sober. The law prevents me from killing, but at the same time acts as a safeguard of my life.

The laws of the church are of the "bonds that set you free." They may fence us in, but they fence the world out. They are barriers, but they are also protections.

## Red Flag—or Red Cross?

In South America the red flag of revolution is again waving. In time of political excitement every particular tyranny, upheld by military power, is in danger. Blood is spilled and life is wasted. The most brutal of human passions are loosed, and one may think that Dean Swift's terrible indictment of humanity approached the truth.

On the other hand, we have another picture. Santo Domingo, completely wrecked by a hurricane and its population decimated, with many thousands dead and many other thousands badly injured, is receiving the aid and sympathy of the world. More lately the shores of France have been lashed by a terrible storm that has taken great toll of life and property. The rest of the world will send help and comfort.

There are two classes of people in the world very unlike: those who wave the red flag, and those who bear the red cross; the one to destroy life, the other to save it.

The red flag is the symbol of hate; the Red Cross the symbol of love.

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## Prepared Teachers

No preacher, teacher, or anyone who seeks to lead youth in the way of life has any right to be unlearned or ignorant. Paul's word to his young friend Timothy, "study," or as the revised version has it, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed," needs to be heeded.

Never was there so much splendid material available for those who would be the guide and the inspiration of youth, and never had capable men and women so much leisure time in which to prepare themselves to be workmen of God. Yet, Sunday after Sunday poorly prepared teachers appear before groups of young people and talk and twaddle and then wonder why young people stop coming to their classes. Jesus came to help people live an abundant and a joyous life. He went about doing good and helping troubled people to live the good life. To his followers today he says as he did to his followers of long ago, "Learn of me. I will make you fishers of men."—*The Epworth Herald.*

# Preparation by Doing

## A Task for Religious Education

By Bishop J. A. Koehler

The late Chief Justice of the United States Supreme Court, William H. Taft, recently called our attention to the manner in which education subordinates scholarship to sports. The inducements which colleges and universities hold out for patronage, the numerous activities which are featured, the achievements for which the individual is given social esteem, leave the mass of men with little or no concern in the improvement of the behavior of their fellows, either as individuals or as groups, except as their behavior may affect them privately or adversely. And few there are who find satisfaction, or even pleasure, in devotion to the essential tasks which satisfy the wants of the race.

### *Readjusting Worldly Standards*

Religious education has to reverse this order. Its task is to cause men to love righteousness, the good, more than pleasure; and, therefore, to find their chief joys in the personal parts they take in enterprise which promotes the welfare of men generally, and therefore pleases God. Instead of teaching men to acquire means of acquiring, as secular education does, religious education must seek to give men the means of giving.

The basic principle of true religious education is set out in this statement: "You must prepare yourselves by doing." This we men of the church have not done. We have sought to prepare ourselves for doing. And we have failed to make the preparation for Christian living, which can be made only by doing. We have *talked* to the youth of the church about catching the vision of the task; but we have not given them the task in the doing of which they are enabled to catch the vision.

### *Exemplars of the Good Life*

It is the business, it is the duty, it is the one hope of success of religious educators, of "born-again" men, of the saviors of the world, to be exemplars; to be livers of the life they would teach others to live. "*Follow me*" is the true method of religious education. "Let your light shine in this manner before men; that they, *seeing your good works*, may be lead to glorify God." How shall men, who themselves have not experienced the Christian life, teach

others to live it? We have yet to show our faith in the purposes of the church, which are summed up in the one word, *Zion*, by determining ourselves to the task of Zion building. We have been too contented with mere verbal expositions in classrooms. And, in consequence, the task of building the kingdom, the task of making the governments of the world the government of God, has yet to be undertaken. My fellow ministers and teachers, it ill becomes men who themselves, with an open door of opportunity before them to actually share in the ongoing work of God in the world, have not shown the courage to make the adventure, to put such responsibilities upon the shoulders of boys or men of lesser lights.

The envisagement of a God-willed world by the mass of men is conditioned in leadership, in example, in adventure in ordering and establishing the affairs of the world in accordance with the will of God by those who are called to be "the light of the world"; and in this way, "the salt of the earth."

### *Revealing Christ in Life*

If the church would win the world to Christ, it must reveal Christ *in its own life*; it must "make the Word flesh," that men may have opportunity to see and to understand it. This is the message of the prophet of the Restoration. This is the task of the teachers of Christian religion. "To seek to establish the cause of Zion." Zion, the ensign to the nations; Zion, the standard for the peoples; Zion, the highway of life, the Christian way of living, which the nations of the world some day "will be constrained to acknowledge is in very deed the kingdom." This is the obligation, the self-imposed obligation, of the teachers of religious education in this kingdom-building church. This is the reason for the important place that doctrines of economic justice, with their explicit demands for the building of a social order that will dispense economic justice, have in the work of the church.

We have said that religious education must center in personality. But what is the sum of the qualities or characteristics that we wish to build in individual men? And what are the conditions for the development of those qualities? "On these two commandments hang all the law and the prophets": love of God and love of fellow men. That is to say, that religious education seeks to arouse or awaken within the individual a feeling or emotion that will cause him to appreciate his fellows as men; to find delight

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*Signed articles do not necessarily receive the indorsement of the editors. Writers are responsible for their own views. Anonymous articles will not be received for publication.*

in the unfoldment of their manhood; to desire to live with his fellows as companions—in a state of true fellowship; and to please God by working at the tasks which promote the well-being and the happiness of the race. This is the love of God.

#### *The Work of Religious Education*

Now the conditions for the development of these qualities are not to be found in mere verbal discussions in classrooms; in the pursuit of knowledges, many of which are not capable of being applied to the purposes of promoting the welfare of men universally—though they can be applied by the individual or small groups of individuals to achieve certain private ends, often at the sacrifice of the welfare of men generally; neither are these conditions to be found in the subordination of the essential tasks of life to social activities which center my interests in *me*.

To develop world-saving qualities in the individual, his thoughts and his endeavors must be made to center in questions or problems of human living together; the stage must be set for playing the Christian game of life, in which, as the individual takes his part, he develops the qualities which fit him to discharge the duties of Christian living. "You must prepare yourselves by doing." If our present circumstances prevent the doing of these things in fact, then they must be done in fiction; the drama, like field practice, or what not, must be employed to prepare men for the real situations of a Christian social order. But do not sadden the hearts of men, when the hour for the actual playing of the game has struck, with fruitless attempts to satisfy their longings by indefinitely extending the time of practice and dramatization of hopes.

Religious education must seek, not only to adjust the individual to his environment, but to create the especial environment to which the life of the individual should be adjusted. And the major items of the religious life, of the Christian social order, are economic, domestic, political, and cultural and devotional elements. *It is in these relations that the individual must be saved.* That is to say that the task of religious education is to effect the rebirth of the individual and, through his regeneration, the reconstruction of society.

#### *Our Special Task*

And in our attempts to apply the principles of the Christian religion to the affairs of life, we have failed before we have begun if we are not aware of the fact that this age brings to religious education in a pressing way a special task; one with which, so far as we know, it has not before been confronted, and in the accomplishment of which we must make

new and special applications of the principles of Christian religion to the affairs of secular life. The economic situations growing out of the industrial revolution, science and invention, advancements of the arts, increasing density of population and complexity of civilization, demand new definitions of rights and obligations; new duties for men in association; new concepts of justice; new and higher forms of expression of love of neighbor. And all that means the creation of a new social order and the preparation of the individual for the discharge of the duties of that new system of administration of the affairs of peoples.

It is logical, therefore, that the purpose of religious education, which is the purpose of the church, should center in this building of this Christian social order; we call it "Zion"; and in directing the energies of men of the church in and to this task. This is the logical purpose, again, because the task of the church is to order and to establish the government; that is, to build the kingdom; to bring into being a world ruled by the will of God. And all this means to order and to establish our own governments with justice and with judgment; to ground the essential activities of life in moral considerations—in considerations of right and wrong. This is the logical purpose of the church and of religious education, because all moral considerations are grounded in social facts; and, therefore, all moral development in the individual implies social adjustment. The church, then (and that means the men of the church), seeks an economic society, an industrial system, that affords universal opportunity and real freedom for both muscular and mental activities (for all forms of association) which are morally motivated—which are put forth from a conviction that, under God, we must share the responsibility for the welfare of the race.

And here is both the significance and the test of personality: one's choices in relation to the creation, the uses, and the dispositions of *things*, both material and immaterial, which concern all men and in which the interest of personality centers, because welfare and happiness are conditioned in their uses or consumption. "Using the things of this world in the manner designed of God, so that the places where the Saints occupy may shine as Zion, the redeemed of the Lord."

#### *Readjustment of Relations*

Religious education must think of the individual in relation to his environment. And this environment is made up of social relations as well as material things. In other words, religious education must seek right relations between both men and men, and between men and things. It is the habitual mode of

conduct of the individual as expressive of his beliefs and his purposes in his relations as father or son, as employer or employee, as buyer or seller, as governor or as governed; as a citizen of the state; as a member of society which religious education seeks to influence and modify. And hence the obligation of the men of the church to order and to regulate their conduct in the fundamental social relations, to make it conform to the will of God.

#### *Development through Practice*

All development is affected by exercise in the field in which development is sought. Moral development is achieved through exercise in social relationships. Somehow, if we men of the church are to succeed, lessons of thrift, of frugality, of justice, of mercy, and all the rest, must be taught. And they can be taught successfully, and the individual prepared for the discharge of these duties, only by practicing—by attempting to apply the principles of right conduct for men in association. If we would train people for musical expression, we must lead them into fields of musical expression. If we would train people for social expression on the Christian basis, we must lead into fields of social expression on the Christian basis. We must qualify for the Christian life by living that life. The salvation of the world, our own salvation, is a matter of setting up the government of God as the government of the people.

In this relation there are many things that can be taught in the experiences of everyday life; the sharing of both responsibility and the fruits of victory; the willful rendering of accounts; the giving of sacrificial services; the subordination of private interest to public welfare; the development of a feeling of personal responsibility for the quality of the life of the group. We must make peace and good-will tangible. And to do that we must actually enact laws, build institutions, and regulate conduct—the conduct of the group, until it shall become the embodiment of good-will, the crystallization of Christian sentiments, a people and a life out of which God shall shine.

The idea to which I seek to give special emphasis here is the necessity of lifting ourselves up out of the realm of fiction and into the realm of fact. We must stop using language and promoting activities which leave government—the government of God, Zion, stewardships, mere figment of imagination, having no existence in fact, no relation to Christian personality, no bearing upon the satisfaction of human need, no reality, and no utility or power to save. We must make our objective tangible; it must be definite; it must be real; it must have form; it must be to a purpose; and it must have world significance.

Of what use is it, from the standpoint of religious

education, to gather ideas or information merely for information's sake? Of what use is it to preach doctrine for preaching's sake or even for doctrine's sake? Such is theology. But religion is life. We must deal with ideas of human conduct that can be, that should be, that must be crystallized into social relations—into social forms which embody and express the sentiments of the people; and which preserve the ideal because they are real; and through this reality fire the imaginations of men and cause their lives to become molded into a living witness for God; which makes the word flesh.

Law and order and social organization are essential to good doing on the kingdom-building scale. "There must be an organization . . . to advance the cause which you have espoused." No odds how well-intentioned the individual, there still must be rules to govern conduct on the highway of life, and organs of government; otherwise the very liberty we seek will be destroyed by the liberty we share. And religious education has no more important lessons to teach than lessons of self-discipline and social endeavor with a view to making real the ideals which men hold in common. If personal adjustment to a Christianized social order is the goal of religious education, then we have no other alternative but to set the stage that the individual may have opportunity to play his part and learn to make his contribution to the building of God's kingdom.

If you will that I give you a place in the celestial world, you must prepare yourselves by doing." Education is the preparation of the individual for the duties of life. The desire to share in the accomplishments of the church; the refashioning of the life of the group to make it conform to the will of God; the desire to develop the skills and acquire the knowledges necessary to make them efficient workmen in the building of this new social order will arise from the tastes, or the foretastes, of the fruit of the adventure; and from the hope of sharing with others the fruit of the ultimate triumph of the cause of the church: the building of a society that is in fact the government of God. The one hope of religious education, and of religious educators, of preparing men for these Christian duties, is to DO. "You must prepare yourselves by doing." If we would develop Christian men; not sports with a taste for speculation and games of chance; not mere gentlemen who neither insult nor inspire; but men with a passion for the uplift of humanity; then let us set the stage for exercise in the field in which development is sought.

To work with God is an indispensable method for coming to understand his character and his purposes.—*Mary Alice Jones.*

## Questions and Answers

The following questions have been asked by T. L. Clark, of Flint, Michigan. Answers are given by the Presiding Bishop. If other readers have questions of general interest, we shall try to have them answered.

**Question 1.** "Are women to be set apart as stewards by the imposition of hands, the same as men?"  
Yes.

**Question 2.** "Can an individual become a steward—be set apart—whose companion is not a member of the church; or, can one become a steward whose companion is a member of the church but not in sympathy with the stewardship movement?"

To the first part of this inquiry, we reply that we see no reason why this individual can not be set apart as a steward, provided his or her companion does not object. The answer to the last part of question No. 2 is included in the above.

**Question 3.** "Are full-time ministers of the church to be set apart as stewards by the imposition of hands, or is this comprehended in their ordination?"

Yes—to be set apart.

**Question 4.** "What about the minister's wife. Is she to be set apart?"  
Yes.

**Question 5.** "About how much cash money should a man have in order to be taken into a Community Stewardship Group, such as is organized at Ather-ton, Missouri; that is, assuming he has otherwise qualified?"

At the present time, on account of lack of necessary funds with which to put on the necessary improvements on the land for occupation, the steward ought to have in the neighborhood of about \$2,000 or more. Note that this is only an expediency. It is hoped that some day we will be able to help people who have not the means. This will come when the Saints more fully comply with the law.

**Question 6.** "What other enterprises besides farming will there be opportunity for men to engage in in these stewardship communities in the near future?"

Any legitimate business. This would mean any business that is warranted by the laws of God and man—anything that supplies the need of the human race. It is our sincere hope that we can begin to establish any of these needed industries just as soon as possible. We are waiting for those who have the qualifications to do so to come and get to work.

**Question 7.** "Are we justified in saying that as soon as an individual proves his worth and meets the qualifications of a steward, he will be given opportunity to become a member of some stewardship community? In other words, that the gathering is upon us, but the call is first to prepare?"

We answer, Yes, remembering the last statement, that all should first prepare, this preparation to be done in harmony with those having the burden of the gathering.

THE PRESIDING BISHOPRIC,  
By A. CARMICHAEL.

## Questionnaire for the Local Church

NUMBER 1.—CHECK YOUR BRANCH ON ITS PHYSICAL APPEARANCE

By F. Henry Edwards

What is the first impression made by your church building as it is approached by strangers? What impression does it make on the best type of your own members? Is the public notice board clean and readable? Are the announcements up to date? How long is it since the building was painted? Is the grass cut? Are there any flowers round the building in their seasons? Are the windows clean? Is there any litter of papers, etc., scattered about?

What is the first impression made by the interior of your church building? Is it clean? A building littered with torn hymnals, church papers, coats, and hats is not conducive to elevated worship. Is it cheerful? A few flowers will make a world of difference. An untidy or cheerless room gives a very unfavorable impression of the people who worship there.

What do you have on the walls of the church? Are announcements and banners scattered round without relation to each other? Are pictures clean, well chosen, and well located? Do they hang straight?

How is the church ventilated? A poorly ventilated church means an inattentive congregation. How is the church heated? How is it cooled? Are there enough fans to go round in hot weather?

Have you adequate equipment? If not, are you taking steps to secure it in the proper order and in a reasonably short time? Do you have the standard books available for pulpit use? Have you *Bibles*, hymn books, etc., for the average congregation? Do you have enough blackboards, sand trays, children's chairs, etc.? Do you have any kitchen equipment? Are there enough sacrament cups? Are you proud of your baptismal font?

Does your church possess attractive individuality? Are visitors likely to be won by its physical

# CHURCH WORK AND SERVICES

## The Rally Day Sermon

By John Blackmore

What shall be the rally day sermon? Here is an opportunity: what shall be the response? Undoubtedly, the type of sermon should be determined in a large measure by the spirit of the day and the kind of group comprising the congregation. Each minister should make a survey of the most important spiritual needs of the people and build his sermon to meet that need.

### *The Young People*

If the rally day spirit has really gripped the congregation and the preliminary work has been well planned and executed, then the young folk will be in attendance. Therefore it will be well for the speaker to recognize their presence and to deliver the bread of life in a manner adapted to their experiences. Of course, the minister will understand that these young people are critically watching him and weighing his message in the light of their own life experiences.

### *The Children*

Some pastors will choose to make this rally day an event when all of the different age groups will meet together in the morning preaching service. Instead of the regular junior service, there will be a mixing of the ages. This arrangement is often essentially good, as it gives to all the idea of group unity. But it also affects the sermon. Surely, somewhere in the spoken message, the speaker will recognize the presence of the children. It will be a tragedy if the children do not receive spiritual food in this service.

It might be well if a definite part of the service is arranged for the enjoyment and appreciation of the children. The adults will also enjoy it, as most grown folk love to see the children recognized and happy. Tell a good story suited to the children and watch how the older people of your congregation will enjoy it.

### *The Visiting Guest*

To be sure, each speaker will keep in mind the possible evangelism of the visitors. Yet, the ser-

mon will not be the only message that the guests of the congregation will receive that morning. The attitudes and behavior of the young people will also be a message, whether it be good or bad. The absence of the young folk will be observed by the visitors, and conclusions will be drawn. A visiting mother will delight in the children's part of the service and perchance will send her child to the church school next Sunday.

We may teach the visitors at the rally day services by example as well as by precept. Perhaps in the final analysis the example will be the strongest influence to win the hearts of the visitors to the church and its services.

### *What to Do*

If you are a visiting speaker, talk the matter over with the pastor and discover, if possible, what will be the composition of the congregation. On the other hand, if you are one of the regular local officers, study the situation and prayerfully prepare your sermon with all of the above-mentioned factors in mind.

After all, the most important consideration is not the minister and his sermon but the people and their spiritual needs.

## Intermediate Worship Programs for October

Arranged by Howard Cook, Leta B. Moriarty,  
and W. Earl Page

*In Independence, at the Stone Church the young folk of intermediate age meet at the eleven o'clock period for their own worship service and sermonet. These meetings are well attended and have served a purpose for the young congregations that could not have been obtained in a service designed for older people.*

*Readers are referred to the Herald for September 10, 1930, page 1019, to the themes for the school year.*

*In this article the authors have outlined the services for the month of October, using the themes previously listed. They are highly recommended.*

—EDITOR.

During the month of October the following four programs will be presented by and for the boys and girls of intermediate age in the intermediate church services of the Stone Church congregation. The hour of this meeting is 10.45 each Sunday morning; the place, the lower auditorium of the Stone Church. "Adventuring with Christ in courage" is the theme for the month.

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appearance? Are they likely to wish to return because of the personal welcome extended them? Are the Saints too obtrusive or not friendly enough? Do you take care to invite guests to return? Do you keep any record of their names and addresses?



OCTOBER 5, Sacrament Sunday, "Courage to keep the covenant."

Song service led by the chorister. Hymns: "Precious name," "Praise him! praise him!" and "Fair-est Lord Jesus." Fifteen minutes.

Piano prelude (played very softly) as officers in charge take their places.

Story of the Last Supper told by the leader. (Scriptural basis Luke 22: 1-39; John 13: 1-35.)

Taking up the oblation.

Hymn, "All hail the power of Jesus' name!" (one verse), congregation.

Address: "Courage to keep the covenant." A ten-minute talk.

Sharing the emblems.

Meditation and silent prayer ended by vocal prayer of the leader, asking for courage to keep the covenant made with Christ. (This period should last not longer than three minutes. Soft music greatly enhances the impression made.)

Hymn: "Just as I am, thine own to be," congregation.

Poem: "My resolution" (read as congregation stands for dismissal).

To keep my body strong, that I may be  
Ready for service when he calls for me;  
To keep my spirit pure, that I may hear  
And answer quickly to the summons clear;  
To keep my courage firm, that I may know  
No thought of fear when I am called to go;  
To keep my trust in God forever true,  
That I may do what he would have me do:  
To march straight onward where my Captain leads,  
Proving my loyalty by simple deeds;  
This is my prayer, Lord; may I faithful be,  
That by true service I may honor thee.

—Bessie Dickerson Ducey.

Benediction.

OCTOBER 12, "Courage to be dependable."

Song service. Fifteen-minute period.

The story of Moroni. (Scriptural basis, books of Mormon, Ether, and Moroni.)

Hymn, "Am I a soldier of the cross?" congregation.

The Lord's Prayer repeated in unison.

Taking up of the collection.

Special music, "May the Lord depend on you?"

Address: "Courage to be dependable." A fifteen-minute talk.

Hymn, "I'll go where you want me to go," congregation.

Benediction.

OCTOBER 19, "Courage to be true."

Song service. Hymns: "I need thee every hour," "Tell me the old, old story," "The old, old path," and "Tell me the story of Jesus."

Scripture reading, Matthew 22: 15, 22.

Hymn, "Anywhere with Jesus," congregation.

Prayer.

The story of Emma Smith, the Elect Lady.

Special music, instrumental.

Address: "Courage to be true." A ten-minute talk.

Meditation and silent prayer.

Hymn, "I would be true," congregation.

Benediction.

OCTOBER 26, Decision Day, "Courage to follow Christ."

Song service. Hymns: "Anywhere with Jesus," "Come, thou almighty King," "We're marching to Zion."

Hymn, "Ye must be born again," congregation.

Invocation.

Special music, "Fairest Lord Jesus," sung by intermediate chorus.

Taking up of the collection.

Scripture reading, Matthew 4: 18-23.

Address: "Courage to make our decision: to follow Christ." This talk should be planned to take twenty minutes. After the introduction of the speaker, the room is darkened, and during the course of the talk the following copies of master paintings from the life of Christ are thrown on a screen by a stereopticon machine: "Sistine Madonna," Raphael; "Christ returned from Egypt," Dobson; "Christ in the temple," Hofmann; "Christ's baptism"; "Christ preaching from a boat," Hofmann; "Christ blessing little children," Hofmann; "Christ healing the sick," Hofmann; "Christ in prayer," Hofmann; "Jesus the Christ," Hofmann. This collection will furnish an excellent pictorial background for the sermonet.

Hymn: "Where love leads the way," congregation.

Benediction.

The properly conducted church school is a very important feature of religious work, because it serves the young people at a time when they are most impressionable and, particularly, because it affords them opportunity for an intimate acquaintance with that monument of splendid literature, the Bible. Both as literature and as inspiration, the Bible has a value with which no other work can be compared, and every activity that expands and popularizes the knowledge of it is extremely worth while.—*Detroit's Beacon Light*.

Gold mining and good men are much alike. The deeper you dig into their value, the more values you are sure to find. Get acquainted with men.—*Selected*.

## Organizing for the New Year

FOR THE WORKERS' CONFERENCE IN OCTOBER

By Charles B. Woodstock

Attention has been called in recent issues of the *Saints' Herald* to the fact that the new year of the church school classes begins in October. The basis of this suggestion has been the beginning of our quarterly courses at that time. This is true also of the quarterlies of all the large Christian churches. Indeed, it is considered to be the most favorable time to organize new classes and to begin new studies. It may be inadvisable to elect new officers at this time, since branch officers are generally chosen in December or January. But certainly it is a time for newly organizing class work.

Special reasons for beginning in October rather than in January or July are as follows:

1. In the northern hemisphere, where fully 90 per cent of the church membership live, the public school year opens in the fall.
2. Public school promotions form new groupings of children and young folks, a common basis for promotion in the church school.
3. There is more continuity of study through succeeding months if begun in October than at any other possible time.

### *Grading and Promotion*

Without any question our schools should be graded. That is, there should be an orderly arrangement of the members of the school by which they are divided into logical groups for consistent work. Probably every school has a mixture of children, youth, middle-aged, and older people. They vary widely in experience, in interests, in thinking power, and in ability to understand and use the instruction given, or to participate in the activity suggested. An effort at grading will separate the school into groups as nearly as may be on the basis of interests, needs, and capacities.

This basis, the "I. N. C." (Interests, Needs, and Capacities) of modern pedagogy, follows pretty closely the mental age of the individuals. Thus we should group together as Juniors those who have mental ages of normal children between nine and twelve. This only roughly parallels the grouping by physical ages. Normal children, having ordinary advantages of development, will have normal mental capacities. That is, normal children of nine years usually have a mental age of nine years; they have the same general range of past experience, the same ability to understand, to imagine, to remember, to think, plan, and reason, and to carry out ideas. In general they have the same interests and experience the same needs. Of

course they will vary between the slow or dull child and the one who is quick and alert. There will also be the very dull child, on the one hand, and the very bright or precocious child at the other extreme. But these are either subnormal or abnormal and must be considered and placed on their individual merits.

The public school probably does the best grading on the basis of mental life. This is most nearly true in our large city schools. So it may be best to adopt the public school grading of pupils from the Kindergarten age up to, and perhaps through, the high school. Usually a member of the Sunday school will do best work and be happiest in a class of students with whom he associates in the public school. Again, there are exceptions to this rule. Some public schools fail to promote a pupil on a mere technicality, and he is held back as a "repeater" for a whole year. If he has been faithful to his Sunday school class, we would not be justified in refusing him promotion.

### *A Grading Standard*

We hesitate to set up a standard of grading so arbitrary that the best interests of individuals are sacrificed for the sake of maintaining the rule of the school. We would rather say, "The need of the child is the law of the school." Our big problem is to fully understand the real need of the child and to establish a basis of grading which is flexible enough to do justice to all, and yet stable enough to be consistent and to merit confidence and respect.

In general, then, the following is recommended, using both the physical age and the public school grading. Most children are normal and will cause no difficulty. The exceptions must be studied carefully and every effort made to do justice, first to the child and then to the best interests of the whole school.

Ages	Church School	Public School
Birth to 4 years	Nursery	
4 and 5 years	Kindergarten	Kindergarten
6, 7, and 8 years	Primary	Grades 1, 2, and 3
9, 10, and 11 years	Junior	Grades 4, 5, and 6
12, 13, and 14	Intermediate	Grades 7, 8, and 9 or Junior High
15, 16, and 17	Senior	Senior High age
18 to 24 (about)	Young People	College age
About 24 and up	Adult	

### *Promotion Plan*

Promotions from one department to another should occur as nearly on the above basis as practicable. If physical age is the determining factor, children of the primary department who are to be nine years of age before January 1, following, should be promoted at this time to the junior department. If the school grade is taken as the standard, then those who have been promoted to grade 4 should now be advanced to the junior department.

The same rule would hold in promotion from other departments.

Exceptional cases of backward children, and those unusually advanced for their ages, must be considered and placed as individuals where they will have the greatest opportunity for growth and advancement without doing an injustice to others in the school. A backward child of twelve, if underdeveloped physically, will be happier and gain more with a group of juniors with whom he works and plays in day school, than if advanced into a group quite beyond him in powers of thinking and feeling. While a physically normal boy of fifteen, who has not been able to go on to high school should not be denied promotion because of that fact. Probably above the intermediate grades the school grading is not so significant. The social grouping, determined by the developing interests of later adolescence, becomes a more important factor.

### *Special Recognition*

There are at least three purposes to be served through the holding of promotion day exercises.

Its first value is found in the stimulating effect upon individuals of the school in the public recognition of worthy attainment on the part of the pupils promoted. A suitable certificate should be presented to those who have completed the work of a department with credit. In some places a careful check has been attempted and the passing of an examination each quarter has been required of those promoted. It is doubtful, however, if a rigid requirement of attendance and participation may be set as a basis for promotion. Some such standard might be arranged to determine those whose attainment merited special recognition, by a certificate or otherwise.

The program should be interesting and stimulative, an altogether happy occasion, marking the progress of the school and the passage of pupils through the progressive courses of religious education. This is a matter of publicity which should not be overlooked.

Special recognition in promotion plans assist also in establishing a standard, both of progress through the church school and of attainment of pupils in class work. It is unfortunate for the members of a class or a school to look upon the class work of the school as a joke or to treat lightly the earnest endeavor of teachers to interest the class in matters of a religious nature.

### *Promotion Exercises*

The exercises should be dignified, reverential, uplifting. It should be an exercise of the branch and not merely of the school. The songs, prayers, and

talks should all be carefully planned to contribute to the effect of the occasion.

Let the classes to be promoted sit in places of honor. The church should be especially decorated with flowers and plants or autumn leaves to make a pretty setting. The certificates or awards should be prepared beforehand and neatly arranged to be given out without confusion.

The addresses should be studiously prepared to express appreciation of the efforts of pupils and teachers, a challenge to future endeavor, faith in the church and its program, and confidence in the integrity of the boys and girls who are to be the real leaders of the church in its achievements—a few years hence.

Promotion should mark a high point in the work of the school. It should prepare the way for a most favorable opening of the new church school year on the following Sunday.

### *Topics for Discussion*

1. Discuss the advantages and disadvantages of closing the church school year with September. How may the disadvantages be overcome?

2. What do you think of the "I. N. C." basis of grading? Can you make it work in your school?

3. Is the standard of grading as outlined in effect in your school? What exceptions have been necessary? How have they been justified?

4. Discuss local plans for promotion. What advantages are found in public exercises? What difficulties may be encountered? How shall they be met?

5. Discuss plans for promotion exercises. How may they be made most effective?

## **Paul's Conversion**

*By Ruby Florence Linthicum*

*This short dramatization of Paul's conversion may be produced by members of the local church school as part of the program for Decision Day. Or it may be presented by a group of young people just prior to the sermon on any Sunday evening.—*  
E. E. C.

### *Characters and Costumes*

*High Priest*—dresses in loose robe in rich colors, high cap, and a breastplate.

*Paul*—A determined young man, dressed in a loose robe with a wide girdle about the waist, flowing turban on his head.

*Ananias*—dresses same as Paul, only in different colors.

*Servants*—dress in loose robes with cords about their waists and turbans on their heads.

*Chorus*—is hidden behind scenes. The Voice is

one of the men members of the chorus near the place from which the light appears.

## SCENE I

(The pianist plays one verse and chorus of "Victory through grace," from *Zion's Praises*, No. 2. The curtain is raised as music ends.)

PAUL (*striding back and forth before the high priest, who is seated at the table*): We have done away with Stephen, but the Christians are redoubling their efforts. Something must be done. The followers of Jesus are becoming too numerous and gaining too much power. We must stop them.

HIGH PRIEST (*gravely*): Yes, something must be done. They are poisoning the people with their vile teachings. How can we stop them?

PAUL: Give me letters to the synagogues in Damascus, that I may bring them, men and women, to Jerusalem in chains, and throw them into prison.

HIGH PRIEST (*writing as he speaks*): Throw their leaders into prison and force them from their gathering places, and we will have them where we want them. (*Gives Paul a scroll.*)

PAUL: Now I have authority to destroy the Christians. (*Paul takes the scroll, bows, and exits to the right. The chorus sings first stanza and chorus of No. 12 in Zion's Praises before the curtain descends.*)

(Curtain descends.)

## SCENE II

(Paul and two servants are traveling to Damascus. Paul is carrying the scroll.)

PAUL (*holding out the scroll*): At last I can destroy the followers of Jesus and save my people from such contemptible doctrines.

SERVANTS: We will help you all we can.

PAUL: We shall overthrow both the followers and the teachings of this base man who called himself the Son of God. (*As Paul finishes this speech, a bright light is flashed upon him. He falls to the ground, face downward. Servants cover their faces with their arms and turn slightly from the light.*)

VOICE (*in the direction from which the light comes*): "Saul, Saul, why persecutest thou me?"

(*Chorus sings first stanza and chorus of "The Savior at the door," Zion's Praises, No. 152.*)

PAUL: "Who art thou, Lord?"

VOICE: "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks."

PAUL: "Lord, what wilt thou have me to do?"

VOICE: "Arise, and go into the city, and it shall be told thee what thou must do." (*Light vanishes.*)

PAUL (*Rises and gropes as in darkness*): I can see no man! Lead me to the city. (*Servants go to*

*him, and one on each side lead him from the stage to the right. Chorus sings all stanzas, and then the chorus, "Lead me, O my Savior, lead me," Zion's Praises, No. 73.*)

(Curtain.)

## SCENE III

*House of Ananias.* (As the scene opens, Ananias is standing in meditation while the chorus sings the first two verses of "Jesus, my Shepherd," *Zion's Praises*, No. 117. As the song ends, a light appears.)

VOICE: Ananias.

ANANIAS (*drops to knees, arms toward the light*): "Behold, I am here, Lord."

VOICE: "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth, and hath seen in a vision a man called Ananias coming and putting his hands on him that he might receive his sight."

ANANIAS: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and how he hath authority from the chief priests to bind all that call on thy name."

VOICE: "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel; for I show him how great things he must suffer for my name's sake."

(*As light fades away, Ananias rises, and the chorus sings last stanza of Zion's Praises, No. 117.*)

(Curtain.)

## SCENE IV

(Blind Paul is kneeling by a bench. A table at one side is covered with food. The servants are standing near the table.)

FIRST SERVANT (*looking at the table and then at Paul*): For three days he has eaten nothing.

SECOND SERVANT: And has drunk nothing.

(*A knock is heard at the left door, and Ananias is admitted. The servants then retire. Ananias looks about the room for a moment, then goes to Paul and places hands upon his head.*)

ANANIAS: Brother Saul, the Lord, even Jesus, that appeared unto thee in the way thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost."

PAUL (*rising and looking around him*): I can see! I can see!

(*Both seat themselves as in conversation while the chorus sings all of "Tell me the story of Jesus," Zion's Praises, No. 27, and the second stanza and*

chorus of No. 94, "Ye must be born again." As the song ends, both arise and exit to the right together.)

(Curtain.)

### SCENE V

Paul stands near the center of the stage looking up. The chorus sings all of No. 28, "I'll go where you want me to go."

(Slow curtain.)

## The Standard Church Troop

By E. E. Closson

Boys of the church between the ages of twelve and sixteen are looking for a program of activity that offers fun, excitement, competition, and above all membership in a real live "gang" of fellows with whom they have daily association. We must not blame the boys for wanting such experiences. It is much better for us to recognize their feelings in this respect and furnish a program that includes these things, plus definite instruction in more central fields of religious education.

The Standard Church Troop provides an ideal program of activities to be carried out through *our own organization* in the church school. Every branch should see that its boys have the benefits that can be derived from scouting. Intermediate superintendents should recognize that scouting supplements and enhances our program of religious education for boys of scout age in every way. Under the leadership of a good Latter Day Saint scoutmaster, it becomes a potent missionary agency and serves as a basis for more intimate spiritual contacts.

A pamphlet explaining the Standard Church Troop will be sent out without charge to any branch interested in providing its boys with this valuable program. Address The Director of Young People, The Auditorium, Independence, Missouri.

### Minimum Requirements for a Standard Church Troop

1. The Troop Committee of three or more is composed of members of the church, including the pastor, and the director of Religious Education, where there is one, who function as a committee having general supervision of the scoutmaster and the troop.

2. The scoutmaster is a church member (preferably a member of the church sponsoring the troop).

3. The pastor of the church, or some one designated by him, serves as chaplain of the troop and

maintains a personal interview relationship with each scout in the troop.

4. The "parent church" makes definite provision for a suitable troop meeting room for one night each week.

5. The troop calendar of activities, including all meetings in the building and away from the building, is approved in advance by the troop committee. (On this basis the troop's right to its meeting room will not be violated by assigning it to other purposes on the nights of the troop meeting. This provision also insures harmony of thought and action in regard to Sunday and week-end hikes.)

6. The troop, when chartered, is started off with a public investiture ceremony (preferably in a regular service of the church) in which the individual members of the troop committee are definitely charged with their responsibility to supervise the work of the troop according to the terms of the troop charter by which they are bound to guard the interests of the troop. (See page 14 of the pamphlet for Investiture Ceremony.)

7. The plan is adopted by vote of the troop staff and the boys in the troop.

8. A definite program of achievements which includes (a) Troop projects, (b) Patrol projects and (c) Individual achievements is maintained. Section II of the pamphlet covers these requirements specifically.

9. All scouts in the troop fulfill the requirements for scouts in the several ranks (as listed in Sec. II), and give satisfactory evidence that they are "faithful" in their "religious duties" as required in the Twelfth Scout Law.

10. Each scout in the troop below first class rank advances at least one rank during the year.

## Some Rhythms and Suggestions for Their Use

By Myrtle A. Weber

The children's native love for music is real and spontaneous. Music "puts sunshine in the heart." We do not find it so much a problem to teach our children to like music as to choose the best from the abundance offered. The musical education of little children is divided into three phases—singing, rhythmic response, and listening for enjoyment. It is on the second phase that we shall place the emphasis in this article.

Instinctively we respond to rhythm. Rhythm is the element in music to which the children react. Before their ear can distinguish differences in pitch they will often move their hands or jump up and down to the rhythmic beat of the music. Children should be encouraged to interpret the music they

hear. Interpretation enables the children to develop a deeper appreciation for beautiful music. To hear music is not sufficient for true appreciation; one must actually *feel* music. Allowing the children to give expression to simple little rhythms will tend to cultivate their ability to listen and to interpret accurately.

For the little child rhythms do have a definite function in the program of the church school. Music seems to lift our very souls toward God. The use of rhythms brings keen enjoyment to the children and helps them to a broader and deeper appreciation of God's handiwork. Such rhythms as those which cause one to think about the birds, the butterflies, and flowers definitely contribute toward this appreciation. The "Quiet Music" or "Music for Prayer" is particularly valuable in the conducting of the worship period. Marches, skips, gallops, trots, and the like are splendid avenues through which to allow the children to give vent to their pent-up energy. Wise is the superintendent who carefully plans for a wholesome, legitimate outlet for this natural energy. Many problems of restlessness and disorderliness will solve themselves. Realizing the value of rhythms in the church school, it is hoped that programs will be arranged so as to include many of them.

Below we suggest some rhythms and directions for their use:

#### RHYTHMS:

March, "*First grade march*," by Franz Adler. "*Cadet's march*," by Lange.

Skip, "*Flowers of the forest*," by Burns.

Butterflies, "*Melody in F*," by Rubinstein. "*Spring song*," by Mendelssohn.

Flying Birds, "*Swallows*," by Gillet. "*Flying birds*," by Czibulka.

Quiet Music or Music for Prayer: "*Andante in E*," by Beethoven. "*Twenty-third Psalm*," by Mendelssohn. "*Child's prayer*," by Behr. "*Morning prayer*," by Streabbog. "*Meditation*," by Haydn.

#### *Suggestions for Using the Rhythms*

*Quiet Music:* The use of quiet music and music for prayer is well understood and needs no further comment; but the suggestion is offered that mothers in the home play music of this character, either on the piano, violin, or the victrola, while their children are going to sleep in the evening. The effect on the child's nervous system, his æsthetic nature, and his disposition will be most beneficial. In the church school this type of music will tend to create an atmosphere of worship.

*Marches:* Marches for children should be clearly and strongly accented, and have what may be called

a rhythmic swing; a swing so contagious that it carries the children along in correct time and step. If the children are inclined to march with a heavy step, this can be corrected through playing with a light touch and asking them to listen to the piano as they march. It is not wise to use the same march constantly, as the children lose the rhythm when the march becomes monotonous or mechanical, and they grow careless in step and in position of body. Good marching is secured in response to the life and spirit put into the music by the pianist.

*Skips:* This activity should be light and free. The music should be played with a light touch and not too rapidly.

*Flying Birds:* A moderate, running forward movement of the body with outstretched arms moving slightly up and down, imitating the flying motion of birds. The bird's flight is more direct and the motion of the wings is shorter and less sweeping than that of the butterfly.

*Butterflies:* A running movement which is more rapid than that of the flying birds. The arms should be moved rhythmically up and down, in long sweeps, between a point where the hands come together above the head and the natural position at the sides of the body. Either the finger tips or the backs of the hands may meet above the head.

## Through a Stranger's Eyes

By John Blackmore

Rally Day for many of our congregations will launch the fall and winter program. The whole program will include all of the phases of congregational activities, such as well-planned missionary endeavors, the church school educational work, the social functions centering around the church home, and other services of worship. Undoubtedly, friends of the members will be invited into the various services. Occasionally strangers will come into the services to worship. The question is, What will these visitors see?

#### *Appearance of Building*

The affection you feel for the church, and your interest in some phases of the service, may blind your eyes to the ugly spots, if there are any. The visitor, however, will not have the same love and interest, and will notice the cracks in the plaster, the disarranged chairs, maybe the hats on the piano. On the other hand, they will be very appreciative of the beauty, cleanliness, and order which may mark the building and its arrangement. In a large measure these visitors will estimate the worth of the people who comprise this particular congregation and their message by the things they see.

*Warmth and Ventilation*

A church building that is usually too hot and poorly ventilated is a good suggestion to the visitor to stay away. Also if the building is not sufficiently warm the stranger will not care to come again. The freshness of the air and the comfort of the room in the worship services are in a very definite and practical manner related to the message of the minister.

*The Hand of Welcome*

"Friendship" is the basis of all ministry. The ministry of Christ was always identified with friendliness and love. The warm welcome and friendly greeting accorded to those who enter the doors of your church home this winter may win the heart of the stranger. A cold reception which lacks the pleasant elements of refined friendship will cause the visitor to pass by your church and go elsewhere.

*The Message*

The message that the visitor receives when he enters your church is not limited to the sermon or the prayers, or to the scriptural reading. The whole of the church atmosphere, including the behavior of the people, the type of reception he receives, the general appearance of the church building, the kind of singing and the music, are all parts of the message the stranger will receive when he visits your congregational services. The sermon is only a fraction of the total message received by the stranger in your midst.

*Look at Your Church*

Look at your church and its services through the eyes of a stranger. Watch the flow and feeling of each service through the vision of the casual visitor. Interpret the total message of each service as the friendly guest will understand it. Be a visitor in your own church occasionally, and look at your church services through a stranger's eyes.

**Making It Snappy**

If you have a thing to say,

Cut it down!

Something you must write today,

Cut it down.

Let your words be short and few,

Aim to make them clear and true,  
Monosyllables will do.

Cut it down!

Are you writing to the press?

Cut it down!

Make it half or even less,

Cut it down!

Editors like pithy prose,

Lengthy letters are their foes,

Take a hint from "One Who Knows,"

Cut it down.

—Grenville Kleiser, in the *Paris Herald*; from *Literary Digest*, May 17, 1930.

**REUNION NEWS****Maine Reunion**

The Maine reunion was held at Brooksville, from August 16 to 24. A few days before the opening of reunion, the committee, consisting of Brothers Newman Wilson, E. F. Robertson, Archie Beggs, David Joy, and Pearl Billings, was on the ground working hard, that everything might be prepared beforehand.

Maine, like many other sections of the country, has been hard hit financially during the past year, so the committee wished to save the expense of hiring a large tent to be used as a tabernacle. These men went to the woods and cut down trees, peeled them for poles, and from sailing vessels came sails to be used for the canvas of the tent. By this bit of Yankee ingenuity and labor, the committee saved the reunion more than one hundred dollars.

From odd pieces of lumber, salvaged from an old building, a small place was built in which the young people might worship in comfort.

Saturday evening, the reunion was officially opened with a business meeting at 7.30. Apostle R. S. Budd was elected president of the reunion, and associated with him were: Bishop Albert Carmichael, Bishop E. L. Traver, E. F. Robertson, president of Western Maine District, and Newman Wilson, president of Eastern Maine District.

Sunday was beautiful, and the meetings throughout the day were well attended. Bishop Carmichael, Brothers Budd, Wilson, and Dowker were the speakers. In the afternoon Brother Newman Wilson had the pleasure of baptizing seven young people: Marshall Kelley, Riley Faulkingham, Walter Church, Harry Rogers, Lonzo Norton, Gertrude Foss, and Marion Butler.

At the tent every morning there was a prayer service at 8.30, followed by class work. At ten o'clock Brother Budd lectured on these subjects: "General epistle to the Saints," "The church," "The beliefs of the church," "Our missionary task," "The growth and resources of the church." At eleven o'clock Bishop Carmichael conducted class work covering the following subjects: "Church budget," "Family budget," "Thrift," "Tithing," "Church investments." The lectures by these two leaders were vital and inspiring, and presented to the people in no uncertain manner their duty to God and the church.

The young people held a prayer meeting every morning at the small tabernacle. These meetings were in charge of Brothers Dowker, Bertram Lewis, and Ralph Hardy. Then followed a half hour of recreation before they reassembled for a junior church service.

The afternoons were given to recreation, in charge of Bertram Lewis. Volley ball and swimming were the chief sports. One lovely afternoon Captain Pearl Billings took the camp for a sail in his vessel. It was a thrilling experience for those who had never sailed before and a pleasure to all.

The evening services were planned and executed as a series of missionary meetings, and many nonmembers were present. On Friday evening after the preaching service, there was a wiener roast. As the people were gathered around the camp fire, a short program was given by former Gracelanders.

Twenty-five young people, members of the Jonesport Zion Builder's Club, attended the reunion in a group. This loyal, consecrated group added much to the reunion.

On Sunday, August 24, an impressive ordination service was held. Brother Pearl Billings was ordained as bishop's counselor, to be associated with Bishop E. L. Traver, and Brother William Clark, who had previously been ordained a counselor. The following seven men were set apart as stewards over the Maine reunion property: E. L. Traver, New-

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## West Virginia Conference

The thirty-eighth annual conference of West Virginia District met with Parkersburg Branch Saturday and Sunday, August 9 and 10. The first service was a prayer meeting at eight o'clock, Brother A. C. Silvers in charge, assisted by C. W. Germon, of Parkersburg, and J. R. Biser, of Morgantown. About twenty-five were present. Several earnest prayers were offered for the success of the conference, and a good number took part in testimony. Parkersburg, Morgantown, and Indian Creek Branches were represented at this opening service.

At 9.15 J. R. Biser, president of the Morgantown Branch, gave an interesting talk.

Brother John R. Grice, of Southern Ohio District, was unable to attend our conference.

At 10.30 Brother A. C. Silvers, acting district president, called the conference into business session. Routine business was soon attended to, and most of the departmental and priesthood reports were read at this session. Most of the department heads had a good report to make, showing that they had done considerable work during the year. Very few of the priesthood reported. Parkersburg Branch reported one hundred per cent. There is need of more attention being paid by the ones who represent God among men; all should report their labor, so that the district may know what they are doing. This service was poorly attended, only twenty-one being present representing Parkersburg, Morgantown, and Indian Creek. Too many of our people do not keep in touch with the business of the church and, not knowing the program of work, can not help in carrying it out.

Dinner was served at the church from twelve to one o'clock. Sister Corda Germon was in charge of the kitchen and was assisted by Sisters Mary Baxter and Emma Bunner, of Parkersburg, and Sister Emma Smith, of Morgantown. Various others helped in serving and many other ways. Dinner was free to all. The Parkersburg Branch raised means by contribution to cover nearly all the expense of the meals. A refreshment stand was conducted by the Women's Department in the basement, and ice cream and soft drinks were served when no services were being held. Supper was also served at the church. This saved much time and gave more members a chance to attend.

The business session was resumed at two o'clock. Attendance was still small, and Clarksburg and Fairmont Branches still were not represented. Statistical reports of branches as follows: Parkersburg, 73; Clarksburg, 135; Fairmont, 22; Morgantown, 57; Indian Creek, 46; nonresident, 107; a total of 440 for the district. There were thirty

man Wilson, Leon Crowley, Pearl Billings, William Clark, Guy Francis, Harlan Billings.

Those who labored hard for the reunion may well feel proud of its success. The meetings were well attended, educational, and deeply spiritual.

From the local paper printed at Woodbine, Iowa, comes the following comment concerning the close of one of the largest reunions of the church, the reunion of Western Iowa District: "A nice thing about a church reunion or convention, such as the Latter Day Saint people held in the city park last week, is that the city does not have to keep a lot of officers on the ground to keep order, police court is not in session every morning, and there is no bad taste after the meeting closes and everybody goes home."

baptisms and a gain of twenty by transfer, a total gain of 50. There were four deaths and fourteen transferred away, a loss of eighteen, giving the district a net gain of 32. The report of district treasurer, Harry B. Smith, showed \$66.80 paid on the budget of \$155, leaving unpaid \$90.20. Parkersburg Branch is the only one to meet its quota of \$23. Balance in the fund was \$7.22 compared to a balance of \$42.23 at the close of the year before. A committee was appointed consisting of May Griffin, H. G. Johnson, J. R. Biser, and E. L. Bumgardner to report on a budget for the coming year. Bishop's Agent Harry B. Smith reported that the district had paid in tithes and offerings during the year \$2,374.62, compared to \$1,311.43 the year before. All branches showed good increases. Fairmont had the highest per capita average, \$26.58; Parkersburg second, \$7.03; and Clarksburg was third with \$4.12. Fairmont had the highest per cent of tithe payers, thirty-two per cent; Parkersburg second with twenty-seven per cent. Indian Creek led with number of contributors, having forty per cent; Fairmont second with thirty-six per cent; and Parkersburg third with twenty-nine per cent. Tithing increased from \$1,024.33 the year before to \$1,867.10 and offerings from \$41.50 to \$245.87, also Auditorium fund from \$47 to \$81.33. For the Kirtland Auditorium \$48.85 was given. Contributors in the district increased from sixty-two to one hundred twenty-three, a one hundred per cent gain, and tithe payers from fifty-one to ninety-eight, a gain of ninety-two per cent. During the year fourteen inventories were filed and nine annual statements. There are three annual statements for year 1928 and fifteen for year 1929 not filed yet. The non-resident members are doing fine, having paid \$354.43.

The district adopted the new plan of religious education without a dissenting vote. The district president was given power to appoint one- and two-day meetings. The election of officers resulted as follows: A. C. Silvers, district president; Haydee Bumgardner, secretary; Harry B. Smith, treasurer; G. W. Lawson, director of Religious Education; and Harry B. Smith was sustained as bishop's agent, and Mildred Griffiths as chorister.

At 4.15 A. C. Silvers preached on the missionary program of the church. He stressed group and individual effort to get our message before the people. Supper was served from 5.30 to 6.30. Brother Frank A. Minton was the speaker at 8 o'clock to a small but interested number. He spoke on the benefits and responsibilities of church membership.

The priesthood met at 8 Sunday for a prayer and educational service. All but one of the local men were present, and six from the other branches and Brother Gunn and Brother Bobbs from Wheeling District. Brother Silvers was in charge and gave an instructive talk. Some sick members were prayed for at this service.

Sunday school was at 9.30, May Griffin, local superintendent, in charge. A good number from Indian Creek came in by truck for this service.

Brother G. W. Lawson, of Clarksburg, spoke at eleven o'clock on religious or character education. Brother Lawson is principal of one of the grade schools at Clarksburg, and he gave an instructive sermon. Nearly one hundred were present at this service.

A business session was held at two o'clock to complete unfinished business. About sixty-one were present. The budget committee reported a budget of \$130 to be used as follows: president \$55, missionary \$45; director of Religious Education \$25; and secretary \$5; and recommended that it be proportioned among the branches according to tithes, enrollment, contributors, and tithe payers as shown on report of bishop's agent. This report was approved. The question of a reunion was discussed, and it was finally voted to have one in 1931, time and place left to the district presidency. Brother Silvers selected Otis Forester and G. W. Lawson, both of Clarksburg, to act as vice presidents.

Sister Mildred Griffiths, of Clarksburg, district chorister, got out a nice songbook of twenty pages with thirty songs



and a program of services. They sold at ten cents and made nice souvenirs.

It was late when the afternoon business session closed, so the 4.15 preaching service was canceled. Many left for their homes at the close of the business session. All branches had been represented except Fairmont. Several nonresident members were in attendance.

Brother A. C. Silvers was the speaker at eight o'clock. Brother F. A. Minton was in charge and was assisted by Brother C. W. Germon. A young boy was confirmed at this service. He had been baptized by Brother C. W. Germon during the afternoon. The boy makes his home with Brother and Sister McEldowney, of Elizabeth, West Virginia. Earl Boyers Smith, son of Harry B. and Martha Smith, was blessed by Elders Minton and Germon. About sixty were present at this service, which closed the two-day conference.

## Detroit, Michigan

*From Detroit's Beacon Light*

Sunday, September 28, is to be recognized as Rally Day. September is rally month and is designated as the homecoming month.

The Women's Department held its opening meeting at the church September 9. Lunch was served at one o'clock by the Highland Park Group. This was an important meeting for the women, and it was announced that a reward is to be given the group having the largest attendance of members and visitors at all monthly meetings during the year. The department register has been inaugurated, and by attending your name is enrolled on the books commencing the work of the new century.

A pretty wedding took place at the home of George H. Booth, August 2, at 7.30, when Mr. Eldon Osborn and Miss Mabel Fetting, both of Detroit, were united in marriage. They were attended by Mr. Fetting, of Applegate, brother of the bride, and Miss Miller, of Detroit. These two young people are regular attendants at First Church and are highly respected.

We are pleased to note that during the summer months, even though vacations have been in vogue, the Sunday school has been well attended, a good interest has been shown. Now that vacations are over and the members settle down to the regular routine, it is hoped that everyone will give good support. A special invitation is extended all Sunday school attendants to meet at First Church on Rally Day, which it is hoped will for many be Decision Day, inasmuch as parents may decide not to send their children to Sunday school, but to bring them. About the middle of the month it is proposed to have a Sunday school banquet at First Church for all officers and teachers.

Three baptisms are reported by the Wyandotte Group, and good interest among the members and their friends. In the East Side Group considerable attention is now being given to recreational undertakings. It is hoped by this to stimulate interest among all ages. The Women's Department and the priesthood form active units in this group. The Saints of Roseville group have of late enjoyed several social events. River Rouge Sunday school had its picnic at Wojick Park, on Lake Erie, August 9, and everyone present had a happy time.

Three more babies have been added to the First Church cradle roll. Six of the little ones, being four years of age, have been promoted.

Sunday morning, September 21, there will be a service of blessing at First Church. Elder Hubert Case and the pastor will have charge, assisted by George Booth. The service is to be especially arranged for the purpose of blessing and will impress the congregation with the beauty of the statement of the Savior, "Of such is the kingdom of heaven."

Beginning October 5 we hope to present to the Saints of Detroit a unified service on Sunday evening. According to the plan outlined in the *Beacon Light* for August, we hope

to present in each of the five congregations a series of missionary sermons that bring to the hearers the very heart of our belief. Each speaker will choose a theme and present that theme for five Sunday evenings; each discourse to be self-contained yet a part of the general theme. We hope to make October, November, December, January, and February bring, during the Sunday evening services, a new insight into the beauties of the doctrines of the church.

Our sick seek the prayers of their brothers and sisters. A number are improving in health.

## Ottumwa, Iowa

*Fourth and Washington Streets*

The month of September in this branch was begun with a prayer service Wednesday evening, September 3, there being good attendance. After the service the congregation went to the basement for a farewell party for Brother Myron LaPointe and Brother John Hughes who were leaving for college, Myron to Graceland and John to Iowa City. Refreshments were served and presents given the boys.

Two evenings later a surprise party was given Sister W. Green, it being her birthday. Refreshments brought a happy close to an evening of merry-making, and the guests presented Sister Green a one-year subscription to the *Herald*.

The same evening the young people's division of the church school had a picnic at Leighton Park.

Sunday morning found a good attendance at the sacramental service, a meeting in which the Spirit of God was felt. Apostle D. T. Williams was the speaker in the evening. Brother Williams moved with his family to Ottumwa September 5. We are hereby happy to have them here. Their address is 1846 North Court Street, Ottumwa. Sister Williams has three sisters living here.

The branch is planning for rally day. There will be dinner at noon in the basement of the church. We would like to have the Saints living near Ottumwa plan to spend the day with us.

Church school workers met at the home of Sister Hughes September 9 to plan concerning the winter's work. Sister Hughes is the director of the church school and is alive to her task.

## Houston, Texas

Houston Branch is trying to maintain its regular services once more after having taken some inspiring mental and spiritual tours with Elder J. W. A. Bailey, of Independence. Brother Bailey, with his pictures and descriptive powers, brought to the congregation each evening new revelations of historical, biblical, and divine truths. He gave us to understand that he does not succumb to flattery, and it is far from our intentions to permit our honest and enthusiastic feelings concerning his work among us to be considered in that light. We wish only to proclaim our joy at hearing the word of God delivered and at seeing it pictured in so able a manner.

The increasing number of those who attended from outside congregations, as the program was advertised in the city, filled the house during the latter part of the lectures. The response to these meetings convinces us that the series should be repeated in a larger auditorium, and that in some manner invitations should be issued to more of our friends.

Brother C. W. Tischer, president of the branch, has returned from a trip to Lamoni, Iowa, where he accompanied Leslie Kohlman who is entering Graceland College. Brother Leslie will be greatly missed by Houston Branch, in which he has been an active worker and by his fellow workers of the Auto Glass Company where he was employed.

C. R. BEVILL.

## Independence

### Stone Church

Today is the brightest and most progressive day the church has ever seen, is the opinion of Bishop C. J. Hunt, who was the speaker at the morning service Sunday. Let us, like Paul, be persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Bishop Hunt urged his listeners to be jealous of the good name of the church and to give their full support to it.

The Stone Church Choir, led by Paul N. Craig, sang the anthem, "*The heavens are declaring*," adapted from Beethoven by Dudley Buck. Robert Miller, organist, and George Miller, pianist, played as a duet offertory, "*Meditation de Thais*," by Massenet. Elder W. Wallace Smith presided and was assisted by Elder D. O. Cato.

"*Loyalty to self*" was the theme of the commencement service for intermediates conducted at the eleven o'clock hour Sunday morning in the lower auditorium of the Stone Church. Elder George G. Lewis was the speaker.

Dedicated to the class of fifty-two intermediate boys and girls who next Sunday morning will begin their studies with the senior department of the church school at the Auditorium, this service opened with a song service led by Sister Daniel Lewis, Joy Harder accompanying at the piano. The story of Joan of Arc was told by Marian Louise McDowell and there was a piano solo by Willa Mae Redfield. The Scripture lesson, 2 Timothy 4: 5-8, was read by Intermediate Pastor W. Earl Page, who was in charge, assisted by Howard Cook.

The first Sunday evening of the fall and winter services at the Stone Church proved a pleasant occasion. The congregation assembled early and gave good response to Brother Paul N. Craig, who led the singing, Robert Miller at the organ. Special musical contributions were made by LeRoy Smith, who sang two baritone solos.

Presiding Patriarch F. A. Smith had been announced as the evening's speaker, and with him in the stand were Elders H. O. Smith and H. G. Barto. From the revelations given to John on the Isle of Patmos, a text and supporting scriptures were chosen to form the basis of a sermon designed to strengthen the faith of the Saints in the gospel of Christ.

### Departments and Clubs

With the approach of Promotion Day, September 28, activities in the various departments of the Stone Church School have increased, for Promotion Day affects more than seven hundred children of this congregation.

The evening of September 19 the church school gave its intermediate graduating class of fifty-two a banquet at the auditorium. This Friday evening more than fifty juniors who will leave the Campus and enter the intermediate department in the Stone Church, will be entertained at a banquet by the church school. Special entertainments and activities are also planned for the primary and beginner departments, as well as the seniors at the Auditorium.

Important among the organizations of the church in Independence is that of the White Masque Players. For the winter's theme, officers of this club have chosen "*Development of the universal drama*." The White Masque Players' initial meeting of the season occurred Monday evening at the Wahdemna Choral Club rooms. To a large number of members were presented "*The oriental theater*," a lecture by Leonard Lea; "*The horns*," from *Plays of Old Japan*, "*Kamasaki*" and "*Tsunemasa*," Noh Plays, reviews by Jo Zelma Taylor; and the dramatization of scene three "*The horns*," directed by Louise Jennings.

Programs and plans for the year are also occupying the time and attention of a number of other clubs which have

met in the last few days, some of them for the first time this season. Among these are the Music Club, the Mothers' Club, the Patroness Society, and the Wahdemna Choral Club.

To increase its numbers and make more effective its working organization, the Stone Church Choir invites members of the congregation who sing to take part in a voice tryout for choir membership the evening of October 9. All desiring to have their voices tried by the committee should get in touch with Paul N. Craig, conductor of the choir, studio telephone Independence 3251; or Sister Ruth Holman, secretary of the choir, telephone 3485W. The tryout will begin at seven o'clock in the evening at the studio of Brother Paul N. Craig, Lexington and Bowen Avenues.

### Walnut Park

Sunday, September 21, at Walnut Park, began right with a spiritual prayer meeting at the eight o'clock hour, in charge of Elder Fred Lanpher. There was an attendance of sixty at this service.

The church school hour was also well attended, and the degree of interest shown in the various classes was good. Bishop J. A. Koehler finished a series of three lectures which he has been delivering to the Galilean Class the past three Sundays. A large number have been in attendance to hear his discussion of group and community stewardships.

Bishop Koehler was also the speaker at the eleven o'clock hour. His discourse centered about the demands and opportunities of the present era of church history as compared with those of the previous fifty or sixty years. The prime purpose of the earlier period was to increase church membership in order that we might have the numbers necessary to put into operation those parts of our church law relating to social behavior. He stated that the degree of decline in the frequency and number of spiritual manifestations is a direct proof of the divinity of the work and the truth of the statements found in the *Book of Doctrine and Covenants*. In this connection he referred to *Doctrine and Covenants* 70: 3: "In your temporal things you shall be equal, and this not grudgingly; otherwise the abundance of the manifestations of the Spirit shall be withheld." Brother Koehler's closing sentence was that everyone has an opportunity to assist in our present church program and that the response we make to our opportunity determines our spiritual fate.

The Walnut Park Choir assisted in the musical part of the service with a beautiful anthem, "*Father, thy children bow in adoration*."

In the evening service, starting at 7.30, which was the first Sunday evening meeting at the church since the early part of the summer, the period of song and music was under the direction of Sister Minnie Scott Dobson, assisted by members of the choir. As a special number Brother Leonard Hoisington, who has recently moved into Walnut Park District, sang a tenor solo, "*Spirit of God*." This song was much appreciated and very well rendered. The choir also sang an anthem, "*In heavenly love abiding*," which added to the beauty of the service. Sister Dobson made an important announcement relating to the choir, inviting all who had ability along this line to join the choir, and stating that the choir was now working on a cantata which would be presented later in the fall. The Saints were happy to hear this and will support the undertaking in every way. Those who have vocal ability are urged to assist.

Bishop C. J. Hunt was the speaker of the evening hour, basing his sermon upon the statements of Jesus in the twenty-fourth chapter of Matthew relating to the signs of his second coming and of the end of the world. In the course of his talk, Brother Hunt called attention to the importance of complying with the law of tithing and of seeing that one's inventory is filed and one's tithing paid as soon as possible. He also emphasized the importance of supporting the local church financially in the way of offerings for branch expenses and the building fund.

*East Independence*

The sacramental service, September 7, was fairly well attended and was quiet and peaceful.

College Day, September 14, the few who braved the wet weather, listened to an interesting discourse by Brother Walter Betts.

Sister J. C. Shannon, who has been suffering from sciatic rheumatism, is now better. She is able to be up.

Brother and Sister M. J. Friend are the happy parents of a daughter, born August 17, to whom they have given the name of Ellen Amarillys.

Sister Alene Friend, who had been in poor health for some time, recently underwent an operation at the Sanitarium. She is gaining strength as fast as can be expected, and her friends hope for her entire recovery.

September 21, the church school session, though small, was interesting. A speech very much to the point was made by Richard Smith. A solo was given by Lyndon Wagener, accompanied by Elizabeth Friend, followed without intermission by a sermon on finances by the pastor, L. W. Moffett. Some items concerning local finances were of an encouraging nature.

Night services having been resumed, Brother T. W. Thatcher was called upon to occupy Sunday evening. He quoted from the Psalms of David.

*Spring Branch*

The priesthood are again meeting at the church each Tuesday evening. And two by two they go out to make visits in the homes of the members. This plan of keeping in touch with the Saints of Spring Branch District worked most successfully last winter.

Sunday was local bishop Sunday, and Pastor J. E. Cleveland was the speaker. He emphasized the facts that if each family will do its share, it will be easier for all to meet the church budget each year, and that if we expect God's blessing we must do our part in helping to carry on his great work. Brother Cleveland's discourse was full of wisdom and admonition. Preceding the sermon a pleasing duet number was sung by Sisters Donkawich and Hendrix.

At 6.30 the church school met to organize for class work for the winter. Attendance was good, and after the long summer vacation the interest shown is encouraging.

The eight o'clock service was in charge of Brother J. H. Miller. A trio composed of Alma Dixon, Gladys Dixon, and Donald Mabbott, sang "*Dear to the heart of the shepherd.*" Then Brother Robert Fish talked on the subject, "*Baptism.*" Violet Van Dyke, small daughter of Brother and Sister Van Dyke, was baptized by Brother Cleveland. The baptismal scene was most impressive, the new font being used. All lights were extinguished except the one over the font. The trio sang "*The old, old path,*" and W. H. Smith talked on "*Confirmation and receiving the Holy Ghost.*" The candidate was confirmed by Brothers Mabbott and Tankard. In closing, the trio sang, "*Jesus Savior, pilot me.*"

**Young People Enjoy Study Classes**

The young people of Northeastern Kansas District participated in a very successful institute September 20 and 21, at Fanning. Attendance was good from the very first, and the capacity of the church was taxed at all the Sunday services.

Games were enjoyed Saturday afternoon, followed by a wiener roast and an excellent program by the young people in the evening. The class work was especially interesting and beneficial. Over twelve locals were represented at the Sunday services, and five children were baptized by the district missionary.

It was voted unanimously to hold another institute next year, and a committee of young people was appointed to make the necessary arrangements. Other districts would do well to follow the lead of Northeastern Kansas in providing institutes for the younger members.

**Kansas City Stake***Central Church*

"Mid scenes of confusion and creature complaints, how sweet to my soul is communion with Saints." This thought and reminiscences of the many pleasant associations at Central in days gone by, brought many former members to the home-coming September 21. It was an ideal day, with a tinge of autumn ushering in the Sabbath.

At nine o'clock the auditorium was well filled for the serving of the Lord's Supper, which was in charge of the stake presidency and stake bishopric. Preceding the blessing and serving of the emblems, the infant son of Brother and Sister Lyle Moneymaker was blessed by Elders C. E. Wight and C. G. Mesley, and given the name, John Robert. At the conclusion of the sacramental service, a number of interesting and spiritual testimonies were given.

From 10.30 to 11.30 occurred the class reunion period, at which a short lesson study was had and a reunion of classmates followed.

A committee composed of members from the various classes of the church school prepared an appetizing dinner, consisting of Virginia baked ham, escalloped potatoes, celery salad, Parker House rolls, grape jelly, and Boston cream pie. This was served on the church lawn to about one hundred and fifty. This proved to be one of the most entertaining features on the program, as the Saints were afforded the opportunity of visiting together over the rich repast.

At three o'clock the priesthood met at the call of the stake president.

At 7.45, with Sister Irene Wolfe at the organ playing the prelude, "*Crusader's hymn,*" by Ashford, the choir assembled in its place. "*Redeemer of Israel*" was sung reverently by the congregation and choir; the invocation was offered by Elder C. G. Mesley. Under the direction of its new director, Brother George Anway, of Independence, the choir rendered the anthem, "*O love divine.*" Sister Elizabeth Hitchcock then rendered a beautiful solo entitled, "*O love divine,*" with Sister Wolfe accompanying on the organ. "*Glorious forever,*" by Rachmaninoff, was the second anthem sung by the choir, after which Brother Frank White played a violin solo.

Doctor G. Leonard Harrington made the address of the evening.

Among out-of-town guests attending the home-coming services, Central people were glad to welcome Brother and Sister Rupert Wight, of Long Beach, California, former attendants, Sister Hazel Scott Withee, of Albuquerque, New Mexico, and many others not coming from such a great distance.

Next Sunday is Promotion Day. A number of vital and interesting subjects are eligible for study, and efficient teachers are in charge. Our goal is to continually press on toward the mark of our high calling in Christ Jesus.

*Second Church*

The pastor of this congregation, Elder F. A. Evans, recently baptized seven candidates. The conversion of these members makes a total of ten baptisms since the Centennial Conference. It is hoped a number of others will soon make their decision to unite with the church.

There was good attendance at the sacramental service for September.

Sister Mildred Lungwitz, the O. B. K. counselor for Second Church, is striving hard to gain the interest of the young people in behalf of the worthy organization she represents. September 7 a meeting was held to discuss further meetings and activities. Elder George Mesley was present and offered many helpful suggestions.

Of late our preachers have been F. A. Evans, E. S. Zink, E. P. Sanders, E. W. Lloyd, and George Mesley. Brother P. J. Raw has talked on the six principles of the gospel, one each Sunday, for the last six sessions of the Sunday school.

Brother and Sister M. J. Flynn ask the Saints to pray for their little son, whose severe illness has left a cloud on his brain which has affected his sight. If it be the Lord's will, we pray that his recovery will be complete, and we feel that the Lord will answer our prayers regarding him.

## Oakland, California

*From The Oakland Bulletin*

August 24 we observed the anniversary of the signing of the Paris Peace Pact. This was a great achievement in statesmanship, and this year we rejoice in the further step which has been taken by our own country in association with Great Britain and Japan for the reduction of naval armaments. It would be the cruelest kind of irony to outlaw war as a means of settling international differences and at the same time make no provision for the reduction of the implements of war.

If religion has any of its potency left, there must be an increase of good will among men. Religion postulates God as the universal Father and all men as brothers. We must learn to live together peacefully, cooperatively, and purposefully. Our reconciliations must be accomplished by the power of religion, which is love.

The good will and fellowship dinner and program Friday evening, August 29, combined to produce a real achievement. The event was given a nautical setting, and guests bought tickets for a voyage on the S. S. *Goodwill*.

The closing Sunday evening in August found the Saints bidding farewell to the young people who this winter attend school at Graceland, Margaret Christensen, Ruby Welton, and Glenn Jacobson. We are sure they will be an honor to this congregation, and our wishes for success accompany them.

A baby boy was born to Sister Nelson, of Alameda, at the Saint Anthony's Hospital.

Sister Buswell and Sister Lillian Hare desire the prayers of the members.

We were happy to have Brother and Sister Joseph Wilson here on a recent Sunday. Our brother needs crutches, but we are grateful for his improvement.

Brother H. W. Savage, who has been visiting home several days, was the preacher August 31. Brother J. B. Carmichael recently was the speaker at Park-Presidio Branch.

## Sault Sainte Marie, Ontario

September 14.—The annual branch business meeting was held September 5. A report of the work of the ministry showed fair progress for the year. We have adopted the new plan of religious education.

The following officers have been chosen for the new year: Pastor, G. A. Edwards; his associates, T. B. Campbell, church school director, and W. A. Bushila, home visiting director; adult supervisor, Sister T. Campbell; young people's supervisor, Sister George Hannah; children's supervisor, Sister M. D. Miller; secretary, Sister George Walsh; assistant, Sister Elizabeth Brechin; organist, Sister Mildred Miller; assistant, Howard Campbell; chorister, Sister R. Hudson; assistant, Sister T. Campbell; bishop's agent, George Walsh; treasurer, W. Braun; and publicity agent, W. A. Bushila.

Brother Dayton came here to conduct a series of meetings, but he had just started when he was called away to Port Arthur to administer to a sick sister. When he returned, the branch voted that he give a few lectures on the new plan of religious education during the short time that he was to be here. These lectures were much appreciated especially by those who were unable to attend General Conference or reunions. Brother Dayton, too, was pleased to see us adopt the new plan. He left the Sault for Manitoulin Island the next morning after business meeting intending to

visit the Saints there before the district conference to take place October 4 and 5 at Grand Valley. After the conference he has promised to labor among us, and then we expect his help for a much longer period of time.

The fall fair was held in Sault Sainte Marie early this year, and the weather was fine.

The women of the branch were busy and cleared the sum of eighty dollars at the booth which they rented on the fairgrounds. This will be a great help in the financial undertakings of the branch. We are contemplating raising the church and making the basement available for class work.

## Chicago, Illinois

*First Branch, 4416 Gladys Avenue*

Though First Branch is not often heard from in *Herald* pages, we want to assure the Saints that under the leadership of our able president, H. T. McCaig, we are laboring steadily for the redemption of Zion.

A spiritual feast was enjoyed at the sacramental service September 7, Brother Schmid in charge and Brothers McCaig, Skinner, and Bone assisting. The church was filled, and there were sixteen testimonies besides the usual prayers and songs. Sister Myrtle Gauchier very beautifully sang "*My faith looks up to Thee*."

Lately Brother McCaig has been ably assisted in the pulpit by Brothers Charles Irwin, Frank Almond, and Sidney Barrows.

The weekly prayer services are in charge of Brother Harry Passman, and while attendance is not all that we desire, the spiritual help gained by those who do attend has been of high order. It is hoped that the coming of cooler weather will cause many more to take advantage of this opportunity.

Several members from other branches have this summer been added to our branch. Among them are the bride of Brother Clyde Bullard, from Independence; Brother and Sister Casey and son, and Brother and Sister Whiteside from Moline, Illinois.

The former pastor, Brother Axel Edstrom, has taken his family to his new field of labor, Saint Louis, Missouri.

After a long absence due to illness, our aged Brother Jorgeson is meeting with us.

We are now operating Sunday morning services under the new program of religious education. Brother John Patterson is directing. We like the new program.

With much persistent effort Deacon Wesley Ballinger has beautified the church property with shrubs, flowering plants, and a pretty lawn.

Members or friends passing through Chicago or stopping for a short visit will find a hearty welcome at First Church, which is located at 4416 Gladys Avenue, within easy access of bus, elevated, or street car lines from all railway terminals. For detailed directions on how to reach the church call the city missionary, C. E. Schmid, Hemlock 0674.

## Myrtle Point, Oregon

The Saints of this branch were lately made to rejoice by the visit of Elder and Sister Hiram Holt. They met with us August 24. Thirty-three years ago Brother Holt in company with Elder A. M. Chase started the latter-day work at Myrtle Point and at Bandon, Oregon. It has been twenty-six years since Brother Holt visited in this region, and the Saints who knew him then were especially glad to see him once more and to hear him preach the true gospel. Brother and Sister Holt did much good and encouraged many while on their short visit here, and they also held services at Bandon.

The *Myrtle Point Herald* gave generous press notice to Brother Holt's visit, and a crowd of encouraging size gathered at the little church on C Street the fourth Sunday morning in August to hear Brother Holt.

## London, Ontario

A quiet pretty wedding was solemnized recently by Pastor J. E. McGregor when Edna M. Timbrell became the bride of Carl Herschleiber. A dainty lunch was served at the home of the bride's parents, Brother and Sister Fred Timbrell. The young couple will occupy their new home on King Street.

Another simple but beautiful wedding was solemnized by Pastor MacGregor at the home of the bride's parents, Brother and Sister Armstrong, when Myrtle Armstrong became the bride of Brother William Risler. They now occupy their new home on Highburg Street.

In the past month Boston, Massachusetts, Kirtland, Ohio, and Cleveland, Ohio, have sent visitors to London. These Saints were welcome among us.

The members are somewhat tired after the strenuous week at their dining hall at the Western Fair. Weather was ideal, and large crowds attended. The hall was well patronized, and the finance committee was satisfied with results.

Large attendance was had at the sacramental service September 7. A peaceful spirit prevailed. The pastor and his counselors presided.

Bishop J. C. Dent who for a time was ill with a severe cold, is again able to attend the regular services.

The bishop's solicitor reports tithes and offerings fairly good despite financial depression. The Lord's promises are sure when we observe the law of temporalities.

"Uncle John" Vashinder has returned from an extended business trip to Winnipeg, Calgary, and other northwestern cities. He reports conditions fairly good.

## Denver, Colorado

With the passing of summer with its many interruptions in the regular routine of church service, we find the majority of the Saints back in their places, ready to do all they can to help the pastor carry on the active missionary campaign which he is planning. This does not mean that the Denver Saints are accustomed to taking a vacation from church duties; but, for a number of reasons, a considerable part of the membership is obliged to be out of town much of the time during the summer. Therefore, the attendance is smaller than usual.

Sunday, August 31, the services were well attended and thoroughly enjoyed and appreciated by all. We were privileged to hear two helpful sermons by Pastor Glaude Smith, the subject in the morning being "*A workman unashamed*," in the evening, "*Our missionary task*." Two solos were sung in the morning, one by Everett Shupe and one by Sister Myrtle Bennett. In the evening Una Holmes sang.

On Sunday, September 7, the theme of the love and sacrifice of our Savior was appropriately carried out in the morning service. During the church school hour we listened to the story of the Lord's Supper in Jerusalem, told by Ammon Wildermuth; a vocal duet, "*Come close to the Savior*," by Sisters Alice Milligan and Ruth Robertson; and a story of the Lord's Supper in ancient America by Virginia Jones. At the sacramental service Bishop G. W. Eastwood talked on the purpose of the oblation. A quiet, peaceful hour of prayer, song, and testimony followed. The evening address was by District President E. B. Hull; music, "*Let all men praise the Lord*," by the young people's choir.

Brother R. S. Salyards, jr., director of religious education, and Brother Smith are arranging interesting and inspiring worship programs, and in carrying out their plans are receiving ready cooperation from the members. Many favorable comments have been heard on the beauty and inspirational quality of the meetings since we have been having the continuous morning service.

Sister Alice Bozarth, of Wichita, Kansas, is spending a few weeks in Denver. Brother and Sister G. W. Eastwood, of Independence, are in Denver for a few days and worshiped

with us Sunday. Misses Nelle and Blanch Sampson, also of Independence, were in our city several days, visiting old friends. Other visitors in the past few weeks have included Saints from various States.

Several young people are beginning their year's work in college. Lois Wildermuth and Mildred Fishburn have matriculated at Graceland; Mary Williams will begin her sophomore year at the University of Denver; and Everett Shupe will enter Northwestern University at Chicago for his senior year.

Brother and Sister Leo Shupe, who have been in Salina, Kansas, for the past year, have returned to Denver. We are glad to welcome them back.

On Thursday, September 4, the women of the adult group met and organized for the year's work. Sister Ethel Radcliffe was chosen leader, Sister Flora Walling her assistant, and Sister Etta Miller secretary-treasurer. They plan to make quilts and do other sewing, and later will take up some class work.

## Forward in Australasian Mission

(From a letter to the First Presidency)

There seems to be a fairly good feeling among the missionaries in Australia. They are on their toes and looking forward to good success. The exception is Brother A. E. Loving, who is endeavoring to break new ground in Tasmania. A recent letter speaks more hopefully of his work than does his missionary's report. I expect to give him two or three weeks of my time at the beginning of November when on my way back from Victoria and South Australia.

I leave today (August 5) by boat for Brisbane, Queensland, where I shall conduct a missionary series and attend the district conference.

During the month of July I preached and ministered generally at Kerepeehi and Auckland, New Zealand, Balmain, Leichhardt, Guildford, Wallsend, Hamilton, and Teralba. My messages about General Conference and its incidence upon our work were well received. There is a fine spirit developing, and we look for good results.

We had a great day at Balmain, August 3, when the new plan of religious education was tried out along with some other improvements in the plan of worship. There was unanimous approval, and the new church school plan has been adopted. As Balmain is a large and influential branch, we have won a key position. Such changes as have occurred there will, I feel sure, put new life into every branch where they are adopted.

Card boomerang souvenirs were handed to every person who attended the opening church school service at Balmain. They were made by Elder W. J. Swain, associate pastor in charge of the church school. Attendance was one hundred and eighty-six at the morning service. This total has been surpassed but once, the occasion being our first attendance at Balmain church after returning from America when two hundred and three attended. This is good when we consider that there are two other branches in Sydney, and that they have been built up from Balmain members.

Brother Gillard is doing good work in the educational field. He has a few matters of business to attend to and can not take the field until these have been cared for. In the meantime he is at work in the metropolitan area.

I have had about two weeks of office work and am now about to cut loose from it for the rest of the year or until the affairs of Tiona claim my attention towards the end of November. Even then, my plans will keep me in the open air most of the time. I am feeling well and eager to help forward the good work at all points in the mission.

W. J. HAWORTH.

The following request comes to the *Herald* from C. M. Hoofman, of Memphis, Tennessee:

"Saints living in or near Memphis who would be interested in church services, please report at 142 Granville Place, apartment six, Memphis, Tennessee."

*Herald readers think this is a good advertisement. Last time it appeared the orders began to flow into the office. How about YOU? Does it bite your bargain-hunting instinct?*

## ALL FOR A DOLLAR!

The following tracts, valued at \$1.40, are offered for the sum of one dollar, postage paid. Here is an opportunity to secure missionary literature at a substantial reduction. Buy these and lend them to your neighbors to read.

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1239	Is Water Baptism Essential? .....	.02
1242	Apostolic Office .....	.03
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1246	Prophecy of Rebellion .....	.01
1247	Kirtand Temple .....	.02
1248	Can Belief Alone Save? .....	.02
1249	The Church in Court .....	.02
1250	Decision of Judge Phillips .....	.05
1251	Cowdery Letters .....	.05
1253	Moral Code .....	.05
1254	Brief History of Church .....	.02
1255	Brief History of Joseph Smith .....	.02
1258	Whence Came the Red Man? .....	.05
1259	Our Social Ideals .....	.04
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# MISCELLANEOUS

## Conference Notices

The semiannual conference of New York District will be held at Sherrill, New York, October 4 and 5. A short business session will be held at 2 p. m., Saturday, to care for necessary business. Following this, one hour will be devoted to educational work under the topics, "The program of the church," and "How to acquire the powers and essentials of true leadership." At 7.30 p. m. a program will be presented, each branch contributing. On Sunday morning prayer meeting will be held at 8 o'clock; Sunday school 9.45, and the sermon at 11 a. m., "The Spirit of Christ as the means of educating men." Discussion, "How can we acquire the elements of personality?" 2.30 p. m. Preaching, "My relationship to the church's program," 7.30. On Friday evening, October 3, the district president, will be at Sherrill and will deliver a lecture on "The aims and ideals of the church's program." Arrangements will be made to give credits towards teaching certificates.—J. E. Vanderwood, district president; Anna M. Lloyd, secretary.

## Address

Frank McDonald, 2105 Jackson Avenue, Joplin, Missouri; telephone 4996.

## A Correction

Correction has been made of a news item in the Sacramento, California, letter, page 1053, *Saints' Herald* for September 17. The paragraph beginning "Mrs. Inez Peterson and son," should read: "Mrs. Inez Petersen and children, Lawrence, Eddie, and Marie, of Oakland, are living here now. We are glad to welcome Eddie with his violin to our orchestra."

## Our Departed Ones

**HUNTSMAN.**—Jana Huntsman, son of Jacob and Kathryn Huntsman, was born in Streeter, Illinois, March 1, 1856. When very young he moved with his parents to Indiana and in early manhood moved with his family to Redding, Iowa, where he engaged in the mercantile and livery business. Later he moved to Lamoni, Iowa, and later still to southern Missouri. In March, 1922, he and his family moved to near Mount Ayr, that they might help care for an invalid granddaughter. May 18, 1882, he was united in marriage to Margaret Ellen Fouch. To them were born thirteen children, three of whom preceded him to the beyond, Riley, Orville, and Dolly. Those remaining are: Ether, of Mount Grove, Missouri; Frank, Nampa, Idaho; Roy, Vesta, and Oma, of Mount Ayr; Deborah Clark, and Goldie Cerley, Mount Grove; Verda Lysinger, of Lamoni; Elsie Davenport and Otha Middleton, Mount Ayr. He united with the Reorganized Church of Jesus Christ of Latter Day Saints March 20, 1882, and by his conscientious living through the rest of his life he has shown to all who came in contact with him that it was not mere lip confession. His was a useful life in the home and community, and he will be greatly missed. The funeral was held from the Brick Church in Lamoni, T. S. Williams in charge, T. J. Bell preaching the sermon.

**HEDLUND.**—John H. Hedlund, an inmate at the Saints' and Liberty Homes for twelve years, died May 7, 1930. He was born August 21, 1841, in or near Chaping, Sweden. He was left an orphan, his father dying when he was eighteen, his mother two years later. In 1863 he immigrated to America, stopping at Nebraska City, Nebraska, where he lived for ten years. Later he went to Utah, having united with the Utah Church while he was in Sweden. After coming to America he was baptized a member of the Reorganized Church by Knute Johnson and confirmed by R. M. Elvin. For many years he labored as a priest. Married Miss Minnie Hensen while living in Utah. His companion died in 1905. He moved to Lamoni in 1918 and lived at the Liberty Home until the two homes were consolidated, after which he was cared for at the Saints' Home the rest of his life. For some time before his death he was physically and mentally failing. The funeral sermon was by J. D. Stead, assisted by J. M. Stubbart, at Lamoni, Iowa.

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 Leta E. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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## Broadcast Schedule, Program News

K M B C Midland Broadcast Central

Pickwick Hotel

Kansas City, Missouri

Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### Sunday Schedule

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

11.00 to 11.30 a. m. Stone Church choir and musical service.

3.00 to 4.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

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# THE SAINTS'

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 40

## Sir Oliver Lodge and His Critics

Sir Oliver Lodge, whose fame throughout the world as a scientist is firmly established, has in recent years apparently become interested in some aspects of spiritualism. For his statements and attitude he has been severely criticized in some quarters. Recently Brother Charles Cousins, of Clay Cross, who frequently sends me British papers containing articles of interest, sent a clipping from the *Daily Mail* for September 10, which quotes the eminent scientist in a way which will doubtless be of interest to our readers. From this article we extract such statements as may give an understanding of Sir Oliver's beliefs as to the question of communications from the dead. Whatever we may think of his convictions, the learned man is entitled to our belief in his sincerity, and respect for the fearless way in which he has always presented his beliefs in spiritual and religious matters.

Since the death of his son, Raymond, who was one of the victims of the World War, Sir Oliver has apparently passed through some modifications of beliefs held previously. He seems to be firmly grounded at present in the belief that life continues beyond the grave, and that personality persists. This belief is shared with all Christians and many other religionists; but the question of the condition of the spirits, or those gone on before, is not one on which all agree; and whether the departed can communicate with those left behind, and how such communications can be had if at all, are spiritual mechanics little understood and on which a variety of theories might exist. Revelation or communication from divine sources to human is a belief held by many thousands; but that is essentially separate from that of communication from departed souls to friends or loved ones here.

From the article mentioned we extract the following, as given by a special correspondent of the *Daily Mail*:

Sir Oliver Lodge, the eminent scientist, in simple phrases and illustrations born of conviction, has just given me his reply to the criticisms by clergymen in today's *Daily Mail* of his striking address here last Sunday on the life after death.

"My attitude," he said, "is this: There are two camps, the spiritualists and the scientists. I take my stand midway

between them, and all I seek to do is to show that there is a point at which their interests converge and meet.

"I say science hitherto has been working in the material universe. Now it should begin to extend its boundaries, for, to my mind, there have been discoveries in the spiritual universe. I don't say these discoveries have been made for the first time.

"I say science has discovered a scientific truth in what religious people have always held by faith to be true."

"I have had talks with my son [Raymond, who was killed in the war] and with others.

"I realize that the communications are trivial sometimes. That is often the best sort of communication for a start.

"This is best illustrated by an example. Suppose you are on the far end of a telephone and the people at the other end do not believe it is you—they think perhaps that you are dead. How do you make it clear that it is you?"

"You do not begin by talking politics or religion. You say 'This is so-and-so all right. Don't you remember me and how I fell down in the garden that day and cut my shin?' That is the first step in establishing identity.

"After that, when you know they are willing to talk and know who they are, you begin to hear about their lives on the other side and the communications are no longer trivial."

Sir Oliver tersely replied to those who criticize him on the score of having discovered something known to Christians for nearly 2,000 years.

"I do not criticize Christian truths as such," he said. "I simply say that scientifically they are not authoritative.

"I don't wish to interfere with people who are satisfied by the religious point of view."

It is always interesting to know the religious beliefs of prominent scientists and others. Perhaps there are many men eminent in scientific circles who carry with them a religion based on simple faith. For they, after all, are qualified to know how pitifully small is the sum total of human knowledge, and how vast is the field of the unknown. And, as suggested by Sir Oliver, the spiritual fields have been little explored by the scientists and mayhap when it is attempted we shall learn anew that we walk by faith, not by sight.

F. M. S.

Australia, with a total population of about six and one half millions, is staggering under a national debt of about five billion dollars, or approximately one hundred and fifty dollars per capita. This necessitates a very heavy tax.

In connection with the statistics of Australia, it is interesting to note that the natural increase of population the first quarter of 1930 was near nineteen thousand, but that in the same period over four thousand migrated.

## Some Things Our Ministers Should Do.— Number 13

*Set an example in church meeting decorum.*

Recently I was in one of our own churches where the musicians are alert and do what they can to enhance the regular services. A prelude was being rendered by the organist, her number being in fact the opening of the service. It was a beautiful selection and was being well rendered. I was trying to enjoy it and to catch the spirit of its message, but my enjoyment was marred by a disturbance. I located it. Two elders, sitting near the organ, were "visiting" about something (let's hope they were not "gossiping"). Their visiting was done in tones of voice that carried to all parts of the room.

At various times I have suggested that order in our churches could be greatly improved by the members' giving quiet and meditative attention to the selections of the musicians. The quietude of silent worship, in consonance with the spirit of the music, can not but enhance the effectiveness of the whole service. But how can we consistently urge the lay members to give quiet hearing to musical numbers, or in fact to all parts of the service, when the members of the priesthood are careless in their deportment?

This suggests another thing our ministers should do, viz, set the example of proper decorum. We owe it to both the musicians and the members to do so, as well as to whoever might be in charge. Besides, let me suggest that the members of the priesthood will find that it really pays from a spiritual standpoint to listen attentively to the musical numbers, for our meditations are enriched by proper music.

Let's do our visiting some other time than during preludes, interludes, anthems, etc.

F. M. S.

## Comprehensive District President's Report

Some weeks ago I attended the conference of the Northern California District, at least I was there the last day of it, and a feature with which I was pleased was the report of the district presidency, which was put out in sufficient numbers so that the delegates had copies. It was complete, and gave not only the program of the conference and hours of meetings, but presented recommendations on matters requiring conference action, a summary of tithes and general offerings for the year, the treasurer's report, a summary of missionary activities, report of the Sunday school, the junior church, the department of women, historian, and statistical figures of each branch. This set before the delegates practically all the work and business of the conference, and doubtless greatly expedited the work of the conference, conserving the time so that impor-

tant matters could be given adequate discussion and attention.

Brother Levitt is to be congratulated on his method of expediting the work of the conference.

F. M. S.

## Censorship by Public Opinion

The American motion picture industry and theater have, especially for the past year, been coming in for a great deal of attention, pro and con. They have been "studied" by groups of all sorts; editorials, articles, and books have been written on their effects in American life; and Will Hays several months ago made a new "pledge of purity" on behalf of the industry itself!

Considerable indignation has been aroused abroad by American-made films. When Harold Lloyd's picture, "Welcome danger," was shown in a city in China, a mob stormed the box office in protest against the portrayal of Chinese characters in the film, charging rank misrepresentation. The *Hankow Herald* reported that this was the sixth time in three years that an American motion picture had been the storm center of a controversy caused by outraged national feelings! Other films, although not involving interracial feelings, have given some very disgusting and unrepresentative impressions of American life. Against this sort of thing, as well as the impression which many obviously vulgar pictures are making upon the minds of children, the tide of protest is directed.

Out of all the various methods used, probably no attempt at censorship has been quite so effective as that of a vigorous expression of criticism on the part of motion picture attendants. One such instance was described in an issue of the *Christian Century* some time ago. Doctor Charles M. Sheldon, of Topeka, Kansas, in company with his wife, the dean of women of a neighboring college, and a dozen students, attended a movie in Topeka. The feature picture had been recommended to them, and although it was all right for a while, it soon dropped into "the old rut of dirt and slime." Finally the group, by common consent, rose and left the show and protested to the manager. He blamed the "block booking" system for having the film, but refunded their money—and the next day *withdrew the picture and substituted another!*

Doctor Sheldon stated, "If the proprietor was so much disturbed by a dozen people registering a protest against a bad picture, . . . what would happen if a hundred people who had gone to a vulgar picture show got up in a body and walked out? The best way to register the rising feeling against the menace of the film to children and to grown-ups is to move out of the movie. . . ."

There's something to it!

L. E. F.

# THE REVIEWER'S PAGE

## For Christian Criticism

### Socialism in New York City

The candidacy for congressional offices from Greater New York of two Socialists of prominence, Norman Thomas and Heywood Broun, has aroused much comment and discussion in the press. Some feel that since there is no threat of Socialist dominance, it would be a good thing to have the stimulus in Congress which these men would surely offer to members of the established parties. Others think these men can better agitate their ideas through other channels than representation in the National Legislature.

Thomas, candidate for President on the Socialist ticket in 1928, is advocating unemployment insurance, increase of income and inheritance taxes, public ownership and operation of public utilities, and a referendum on prohibition. Broun, known as "an iconoclastic columnist," is wet, advocates "freedom of speech to the utmost," and a limitation of speeches both in political campaigns and in Congress!

There is undoubtedly some truth in the *Literary Digest* "Topic in Brief" that said, "A minority party is one that thinks up ideas that the other one can steal to keep itself in power." But that gives the minority party a rather important place in the political world anyway; and perhaps Thomas and Broun will keep on thinking up good ideas, even if the people of New York do not feel disposed to send them to Congress.

### Another Hundred-Percent-er

Senator Burton K. Wheeler, of Montana, a former dry, is credited with the following statement in regard to his "conversion" to the wet cause: "In view of the fact that this administration and previous administrations have apparently been helpless in stamping out the evil, I am reluctantly forced to the opinion that national prohibition is a failure and that each State should be left to regulate the liquor traffic as a majority of its citizens deem advisable."

One wonders whether it ever occurred to the Senator that it was for this very reason that the majority of the States brought about national prohibition—because, although it improved conditions greatly, State prohibition could not stamp out the evil either. And the "majority of its citizens" thought the Nation could do a better job working as a unit on the problem than as individual States. Mr. Wheeler's (along with some others) slogan would seem to be: "Complete and absolute prohi-

bition or none!" Such an absurd viewpoint might lead one quite naturally to doubt the reluctance with which he or anyone else is converted to the wet ranks, as also the depths of his convictions as to the liquor traffic really being "evil" at all.

For if a man really believes a thing to be evil, it is difficult to conceive of his being won over to forces which obviously and avowedly do not have that conviction.

### Religion Prevents Suicide

Doctor Louis I. Dublin, statistician of the Metropolitan Life Insurance Company, in an article in *Harper's*, speaks of religion and the churches as "a constructive force in the prevention of suicide." He says further:

Not only have they condemned it as a sin and a cowardly escape from the vicissitudes of life, but they have fostered a mental attitude that tends to make suicide impossible.

The religious point of view has always served to integrate the life of men and has given many a satisfying explanation of their origin and of their place in the universe.

By emphasizing the worth of each individual, and by giving a sense of security and reliance upon a loving Providence directing human destiny, religious faith has organized the spiritual life of the masses and has confirmed their desire to live.

### Religious Education

"We would recapture, if we may, the vision of those ancient fathers of the church who saw the whole process of human history as the training of mankind by the tutelage of the educative word of God. We would realize our task as part of the age-long and universal movement of the Spirit of God who first brought order out of chaos, whose presence is manifested in the onward march of life, from whom humanity derives its every aspiration after perfection, and who is the source and ground of all Christian achievement. We in Christ are the agents, and should be the pioneers through whom that world-wide work is accomplished and God's kingdom comes. The new concept of education, wrought out by a multitude of students laboring in many fields, constitutes, as we believe, a signal means and opportunity for the extension of that kingdom. As such we would accept it for ourselves and commit it to the church, recognizing that if we are to use it rightly it must be by the example and in the fellowship of Him who in bringing many sons into glory was made perfect by suffering. Him who in this holy place Himself learned obedience by the things that He suffered."—*Report of the Jerusalem Conference.*

# That the Scripture Might Be Fulfilled

By C. E. Hartshorn

*The following is a paper that was written and read as a part of the required work for a college class in Des Moines, Iowa. This origin will account for the careful and academic manner in which the author has treated his subject.*

The word *fulfilled*, and equivalent expressions, are used in the New Testament to mean: 1; completion, the filling out of the law or purpose; or 2; in harmony, accord, or agreement with; and 3; the carrying out of a prediction.

It was the first sense of the word, doubtless, Jesus had in mind to convey when he declared on the mount: "I came not to destroy the law and the prophets, but to fulfill." (Matthew 5: 18.) Doctor Weymouth translates this passage: "I have not come to amend them, but to give them their completion."

The argument that the word *fulfilled* has that meaning in this instance is supported by the fact that Jesus immediately proceeds to state the law, and then to give it a more complete application:

Ye have heard it said to them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, Whosoever shall be angry with his brother shall be in danger of the judgment.—*Matthew 5: 21, 22.*

The most frequent use of the phrase, *that it might be fulfilled*, occurs in our second classification; that of agreement or parallelism. A careful examination of a few instances will doubtless suffice to prove this usage.

In Matthew's gospel it is related that Joseph was instructed in a dream that Mary was with child by the power of the Holy Ghost. She should bring forth a son, Jesus.

Now all this is come to pass that it might be fulfilled which was spoken through the prophet, saying: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.—*Matthew 1: 18-23.*

While this passage has all the earmarks of a prediction, we put it rather in our second classification of corresponding event, for the following reasons: Isaiah is moved by a local situation. He attempts to encourage the king of Judah, Ahaz, with the prediction that the menace threatened by the combined fury of Syria and Northern Israel will be spent before they can harm Judah. The assurance to him is not that of a son to be born six or

seven centuries hence, but of a son born to a young mother just a few days in the future; and before the child should mature to the age of discretion in selecting the good from the bad food, both Syria and Israel should be made powerless and desolate. This prediction of the prophet was soon fulfilled by the Assyrian invasion and conquest.

In the second place, Mary's son was named Jesus, not Immanuel, the etymological significance of this difference being that between a son of *God* and a salutation of hope—"God is with us." (See Moffat's translation of Isaiah 7: 14.)

Our next case cites Matthew's account of Judas's remorse subsequent to the betrayal and conviction of Jesus. He came to the high priest and elders, who had plotted Jesus' arrest, and sought to correct his error. When Judas saw that his overtures were being scorned, he cast at their feet the thirty pieces of silver, the money involved in the crime. Since it was illegal to put "blood money" into the temple treasury, they agreed to purchase a burial place or potter's field for the burial of strangers.

This incident is seen by Matthew as a fulfillment of the words spoken by Jeremiah (though Zechariah is probably intended) which are quoted:

And I took the thirty pieces of silver, the price of the one who was priced, on whom some of the Israelites had set a price, and gave them to the potters' field, as the Lord had directed me.—*Zechariah 11: 13. (Matthew 27: 9, 10.)*

Turning to the Old Testament language, we find little, if any, thought of a prediction applicable to the situation at hand. The relation plays more on the similarity of the words used. The harmony in the two accounts being: 1, the amount of money involved; 2, the disdain with which it is thrown down; 3, the buying of a potter's field in each case.

The prophet, Zechariah, represents the scene as being dramatized at that very time. Notice the tense: "And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." The only sense in which this is fulfilled in the New Testament by Judas is by the correspondence of certain unimportant details, without any definite prophetic relationship.

A third instance of this use of the Old Testament scripture in the New Testament will no doubt suffice for my purpose. This case is taken from the writings of John (19: 24), and is the account of the soldiers dividing Jesus' raiment after taking his body down from the cross. Each of the four soldiers took a share. The seamless tunic, however, was spared from the knife by the suggestion that

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*Signed articles do not necessarily receive the indorsement of the editors. Writers are responsible for their own views. Anonymous articles will not be received for publication.*

its possessor be determined by casting lots. The narrator, John, doubtless, was a believer in predestination. He must have shared the view of fatalism so prevalent in his day, and expresses it by saying, "This happened that the scripture might be fulfilled which says: They parted my garments among them and upon my vesture did they cast lots."

Since the Scriptures were believed to be the inspired word of God, that which they predicted must necessarily come to pass. Isaiah expresses this thought by saying: "My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I send it." Of course, when we grant the point made by Isaiah, we still face the problem of determining whether Jehovah was actually predicting a future event through the Psalmist. An examination of the text shows clearly that the psalm was picturing an ideal sufferer of that day, the time being present or past, and not the future. "They part my garments among them, and cast lots upon my vesture" (Psalm 22: 18, A. V.). Doctor Moffatt translates it: "My foes are gloating over me, dividing already my very clothes." If therefore Jehovah is not here speaking through the Psalmist to predict a future event, there could be no fulfillment except in the sense of a similarity of language and events from which John attempts to draw a parallel.

We now take up the investigation of the third classification of uses of the term *fulfilled*, that of prediction. This interpretation presumes instances of divine revelation through prophetic gift. It starts on the premise that the great Creator of the universe does not leave himself without witness in any age, but exercises a Father's right and duty of care and direction over man, the acme of his creation. It does not compel its proponents to support the one-time popular but erroneous view of the infallibility of the scriptures or the prophets. It asserts the obvious truth that so long as Jehovah must manifest himself through human instrumentalities, the perfection of that expression or revelation will be modified in the proportion that the human limitations bears to spiritual development.

The fallacy of assuming plenary inspiration for all scripture is shown by Paul when he affirms: "The spirits of the prophets are subject to the prophets." (1 Corinthians 14: 32, A. V.) Doctor Moffatt's translation makes this even more clear: "Prophets can control their own prophetic spirits." Paul carries this a step further in concluding his famous chapter on marriage, 1 Corinthians 7: 40, "But in my judgment she [a widow] is happier if

she remains as she is; and I think that I also have the Spirit of God." (Weymouth's translation.)

This fact must, therefore, be reckoned with: there is the possibility of varying degrees of divine revelation, our interpretation of which will depend upon spiritual light and not the historical method or the scientific approach alone. For this scholarly writer of New Testament literature, who learned his gospel by "a revelation from Jesus Christ," and not from man, in the passage to the Corinthian saints, just quoted, was unable or unwilling to claim that he was then writing by the authority of divine revelation. He only infers probability.

For these and other reasons, which time does not permit us here to advance, we approach an interpretation of what appears to our finite mind to be actual prediction and fulfillment, without assuming that there is no imprint of the human on it, but also not ruling out the probability of contact with the divine; a communion with the Father which opens wide the door to the future, and at appropriate times when, and at places where God wills, shall also permit the prophet to speak words of wisdom which are above and beyond the possibility of human ken.

The first instance which I have selected to substantiate the prediction theory is that recorded by Matthew where Jesus healed the man with the withered hand and others on the Sabbath day, charging his beneficiaries "not to blaze abroad his doings" (Matthew 12: 16, Weymouth Translation), that it might be fulfilled which was spoken through Isaiah the prophet, saying:

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall declare judgment to the Gentiles. He shall not strive, nor cry aloud; neither shall anyone hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And unto his name shall the Gentiles hope.—  
*Matthew 12: 17-20.*

Examining Isaiah's prophecy, we observe first; that he speaks of a future event. Second; that Israel shall some day be commissioned by the endowment of the Spirit of Jehovah to take true religion to the nations. Third; the servant whom God shall choose shall be gentle, lowly, kind even to the broken reed. The frenzy against foreign nations, so characteristic of prophets in Israel, shall be conspicuously absent. Fourth; this universal religion shall be sought after by all nations.

Now Matthew recognizes Jesus as that servant of Jehovah coming in this role. It does not require a blind faith to accept this interpretation. It is not essential to the theory that a particular person or name should have been revealed to or through the

Prophet Isaiah, nor a particular time disclosed. And further, to establish our major premise, it is not incumbent upon us to assume that all the details shall conform to the two-year ministry of our Lord, our hypothesis being that Isaiah looked to the future for fulfillment, and that he spoke beyond his own knowledge. Jesus can well be identified with the major promise of this wonderful prediction.

Our second case is also taken from the record of Matthew. The narrative says that Jesus sent two disciples into Bethpage to get an ass and her colt, "that it might be fulfilled which was spoken by the prophet saying: Tell ye the daughter of Zion, Behold thy king cometh unto thee, meek and riding upon an ass, and a colt the foal of an ass." (Matthew 21: 1-6.)

As we now turn to the original prophecy of Zechariah (9: 9, 10) we shall discover that he is predicting first; a time when Jerusalem shall be entered by a triumphant king. Second; he shall enter peacefully upon an ass, at such a time as implements of war have been banished from Israel and Judah. And third; this king shall be mighty in word, which shall make for peace to all nations.

This appears to be a prophetic utterance which was given to the prophet from that divine source which on rare occasions illumines the minds of devout men. Since it did not have a prior fulfillment than Jesus gave to it, we can not put it in our second classification of parallel incidents. Even if we place the prophecy as late as 141 B. C., with Peake's commentary, the local Maccabean situation, with its militant "do-or-die" attitude, does not furnish a motivation for the prophet, nor fit the picture before him.

It is not expedient to present other cases here, so I shall rest the case of my third classification on these two illustrations.

I shall offer this further statement, taken from *Religions, Past and Present*, by Windle. The author quotes Doctor G. C. Brinton with approval where he says:

It is the belief that behind the sensuous, phenomenal world, distinct from it, giving it form, existence, and activity, lies the ultimate, invisible, immeasurable power of Mind or conscious Will, of Intelligence, analogous in some way to our own; and—mark this essential corollary—that man is in communion with it.

If I have not already offered convincing arguments for the case of the inspired prophet, I fear that a piling up of illustrations cited by New Testament writers would only tire you. If what has been offered appeals to you as being sound, there is no need to present others.

## Pen Point Pickups

### *Hidden Treasures*

Shakespeare said:

The jewel that we find we stoop and take it,  
Because we see it; but that we do not see  
We tread upon and never think of it.

The foregoing observation offered by the "immortal bard of Avon" is as novel as it is worth while, and its significance is worthy of consideration. How true it is and so human to accept at once the precious jewels so near the surface and the opportunities readily discerned. On the other hand the treasures which are secured only through great effort and the opportunities which must be made or found at the expense of toil and consecration are too often passed by or disregarded. While the earth and sea have yielded their treasures of the past, there is no doubt but there are priceless gems still hidden from the searching eye of man. May it not be possible that around us there lies hidden wealth, not only as it relates to the mineral kingdom but in the vegetable world as well which is without value because its worth or significance is as yet undiscovered, hence we "tread upon them."

From the elegy written in a country graveyard comes those beautiful words:

Full many a gem of purest ray serene  
Beneath the unfathom'd caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

The above may not be the exact words, but the significance is preserved.

There is no doubt, to my mind at least, that many of the plants which are now regarded as undesirable and in some instances obnoxious possess medicinal qualities which if men could see would "stoop and take," or use to great advantage; until their hidden wealth is discovered, they are valueless, hence trodden under foot of man.

The church is admonished to search out the wholesome herbs, for they are "ordained for the constitution, nature, and use of man." The implication is clearly evident that the virtues and qualities of many herbs are yet undiscovered; hidden treasures.

It is just possible that the depth, the value, and the significance of the Word of Wisdom have not as yet been sounded. I am quite sure that within this admonition from God are treasures yet to be gathered.

Perhaps Shakespeare was not altogether wrong when he said: "There are sermons in stones; tongues in trees, books in running brooks, and good in everything."

I am not so sure but there are some good things to come out of the State of Missouri; hidden treasures yet to be discovered in this land wherein Zion is to be builded, the land to which the Saints were admonished to gather. There is no question but that there were reasons for designating Missouri as a choice land.

In this land is the place designated not only for the building of the City of Zion, but out of this favored city shall go to the nations of the earth the significance of God's greatest mystery, the power of righteousness. This being true, would it be a stretch of imagination to believe that in the land of Zion there is hidden material wealth, at least somewhere in the regions near about? I am quite sure that the Lord did not choose Missouri merely because the Mississippi River washed its eastern shore or the Kaw River came out of Kansas. These factors may be associated with many other elements inviting choice.

A people who would build spiritual houses and temples must also build material houses and carry on in a businesslike way. Then why not believe that there is material wealth as well as spiritual power accessible to the people who are to dwell in the land of Zion.

Not only are there hidden treasures in the great material fields of God, but according to the Apostle Paul, there are great spiritual founts yet to be discovered, which when found will serve humanity infinitely beyond all earthly treasures. In the first letter to the saints at Corinth, we are told that there is a "mystery which has been hid from ages and from generations but now is made manifest to the saints to whom God would make known what is the riches of this among the Gentiles: which is *Christ in you the hope of glory.*" The purpose of this power is "that we may present every man perfect in Christ Jesus." According to the Apostle Paul this mystery is hidden from those who possess not this power which is the light of life; but lo, the Saints, the true disciples, it is the power of God unto salvation, a mystery accessible unto all who love the ways of God, a treasure from God's great storehouse infinitely better than the gems of the ocean or precious stones from the mountains. This hidden treasure may be forfeited but never stolen. It is indeed the light of life by and through which ignorance and superstition are destroyed and in their stead truth and righteousness are established. Again it is the power which divides truth from error and before which darkness gives place to light. It is the power by which through faith, Zion shall be built and the Saints of God be made to rejoice. Yes, the greatest of all mysteries is "*Christ in you the hope of glory.*"

PEN POINTS.

## Questionnaire for the Local Church

NUMBER 2.—CHECK UP ON YOUR BRANCH WORKERS

By F. Henry Edwards

How are your workers chosen? What relative weight do you give to such considerations as character, ability, cooperativeness? Do you encourage or resent initiative? Are your branch workers respected in their various offices, or are they continually overridden in matters of importance? Do your branch executives and committees present constructive and carefully thought-out plans to the branch for criticism and approval, or do they merely carry out hastily conceived plans haphazardly originated in the business meetings? Are the members of your branch in the habit of seeking advice and information from every Thomas, Richard, and Henry, or are they habituated to seeking these from the responsible officers?

What do your branch executives actually know about their respective tasks? Are they keeping abreast of the times? Do they consult the special helps provided for them by the church? Are they impervious to suggestions? Can they cooperate?

Are the members of your priesthood growing? How does their spiritual status compare with what it was a year ago? Ten years ago? Are they studying for their respective tasks? Are the younger members of the priesthood growing into places of responsibility? Are you too dependent on a few men? Are you preparing for the changes which time will bring? Are your priesthood meetings gatherings for telling the pastor how to run the branch, or serious and cooperative associations of mutual aid? Do the members of the branch believe in priesthood more deeply or less deeply because of your priestly group?

When problems arise, are they immediately settled by the fiat of the pastor, or do those concerned grow through mutual endeavor toward a solution? Are disputes decided quietly, or does the whole branch know when two of its members can not agree?

Do your branch workers talk glibly to visiting workers about the gains they would like to see made, and then block suggested improvements until every detail of operation is approved? Is it understood that no one can avoid mistakes all the time, and that even the best executives are only right part of the time? Are the branch members willing to accept mistakes as part of the price of progress?

Do you suffer from a "credit-grabber"? Are the prominent positions in the branch centered in a few people, while those less prominent are neglected?

Do you play favorites? Do you make systematic effort to get every member of the branch to work? Do you then seek to praise and encourage these workers in direct relation to their need of praise or encouragement? Are you in danger of sapping the strength of your workers by overpraise, by invidious comparisons, by oversight? Do you overwork some so that they do not have time for self-improvement and go stale?

Are the branch priesthood active? Do they want

to preach when the great need is for visiting? Are their visits formal or vital? Are their sermons well prepared or spontaneous? Is the branch being fed a balanced diet of spiritual food, or do they have to subsist on what scraps may be thrown to them by a conglomeration of individualistic chefs? Do the members of the priesthood recognize their responsibilities in prayer meetings? In the church school? Are they real leaders, or do they just wear the uniform?

## CHURCH WORK AND SERVICES

### Church School

#### DETAILS OF ADMINISTRATION

By C. B. Woodstock

Intensive study, observation, and experiment have been in progress for months in the General Department of Religious Education to determine the organization and administration of religious education most desirable at the present time for use in all the branches of the church. A change from the previous plan of three separate departments to one unified department and a single program closely integrated with the church and its program, was recommended by the General Conference of April, 1930.

A preliminary statement of the organization for branches recommended by the general department has been variously presented in past months in the *Department Journal*, and recently in columns of the *Saints' Herald*. Our correspondence indicates that the change is being tried out, wholly or in part, in many branches and districts with more than ordinary satisfaction. Numerous reports have been enthusiastic over the evidences of new growth and renewed energy in church work due to an intelligent cooperation of all the forces of the branch centered in a unified program of endeavor.

The general department has hesitated to broadcast authoritative directions for a new type of organization. However, as we near the time when plans must be perfected for the new church school year, we feel we should submit to workers in the field of religious education the best advice to be given at this time. This will appear in an organized way in several installments in the columns of the *Herald*. The material will later be gathered and printed in pamphlet form for further distribution. Constructive criticism will be welcomed, especially after trial has proved the relative value of the advice given.

The new plan is the outgrowth of a demand made by active workers in the field of religious education

in all parts of the church. It is in keeping with similar movements in other churches. At present, it is the combined product of the thinking, study, and experiment of progressive workers in our own church representing all phases of our church endeavor, and work in all types of branches.

The finally completed plan should be wholly suited to meet the educational needs of the church, in a closely integrated program in which the ministry and all departments and forces of the church join in a united effort to accomplish the tasks of the church as we go into a new century.

The present statement is an effort to set out certain details of local administration in which there should be unity of action. The present advice should be acceded to in so far as it can be done consistently, as branches undertake to work under the new plan.

A similar statement concerning organization will follow this, also definite plans for the organization and administration of Adult, Young People's, and Children's Divisions.

#### 1. Responsibility

The pastor is recognized as chiefly responsible for the religious educational life and activity of the branch. The church school should be a most valuable asset in promoting the spiritual, intellectual, social, moral, cultural, and financial welfare of the branch and community.

The administrative officers of the school, of its divisions, and its departments are responsible in their fields for all of the people actually and potentially members of the congregation. With the teachers and leaders, they are responsible for the formulation and the administration of the most efficient all-the-week program possible in the community, which shall best meet the religious educational needs of the people, in harmony with the belief, the ideals, and the program of the church.

#### 2. Qualification of Leaders

Officers and teachers should be chosen for leadership because of their qualification in personality,



education, spiritual growth and activity, training in leadership, and willingness to serve. Each school must make definite provision for further training of present and future leaders in special and general fields of religious education. Local worker's conference, training classes, study groups by correspondence, local, district, and general institutes, the three standard books of the church, other books and magazines in the field of religious education, and the Church Work and Service columns in the *Saints' Herald* are means of training available. All workers should be urged to take training for credit toward graded Certificates in Religious Education and Leadership.

### 3. Supervision

Supervision, or the actual leadership in efficient methods of teaching and leading, is a most vital need of our church school work. The director and supervisors must become specialists in methods, materials, and principles of teaching and leadership, able to direct and demonstrate the most efficient ways of securing results.

### 4. System of Grading

The age-groups recognized in grading should be those in vogue under the previous Sunday school administration. A detailed statement of grading is to be given under "Organization." It is recommended that in the lower departments the public school grading be followed as a basis for promotion. This is largely on the basis of mental age or ability. Above the intermediate years the social life and grouping is an important factor. Wherever exceptions tend to occur, care should be taken to make a decision which will result in the greatest good, both to the individual and to the school as a whole.

### 5. Promotion

Since the quarterly lesson series begins in October, it is strongly urged that promotion within the school take place the last Sunday in September. Records of attendance should be carefully kept and those promoted from one department to the next who have spent the required time in the department. While we are anxious each should complete the work assigned to the department, it is doubtful if rigid requirements of attendance or attainment may be set as a basis for promotion.

Special promotion day exercises should be held, and certificates awarded those who merit them.

### 6. Growth through Study

From the ages of eighteen up, greater latitude should be permitted in the selection of study courses suited to the interests and needs of each particular group. The newly prepared current quarterlies of

the young people and adult grades are most timely and important studies. From these and previously printed courses available, there should be chosen by each age group a series of courses for yearly study; one for Sunday morning, one for Sunday evening, and perhaps one or more for study occasions through the week. Over a period of years definite progress should be made toward personal and group achievement.

For successful class work, a quarterly or other study material should be given careful, studious reading and thought by each member previous to the class session. Teachers must insist upon this and order their teaching in a way to encourage personal preparation of lesson materials. The quarterly is intended to be a guide and helpful source book definitely planned and prepared to assist in the teaching work of the church. The endless, unorganized wandering of a class through one of the church books is usually to be discouraged.

### 7. Study Courses

The Gospel Series prepared by the general department are practically all one-year courses and, in most departments, are built upon a three-year cycle. From the nursery up through the adult grades, there are now thirty (30) one-year courses carefully built into a graded curriculum in an effort to cover the entire range of information and experience helpful in religious education. In the young people's and adults' fields there are also a number of specially prepared texts in pamphlet or book form supplementing the quarterly series. From the nursery up to the young people's department, it is most essential that the regular materials be used as nearly as may be in their order, and entirely, without omissions. *Our own materials* are designed to teach of life and truth, and the plan of salvation as contained in the standard books of the church, fundamental in the belief and program of the Restoration.

In accomplishing the work of the church, it is necessary that *our own materials* be used to teach our belief, to extend our faith, to establish confidence in the program of the church, and to build loyalty to its ideals and institutions.

### 8. Classes in the Church School

A class is a logical working group. It should be composed of individuals of common interests and needs, so far as conditions will permit. The membership of a class or a group naturally gravitate about a point of common interest. The drawing motive may be the class study of Sunday morning, the social opportunities afforded by the group throughout the week, interest in a group project, or some

other worthy satisfaction. It is essential that there be a real occasion for the class group, and that through the provision made by the church school, encouragement and definite help is given for the constructive realization of the purposes of the group in harmony with the objectives of the church.

#### 9. *The Teacher-leader*

Group leadership in the church school is a position of rich and broad possibilities. An ideal leader is one who is not only a wise and skillful teacher of the class on Sunday morning, but a sympathetic friend and companion of the group, willing and able to share and to lead in their varied religious, social, and recreational life throughout the week. A beautiful example was set in the ministry of Christ.

When necessary an assistant may be secured to help in any particular line of activity.

#### 10. *All-the-Week Programs*

It is thus seen that for the purposes of a religious education which shall function in all the situations of life, our program must extend throughout the week. One phase may be just as important as another in developing character, in giving poise, strength, stability, and beauty to personality, and in establishing the ideals, habits, and attitudes necessary in building the kingdom of God.

Sunday morning is an important occasion for the group to be together for worship and study, but the teacher-leader should feel equal responsibility for the members of the group to share constructively in the prayer, worship, and other services of the church on Sunday, the prayer service, recreational occasions through the week, the project work of his group and of the church, and every activity which promises an enrichment of life and the rendering of a worthy service.

#### 11. *Organized Classes*

Often distinct value is found above the Junior age in the organized class, especially if the organization may serve to carry on throughout the week and function in social, recreational, and project activities, as well as in study and worship. The plan and purpose of an organized class must always serve the best interests of its department or division, and of the entire school. Its program must always reflect loyalty to, and support of, the church, both local and general.

Care must be taken that any particular age group shall not become self-sufficient, exclusive, and out of sympathy with other groups of the congregation. Only in unity of purpose, mutual helpfulness, and good fellowship may the objectives of the church be reached.

#### 12. *Age Group Meetings*

Provision must be made for the meeting of classes or age groups at times during the week for purposes recognized as worthy. Class teachers, department superintendents, division supervisors should be alert to the needs of their respective groups and resourceful in their leadership, making possible for all members of the congregation the most happy, wholesome development, through varied activities wholly consistent with the ideals, purposes, and program of the church.

While much freedom of personal and group initiative should be given in the matter of group activities, those responsible as leaders should be strictly accountable to the department, division, and church school leaders, and finally, to the pastor, for the entire program under their supervision.

#### 13. *Projects of the Church School*

Under the term *projects* may be grouped all types of activities, usually group endeavors, growing out of a need or desire felt by the group, the doing of which meets some worthy end, the activity itself having distinct religious values to those participating in the project. Activities of this type should afford freedom of initiative in planning and in the constructive work of the project. Religion should find concrete expression in purposeful thinking, feeling, and doing; in projects of actual life.

#### 14. *Worship*

Worship is not limited to the formal preaching and prayer services, directly under the charge of the priesthood. Occasions for worship should be found at many points in the week's program in connection with other services and activities; as a part of the Sunday school hour, in young people's meetings, junior worship, family worship, etc. A reverent spirit of worship should be encouraged and cultivated on all appropriate occasions, as a necessary part of religious education.

#### 15. *The Church Program*

The principal work of the church school is to teach by precept, example, and practice the principles of the gospel of Christ as expressed in the faith, belief, and program of the church. Those who teach and lead must ever strive consistently to advance the interests of the church as a means divinely appointed to accomplish the purposes of Christ in the world. The work of the church school must be distinctly evangelistic and missionary as well as pastoral and educational in its ministry among the people. It must encourage and lead a hearty, intelligent response to the program of the church, thus supplementing the ministry of the priesthood.

### 16. Parents and Home Interests

Much valuable religious education should occur within the home. We must look to the parents of the church to become efficient teachers of religion in the home, in which atmosphere and example are vital factors.

The church school must extend its influence helpfully into every home of the community. The adult division is chiefly responsible for study courses and group projects making for intelligent and consecrated home building and family life within the community. The children's division and the young people's division share in the task of meeting the needs of Christian nurture and the development of Christian character in the home, in the church, and in the community.

Projects of child welfare are probably shared equally by the leaders of the adult's and children's divisions.

### 17. Parent-teacher Relationship

One of the most important relationships for good in the field of religious education is a union of the forces of the home and the church. Much can be accomplished through mutual understanding and cooperation between the parents and teachers of the church school. Through parent-teacher meetings of the school, of division, and of departments, there may come a sharing of experiences, a unifying of purposes, a placing of common emphasis upon details of the program. The church, the home, and the church school must work intelligently as a unit if we are to make the greatest progress.

### 18. A Real School of Religious Education

The term *school* implies studious effort under guidance, resulting in growth, development, "education" of the individual and of the group. Those responsible for the spiritual growth of the membership of the church must seek diligently to organize a program of activities rich, varied, well-balanced, calling for both individual and group participation through which a people shall become informed and progressively developed, physically, mentally, socially, and spiritually to live productively the gospel life anticipated in the message of Christ, and to be realized in Zion of the latter day. A "real school" should keep all the people growing, in all their ways, in all their days, into the likeness of the Master, able and willing to participate effectively in the actual building of his kingdom in the world.

I do not look for a miracle, but I look for a beginning. Before the world can have peace it must think in terms of peace.—*Edward Bok*.

## Church School Worship Services

Arranged by Edith Harkness

*It is fitting that a year's program of church school worship services should be introduced by the theme "Preparing for a year of Christian service." This is the theme for the month of October in the program arranged by Mrs. Harkness who desires especially to appeal to the young people to find their place in the work of the church.—Editor.*

The theme for the month of October "Preparing for a year of Christian service" has been selected in view of the beginning of the new church year. A whole year is before us, and to do creditable work in and for the church, we should be prepared. These worship services should appeal especially to the young people. The first has to do with personal preparation, the last two with the preparation of the entire group. Local leaders should study these services carefully and then build the service which will meet the needs of his school.

SECOND SUNDAY: "Lord, speak to me."

Instrumental Prelude. (Close this with "Lord, speak to me," 208 Hymnal for American Youth.)

Moment of Preparation, by leader:

"Our theme during the month is 'Preparing for a year of Christian service.' The most important part of this preparation is *prayer*. We too often think of prayer as 'much speaking,' but one writer has learned that prayer is 'as much *listening to God* as it is *saying words* to him. As worship depends largely upon what we bring to it, let this be a time in which we quiet ourselves and prepare our hearts and minds to listen."

Pianist will play the above hymn through once again. The leader will remain standing, and as the music ceases will read quietly, but impressively:

"O God, Protector, Matchless Friend,  
Upon the threshold of the day  
We pause in grateful prayer,

"For safety through the night,  
For peace of sleeping hours,  
For rest which comes with morn,  
And thank thee, God.

"As in this early hour,  
We feel thee near us,  
So wilt thou be this day  
Our constant Guard and Guide.

"Tune our ears that we may know  
Thy voice, and keep our wavering wills  
Obedient to thine own.  
We pray in Jesus' name. Amen."

Scripture Lesson: Psalms 42 and 43.

The leader will make the following explanation preceding the reading of the lesson by two young people:

Leader: "These two Psalms tell the experience of a man who, in the midst of trouble, was always sustained by his faith in God. The first reader will represent the man in his moments of despair; while the second reader represents his 'better self'—or shall we say, God speaking to him."

First: Psalm 42: 1-4.

Second: Psalm 42: 5.

First: Psalm 42: 6a, 7-10.

Second: Psalm 42: 11.

First: Psalm 43: 1-4.

Second: Psalm 43: 5.

Unison: Psalm 23.

Hymn: "Take my life and let it be," tune 131 *Saints' Hymnal*. (School will rise.)

Take my life, and let it be  
Consecrated, Lord, to thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my will, and make it thine;  
It shall be no longer mine;  
Take my heart: it is thine own;  
It shall be thy royal throne.

Take my love; my Lord, I pour  
At thy feet its treasure-store;  
Take myself, and I will be  
Ever, only, all for thee.

Short Talks: "The best use of prayer" (two or three minutes long).

Suggested points:

"The value of a ten- or fifteen-minute period of meditation and prayer upon arising each morning."

"How to pray."

"How to overcome our doubts about prayer with prayer."

Season of Silent Prayer.

Leader: "During this season of silent prayer, we may pray for strength to keep the high resolutions we made in the worship service on last Sunday, or in the prayer service on Wednesday night. If we have not as yet made such resolutions, then let us make them now, that we may be ready for whatever task Jesus may have for us to do."

Allow about two minutes for silent prayer, then read quietly:

"Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribbed and edged with steel,  
To strike the blow.

"Knowledge we ask not, knowledge thou hast lent,  
But, Lord, the will, there lies our need;  
Give us to build above the deep intent,  
The deed,—the deed."—*John Drinkwater*.

Hymn: "God who is just and kind," 81 *Saints' Hymnal*. (School will rise.)

Dismissal to classes and lesson study.

Congregational Hymn: "We bless Thee for this sacred day," 70 *Saints' Hymnal*.

Morning Message.

Closing Hymn: "Consecration."

Benediction.

THIRD SUNDAY: "Colaborers."

Instrumental Prelude.

Hymn of Praise: "Great God, attend," 9 *Saints' Hymnal*. (School will rise.)

Invocation, emphasizing our gratitude for the values that have come to us through the labors of those earnest workers who have carried on before us.

Moment of Preparation, by leader:

Center the thought upon the theme, "Colaborers," and stress the idea that we Latter Day Saints have a duty in carrying out God's purpose today—this is our task which we accepted in the waters of baptism—we must not make it just an "extra," or take it as a matter of little consequence. It is our life's work.

Hymn of the Church: tune 16 *Saints' Hymnal*. (School remain seated.)

I love thy Church, O Lord,  
The house of thine abode,  
The Church our blest Redeemer saved  
With his own precious blood.

I love thy Church, O Lord;  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thine hand.

For her my tears shall fall,  
For her my prayers ascend;  
To her my care and toils be given  
Till toils and cares shall end.

—*Timothy Dwight*.

Scripture Lesson: Philippians 1: 27; 2: 3-11, 14-16.

Poem: "What is Christianity?" by William DeWitt Hyde.

"In the home, it is kindness.  
In business, it is honesty.  
In society, it is courtesy.  
In work, it is thoroughness.  
In play, it is fairness.

Toward the fortunate, it is congratulation.  
Toward the unfortunate, it is pity.  
Toward the weak, it is help.  
Toward the wicked, it is resistance.  
Toward the strong, it is trust.  
Toward the penitent, it is forgiveness.  
Toward God—it is reverence and love."

Pastor's Message. A well-planned brief statement outlining the more important tasks to which the school should give its attention during the coming year.

Season of Prayer, a time of thoughtful meditation.

Hymn of Service: "May we who know," 116 *Saints' Hymnal*, verses 1 and 4 only.

Dismissal to classes and lesson study.

Announcements.

Congregational Hymn: "O happy is the man," 107, *Saints' Hymnal*.

Morning Message.

Closing Hymn: "Lord, at this closing hour, 229 *Saints' Hymnal*.

Benediction.

FOURTH SUNDAY: "The things which are before."

Instrumental Prelude: This may be one or more familiar hymns; if printed services are not used, have a group of young people or the choir prepare the following "hymn of progress." It is 183 *Hymnal for American Youth*, or the music to 230 *Zion's Praises* may be used. If printed services are used, use verse one only.

Hymn of Progress: "Forward! be our watchword."

Forward! be our watchword,  
Steps and voices joined,  
Seek the things before us,  
Not a look behind.  
Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinking  
By our Captain led?  
Forward through the desert,  
Thro' the toil and fight!  
Jordan flows before us,  
Zion beams with light.

—*Henry Alford, 1871*.

Invocation (should be missionary in its content).

Presentation of Theme, by leader.

"At the great convention of church school workers from all parts of the continent which convened in Toronto, Canada, last June, the young people centered their thinking in six great themes. These themes may well be included in

the program of our church school. They can easily be designated as "the unfinished tasks of Christianity."

(Parts should be taken by six young people who will prepare in advance to emphasize in about *two minutes* each the duty of the school in each of these themes. The following materials have been selected and adapted, but are merely suggestive of the ideas which may be used.)

*Worship*—seeking to know the will of God—opening our hearts to hear his voice—joining with other Christians in praise and petition—gaining new power to live like the Christ.

Our best is but thyself in us,  
Our highest thought thy will;  
To hear thy voice we need but love  
To listen, and be still.  
We would not bend thy will to ours,  
But blend our wills with thine;  
Nor beat with cries on heaven's doors,  
But live thy life divine.

—Henry Hallam Tweedy.

**Christlike Conduct.** Christians and Latter Day Saints are judged by their actions. Young people criticize older people when they do not live up to their ideals. In what way do we Latter Day Saint young people act differently from other Christians or from those who do not claim to be Christians?

(A well-thought-out prayer may be given by this speaker at the close of his talk. He should pray especially that the young people may love truth and righteousness so much that they will be willing to dare as did Jesus and Paul to stand for the right.)

**Other Youth.** What is the duty of our young people toward Christian young people of other churches? Toward young people in the community who are not now members of any church? Toward young people of all races?

**Church Cooperation.** How may we cooperate with other churches in our community? How can we be fair and unprejudiced in our thinking about Christians who differ from us?

A prayer along the lines of thought in the following may be given by this speaker:

"Our Father, we love thy church, and yet we are ashamed because it falls so far short of what thou dost desire. Its members have sometimes followed the ways of the world, and thereby they have been disloyal to thee. But we are even more ashamed of ourselves, for, in criticizing others who have failed, we are so blind to our own shortcomings. We would be loyal to thee and helpful to our church. Help us, in our lives and in our community, truly to build the church of Jesus Christ. We pray this in the name of our Savior and our Redeemer. Amen."

**A Christian Society.** Love for hatred—patience for anger—kindness for injury—forgiveness for malice—self-sacrifice for selfishness—these are needed. The Christlike way of life.

("These things shall be—a loftier race" may be used here as a solo, or in any way desired; or the hymn may be read by the speaker as a closing to his remarks. The number is 253 *Hymnal for American Youth*, and may be sung to the music of 34 in *Saints' Hymnal*.)

**Jesus Christ:** (The following thoughts may be woven into a splendid talk, or just one or two may be used.)

"In all things, Jesus shall be our Guide."  
"As our Leader—to him we will give our loyalty."  
"What we know of God, we learn through Christ."  
"Daring Social Prophet—have we faith to apply his teachings?"  
"Will Latter Day Saint youth respond to his call?"

**Hymn:** "O Jesus, Prince of Life and Truth," tune 171 *Saints' Hymnal*, omitting fourth line of music—or 14 *Saints' Hymnal* may be used.)

O Jesus, Prince of life and truth,  
Beneath thy banner bright,  
We dedicate our strength and youth  
To battle for the right;  
We give our lives with glad intent  
To serve the world and thee,  
To die, to suffer and be spent  
To set our brothers free.

O Jesus, once a Nazareth boy,  
And tempted like as we,  
All inward foes help us destroy  
And spotless all to be.  
We trust thee for the grace to win  
The high, victorious goal,  
Where purity shall conquer sin,  
In Christlike self-control.

Dismissal to classes and lesson study.

## Values of the Church Nursery

By Anne Friend Roberts

1. It provides a childlike atmosphere with comfortable equipment: low chairs so his feet can rest on the floor; tables of the proper height for play material; pictures hung low so the child can see and point out objects that are of interest to him; books that appeal to the small child.

2. Here he finds children of his own age to play with, and he soon learns to share with others. A great many three-year-olds have no brothers or sisters. We sometimes call them selfish. The fact is they have been forced to play alone and had no occasion to share with others.

3. If the child has a happy, satisfying experience in the church nursery, it will be something for him to look forward to. Love for the church service when he is little will go a long way toward helping him love the church service when he is older.

4. In the child mind the church building is associated with the heavenly Father. There he learns reverence for the heavenly Father's house. He sees the picture of Jesus always before him. He is permitted to look at and handle the *Bible*, where we read the stories told by Jesus. He is taught to be very careful with this book, for in it we read what Jesus wants us to do. And he learns to love the *Bible* and believe the stories it contains.

5. Activities suited to the development of the child are carried on in the nursery. The nursery teacher tactfully mentions them to the parents, interesting them in the activities so that they will be fostered in the home during the week.

6. A shelf of good books for parents may be kept in the nursery to lend to parents to read, which gives the nursery teacher an opportunity to discuss

the book with the parents. Magazines with marked articles can be loaned the same way.

7. The church nursery provides a way to meet the parents on a religious basis as nothing else does. When the child is older he is often sent to church school, but when he is in the nursery he must be brought by his parents.

8. It provides an opportunity to form a class in parentcraft for young parents who are interested in the same things, and these parents form new associations that draw them to the church. If the children are cared for during the preaching service, it is an incentive for the parents to attend the meeting.

9. The nursery affords great opportunity for religious education, as every activity should be planned for the good of the child. Every finger play used, every song sung, every story told, and every game played should be interpreted religiously, directing the child mind to the heavenly Father who cares for all.

10. Thus the nursery not only trains the child, but provides helps for the parents, and makes it possible for the nursery teacher and the parents to work together in rearing and training children for a life of service.

### The Child's Bill of Rights

The ideal to which we should strive is that there shall be no child in America:

That has not been born under proper conditions

That does not live in hygienic surroundings

That ever suffers from under-nourishment

That does not have prompt and efficient medical attention and inspection

That does not receive primary instruction in the elements of hygiene and good health

That has not the complete birthright of a sound mind in a sound body

That has not the encouragement to express in fullest measure the spirit within which is the final endowment of every human being.—*Herbert Hoover.*

The above from the President of the United States constitutes a definite challenge to parenthood and other constructive child welfare forces of the country. What answer are we giving as a church? Is it a matter of our concern that children are unfortunately born and reared? That they suffer from malnutrition and are handicapped through lack of medical attention? That lives are clouded and souls dwarfed because education, and especially religious education, fails in its task?

The call to the church is to equip itself adequately for the service the Master would have us render to humanity in his name.

## REUNION NEWS

### Mobile Reunion

By Mrs. Verna Burt

Mobile district reunion, held at Mobile, Alabama, was in charge of the district presidency, Elders Franklin Steiner and George E. Burt.

Greater interest than ever before was shown in the class work, which was given from ten to twelve o'clock and from half past one to half past three each day. At ten o'clock a class in "Church beliefs" was conducted by Elder G. E. Burt; a primary-junior worship service was in charge of Mrs. Verna Burt, and the teen-age girls were taught art work by Mrs. Myrtle Gowey. At eleven o'clock Elder Glenn Davis discussed various subjects; the junior boys and girls did pine-needle work under the supervision of Mrs. Verna Burt, the Boy Scouts worked with G. E. Burt; the teen-age girls studied home etiquette and social behavior with Anna Mae Hough; and the beginners and primary children did hand-work under the supervision of Mrs. Myrtle Scarcliff. At half past one in the afternoon Elder G. T. Richards taught "Methods in personal evangelism," and at half past two Mrs. Verna Burt supervised a group of women and girls in pine-needle basketry. Elder Glenn Davis conducted the recreational activities, and Elder G. T. Richards was the speaker for the evening services.

Although the regular campers were few in number, everyone participated in the activities of the reunion, and those who came from their homes each day felt that the effort was very much worth while.

Mobile is looking forward to the beginning of a permanent reunion ground next year.

### Michigan Reunion Responsive

By E. E. Closson

For a number of years Mrs. Closson and I have been attending reunions in the United States and Canada, but never have we met people more eager to advance the program of the church than those who attended the Michigan reunions this year. The young people were especially responsive. It was heartening to discuss life problems with from fifty to one hundred young people who showed vital interest in finding the most acceptable method of living that will bring maximum happiness and good.

At Indian Lake swimming, volley ball, and playground ball were the principal sports. Playing "water ball" in the lake captivated the enthusiastic swimmers. Brother A. H. DuRose and Brother William Osler assumed an active lead in this game. Camp-fire programs after the evening service revealed considerable unsuspected talent among all ages. Here amusing, interesting, educational, and worshipful incidents filled the hour from nine to ten with pleasant exercises.

After ten days of comradeship and cooperation with these people, we hastily moved on to Beaverton, where the Central Michigan district reunion was in session. Here we formed many new friendships with young and old. Brother "Danny" Williams became the central figure around which the young people rallied to play volley ball. In this way he won their highest respect and confidence. Their loyalty to him was evidenced by their mass attendance at all services where he was the speaker.

The class work was received by these people with open minds and an earnest desire to learn. Any teacher finds a class of this kind to be a stimulus for better teaching. We found numbers of young people here who are working to-

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Sunday School Anniversary Services

*Northeast Branch, Manchester, England*

The thirty-fifth anniversary of the Northeast Manchester Branch Sunday school was celebrated Saturday, Sunday, and Monday, June 21, 22, and 23, last.

For several weeks a band of noble workers had been busy preparing for the week-end's activities, which proved such a huge success that all were well rewarded for their labor.

On Saturday afternoon at 3.30 a garden party was held on the grounds of Park House, North Road, Clayton, kindly loaned by Brother and Sister James Schofield. G. W. Leggott, pastor of the branch, opened the proceedings with a few words of greeting. Shortly after 4.30 over two hundred people enjoyed a substantial tea. Then they took part in and enjoyed watching the games, which included putting, clock golf, net the ball, and many others. Much amusement was caused by the bun-eating contest. Ices, minerals, sweets, and chocolates were in great demand during the festivities, and the stall holders were kept busy serving all the time.

A brass band had been engaged for the occasion, and it played many selections to an appreciative audience. Later in the evening, owing to the condition of the weather, a concert was provided in the schoolroom of the United Methodist chapel. A number of artists had been engaged, and the program was enjoyable.

We are greatly indebted to our friends who came to our

ward a certificate in religious education. Surely our people are preparing themselves for more effective leadership.

Before going on to our next reunion we stopped for a few days with Brother A. H. DuRose and family in Flint. Here we enjoyed a pleasant and refreshing visit with friends. Thursday afternoon found us again in Beaverton, where we stayed for the night with Brother and Sister Fultz, whose kindness to us during the entire reunion is greatly appreciated.

The Park of the Pines was our next objective. This is a beautiful place, ideal for reunion purposes. Only a few of these Saints had we met previously, but Sister Louise Evans, the popular director of Michigan choirs, introduced us to her host of friends, and soon we felt at home with these excellent people.

A number of Gracelanders were located during the week, among them the Dirk Schreur family at whose home we were made most welcome.

In working with the young people at the Park of the Pines, we were pleased with the whole-hearted manner in which they entered into every activity—class work, recreation, or devotional services. The Doty family took a leading part in reunion activities. Truly they are a "happy family." One could easily detect the wholesome influence of the district president, Brother Allen Schreur, in the lives of the young people. They look to him as a "big brother," who can always be depended on to help them find happiness in right living.

None present will soon forget the evening when over four hundred ears of corn were roasted over the camp fire. Some learned for the first time why sweet corn is so appropriately called "roastin' ears."

Looking back on the summer's activity, one feels a satisfying thrill to know that hundreds of young and older people are answering the call of the church to come up higher. The memory of pleasant hours spent with friends old and new will serve throughout the year as an urge to better things.

assistance with tables, forms, etc., and for so kindly lending us their schoolroom, without which our day's festivities could not have ended so happily.

On Sunday morning the service in charge of Brother Harold Barrington opened at the usual hour. Sermonets were given by Brothers Edward Sloan and James Barrington which were well received by all.

A children's musical service was held in the afternoon under the direction of Brother Abel Hall and in charge of Brother Curtis Leggott, who is the assistant superintendent. Their voices, as children's voices always are, were sweet and melodious. It was good to hear them, and they enjoyed singing for us.

Brother Harold Dewsnup gave a short address and also demonstrated, with his class of boys, the six principles of the gospel. The boys in turn told in their own way, what they understood of the message revealed in these fundamentals. All were touched by the simplicity of the service; and at the close, appreciation was expressed for the admirable efforts made.

The closing service of the day commenced at 6.30 p. m. Brother James Schofield, the superintendent in charge, presented Brother Abel Hall as the speaker of the evening. His sermon was a splendid climax to a beautiful day.

Keen interest was shown in a solo by Miss May Holden and in the reading of Rudyard Kipling's poem, "The glory of the garden."

Continuing in the spirit of the services, on Monday evening we were to have had further social activities, tennis being included in the program. But it rained so heavily that after one or two attempts between the showers, we were forced to adjourn indoors, where refreshments provided by the school were served.

Thus ended our anniversary. It is gone but by no means forgotten. A glorious week-end that will long be remembered by all who participated.

## Columbus, Ohio

*First Branch, Tompkins and Medary Avenue*

The summer months brought no cessation in church activities for members of First Branch. Though the thermometer registered unprecedented records, attendance held good at all meetings.

During the most torrid season, Brother and Sister John Blackmore conducted the Southern Ohio young people's institute, and attendance and enthusiasm were fine. We received great benefit from their teachings and hope to continue to progress along the lines of their direction.

During the past month we have listened to Brothers Matthews, Reeves, Welch, and Foster at the evening services. It is not often that we enjoy so unusual a variety of speakers in the span of one month.

We have been exceedingly fortunate in that Brother John Grice and his family have taken up their abode in Columbus. We have welcomed them and hope that in due time they will grow to feel that this is home.

Brother Gershom Myers during the past week was called on to preach funeral sermons in two nonmember homes. His sincere delivery of the message that he was able to bring caused his effort to be much appreciated.

The Sunday School Department is still booming, and the Department of Recreation and Expression is also on the increase.

Those interested in the department of music are expecting to start real work this fall. They have had a few weeks vacation during reunion time.

There is earnest endeavor in the various departments of the branch, all working with steadfast purpose and earnest zeal for the cause of truth.

## Des Moines District

By Albert Loving

Missionary activity in the district is insistent in its demands upon the workers. "The harvest is great, but the laborers are few." During the past three months successful meetings have been held at Oskaloosa, Pershing, and Dunreath. In all of these places the missionaries helped to gather in some souls whose conversion was mainly due to the influence and work of the Sunday schools. At Oskaloosa Brother E. Crownover baptized five children, members of the church school. Meetings are held there every Sunday in the assembly rooms of the Y. M. C. A., and Brother J. Laughlin is in charge of the group.

During the middle of August I preached every night for a week on the street corner in Pershing. Good audiences of farmers and miners were present each evening, and splendid attention and interest were had during the meetings. Brother Walter Thomas is the pastor there, and he assisted with the open-air meetings. Brother Thomas is doing a good piece of work each week by having some of the members assist in the sale of from fifteen to twenty-five *Ensigns* in house to house canvass.

This is an excellent way to keep in touch with the public on a church basis as well as sharpen one's mind. No person can successfully do this class of work without coming to know the strong as well as the weak points of his message. In addition, it is splendid training in character development. To do it right one must keep his head and stand on two feet.

At Dunreath a successful series was concluded last Sunday by the baptism and confirmation of seven young people; this also was mainly due to the efforts of some of the brothers and sisters in maintaining a Sunday school during the past.

Workers in Dunreath soon learned that the Browns, Clarks, Mohlers, and Dietricks are limbs from old stock and mostly related.

At our closing Sunday evening service the young people of the neighborhood put on the program. I sat back and in one case substituted for another. Brother Marion Clark spoke for Graceland. He paid a high tribute to the idealism of the institution and her staff of instructors. The young people sang several choruses, and the two Harrington boys with their companions made a fine quartet. Miss Beatrice Brown skillfully handled the music on the piano. The last act taught us a lesson. Brother Ray Dietrick impersonated a hobo, and stumbled into the room with a bottle and a bag. After some bewilderment he discovered he was in a church and tried to straighten up and excuse himself for being a bum. Then he pointed out to us that for aught we know some of our children may become such characters. Appeal was then made for cooperation in the church school efforts, and he closed with the reading of "Let me live in a house by the side of the road."

The finishing touch to the series came when the hat was passed around for offering to assist the missionary to his next post and a sum of twenty-one dollars was contributed.

## Scranton, Pennsylvania

September 14 was observed in Scranton, as well as all over the church, as College Day, and Graceland was well represented in an elaborate program given by the members of this local. Both morning and evening services were used for the program which was arranged by Elder E. Walter Lewis. The meetings were in charge of Pastor T. J. Jones, and Margaret L. Jones played the organ.

Elder R. J. Hawkins offered the prayer to open the morning service, and this was followed by an organ voluntary by T. J. Jones. Elder Ernest Davies then spoke on "The object of College Day." A special prayer in behalf of Graceland was offered by William J. Davies. Ernest Davies and T. J. Jones then sang a duet number. "Graceland College, its

past and present" was the closing address by J. R. Jenkins, and Elder Evan Lewis offered the benediction.

James Jenkins offered the invocation in the evening, and there were two short lectures, "Education, the tie between the church and the college" by Elder R. J. Hawkins, and "The offerings and work of Graceland College" by T. J. Jones. The program was well received by the congregation, and many expressed the desire to help "our Alma Mater."

James B. Moses, one of our boys, is attending Graceland, and we look forward to the time when he will be of greater service to mankind through his experiences there.

## Back on the Old Trail

By A. H. Parsons

After the passing of thirty-seven years, I returned with H. B. Mann last Saturday to New Park, now called Fawn Grove, Pennsylvania, where our brother, M. O. Matthews and his wife, Mary, lived in Harford County, west of the Susquehanna River. Thirty-seven years ago when I went over this road, it took us all day in a two-horse wagon. This time we covered the distance in two hours, and at that did not drive fast.

Brother Matthews was looked upon as a walking encyclopedia on *Bible* topics. He was firm in the faith. Later his brother, Edward, moved into the neighborhood and located near him. They each raised a large family, the members of which are married and live in different localities. Most of them, however, are settled near the old homestead, yet not one of the boys has taken up the work the father laid down a few years ago. He had three sons who are members of the church.

We proposed an all-day meeting commencing at ten o'clock in the morning October 5, in a grove near where we held the other service thirty-seven years ago. Brother Mann and I will return this Friday evening, to help them get a *Religio* started, which Brother Mann assisted them in organizing last Sunday evening after I delivered the sermon. At our all-day service everybody will be expected to bring lunch and stay for the entire program. A big crowd is expected. Several members of the Matthews family live in Philadelphia and other places, but we hope to find them and have them at the meeting. Everyone who has lived in this region is asked to return home for the event. Hoping for a blessing from the heavenly Father, let us gather with a prayer in our souls on this occasion.

## Chase, Michigan

September 22.—Saints came from Reed City, Marion, Free Soil, and Hersey to attend the one-day meeting held in Chase. There were twenty-seven present. Elders present were E. Burt, Robert Morrison, J. E. Bennet, Samuel Long. All enjoyed the day's services and profited by the activities and associations. Not many nonmembers were present.

## Nowata, Oklahoma

Elder Lee Quick, assisted a few nights by Elder J. Charles May, has just closed a two-weeks' open-air meeting at Delaware, a little town near Nowata. There were no baptisms, but much interest was manifested.

There was some very unfavorable weather during this meeting, but a good crowd was present each night.

Elder Quick gave fine counsel to the Saints of Nowata Branch, preaching here each Sunday morning. His coming is looked forward to in Nowata. Brother Quick opened the latter-day gospel work in this community about twenty years ago.

Brothers May and Quick are planning to hold a meeting here some time during October. The members have been strengthened by the efforts of these brothers and are taking much interest in the progress of the gospel message.



## Graceland Chats

### Faculty Recital

The thirty-fifth annual faculty recital was given at the Brick Church, Thursday, September 18. The Misses Rae Lysinger, piano, and Florence Thompson, expression, and Mrs. Linna Timmerman Hunt, voice, represented Graceland's departments of music and speech.

#### The program follows:

- a. "Song of the mesa," desert tone-poem .....Homer Grimm  
 b. "By the sea" .....Schubert-Stoye  
     Miss Lysinger  
 "The dress rehearsal" .....Marjorie Urquhart  
     Miss Thompson  
 a. "Preguntas a las Estrellas" .....La Forge  
 b. "El Cepiro" ..... La Forge  
 c. "Voi lo Sapet, from Cavalleria Rusticana" .....Mascagni  
     Mrs. Hunt  
 Paraphrase on themes from Rigoletto .....Verdi-Liszt  
     Miss Lysinger  
 "Poor Aubrey" ..... George Kelley  
     Miss Thompson  
 a. "Over the steppe" .....Gretchaninoff  
 b. "Songs my mother taught me" .....Dvorak  
 c. "As we part" .....Ilgenfritz  
     Mrs. Hunt

Each selection received enthusiastic applause.

Miss Thompson has been studying with Paul Stoye, of Drake University, this summer. Her poise and interpretation received much favorable comment. Miss Thompson was at the Phidela Rice School at Martha's Vineyard. She was so much at home with her audience that she seemed to be bringing the characters of her sketches before her hearers. Mrs. Hunt is new. She won her audience by her clear enunciation, ease, and friendly manner, as well as by the quality of her voice.

LULU ROMIG.

### Football Prospects

The football prospects at Graceland this year are bright. Coach Gilbert has six letter men back and a number of new men from which to mold a team.

One of the biggest factors in building the team this year will be the line, as seven letter men were lost from last year's line. The men reporting for these positions this year are lighter than those of former years, but with the fighting spirit which is existing among them at the present time it looks as if a strong line will be built.

The backfield should become one of the finest Graceland has had for many years, as there are three letter men back and a number of good prospects. If there are no injuries, Graceland should have a football team this year of which she can be proud.

Tate Bathe of Lamoni is captain of this year's squad.

AL GRIFFIN.

### Literary Societies Hold Initiations

The four literary societies of Graceland held their informal initiation on Saturday evening, September 20. This is one time in the year when Briggs Hall signifies a good time, so all proceeded to do their best toward this end.

In room 109 there was an awful moaning and groaning which, upon investigation, turned out to be the new Kaps trying to learn the Kap song. At the same time the old Kaps in the next room were preparing for them. The first production was supposed to be "Chinese opium smugglers," but they were caught by Mother Brooks and unmercifully criticized. Miss Thompson was shocked and indignant at the way Byrna Sandy tried to impersonate her and said so in appropriate language. Then came the close, bringing sandwiches, pears, and punch, and everyone went away happy after Byrna Sandy and Myron LaPointe were elected king and queen and made to wash the dishes.

The Niks were much surprised when ordered to meet at

the depot with blankets, but were there just the same. One can imagine their feelings when, after being led through weird and mysterious passages, they found themselves in "Unk's" basement. Here each couple had to furnish an impromptu act, which suffered very much at the hands of critics. Peanut butter massages, tomato facials, etc., were issued free of charge. Presentation at an Indian court was the closing initiation stunt. As usual ice cream and cookies were served to top off the evening.

The Vics were disappointed in not getting to use the chapel but got along very well in rooms 110 and 112. They also went through the process of acting and being criticized, and after this they were lined up against the blackboard with their noses in rings. To turn around meant a paddling, and unruly ones were made to roll an onion across the floor with their noses, read nursery rhymes, and suck a bottle. Egg and tomato shampoos and peanut butter facials were issued to some. The Vic yell in this case appropriately topped off the evening.

Very warm receptions were given to the Pleiades, and some showed marked talent in caring for the younger generation and singing. The traditional apple pie *a la mode* mysteriously disappeared, and it was hoped that all freshmen next year might enjoy the same things from another viewpoint.

LESTER B. BRIGHT.

### College Men Serenade Walker Hall

Oh! Oh! such a surprise! Such rushing up and down the hall! Such squeals of fun! And such shouts of "Who is it?" "What is it?" "What are we 'sposed to do?" "Can we go down like this? or must we change?" "Isn't this glorious?" "Oh, dear!"

It was about 9.15, and the dorm was just getting quiet when we heard, in the offing, the gentle strains of "Let me call you sweetheart" sung with true masculine zeal and enthusiasm. All the girls living in the east side rushed to the west to see what was causing the rumpus. Oh, my! the whole approach was covered with *men!*

The older girls knew what that meant, but the poor freshmen ran around asking questions (as usual) until they found out that it was the boys of the school serenading the girls. Then bedlam did break loose! I'm sure there wasn't one girl who took over one minute to get dressed and down the stairs. No one had known about it, not even the dean, consequently there was plenty to hurry for.

The boys came into the reception room while the girls drifted downstairs. Then there followed fifteen minutes of singing, during which the proverbial lollypops were served. Um! They hit the spot all right. All too soon for the girls, the men sang "Good night, ladies" and started homeward. Such excitement! We very nearly never went to sleep.

PAULINE SIEGFRIED.

### The Faculty Reception

The faculty reception, the first big social event of the year, went off very successfully. The reception affords the new student opportunity to get a glimpse of the social side of every member of the faculty. The sophomores and juniors are given the first real chance to renew the bond of friendship which exists between the instructor and student at Graceland.

Each person was tagged with his name and the State from which he came. Since Graceland's student body is a cosmopolitan group, representing about twenty-seven States in the Union and two foreign countries, the tagging proved quite a novelty and brought together people from all parts of the world.

The entertainment consisted of two outstanding scenes taken from Graceland life. The first was a presentation of the faculty as they appeared in the opening freshmen chapel. The second illustrated the elaborate music as furnished by the Graceland A Cappella Chorus.

The orchestra was another outstanding feature, adding

much to the enjoyment of the grand march, which was the closing number of the evening.

After the refreshments were served, the guests and faculty returned to the dormitories and their homes feeling that the true Graceland spirit had predominated the entire evening and that the prospects both in the faculty and student body were the best of any year.

MARIE BARNETT.

#### President Briggs Speaks at Chapel

On Friday morning, September 19, the general assembly had as its theme "The Constitution of the United States," and President G. N. Briggs gave an interesting address on the subject. The service was a closing exercise of "Constitution Week," the constitution having been signed one hundred and forty-three years ago. Throughout the Nation colleges and universities commemorated the event, and Graceland was doing her share. Prior to the address, Elder T. S. Williams led the assembly in prayer for clean citizenship, and the students sang "America."

President Briggs gave the student body to understand that upon their shoulders rested the burden of the support of the Constitution. It is the oldest one in the world, the constitutions of England, France, and other countries having been changed after ours had been written, while the documents of Germany, Italy, and Russia have been changed and ratified even during our own span of life. The speaker pointed out that peace and unity were obtained in the constitutional congress only after Benjamin Franklin, at the end of five weeks of dissatisfaction, introduced a resolution that every morning a prayer be offered before the conference started business. The resolution passed, and from that time on the work progressed. God himself was thus asked to take a hand in the building of our Constitution.

JAMES MOSES.

#### Oratorio Society Organizes

Under Graceland's School of Music there come a number of organizations which fulfill their part in making this department a success.

This past week has brought about the organization of the Lamoni-Graceland Oratorio Society for the year 1930-31. Graceland can well be proud of such an organization, for it is the largest organized choir in the State of Iowa. Last year a membership of one hundred and eighty-five was retained throughout the year, and it is expected that the choir will be fully as large this year when the tryouts have been completed. As a result of the election this past week, Miss Carlile was chosen director for the coming year by a unanimous vote of the choir. This position is more than rightfully due Miss Carlile because of the untiring effort on her part, for several years past to make the organization a success. Roy A. Cheville was likewise chosen president of the organization by a standing vote which proved one hundred per cent. Miss Iris Butts was elected secretary, succeeding Miss Anne Morgan, whose services to the organization last year were highly commendable and greatly appreciated. Neal Deaver was elected to serve a second term as treasurer. Paul Campbell, who has proved himself a valuable librarian for the past four years, was again elected to that office for the coming year. Few really appreciate the duties performed by the librarian and his assistants, and in this capacity Mr. Campbell's efforts have been unsurpassed. Harvey Campbell was elected assistant librarian. Don Chesworth was given the position of custodian.

The Oratorio Society has a successful year to look forward to this term because of the cooperation of the student body of Graceland with the music department. Besides the valuable service rendered every Sunday in church services, the choir is looking forward with pleasure to the preparing of the "Elijah" to be given in the spring. This will be the outstanding event for the year.

NEAL DEAVER.

## Independence

### Stone Church

On Promotion Day more than six hundred boys and girls were promoted from one year of work to another in the church school of the Stone Church. Of this number more than two hundred were passed from one department to another. Forty-seven beginners were promoted to the primary department. From the primary department fifty-three boys and girls will next Sunday go to the junior place of study and worship at the Campus. Having enjoyed their annual farewell banquet on Friday, fifty-one lively juniors were ready to come to the intermediate department at the Stone Church on Sunday. At the same hour fifty-two new seniors met the superintendent in charge of the young people at the Auditorium and were assigned to classes.

Much enthusiasm and interest have been generated among teachers and students by Promotion Day activities, and plans for the winter are being discussed in all classes.

Bishop A. B. Phillips was the speaker at the eleven o'clock hour in the main auditorium of the Stone Church, taking for his text, "He that followeth me shall not walk in darkness, but shall have the light of life," the words of Jesus from the gospel of Saint John. The greatest darkness man can know is to be incapable of placing the proper interpretation upon life, he said. The light which the Master gives to us is not alone permanent but permanently joyful; by this light men may grow and develop even to a position of equality with the angels.

Following the organ voluntary, the Stone Church choir, directed by Paul N. Craig, sang, "Lead me, Lord," a short anthem by Samuel S. Sebastian. George Miller played a piano solo, after which the choir sang a second anthem, "The sun shall be no more thy light," by Woodward. Edward Brackenbury, tenor, sang a solo, accompanied by George Miller, pianist. Robert and George Miller played an organ-piano duet, Rubenstein's "Kammenoi-Ostrow," as an offertory. The musical service, which was broadcast over K M B C, was brought to a close with "An old refrain," an organ number by Robert Miller.

Elder Harry Barto was in charge of the service and was assisted by Elder S. O. Smith.

"Loyalty to friends" was the theme of the sermonet by Brother Howard Cook at the intermediate worship service Sunday morning at eleven o'clock. Fine attention was given by almost one hundred boys and girls and a number of adult visitors. Musical numbers were contributed by Irene, Mildred, and Evelyn Shupe, and June Gault told the story of the friendship of Damon and Pythias. The intermediate pastor was assisted in the stand by Priest Gerald G. Phillips.

In an illustrated lecture Sunday evening at the Stone Church Elder C. Ed. Miller re-sketched stirring scenes of early church history. Starting from Cumorah, he carried his audience along the rugged pioneer pathways of the colorful history of the latter-day church. Harmony, Pennsylvania, Hiram, Ohio, the Erie Canal, Kirtland, Far West, Haun's Mill, the Santa Fe Trail, and Nauvoo were pictured. There were also interesting views of the Independence of years ago, among these being a scene of the laying of the Stone Church cornerstone. The original plat of Independence, made in 1833, with its plan for an imposing civic center was used as an appeal to the young to finish the work our forefathers began.

Elder W. Wallace Smith presided over the hour and was assisted by Brother Paul N. Craig, who was in charge of the music. Opal Good Doty was the organist and Blaine Bender the soloist.

#### Organizations and Personalities

A big lawn carnival was sponsored by the Mothers' Club the afternoon and evening of September 23 on the lawn of the home of Doctor G. Leonard Harrington, Independence. The proceeds are to be used in fitting up the nursery in the new Independence Sanitarium and Hospital. This club has

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for years cared for the nursery in the present Sanitarium, and it is now preparing to continue this responsibility in the new building. The carnival provided entertainment for young and old. Besides stunt and entertainment features and light lunches, a regular supper was served.

Members of the Independence Pen and Ink Club met September 26 to begin fall activities. Two vacancies in the executive committee were filled; Roy Davey was designated as president of the club, and Miss Nina Brooks was elected treasurer. The club will meet once each month.

The moving picture "*Simba*," filmed in Africa by Mr. and Mrs. Martin Johnson, closed the season of pictures at the Campus September 27. Despite general business depression, the Campus has this year enjoyed a fairly successful season. It has been the scene of many activities—tennis tournaments, baseball games, children's recreation, and the celebration of two holidays besides the regular Saturday evening pictures and the church services on Sunday.

Acting upon the suggestion of its executive committee, the Y. P. R. Class, which since early in the summer has met at the Campus on Friday evenings, resumed its Sunday evening services in the Y. K. T. classroom for the winter. Next Sunday a course in appreciation of music, art, *Bible*, science, and poetry will be commenced. This course is designed to continue into the month of February, and credits in religious education may be obtained by those who regularly attend. The hour of class meeting is 6.30. September 28 Sister Ida Etzenhouser addressed the class on the theme, "*The dregs of society and why?*"

The lower hall of the Auditorium was again the scene of a banquet on last Friday evening. The fifty-one juniors of the graduating class and their teachers and officers and visiting officials met for their annual feast and entertainment. A program of readings and musical numbers followed the meal, and there were short talks by R. R. Redfield, junior teacher; Teddy Beck, of the graduating class; Leta Moriarty, intermediate superintendent; and Elder G. G. Lewis, director of religious education in Independence. Sister S. A. Burgess directed the music.

The marriage of Miss June Whiting to Elder Leonard Lea was solemnized at the home of the brides' parents, Brother and Sister G. W. Whiting, Independence, at noon September 24, in the presence of a small group of relatives and friends. The double ring ceremony was performed by Elder C. E. Wight, of Kansas City. The bride was attended by her sister, Mrs. Mae Lund, and the bridegroom had as his attendant Elder L. E. Flowers. Following the ceremony a wedding luncheon was served. The bridal couple left immediately for a trip to the East. After October 25 they will be at home at 1428 West Short Street. The bridegroom is an assistant editor of the *Saints' Herald*.

Martin Mills, of Independence, who is a freshman medical student at the University of Kansas at Lawrence, Kansas, has been elected president of his class. He received his A. B. degree from the university in June.

#### Organizations and Personalities

The national convention of the Service Star Legion is convening in Kansas City at the Hotel President. Women from all over the Nation are solving problems for the relief of disabled veterans of the World War and their families. The convention comes to Independence tomorrow evening, October 2, at six o'clock as dinner guests of the Service Star Legion, Independence Chapter. Mayor Roger T. Sermon and President F. M. Smith will be speakers of the evening. A patriotic pageant written by a past president of the organization, Mrs. W. E. G. Saunders, of Emmetsburg, Iowa, will be presented at 8.15 in the evening. Talent from Saint Joseph, Kansas City, and Independence will cooperate to make the evening a pleasurable occasion. The proceeds will be used for a free bed at the new Independence Sanitarium and Hospital and relief work. The patronage of the public is invited.

#### Second Church

With the close of the union services at the Campus on Sunday night, activities at Second Church began anew. Sunday evening, September 21, was the first of our local night meetings. The hour was characterized by good interest and fine attendance. Brother Hoisington addressed the Saints.

Elder T. A. Beck was the speaker at the eleven o'clock hour, when the church school program was carried out with only an intermission of organ music between the school and church sessions.

The choir at Second Church has been reorganized of late and has begun regular rehearsals for the winter. An anthem was sung Sunday morning which was much appreciated.

Pastor A. K. Dillee spoke Sunday, his subject being concerned with preparation for the Harvest Festival. The speaker in the evening was Elder G. G. Lewis.

Under the supervision and encouragement of Brother J. L. Conyers, a special prayer service for children has been instituted in the church on Wednesday nights. The idea originated in Group 15 and has grown in a very few weeks from an attendance of six or eight to a meeting of twenty-five. This service is for children and young people up to sixteen years of age, members of all the groups. The purpose of the meeting is to open for these children another avenue for the measure and expression of their spiritual growth. Brother Conyers deserves credit and thanks for the establishment of the service.

The twenty-five or thirty people who attend the early morning prayer meeting on Sunday are well repaid. Attendance, however, should be better.

#### Liberty Street

The decided "feel" of autumn in the air coupled with plans rapidly taking shape for the annual Harvest Festival give indication that the working season of the church year is here.

The Harvest Festival committee composed of George Fender and Sister Esther Latta, assisted by Fred Friend, Walter Curtis, and C. A. Mills, are plying carpenter tools and working out designs for a booth that gives unusual promise from the standpoint of interest and originality.

Promotions in the church school were effected Sunday, September 28. The devotional service was appropriately led on this morning by Harry B. Blake, church school director.

Daniel Christopher, infant son of Brother and Sister A. Robinson, was presented at the eleven o'clock hour, at the altar for blessing, Bishop A. Carmichael and Elder F. A. Cool officiating. At this service the choir, under the direction of Fred Friend, rendered an anthem.

It is necessary that Latter Day Saints have uniform conceptions of the religious terminology peculiar to our church if we are to progress as we should. Such words as *surplus*, *consecration*, *tithing*, etc., must have the same connotation to all if the law given to the church is to be obeyed, was a fact given primary emphasis in Bishop Carmichael's sermon the morning of September 28.

About forty-five children listened to the message brought by Walter Curtis at the junior hour. A vocal solo, "*It was spoken by the Master*," was sung by Mary Ethel Cool. This meeting was presided over by Raymond Wrigley and Cecil Walker.

An interesting arrangement of "*The sinner and the song*" was sung by the choir with F. A. Cool as soloist, at the evening service.

No one is more able to give us reasons for the hope that is within us than those missionaries who are on the firing line actively working for the conversion of souls. This fact was deeply impressed by the sermon of Bishop C. J. Hunt. A compliance with the spiritual law of the church is not enough he assured us. When we accept the church, we accept its whole plan, hence the financial law must be observed quite as rigidly as any other. This service was presided over by Vernon White and John Zion.

## Kansas City Stake

### Central Church

Last Sunday was Rally Day throughout the church, and the day's program at Central Church was pleasing and profitable to all. Attention was given the promotion of classes and the initiation of new courses of study at the church school session in the morning, the exercises being given a splendid setting of music and worship.

The sermon of the morning was by Elder C. B. Woodstock; and the choir, directed by George Anway, sang a beautiful anthem. Irene Wolfe was the organist. Bishop F. B. Blair assisted in the stand.

Community singing at the evening service was led by Brother Eugene Christy, of Lawrence, Kansas. Elder John Blackmore was the guest speaker.

A splendid response was given the special offering campaign last Sunday. The total amount received was \$331.88. Of this amount \$138.10 was tithes and offerings and goes to the Presiding Bishopric for missionary and general church expenses; \$113.25 was given for building fund; and \$80.53 towards local expenses.

Next Sunday evening we will have our local Harvest Festival service. The fruit and produce donated at this time will be Central's contribution to the stake exhibit at the Auditorium Harvest Festival. This fruit is used for the Sanitarium, Saints' Home, and the needy in the center place. Bennington congregation has canned three hundred and fifty quarts; Northeast two hundred.

The stake young people's meetings will be held October 19 to 26. Apostle F. Henry Edwards will be the speaker. The theme of the meetings is to be "*The twentieth century message of the church.*"

On Wednesday, September 24, Miss Eulala Smith was united in marriage to Mr. Winfred W. Sinclair. The ceremony was performed by Pastor C. E. Wight, before a beautifully decorated altar, in the presence of many relatives and friends of both bride and bridegroom, at Central Church. A reception was held at the home of the bride's sister, Mrs. Ross H. Moore, 433 West Sixty-seventh Street. The young couple left shortly after the ceremony for a honeymoon tour of the East.

### Gladstone Church

September 21, at eleven o'clock, the College Day address was by Elder C. B. Woodstock, head of the Department of Religious Education. The choir sang a Graceland song, and a special collection was taken for the college. Brother Woodstock spoke on the necessity of our young people taking advantage of the privilege of attending their own college and the benefits and blessings to be derived from the association with teachers and leaders imbued with the high ideals of our church.

### Fourth Church

Sunday, September 7, sacramental service was very spiritual, and those present were greatly edified. At the young people's service at night they were entertained with songs and readings. Brother Marion Snead commented on Matthew 13: 1, after which Bernice Abney offered prayer.

September 14 several seats were made vacant by those who have gone to attend Graceland College. These were workers in various departments and will be missed. Among them are Norman and Mitchel Carter, Wilma Smith, and others.

Eleven o'clock College Day service was given by former Graceland students. They gave talks and favorite college songs, and presented a play, "*College life at Graceland.*"

Stake President C. E. Wight spoke at 7.45 on "*The temple of God,*" referring to Graceland College as one of the strongest factors in the church for building well-rounded characters in the lives of our young people, as well as fitting them for future useful work.

September 21, at eleven o'clock a playlet was put on by

Pastor J. O. Worden and Elder Julian Gough. It reminded the members that they had not given their all to make the house of the Lord an up-to-date spiritually fit place in which to worship God. Stake Missionaries G. T. Richards and H. H. Sevy started a two weeks' meeting at the evening hour.

## Holden Stake

### Marshall

Patriarch J. T. Gresty, with his stenographer, Sister Ethel Burnett, and her sister, Cleland, as her companion, have been with Marshall group the past week.

Brother Gresty was kept busy giving blessings by day, and he preached every night, ending Sunday, September 14. One night he told how the Lord helped and inspired him in the composition of the oratorio. We enjoyed singing the hymn "*Onward to Zion,*" Brother Gresty directing.

Sunday morning his theme was, "*Be strong and of good courage.*" This he preached in power and demonstration of the Spirit. Under this power he spoke to two of the brothers, telling them to move forward, to be strong and of good courage.

His theme Sunday night was "*Consecration.*" This was a wonderful and impressive effort. Marshall has been greatly benefited and revived by the showers of blessings which have come to us through the efforts of our brother. The following young people contributed solos: Garland Tickemeyer, Ellis Rathbun, and Lillian McDonough sang, and little Catherine Thayer and Virginia Walton sang a duet.

The Lord was with us at our last sacramental meeting.

## Nauvoo, Illinois

The past few months have been busy and eventful ones for the Saints of Nauvoo. The reunion brought renewed inspiration to the little band located here and a determination to press forward, come what may.

The Women's Department has been active in trying to earn money to purchase new seats for our little chapel. An ice cream social was held on the church lawn, and during reunion Major Bidamon's old work shop was fitted up for a refreshment stand. Since then two fish fries have been held in the Nauvoo House. The department also had birthday surprise parties for two of their members, Sister Isaac Jemison and Sister Clyde Fusselman.

The Pages have been busier than ever with visitors during the summer months. Over two thousand registered during the month of August. Brother Page has been made happy by a number remembering to send their old furniture and relics for the Old Homestead. L. D. Ullem, of Saint Louis, sent nine religious pictures, which have been hung on the walls of the old rooms. Mr. Emmert Seybold, of Blandinsville, gave an old desk that was taken from the temple; Sister Langford a small walnut table; and Sister Snively, of Burlington, sent a stand table and also a grease lamp and several smaller articles that were over two hundred years old. They had been given to her by her grandfather.

Sister Snively, who has been confined to her home on account of illness, was sadly missed during our reunion. It is the first she has missed in forty years. Her testimonies have always been a special feature of our reunions, as she was born in Montrose just after the exodus from Nauvoo, and lived in this locality all her life. She remembers going with her mother to see the new baby at the Mansion House, now President Elbert Smith, and many other interesting incidents. A few weeks ago her daughter, an only child, Sister Howland Smith, came from California to be with her mother during her illness. She left for a short visit to Chicago,

and while there passed away very suddenly. Our hearts go out in sympathy to Sister Snively in her bereavement.

On learning that Patriarch Frederick A. Smith was to preach in Montrose on the Wednesday following the reunion, a number of the Saints hired the launch and crossed the river. They were well repaid by hearing a splendid sermon.

The tenth and eleventh of the historic programs have been given since the reunion, with the same splendid success that has characterized the giving of these programs from the first.

The yearly meeting of the Hancock County Sunday School Association of the Presbyterian, Methodist, and Latter Day Saint Sunday schools was held in the Methodist Church, with Arnold Ourth, president for the past year, in charge. Reverend Pancost, of Carthage, was the principal speaker of the evening. A musical number and a ten-minute talk were given by a representative from each school. John Williams represented the Latter Day Saint Sunday school and Jack Sanford gave a bell solo. Roberta Lewis has been chosen president for the coming year.

On September 7, Arnold Nicholas, the infant son of Brother and Sister Arnold Ourth, was blessed under the hands of J. W. Layton and A. L. Sanford.

The annual Sunday school picnic was held by the river on Labor Day, and Saints from Burlington, Fort Madison, and Montrose met with us. A basket dinner was served at noon in the dining room of the Nauvoo House, after which a program was given on the lawn of the Old Homestead. Brother A. M. Chase brought his portable organ, and all joined in singing familiar songs while he presided. District President F. C. Mussell was present and gave a short address on Labor Day. There were readings and guessing contests, and then those athletically inclined entered into a game of volley ball.

When the school year opened, we were called upon to part with several of our young people, who have been active in the work here. Irene Layton went to Independence to teach in the high school there. Mary Lee and Roberta Lewis left for Graceland. Myron Wood is attending the Gem City Business College at Quincy. These young people are sadly missed.

A piano recital was given one evening in the chapel by the pupils of Sister A. L. Sanford. Fourteen children took part, and a goodly number of their relatives and friends were present.

Graceland Day was observed with a short talk on "Why we need a church school," by Mildred Sanford; a sermon on "Education," by J. W. Layton; and Graceland's Alma Mater hymn was sung by Mildred and Jack Sanford. Arnold Ourth presided, and Elder J. E. Page gave a brief explanation of the scholarship fund.

A splendid program was given in the Mansion House on the afternoon of September 12 by the Wallet Trio, of Warsaw, and Mrs. Green and Mr. McDonald, of Ivy Wild, Hamilton. Mrs. Green is eighty years of age and a remarkable woman. She writes splendid poems and recites them for visitors to Ivy Wild, a beautiful estate that is open to the public, where her husband's paintings and relics of all kinds are on display. The Wallet Trio entertains over the radio broadcasting station at Carthage. Mr. Wallet and his daughter play violin duets while the mother accompanies on the piano. The daughter also plays on the saw and on an ordinary pitchfork with one string. Mr. McDonald is clever with the clappers and gave a demonstration, while Mrs. Green accompanied him on the piano.

The program was enjoyed so much by those present that they persuaded the group to give an evening's program at the chapel September 21. Apostle Clyde F. Ellis was here and gave a splendid talk on music preceding the program. Mrs. Green recited a lengthy poem that she had written of the early days of her youth, her recollections of Lincoln and of the Civil War, which was fine and much enjoyed. Mr. McDonald, her cousin, who is also a poet, read a poem that

## MISCELLANEOUS

### Appointment of Bishop's Agent

Owing to the vacancy caused by the death of Brother Charles Hardy, of Fisher, Arkansas, we hereby appoint Brother Ray Ziegenhorn of Fisher, Arkansas, as bishop's agent for Arkansas District.

Brother Ziegenhorn's appointment has already received the unanimous approval of the Arkansas district conference, and we feel confident the Saints of the district will continue to give him their loyal support, that their united efforts shall bring satisfaction to them and benefit to the church.

The solicitors are hereby requested to send their reports to Brother Ziegenhorn at Fisher, Arkansas, on and after October 1, 1930.

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Approved by the First Presidency, by Frederick M. Smith.

### Conference Notices

Southern Missouri district conference will convene at Kennett, Missouri, November 15 and 16. The first session will be held Saturday morning at eleven o'clock. We shall expect a good representation of the district to meet the group of Saints at Kennett. Apostle J. F. Garver and other workers, including Brother J. A. Gunsolley and wife will be here. The young people of the branch will entertain the conference with a good program Saturday night.—*W. E. Haden, district president.*

The annual conference of London (Ontario) District will meet at Saint Thomas, Saturday and Sunday, October 11 and 12. Business session will be at 2 p. m. Saturday. Sunday services commence with prayer service at 9 a. m. Apostle Clyde F. Ellis is expected to be present.—*Grace Perry, secretary, 19 McDonald Avenue, London; George C. Tomlinson, president, Saint Marys.*

Annual district conference of Northern Wisconsin District will convene Saturday and Sunday, October 11 and 12, with the Black River Falls Branch, which is located about midway between Black River Falls and Merrillan. Those coming by train can be met either at Merrillan or Black River Falls by notifying Elder I. H. Bowen, Merrillan. We are expecting Apostle D. T. Williams and also Bishop C. J. Hunt to be here. The business session will convene Saturday, October 11, at 10 o'clock a. m. There is some important business to be transacted. Reports are expected from every member of the priesthood. Send reports either to Mrs. Mary

---

he had composed for the occasion in honor of Nauvoo and Emma Smith. Mrs. Green also accompanied on the guitar some of the musical numbers furnished by the Wallet Trio.

Apostle Ellis and family visited Nauvoo for the first time and were the guests of the Pages for a few days. Brother Ellis consented to meet with the Saints on Monday evening following his arrival, and delivered a splendid address, which was much enjoyed by the Saints.

There are many sad hearts in Nauvoo at present, owing to the closing of the First Trust and Savings Bank. Eighty per cent or more of the people of the town did business with this bank, which ranked well with the banks of the county. This being a thrifty German settlement, there were many large depositors, and they are finding it hard to part with the savings of a lifetime. The bank is now in the hands of the receiver. The reason for the failure is given as frozen assets.

Brother and Sister Bauer have gone to Burlington, where Brother Bauer has secured employment for several months. We look forward to their return.

Mair, Chetek, Wisconsin, district secretary, or W. E. Shakespeare, 707 Wolcot Street, Sparta, Wisconsin, district president.—*W. E. Shakespeare.*

District conference for Utah District will convene at Ogden, Utah, October 11 and 12. Branch secretaries should have their statistical reports in the hands of the district secretary, Mrs. Jessie Hewes, 969 Kiesel Avenue, Ogden, Utah, not later than October 5. Apostle Myron A. McConley and Bishop J. A. Becker are expected to be in attendance.—*Calvin H. Rich, district president; Roy F. Hewes, assistant district president.*

Southern Wisconsin District will convene in conference at Madison, Wisconsin, October 18 and 19. All statistical reports should be sent to Mrs. Leda Colbert, 820 Clymer Place, Madison, Wisconsin, to reach her not later than October 15. Send ministerial reports to the undersigned. This is the annual business meeting, at which all district officers are elected. Important business to come before us should claim a goodly representation from all branches. Business at two o'clock Saturday. Apostle D. T. Williams will be present.—*Amos Berve, district president, 1907 East Washington Avenue, Madison, Wisconsin.*

**Music Festival**

The annual musical festival of Southern Ohio District will be held at First Columbus Branch October 11 and 12. The first service will be Saturday evening, October 11. Every branch is requested to have something for the festival. Please notify the undersigned at once concerning your contribution. We anticipate a splendid time.—*A. E. Anderton, district president.*

**Addresses**

Ward A. Hougas, 3402 Renick Street, Saint Joseph, Missouri (home); office, 413 American National Bank Building, Saint Joseph, Missouri.

**Our Departed Ones**

**HERRICK.**—Fanny Mayhon Ahern, eldest daughter of John Augusta and Mary Simmons Ahern, was born March 8, 1858, in Louisville, Kentucky. On December 5, 1879, she was united in marriage to William Edward Herrick, in Newark, Missouri. To this union were born eleven children, six boys and five girls, three of the boys having preceded her in death. In 1887 she became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by Elder James McKeirnan. All through the years of her association with the church she lived a godly life, and was devoted and constant. During the last five years of her life she suffered from an affliction of her heart, as a result of which she passed suddenly and painlessly away, September 5, 1930. Those remaining to mourn the parting are her husband, William Herrick, and sons, John William Herrick and Lloyd Dixon Herrick, of Quincy, Illinois; and George Edward Herrick, of Kansas City, Missouri; and daughters, Mrs. Roselthis Graham, of Quincy, Illinois; Mrs. Mildred Miller, of Epworth, Missouri; Mrs. Marybell Ramell, of Salt Lake City, Utah; Mrs. Hellen Alto Blackwood, of Saint Louis, Missouri; and Mrs. Blanch Minton, of Independence, Missouri. She is also survived by two brothers and one sister, William Ahern, of Plevana, Missouri; Thomas Ahern, of Sacramento, California; and Mrs. George Campbell, of Los Angeles, California. There are also eighteen grandchildren, and two great-grandchildren, together with many friends by whom she was greatly loved. The funeral services were held in the Stone Church in Independence, September 9, Patriarch U. W. Greene in charge. The funeral sermon was preached by Elder James W. Davis. Interment was in Mound Grove Cemetery.

**Sale or Exchange**

Four hundred acres, Platte County, Wyoming. Complete set improvements, plenty water, lots of tie and post timber, 100 acres tillable, good for cattle, sheep, or hogs. Will take clear improved property in Independence vicinity, valued at \$6,000. See

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Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

**THE DO-IT-NOW CLUB LOSES  
 A MEMBER**

**DEACON JONES'S LEGACY**

Deacon Jones was sinking rapidly. He was speaking his last words to his son Silas, who leaned over the bed to hear them:

"Silas, I'm not leaving much money, and I think your mother will need all of it. But my subscription to the *Herald* is paid up for a year. I give it to you, and hope that you will never fail to renew it when it comes due. Read it, son, and you won't go far wrong." And the good old deacon passed on to a well-earned Christian reward.

A subscription to the *Herald* is like an insurance policy: the premium comes due regularly, but it offers cumulative benefits.

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SECOND EDITION NOW READY

## The Extension Course of the Centennial Institute

The demand for this material has been so insistent that it has been necessary to run a second edition which is now ready for distribution. The material in this course has been prepared in outline form by the Department of Religious Education at the request of the First Presidency, Quorum of Twelve, and Presiding Bishopric.

The course consists of eleven outlines and is adapted for use in study classes at reunions, conferences, conventions, and rally days. The purpose of the course is to direct the attention of the Saints to some of the major aspects of church development and to an analysis of some of its fundamental beliefs and projects as they are related to our general church program of individual and group development, looking forward to the ultimate goal—the establishment of Zion.

The material as presented reviews the church program and projects in a new light and from a new viewpoint. If studied carefully these outlines will suggest new lines of approach and will prove stimulating to those who are continually engaged in preaching. The entire set should be purchased in order to get the most out of this course, due to the fact that each outline is interdependently an important part of the whole course. Each outline has a bearing on and helps to interpret and amplify the others.

The eleven outlines listed below comprise the course which is known as "The Extension Course of the Centennial Institute." The price is 10 cents each, or \$1 for the complete course. All members of the priesthood, but especially missionaries and officers of stakes, districts, and branches, should secure these outlines immediately. The matters discussed are of vital importance to the church, regarding which every Latter Day Saint should be fully and accurately informed.

Orders should be sent to the Presiding Bishopric, The Auditorium, Independence, Missouri.

1. **The General Epistle to the Saints.**  
A study outline of this document analyzing the important points raised therein.
2. **The Church.**  
A study outline which discusses the church in its many aspects and from many viewpoints.
3. **Beliefs of the Church**  
A study outline reviewing the fundamental and doctrinal beliefs of the church.
4. **Growth and Resources of the Church**  
A study outline showing the growth and development of the church and its institutions.
5. **Our Missionary Task**  
A study outline emphasizing the scope and importance of missionary work.
6. **Tithing (1)**  
A study outline giving the scriptural basis for tithing.
7. **Tithing (2)**  
A study outline which discusses a character development aspect of tithing.
8. **The Church Budget**  
A study outline of the principles and application of the budget.
9. **The Family Budget**  
A study outline showing the advantages of applying the principles of budgeting in conducting the financial and moral affairs of the family.
10. **Church Investments**  
A study outline emphasizing the authority and stability of the church as deserving the confidence of its members and also their investment of time, ability, and money in its program.
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## Broadcast Schedule, Program News

K M B C Midland Broadcast Central

Pickwick Hotel

Kansas City, Missouri

Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

### *Sunday Schedule*

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

11.00 to 11.30 a. m. Stone Church choir and musical service.

3.00 to 4.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

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Volume 77

Independence, Missouri, October 8, 1930

Number 41

## To Our Tasks

Recently an elder, one on whom the responsibility of a local rests, wrote telling of his efforts to hold missionary meetings along with other activities. He had made "an opening," preaching every Wednesday night, and had started a Sunday school. He tells of this, then adds: "I believe that if we can persuade some of the members to come out and help, we can have a large Sunday school here; but it is hard to get help, as the Saints have largely lost the missionary spirit, and the radio is hurting the work in the country branches. Our folks stay home to listen when we need them most at church."

A spirit of indifference is threatening us, in more places than in the country branches. Some of our people, far too many of them, find one excuse or another to refrain from doing their duties in attending church and helping and encouraging those who are trying to carry on the work. These may think they will or do find greater pleasure in remaining away from church to listen to the radio or indulge in other things; but they can be assured that they are paying too great a price for these pleasures.

Refusal to do our duty will lessen the sum total of our pleasures; and no keener joy can be experienced than that which comes from a knowledge that our divinely pointed out duties have been performed and the temptations to divert our attentions from our tasks have been overcome. No greater joy can come to us than the consciousness that we have done our duty to God, to the church, to our neighbor, and to our family. To do this demands devotion to our ideals. And we must withstand the temptation to yield to the forces tending to turn us away from our tasks.

F. M. S.

## "Brother Elbert" at Home

Some time ago Brother Elbert A. Smith, one of the best-loved men in the church, returned quietly to his home from a period of rest and recuperation at Battle Creek, Michigan. His return to Independence was so quietly made that even the *Herald* failed to make either editorial or news note of it. But that in no way indicates the measure of our interest in him and his welfare. With all the church the editors rejoice that this splendid man is home

once more with health conditions improved. And with all the church we join in heartily wishing his improvement will steadily progress. His ready pen, his logical mind, his eloquent tongue have freely been used to the good of the church, and the Saints still look for his literary contributions which sparkle with humor and challenge admiration by their display of good sense and effective logic.

"Brother Elbert," the *Herald* joins your hosts of friends in wishing for you the best of everything, and especially the return to good health.

F. M. S.

## Sacrifice Week in Independence

When sacrifice week was observed by the general church, the drive for funds for the new Sanitarium and Hospital building was on, and it was thought best not to have both on together in Independence. So Independence Sacrifice Week was set for October 5-12. As we go to press it is near the middle of that week.

It is to be hoped that our Independence Saints will appreciate the importance of the week to them and the church. To sacrifice for any cause is a spiritually uplifting experience. To sacrifice for an institution which gives expression to our relations to Deity is the acme of religious devotion. "Greater love hath no man than to give up his life for another." Such is the supreme sacrifice.

The experiences through which we, with others, have passed in recent months, should have taught us the necessity for closer walk with God. Had we as a church lived more closely to the commandments of God to us, we would have been in better condition to ward off the deleterious effects of the industrial depression, because we would have been in better position to extend the protection and support one to the other that God intends we should. By our sacrifices shall we bring about the consummation of our joint tasks. And sacrifice must be learned.

Remember God, his calls for service, the church and her great tasks, and learn to sacrifice to any extent we may be called upon by Deity to do.

F. M. S.

## Bishop Lewis Passes

Cablegram was received Monday from Australia bearing the sad news of the death of Bishop George Lewis. The message was from Brother Walter J. Haworth at Newcastle, and stated that he had been informed by telephone from Wallsend that on Wednesday Bishop Lewis had suffered a paralytic stroke, and remained unconscious until his decease on Sunday.

Brother Lewis has for many years been a faithful servant of the church, and has won a place in the hearts and affections of the Saints of Australia and elsewhere, which will cause this news to be received with great grief.

As the stalwarts pass one by one we are reminded of our own responsibilities and tasks; and our prayers ascend to God for grace and strength to carry on, and that he will prepare our youth to step into the places vacated by those who have had the thread of life cut by the scythe of time.

To the family and loved ones of Brother Lewis, we extend our sympathy as we grieve with them.

F. M. S.

## Decision Days

October 26 has been designated by the councils of the church as a special day to be observed by the Saints in every clime. It is called Decision Day, and is to be the point of emphasis of evangelistic endeavor for the latter part of the centennial year of the church.

With the approach of this day, named for the purpose that those who have heard the truth may seriously consider it, and make their decision to follow Christ to Jordan and to consecrate their best to his cause, we are reminded that all days are decision days. Daily we are confronted with choices which determine the course of our lives. And the question which often comes to our minds is: Am I choosing rightly?

History offers countless examples of people who chose the right course and also of those who decided upon the questionable way.

Decision Day came for two fishermen, Simon Peter and Andrew, his brother, as they were casting their nets into the sea of Galilee. Christ, walking by the sea, saw them, and he said to them: "Follow me, and I will make you fishers of men." And, we read, "they straightway left their nets, and followed him." It was also a day of decision for others. The scriptural account of the incident continues: "And going on from thence, he (Christ) saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mend-

ing their nets; and he called them. And they immediately left the ship and their father, and followed him." On that day Simon and Andrew, James and John made a very big decision and acted upon it at once; *they followed Christ*.

During Christ's short ministry, we are told, a young man came to him with this question: "Good Master, what good thing shall I do, that I may have eternal life?" His life accorded with the commandments of the Mosaic Law, but this young man felt that he yet lacked something. Christ's answer was: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." And when the young man heard this, "he went away sorrowful: for he had great possessions." It was his decision day!

For all men every day is a decision day, a time for choosing that which they will or will not do. God has given us our agency—the right and power to make our own choices. He has also given us our stewardship of time and talent and means, and we are hourly deciding how we use these gifts. Are we deciding wisely?

This morning a faithful brother full of years, one who for a long period of time has been doing a certain work, writes the editors: "I have been trying for a long time to get some one to take this task off my hands, but there is no one willing to try it. There are a number of our young people well qualified to do it, who would have the time if they would cut out just one movie during the month, but the spirit is unwilling." This censorship is given in the kindly spirit of one who has loved his work well, but who has gone beyond his strength. Can any of us escape it? Are not all prone to speak our good intentions and then with some little excuse reject the opportunity to give real service?

Are we individually and collectively choosing wisely? Are we making the right decisions? Are we following Christ? Let us remember that today is decision day in our lives and tomorrow and every day.

L. B. M.

## Book of Mormon Lectures on Radio

Sunday evening, October 5, Elder C. Ed. Miller, of Independence, gave the first of a series of four fifteen-minute lectures on the *Book of Mormon* over radio station KMBC. These lectures are being broadcast as part of the regular studio service of the church from ten to eleven o'clock each Sunday evening, and will continue throughout the month of October. Saints within receiving distance will be interested in this broadcast, and should take this

(Continued on page 1127.)

# THE REVIEWER'S PAGE

*For Christian Criticism*

## Admiration Plus

Articles from the pens of several different men prominent in the religious world have recently emphasized this idea: that much of the writing and talking about Jesus today centers about an admiration for the personality of Jesus, without going on to demand that those who admire him shall *follow him!*

Certain it is that a great deal of the material which has of late been "produced" in regard to this great Teacher is constructed to make a great popular appeal and yet to leave the lives of those who read relatively untouched so far as their individual daily conduct is concerned. And this is not enough!

As Henry Nelson Wieman concludes in *The Christian Century*:

The great importance of Jesus is not to provide a personality that can be appreciated and thus give us inspiration and stimulus, although he certainly may do all that. But he is more than a theatrical show, a drama or a sermon. His great importance is that in his life suggestions and clues may be found which will ultimately lead us to the discovery of how to attain that rich fullness of experience that he enjoyed.

## The Important Referendum

In a few States next month the election ballots are including one form of referendum or another, centering largely around the question of prohibition. The wets are taking this occasion as pretext for predicting a big swing of popular sentiment in their favor. The dries are debating the question of whether or not to participate in the referendum voting, charging that the questions submitted are unfairly stated and holding that the propositions will be of no effect even if favored by the majority of those voting.

It is true that few, if any, of the referendum propositions carry with them anything that makes obligatory or even likely the enactment of legislation to put them into effect. The true referendum is invoked only after such legislation has been framed by the legislature. It is then submitted to the people for their approval or rejection. The present so-called referenda include no such prospective statutes, so far as we have yet seen; they merely call for an expression of opinion on certain stated questions. One paper has called them "legalized straw votes."

There is a proposition, however, in the fall elections to which those who are anxious to exercise their prerogatives of franchise should attend;

namely, the proposition of placing in public office, both state and national, men who will stand for the principles and practices of government that work for the best good of the people of the country. Than this there is no more important referendum.

## He Might Have a Mote in His Eye

Some of us have our minds so set to receive ill rumors about other people that it's a wonder we can ever see anything good in the world, even in ourselves! The city officials are stealing the community's money; the police force is just a bunch of grafters who never really enforce any laws; every man in public office has been bought off by the "big interests"; anyone who has money can do as he pleases by paying his way; the merchants are all in a conspiracy to keep prices up; the employers are all in a conspiracy to keep wages down; etc., etc., *ad infinitum*.

Anyone who feels this way all the time, even if he's right in some cases, is still wrong! If a fellow didn't know any people that were trustworthy, he might be inclined to believe such a tale; but as it is, each of us can think of quite a number whom we could trust not to steal what we have, even if given a chance. Suspicion and distrust are destructive in their very nature. I'd rather have a little faith in people, even if I sometimes lose.

## How Can a Gangster Be Decent?

It oftentimes happens that the fellow who makes the most "holler" about laxity in law enforcement is one of those who makes it most difficult for officers to enforce law and order. He may be one of those who expect traffic regulations to apply to everyone but him; and who uses every means at his command to evade penalty when he has violated one of them. Or he may be one who obeys the rules of community and society when it is convenient, when there is an officer in sight; and at the same time rears his children with that attitude, perhaps unintentionally but none the less surely. He may even be one who furtively indulges in unlawful practices, and then proceeds with high and mighty talk about personal liberty to point out the failure of the laws he has violated. All of which was probably in the mind of the writer who recently came forth with: "How can a gangster be decent when he must do his business with the kind of prominent citizens who would do business with a gangster?"

# And Beyond

## Thoughts on Following the Ideal

By Ralph E. Herrick

While going along the road one day, our attention was drawn to a large signboard on which the people of the United States were urged to go forward, stating that the foundation of our Nation was sound and that nothing could stop us—using this to urge the people on to greater efforts and suggesting that greater things could be and would be accomplished by always looking forward. This sign ought to build up the faith of the people in their own country and in their own ability to achieve great things. Great things can be achieved, but only by looking and moving forward, because when people are busy looking forward they are obeying the basic principles of progress and success.

The following of an ideal or the selection of a goal is essential to the success of any project. Without it, success can not be attained. By looking forward, soon or late we start in that direction. Whether we start soon or late depends on what we see. Our speed forward depends on the clearness of our vision, and the distance we travel depends altogether on how much we see of that goal. If we get a full vision of the project, nothing can stop our onward movement to an ultimate success. That project may be business, a fabulous fortune, fame in a chosen career, or it may be an ideal. Success in any line can not and will not come in a day, but by a constant moving forward.

Lincoln said that he would study and prepare and perchance his opportunity would come. Was he looking forward? Not only was he looking ahead, but also slowly and surely moving forward toward the goal he had set for himself.

### *Setting a New Goal*

During the last few years, in our church papers we have had the slogan of the church held before us. That slogan was, "Onward to 1930." On April 6, 1930, the gospel had been restored to the earth one hundred years. The gospel is an ideal. It is the ideal of Jesus Christ, and the church is an organization, organized for the purpose of planting that ideal in the hearts of all humanity. Has success been attained overnight? Has that ideal been planted in the hearts of all humanity? Will the church stop looking and moving forward now because April 6, 1930, has gone into history? Will it be satisfied with the 106,000 hearts in which we have planted the ideal of Christ, or will we again look forward to another goal? This time the goal

must be the complete redemption of Zion, and the coming of Christ, our beloved Lord and Savior.

True, we may be a long way from that goal; perhaps it may be realized a long way in the future, but it is the only goal that is consistent with the ideal, and the distance in the future depends largely upon how unitedly and earnestly we work toward that goal.

### *The Importance of Individuals*

Whether we start toward it soon or late depends upon us as individuals. It depends upon our individual looking forward into the future. The speed with which we shall travel depends upon how clear is our individual as well as our collective vision of the ideal. Whether we get there or not depends solely upon how much of the ideal we see as individuals, because the vision of an organization is as full as the vision of those individuals who make up its membership.

We may look, but not forward, therefore we would not start forward. We may start, but our vision might be dim, therefore our progress is slow. Our vision may be in part, not in full, therefore our travel toward the goal is erratic, spasmodic, and our efforts round-about, and some of us may be lost *en route*.

The success of the church not only depends upon us as individuals looking forward, but upon how we look forward. There is only one ideal; that is Christ and his gospel. And only one Spirit, that Spirit being the light that not only enables us to look forward as individuals, but which will teach us how we should individually look forward. And if that one and only Spirit teaches us all how to look forward as individuals, we will move forward as a church. And that new goal, the complete redemption of Zion and Jesus Christ's coming, will be fulfilled; because being taught the same principles, by the same Spirit, we will become a united people in thought, purpose, and deed. Then and only then will the church make the strides forward that it should. Then, we as a people will be in that condition that Christ prayed for in that wonderful prayer uttered just previous to his ascent into heaven, wherein he said, "May they be one as we, O Father, are one."

### *The Ideal Future Rests in the Child*

Is it true that the parents as they look into the face of their newborn, dream dreams of achieve-

ment? Do they picture that little one succeeding in life—taking its place in the affairs of men and carrying on down, to yet unborn generations, those principles that can bring only good to the world? Do they even fancy that little one occupying in outstanding places where the eyes and even the acclaim of the world will be centered upon it? Perhaps they see in that helpless bit of humanity the answer to their desires to benefit mankind. Perhaps they see in it the way of accomplishing those desires of their hearts that they realize are just beyond their own personal powers. Perhaps those desires came to their hearts at a time when they could not see the fulfillment of those desires. But through this little one would go to the world those expressions and works that have lain smoldering in their hearts and minds as unfulfilled desires.

Therefore that little one has before it a double duty, and while it does not realize this, there comes to those parents the realization of their responsibility. First to the little one that has come to them, and second, to the world at large through their newborn child.

The purpose of all humanity is to progress in right living in all phases of life, and this can be accomplished only through each oncoming generation mounting to greater heights than the preceding one had risen to. Thus each generation would be more enlightened and would be better equipped to do the work before it, even though the task may grow more difficult and the responsibility heavier.

If the arrival of a child is received with seriousness; if there comes with that child the realization of the responsibility placed upon them; if they can view its arrival as a step in the fulfillment of God's great plan concerning them and the world in general, there will then come to them an appreciation of their blessing and a deep-seated desire for help to fulfill the obligation placed upon them by the arrival of that little bud of promise. Then will come to them the realization that they in themselves can not hope to fulfill God's purposes concerning the unfolding, into a life of service, of that little bud of promise. So they will start looking for the help needed in the building of the future of their babe.

And as they view their little one as a gift of God—no, not a gift, but a precious loan from God, for which they must some day account, they will turn to the Giver of that loan for wisdom and instruction in its care, and he will guide them. They must realize that to them has been intrusted those pliable years of their little one's life—years when impressions are easily and indelibly stamped in its mind, years when that little one will look up to them with a natural faith and will learn about life from the examples in their everyday life, years in which they

must constantly, by prayer and every human way possible, guard against the creeping in of those things that children learn from children with which they must come in contact.

#### *Preparing the Child for the Ideal Future*

With the coming of its first words will come the teaching of the Lord's prayer at either mother's or daddy's knee. Prayer is a jewel in the life of all humanity and a help in time of need. It is the keystone in the foundation of its future. A child trained in the way it should go is not so liable to depart from it, or in case it does depart, will not step so far away as one not so trained, nor would it be so hard to bring back, because the first impressions never quite let go. Being God-loving parents, they will often be found in church and taking part in all department activities as much as possible, realizing the good that comes by association with those of kindred faith, thus placing the little one in an atmosphere that will be for its good, the atmosphere of the house of God, giving peace to those who enter, seeking peace. In this way they start work on the foundation on which there shall be built the superstructure of the child's entire life. And the usefulness of its life will depend upon how firm that foundation is laid for it by those that have it in charge. How firm that foundation will be depends upon the workers engaged and material used in building.

The first group of workmen consists of mother and father. They build by the way of example in family life and through the influence of the family altar. The second group shares responsibilities in laying this foundation. This group is composed of the leaders and teachers of the church in its various departments, of which the church school takes its lead as far as child life is concerned.

Upon the teachers who are intrusted with the care of the little ones during the study hour rests a good part in the building of that foundation. Their object is to build for the future. They seek by the way of simple words to imprint upon the minds of their little ones the goodness of God and his dear Son, and how much they love and care for little children. They seek to turn the natural faith of the children to the Giver of that faith; that being good and kind to all they meet, is the surest way to gain happiness for themselves; that to bring happiness to others is another way of gaining happiness for themselves. To show the love of God for mankind by his placing on earth the flowers, the trees, and countless other beauties of nature. Thus always looking forward, they seek to do their part in the building of a foundation on which may be erected

the superstructure of a great life. They seek to be humble tools in the hand of God while he seeks to unfold and mold young lives into that condition where he can use them to bring about his own glory and the happiness of all mankind.

#### *The Place of the Church School in the Task*

The church school is looking forward. It is trying to develop workers for tomorrow, because there is a constant need for workers. The church is calling for consecrated young people. Where will they come from? The only answer is, they must come from the youth of today. We have been one hundred years in the wilderness, and yet we look with pity upon the children of Israel because they were forty years wandering in sight of their promised land. We are in sight of our promised land. Shall we go on or shall we close our eyes to the heavenly vision and harden our hearts to the call to go in and occupy? Shall we by our blindness rob our little ones of the promised land?

#### *Let Us Work for the Ideal "Beyond"*

Come, let us work together to lay a foundation in the lives of our loved ones which will stand when assailed by the storms of life. Let us strip from our own eyes the scales of selfishness and hold up before our children the vision of Zion and enable them to redeem it, if we will not. Let us always think of those who are following after us. Let us seek to build for them. At times in their lives they will be called upon to make difficult decisions. They will have to say yes or no. For them to say no will mean that the foundation was not firmly built. For them to say yes, will mean the accepting of duties that will bring great responsibilities. To say no, will mean going backward. What shall they say? Will the foundation stand? Will the vision be clear and complete? Both will be tried. What shall the answer be? Shall they be able to say in humility of heart, yet with firmness of purpose, "I am going forward"? Can you stand the risk of a foundation that is not inspired by Christ; one that is not laid with prayer by mother and father? The church and the church school? This kind stands the test. The storms of life are many. Many storms will beat upon that foundation and the superstructure they must build.

But we are not afraid of a foundation which was inspired by Christ and laid with prayer, nor the superstructure they build on that foundation, because it also will be inspired by Christ and secured by the prayers of those who know them. This is the kind of a foundation the church and the church school wishes to assist you in building in the lives of your little ones.

Will you help us to help you? Please do, if only for their sake. "Suffer the little ones to come unto me," saith the Lord, and the church school says, *Amen.*

## Questionnaire for the Local Church

### NUMBER 3.—CHECK ON YOUR BRANCH MEMBERSHIP

*By F. Henry Edwards*

What is the attitude of the members of your branch toward each other? Can they differ without bitterness? Can they cooperate without jealousy? Are they good sportsmen in the field of religion? What type of criticism is prevalent in the branch? Is it constructive or destructive?

Is the branch as a whole interested in the spiritual well-being of the various age groups, and are they interested in the well-being of the whole branch? Must the young people go to the "departments" to receive encouragement and sympathy, or are these evident at the "church services"? What is the feeling of the young for the old? Does specialization mean exclusiveness in your branch?

What proportion of your branch membership actually contributes to the progress of the branch? Is there an inner circle, closed to those not "in the run"? Do you suffer from cliques? Is your branch given to civil war or to conquest for Christ?

Do the members of the branch feel that the church is interested in them out of church meeting times? Are the sick visited and helped? Are the unemployed and the poor helped without humiliation? Do you make systematic effort to retain all your members in spiritual health, giving them special care and attention in time of spiritual despondency and sickness?

What is your branch reputation for persistence? Do you count the cost before you start, and then stay on the job until the work is finished? Children's Day, Rally Day, Decision Day, etc., are coming to be a definite part of our church program. Do you plan carefully for these and similar times of emphasis and then see that your good plans materialize?

Do you take advantage of special efforts to permanently enhance the team spirit of the branch, or do such efforts leave you disorganized for the continuance of permanent branch functions?

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## The Message of Malachi

By Ralpb W. Farrell

Before the days of rapid transit, when men were allowed time for reading as well as for eating and sleeping, many found it a happy and profitable pastime to read an entire book at one sitting. Of course I refer to that period of culture which comes after the day's work is done. A favorite work was the Gospel according to Mark. I suppose this was selected because it is the shortest of the four memoirs of Christ. I think it was Mark Twain who told us that he read the story through without interruption.

May I venture the assertion that you will never realize the full pleasure of even a partial understanding of these many sacred narratives until you have carefully read them from beginning to end, at one sitting. Of late I have been applying this test to the books of the Old Testament, and this morning very early, almost "before it was day," I selected Malachi, because I believe it has a message for our times.

As I read, I asked myself the question: Who was this Malachi? Does not the meaning of the name throw some light on the subject? It is a Hebrew word—*Malaki*—and means *messenger*. Some think it is a contraction from *Malachijah*, "messenger of Jehovah." And when we read the famous passage about the sending of a messenger, which John the Baptist, some four hundred years later, applied to himself, we are more inclined than ever to the belief that the title of the communication was suggested from that passage.

I believe that we have a synopsis of a series of messages delivered by one of the great prophets—possibly Nehemiah or Zerubbabel, and preserved in the Hebrew canon for its intrinsic value as a reminder to the priests to be truthful, devoted, and reverent; to the people to bear in mind always the fundamental fact of God's unchangeability, and his awful justice. Possibly the most practical teaching of all is the part which applies to every period of religious history; the reference to the support of God's house, of God's church and kingdom.

To those who are somewhat familiar with the critical study of literature, there is evidence which shows that the writer lived in the period of the fourth or fifth century before Christ. The date 410 B. C. can not be far from correct. And the text is very pure, and its rightful place in the canon of the Old Testament has never been questioned. Being reasonably assured of this fact, it is a pleasure to read it and extract from its clear, logical instruction one or two lessons applicable to our times.

Let us briefly sketch it.

There is no dallying. There is a burden to be pronounced on Israel, for Israel has grievously sinned and wandered away from God. Her very existence depends on her return to the grace and mercy, and even justice, of the Lord. As I said, the prophet is of a logical turn of mind, and speaks boldly. His style is ideal for the subject matter considered. He does not hold us by the beauty of figures, the poetry of imagery, for he uses little ornament of speech. He interests us with his sincerity and challenges us with his stinging truths which apply to every age of God's work among men. There are doubters among us, today, as there were among ancient Israel. "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?" And Malachi proceeds to place the cause for this doubting. The priests have sinned grossly. They have offered pollution to God, as if he did not exist, or was blind and careless himself. They showed their contempt for religion by the offerings they made of lame, sick, blind animals. It is the principle of the thing which offended the pure and unchangeable God. They had complained of weariness, and they had sought to deceive. And the rebuke of the Almighty to them is terrible: "I have no pleasure in you. . . . cursed be the deceiver."

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." And whether the priest be of the Aaronic or the Melchisedec Order, living before Christ or after, it matters not; for though the tenor of his message may vary, its truthfulness must ever be the same, and the exaltation or abashment of the people he serves depends much on either his integrity or defilement. Those men had departed out of the way, and many of the people had been caused to stumble at the law. Corruption had become national in its effect. Abominations were on every hand, the chief among them being disregard for the sanctity of the marriage covenant. Whether the prophet, in chapter two, verses 14 to 16, refers to the introduction of polygamy or simply intermarriage among the heathen, is not made plain by him; but that man was dealing treacherously against the wife of his youth, is plainly stated, and the displeasure of God was manifested and awful doom pending.

Then follow the last two chapters, which in the Hebrew Bible are not separated; and consistently one for it is plainly seen that there is no break in the narrative.

The true prophet breaks forth, for the first time in the story thus: "Behold," he cries, "I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple." We doubt strongly that Mala-

chi knew the time of this fulfillment. His was not to know, but to declare. This great day was to come—that was sufficient. And when it did come, it would bring a reckoning. God would come in swift witness and judgment against the sorcerers and adulterers and false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not God, the Lord of hosts.

What did it matter when Jehovah should burst the clouds of heaven and come down? Sin is sin. Rebellion is rebellion. God's will is ever struggling to be done on earth as in heaven. His desire for the salvation of Israel is deathless. And whether his message come through Malachi or John the Baptist or Paul or later servants, it is always a message exhorting the people to repent and believe and obey. It is a ringing demand for justice. It is a call to man to return to God and his ordinances. Those ordinances may be few or many, dependent on the time in which they are given and required, as the case before and after Christ; but they are binding if of him.

Malachi puts the case very plainly, when he answers the question—"Wherein shall we return?" in these words: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

No reader of this ringing message from Malachi can consistently argue that at least the principle of the teaching does not apply to the age in which we live. God's house in any age can not be filled with meat if members of that household withhold their contributions. The work of the church can not be carried on without money. Money is simply a medium of exchange. There have been times (and they will come again) when literal *meat* and vegetables and wool and flax have been brought to the Lord's storehouse. But legal tender is the more convenient form of payment of tithes and offerings for the purpose of imparting not only material but spiritual blessings to those who are starving in the midst of plenty. Once was the time when to merely mention money was to bring from the restive and illogical the charge that one was begging ("always crying for money"); but this is no longer the case; for in this day of extensive business experience and when everyone must have money in order to live, few will object to the spirit and letter of such messages as the one delivered by him who declared that God did not change and therefore the sons of Jacob should not be consumed.

Possibly we can not close in more happy and important vein than by quoting from the work direct:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And his last word, strange as it may seem (yet not strange, for Malachi's message is one of stern justice), is the word *curse*: "Lest I come and smite the earth with a curse." While the last word of the New Testament is this: "The *grace* of our Lord Jesus be with the saints." We serve Him because we love him, and because we love him we have no need to fear him; but whether we love him or fear him, we must abide the inevitable misery of a broken law if we do not serve him!

Let us all be "laborers together with God."

## Infantile Paralysis

### POLIOMYELITIS

*Infantile paralysis is an ominous threat to the children of the country. Means of combating it have not advanced far, but some methods of moderating the force of the disease and of ameliorating the harmful effects have been found, according to late reports. The following excerpts, which should be of interest to all parents, are taken from the bulletin for September, 1930, of the Missouri Society for Crippled Children.—EDITOR.*

Now that "infantile paralysis" is in our midst, and when Kansas is suffering from what appears to be a near-epidemic of the disease, the Missouri State Board of Health has issued several bulletins on the subject warning parents of the nature of the disease and its proper treatment. In the September 6 bulletin they said in part:

"The symptoms are similar to any of the indefinite illnesses of childhood, and in the presence of an epidemic it is well for parents and physicians to treat sick children having fever as probable cases of poliomyelitis where a definite diagnosis has not been made. The most common symptoms of this stage are fever, vomiting, constipation, drowsiness, and irritability, especially when combined with



headache, a transient flushing of the face, abnormal sweating, or retention of urine.

"On account of the probably large number of unknown carriers in a community, definite protective measures are difficult, but much can be done if the cases come under the care of a competent physician early and remain under supervision until all symptoms have cleared up. The child should be kept at *absolute rest for several days after the acute stage has subsided* and the affected parts kept in a position to avoid deformity. Later, graduated exercises and muscle training will be of great benefit in restoring the paralyzed muscles. . . . Early massage before tenderness disappears usually does more harm than good."

. . . Every precaution should be taken by both parents and the public in protecting children, especially since so little is known concerning the transmission of the disease. The State Board of Health advises that crowds should be avoided and that every possible cleanliness should be maintained, including a frequent washing of the hands.

Unfortunately many children attacked show no definite symptoms of illness until the paralysis occurs. As a result both physicians and the family are practically helpless as far as prophylactic measures are concerned. Many children, however, give forewarning with symptoms such as are outlined above, so that ample opportunity is offered if an immediate diagnosis can be secured.

The use of "convalescent serum"—a blood serum obtained from persons who have had the disease some time previously—has not, to our knowledge, been generally adopted in Missouri, but it is recognized by the State Board of Health as "producing good results when used in the pre-paralytic stage." In this connection a recent report by the Department of Health for the Province of Ontario concerning its use there in the 1929 epidemic is noteworthy at this time. Nearly 500 cases were reported during the months of September, October, and November of that year for the Province of Ontario, which has a population somewhat less than that of the State of Missouri. Of this number 387 were known to have received convalescent serum, of which 80.7 per cent made a complete recovery. We quote from the report:

"Of those cases who received the serum on the *first day* of illness, all recovered, and there were no cases of residual paralysis. Even on the second day of illness 87.7 per cent completely recovered without paralysis, but with each succeeding day the percentage of recovery without paralysis became smaller and smaller until in those receiving it on the sixth day, 100 per cent remained paralyzed. . . .

The lessons from the study of this epidemic and the control measures used would seem to be as follows: The use of convalescent poliomyelitis serum in the treatment of the disease, especially in the pre-paralytic stage, would seem to be a rational measure attended with a high percentage of complete recovery. . . . Poliomyelitis is not a disease of infancy, but most frequently occurs in children of school age. . . . The early diagnosis and early administration of the serum before paralysis is evident, are essential for the best results from the use of the serum."

NOTE: Muscle training in the treatment of infantile paralysis, by Wilhelmine Wright, Ernest Gregory, Publisher, 126 Massachusetts Avenue, Boston, has been widely circulated by the State Board of Health among physicians in Missouri reporting patients with infantile paralysis. Other material on the subject can be obtained from the Missouri Society for Crippled Children in Jefferson City.

### The Church and Individuals

The Christian is in danger of disappearing. He has a tendency to vanish in the church. In many churches the individual has become invisible. We have been asking, "What is the church doing?" That is a stupid question. You get nowhere by asking a question like that. The important question is: What is Mr. A. doing? He is a prominent man in the church. What is he doing? What is Mr. B. doing? He holds a high position in the church, but what is he doing? What is Mr. C. doing? He has belonged to the church for twenty years. What is he doing? That is the kind of question which is all-important and should be answered. It is the conduct of Mr. A. and Mr. B. and Mr. C. which is the key of the church problem. You hear men talking about the amount of money which the church has raised. How much did the church raise last year? It is a bootless question. The question of importance is, How much did Mr. D. give? and how much Mr. E.? and how much Mr. F.? What is the ratio between what these men spend on themselves and what they contribute toward the work of making this a better world? That is the question with which God is concerned, and it is not till that question takes the uppermost place in our minds that we shall have the key of the problem of church finance.—*Charles W. Jefferson, in Cardinal Ideas of Jeremiah; The Macmillan Company.*

Christianity is now teaching, as never before, that human values are the best key to the understanding of divine values.—*Bishop Francis J. McConnell, Federal Council Bulletin.*

# CHURCH WORK AND SERVICES

## Decision Day—October 26

By C. B. Woodstock

The councils of the church have set the above date as a focal point for evangelism during the latter part of the year. We welcome these occasions when, by concerted action, all the forces of the church are marshaled and directed to the accomplishment of a specific task. The work of the Restoration is so great and so important that it can not be done in a haphazard or mediocre effort. The task calls for careful organization, intelligent cooperation, and diligent, prayerful, continuous work under divine direction and blessing.

The plan of religious education is distinctly evangelistic. Continually are we seeking to teach the way of life, to reveal the will of God, to express his love and power, to draw boys and girls, men and women to the Master. But especially as we approach Decision Days, must our emphasis be placed upon the necessity of obedience and active membership in the church. In all our teaching *The Way* must be made plain. It is central in the Master's message. It must be central in the teaching work of the church.

Out of the depth of our own conviction and appreciation there must go an appeal to those not yet members of the church that will arouse and quicken their desire to join with us, not only in membership, but in activity and growth in the gospel life. The work of evangelism is by no means finished when one consents to be baptized. Our teaching, our example, our leadership must inspire the new member to an active, intelligent, participation in the constructive work of the congregation of which he becomes a part, a contributor to the general program of the church.

There must be made convenient occasion and provision for baptism, publicly announced, and definitely planned as a beautiful, sacred, worshipful ordinance. From within the church school, perhaps for several weeks before the day, special instruction should be given by the pastor, or some one selected, to a group of children or adults in the fundamental beliefs of the church, especially in the meanings, obligations, and advantages of membership in the church.

There must be definite cooperation on the part of all church school workers with the special evangelistic effort of the branch. If special services are being held, classes, groups, or the entire school should

be enlisted in the campaign; advertising, house to house visiting, special music, and certainly by regular attendance at the services. The work of a missionary may be made many times more efficient if he can have hearty, prayerful cooperation in his effort.

Special articles are in preparation for these columns in the next few weeks, suggesting materials and methods for use in church school evangelism. We list below materials printed in the May and June, 1930, *Department Journals*. A number of copies are on hand at the Herald Publishing House which may be ordered, postpaid, at fifteen cents each.

*The Department Journal*—May, 1930, pages 130-136.

"*Evangelism among the young people*," by John Blackmore.

Evangelism of Youth. What Is It?

Evangelism and the Expanding Loyalties of the Baptized.

Evangelism as a Preparation for Baptism.

Evangelism and the New Scholar.

Our Faith.

Baptism Is Essential.

Materials Which May Be Studied.

What to Do (some effective methods to assist in evangelizing among the youth).

"*A suggested baptismal service*," by John Blackmore, pages 136, 137.

"*Our program of evangelism*," by C. B. Woodstock, pages 143-145.

What shall we teach?

"*Church school evangelism*," by Myrtle A. Weber, pages 136-143.

A series of studies to be used as lesson material for the primary and junior children. The first four lessons are to be found in the May issue. The remaining three lessons appeared in the June issue of the *Journal*, pages 181-185. The last lesson is devoted to a baptismal service.

Lesson Topics:

"*What it means to be a Latter Day Saint*."

"*The story of our church*."

"*How our church serves and how we can help*."

"*How we can be disciples of Jesus*."

"*The church services*."

"*The principles of the gospel*."

"*A baptismal service*."

The following materials for use in adult evangelism will be found in May issues of the *Saints' Herald*:

"*Preparation for church membership*," by C. E. Wight.

"*Why join the church*," May 14, page 531.

"*Functions of the church*," May 14, page 532.

"*Structure of the church*," May 21, pages 561, 562.

"*Philosophy of the church*," May 28, pages 595, 596.

## Nursery Department Organization and Administration

By Bertha Constance Woodward

The *Nursery* is the name given to the department of the church school which sponsors the religious development of children from birth to four years. It not only includes the short Sunday morning program in the church, but it also refers to the organized procedure by which the parents and teachers of the church supervise and direct the growth and development of the nursery child in the light of the highest values which this generation can conceive.

The following article is the first of a series which will appear under the heading, "*Nursery department organization and administration.*" It is hoped that the reading of these articles will result in the establishment of a nursery department in each local church.

### *The Value of a Nursery Department in the Church School*

An adequately functioning nursery department is a definite asset to the child, to the church and community, and to the parents.

It assists in giving the nursery child a well-balanced beginning in Christian living. It provides material for the child's early development in the home. The importance of this early training has been explained so often that it need not be reviewed in this short article. As the child grows older, the nursery department relates him to the church, the agency of Christian living, for the house where he learns about God and Jesus and where he does many lovely things, becomes a definite part of his life. He comes to look forward to church attendance as his greatest pleasure. He senses that something is lacking if attendance is irregular. As he grows and comes to look out upon appealing environments, the church will have become the center of his world, and his choices will be made in the light of the applied teachings which the church has insisted upon.

The nursery department not only benefits the child, but it is also an asset to the entire church and to the community. It provides a Christian foundation for the coming citizens of the Nation and for the future membership of the church. While the undergirding of a nation must begin in the nursery departments of all Christian churches, the undergirding of *our church* must begin in our own church school nursery department, where the child's development is supervised by individuals who are intelligently motivated by the goal of our church.

Since parents are controlling factors in child life, the department attempts to educate them, through

study classes and parent-teacher meetings, for their definite responsibility to the nursery child, and also cooperates with them in meeting the child's needs effectively. It furnishes curriculum material to be used with the child in the home, and it helps the parents to appreciate that just as the body may suffer in later life because of improper physical care given it in early years, so also will a child suffer spiritually if his morals and life philosophy are neglected.

The department also encourages a systematic plan of visitation of the homes, and thus creates a bond of understanding between the home and the church. One writer has suggested that the nursery department is one of the arms by which the church lays her hand upon the home. It has an effective way all its own because of its attention to the babies.

When the new babe is born, the parents experience a deeper sense of life's responsibilities, and attention to the child at this time often brings parents to have renewed interest in the church. There is also a time when the baby claims all of the time and interest of young married people, and they grow careless about church attendance. The nursery worker helps to carry parents over this period without their becoming indifferent.

Briefly, the nursery department furnishes incentive and training for parents and teachers which enable them to whole-heartedly attempt the greatest task in the world—the supervision of the development of a child's soul. It gives a foundation to the child which, if properly builded upon by other departments in the church school, should later show itself in worth-while membership in the church and community.

### **The New Plan Progresses in Australia**

A letter from W. J. Haworth under date of August 28 brings interesting and encouraging news of progress in the church work of the Australasian Mission.

He reports the new type of organization in effect in Balmain, Leichhardt, and Brisbane. One district, Queensland, has already adopted the plan of a single department, and others are planning to do so.

An institute is being planned for the Tiona reunion at the Christmas vacation. Brother Haworth is devoting two pages of the *Gospel Standard* each issue to the advancement of religious education, much to the delight of the mission workers.

A copy of the *Weekly Bulletin* of Rozelle Branch is inclosed with his letter. This carries announcement of a day of splendid services. The church school occupies from 10 till 11.45 with worship,

class, and service periods. Other services occupy afternoon and evening. Numerous activities are announced for the week nights following.

Brethren Haworth and Gillard are finding generous support on the part of the local ministry. They hope to have the church school plan in operation in all parts of the mission by Easter.

C. B. W.

## Kindergarten—Primary Worship Suggestions for October

By Mrs. Verna Burt

*The author of these suggestions is a missionary's wife in Mobile, Alabama. The copy arrived too late for last week's issue, but as the material is not limited to any particular Sunday, we include the entire plans for four weeks.—EDITORS.*

October brings many changes in both the plant and animal world. Everything about us is getting ready for the winter months. God has provided the wintertime when plants and animals may rest. Many of these changes are apparent to kindergarten and primary children; but I am sure we may help them to better appreciate some of the provisions made by a wise Creator.

Let our aim for the month of October be to create appreciation for God's plan of provision for the winter months.

The room may be decorated in such things as October provides, colored leaves, fruit, acorns, cocoons, etc. Let the children bring some of these things, if possible, and help to decorate. The leader will do well to provide some of the basic decorations; for after all example is the best suggestion.

### FIRST SUNDAY

THEME: "Nature's Rest."

Quiet music.

Memory verse: "Sing unto the Lord all the earth." (Psalm 96: 1.)

Song: "How sweet and strong my Father's care," first verse, No. 113, *Living Hymns*.

*Conversation period suggestions:*

What season of the year is this? How do we know? (Some of the children will know and be able to tell about the various signs of the season.) What is the next season called? God gave us a winter season so that everything might have a rest from work. What do we have during the winter season that we do not have during the summer time? Why do you suppose God gave us snow to cover the ground? Yes, I think that is the reason. The snow covers the seeds and roots of plants and keeps them from freezing, so they will grow in the

spring. Rabbits and other animals sometimes burrow into the snow and sleep there because the snow protects them from the cold. (Let the children think out these things as much as possible with the help of suggestions and questions.)

The leader may read:

"Come little leaves," said the wind one day;  
"Come o'er the meadows with me and play;  
Put on your dresses of red and gold,  
Summer is gone and the days grow cold."

Soon the leaves heard the wind's loud call,  
Down they came fluttering one and all;  
O'er the brown fields they danced and flew,  
Singing the glad little songs they knew.

Dancing and whirling the little leaves went,  
Winter had called them and they were content;  
Soon fast asleep in their earthy beds  
The snow laid a white blanket over their heads.

Prayer: The children may be allowed to suggest the thoughts for prayer. The worship theme should predominate.

Songs: "Snowflakes," No. 52, *Songs of the Child World No. 1*; "Nature's praises," 1st verse, No. 23, *Zion's Praises*; "For ears to hear and eyes to see," page 53, *Zion's Praises*.

Story: "Rest time," *Zion's Hope*, October 6, 1929.

Pictures: Winter scenes from magazines; *Zion's Hope* cover, March 3, 1929; *Zion's Hope* cover, February 3, 1929; "This snow-white world," *Parents' Magazine*, February, 1930.

### SECOND SUNDAY

THEME: "Trees and Plants Prepare for Winter."

Quiet music.

Memory verse: "The earth is the Lord's and the fullness thereof." (Psalm 24: 1.)

*Conversation period suggestions:*

God has planned that the trees and plants should rest and be protected during the winter months. By the time cold weather begins, trees and plants have done their work and are ready for their winter rest. (Let the children tell what they have seen which shows this preparation; for example, farmer storing grain, nuts falling, leaves turning colors, flowers seeded, etc.) The trees no longer take food from the soil for the leaves and fruit. The sap does not come up into the branches during the coldest weather so that the trees can better stand the freezing weather. The leaves fall from most trees and make a cover for the seeds and roots which helps to keep them from freezing. (Examine the thick covering of nuts and seeds which protect them from the cold weather.)

Songs: "My God, I thank Thee," verse 1, No. 21, *Living Hymns*; "Giving thanks," verse 2, No. 53,

Zion's Praises; "The leaves' party," No. 45, *Songs of the Child World*, No. 1.

Pictures: *Zion's Hope*, October 6, 1929; "The gleaners," Millet, No. 511, Perry Pictures Company; "The Angelus," Millet, No. 509, Perry Pictures Company. Fall pictures from magazines.

Stories: "The little leaf," page 216, *Our American Holidays* (Arbor Day), Schauflier. "Why the evergreen trees keep their leaves in winter," page 153, *How to Tell Stories to Children*, S. C. Bryant.

### THIRD SUNDAY

THEME: "Animals and Birds Prepare for Winter."

Quiet music.

Memory verse: "Every good and perfect gift cometh down from the Father."—James 1: 17.

*Conversation period suggestions:*

Let us talk today about how God has made it possible for the animals and birds to prepare for the winter months. (Let children mention things that they have observed; for example, squirrels storing nuts; birds going south.) Why do squirrels gather nuts in the fall? There are other ways in which animals prepare for winter. Some animals put on warmer clothing, their fur grows thicker and longer as the days grow colder; for example, rabbit, squirrel, sheep. Other animals keep warm during the winter by putting on a great deal of fat underneath their skin, for example, racoon and bear. These animals do not need to eat much during the winter. They stay in their nest and sleep and rest most of the time.

Some of our birds grow more feathers when it gets cold; but many of our birds go farther south where it is warm. (Show the pictures of some of the birds that stay north and some that go south.)

Songs: "How strong and sweet my Father's care," No. 113, *Living Hymns*; "Nature's praises," No. 23, *Zion's Praises*; "Harvest of the squirrel and honeybee," No. 46, *Songs of the Child World*.

Pictures: "Sheep, autumn," Mauve, Perry Pictures Company, No. 756. "Whitefronted goose," Perry Pictures Company, No. 9102. "Red squirrel," Perry Pictures Company, No. 9171. "Gray rabbit," Perry Pictures Company, No. 9174. *Zion's Hope*, March 3, 1929. *Zion's Hope*, October 6, 1929. *Zion's Hope*, February 3, 1929. Pictures from magazines.

Stories. "The goose who tried to keep the summer," page 146, *Tell Me Another Story*, C. S. Bailey. "Why the evergreen trees keep their leaves in win-

ter," page 153, *How to Tell Stories to Children*, S. C. Bryant.

### FOURTH SUNDAY

THEME: "Man Prepares for Winter."

Quiet music.

Memory verse: "O give thanks unto the Lord, for he is good." (Psalm 107: 1.)

*Conversation Period Suggestions:*

Perhaps some child may be wearing a new winter coat or wool dress which may be used as a point of contact for today's lesson. Bring out the ideas that God has provided things whereby we may prepare for the cold winter months. We wear warmer clothing made from the wool and fur which animals give us. We prepare to keep ourselves warm by gathering fuel, wood, coal, gas, or electricity, which God has provided, to heat our homes during the winter.

We gather food and store it for use during the winter months. (Let the children think of something which has been done in their homes within the week to prepare for winter.) People who live in the cities depend a great deal on the canning factories to store their food.

Songs: "How strong and sweet my Father's care," No. 113, *Living Hymns*. "For food and shelter from the storm," page 53, *Zion's Praises*. "Nature's praises," No. 23, *Zion's Praises*.

Pictures: *Zion's Hope*, November 17, 1929. *Zion's Hope*, February 3, 1929. Harvest pictures from magazines. "The gleaners," Millet, Perry Pictures Company, No. 511. "The Angelus," Millet, Perry Pictures Company, No. 509. "Fagot gatherers," Glendenning, Porter-Motter Manufacturing Company, Chicago, No. 4892. "The snow-white world," *Parents' Magazine*, February, 1930.

Stories: "The farm visit," *Zion's Hope*, November 17, 1929. "The three apples," page 138, *Tell Me Another Story*, C. S. Bailey.

### Follow-up Activities

Make observation trips for signs of nature and animals getting ready for winter; for example, squirrels gathering nuts; birds flocking together; farmers gathering fruit, vegetables, and grain; leaves and nuts falling; covering of leaves over seeds and roots; thick fur and feathers.

Let the children bring samples of foods made ready for winter which later may be sent to some poor family, or outgrown clothing which will help some poor children to get ready for winter.

## Collection versus Offering

By John Blackmore

"The deacons will now take up the *collection*." In our churches everywhere the same phrase or one very similar is used. It seems that this manner of speech has become an institutional habit. Perhaps it is because we have unconsciously imitated each other. It is evident that we have failed to think through the implications of this form of announcement.

### "Collection" Emphasizes the Collector

Let us consider the significance of this form of statement. Under the laws of imaginative inference, the word *collection* immediately brings to consciousness the idea of a collector. In other words, the *collector* is emphasized and magnified in the minds of the congregation. Also in our modern use of the word, there is an odious element attached to it. In business the call of the collector means either the painful process of paying out, or of resisting him. To be sure, these thoughts do not consciously pass through the minds of the members of the congregation as they sit in church, but the unconscious emphasis of the statement is placed upon the collector. Unfortunately, the church and its officers become the *collectors* in the view of the people.

### "Offering" Emphasizes Individual Responsibility

On the other hand the word *offering* places its emphasis upon the individual. He is not paying a collector, but is making an offering to God. Individual responsibility is stressed in this form of statement. The word also is softer and carries implications of religion which do not exist in the harsher word. There are no associations which relate the word with everyday business, and in no way does it stimulate our sales-resistance powers.

### "Offering" a Better Word Than "Collection"

A story which will illustrate the difference of meaning associated with the words is that of a little girl who loved her dog. A few minutes before dinner she went around the table and selected some choice morsels of food which included the leg of a chicken, for Towser, her dog. Just as she was disappearing out of the door, mother spied her and insisted that she return these dainty and delicious portions of the meal to the table. After the meal was over, little Dorothy again circled around the table picking up a scrap here and a meatless bone there. With this plate of leavings she went forth to her dog. As she placed the scraps before him, she said, "Towser, I wanted to give you an offering, but I can bring only a collection."

The word *collection* suggests the smallest of coins, but the term *offering* suggests the greatest amount possible to give. The Saints should bring their offerings to God. The spirit and meaning of sacrifice and of love is associated with the word. The purses and pocketbooks will be opened with a deeper religious feeling and a greater spirit of giving when the congregation realizes that they are not giving to a collector, but that they are making an offering to their God.

### The Better Form

No longer should we hear the announcement, "The deacons will now take up the collection," but a form more in harmony with the spirit of the pulpit, "The officers will accept of your offering to God."

Blessed is he that followeth the better way.

## Boys' and Girls' Banquet

Promotion exercises at the Stone Church in Independence included a commencement banquet for all Intermediate boys and girls who were being promoted into the Senior department of the church school. This banquet was in charge of the Intermediate superintendent. Teachers and officers of the department were present to assist in carrying out the program.

After the dinner was served the young people furnished several excellent numbers. Many of the benefits to be derived from participation in the school's activities were brought to the attention of the young people by the superintendent of the church school. This occasion furnished an excellent opportunity for cementing ties of friendship, and for developing loyalty to the church program.

Every school should plan for a pleasant function of this kind for its Intermediate girls and boys at some time during the year.

It takes real strength of character not to do what everybody else is doing. It takes noble independence to order one's life according to the principles of the kingdom of love when those about us are spending their thought, time, and money in selfish indulgence.—*M. E. Kern.*

I am only one! *But I am one!*

I can not do everything,

But I can *do something!*

What I can do I ought to do,

And what I ought to do, by God's grace *I will do.*

—Selected.

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## There Are Shadows and Shades

By M. Gibson

Last week my only son lay in a hospital bed. Infantile paralysis had rendered the right leg helpless from the hip down. He will walk, but may limp. He will be bedridden for months to come.

It will be hard. It has been weeks already that I have been waiting to know, and now that I do know, I see a cross. And our strength fails us, sometimes, when we see a cross on the shoulders of our little ones.

I left the hospital praying for courage.

As I walked past the Shriners' wing, I saw two little cribs on the porch. On one lay a little four-year-old boy on his back in a plaster cast from his head down, only his face, ears, and arms free, playing with a little red automobile. He was slowly dying of tuberculosis of the spine. On the other crib lay a five-year-old girl on her stomach. She was in a cast from the neck down except for one leg. A doll was in her hands.

"Can you wiggle?" the little girl asked the boy.

"Yes," he answered happily, "I can wiggle my hands!" And he waved the little red automobile weakly.

"I can wiggle one foot!" the girl child proudly informed him, and she squirmed her tiny toes.

They chuckled as if at some delightful joke.

I went back into the hospital and up to the reception room to await visiting hours. Two men were sitting there in wheel chairs playing cards.

One had been in the hospital for a year with a badly broken leg. The other, with no legs below the knees, with three fingers only on each hand, would never leave it alive.

We talked, and during the conversation the Shriners' Hospital was mentioned.

"Dear God!" said the legless one, "there's where you see pitiful sights!"

A door opened across the hall, and a man and woman, sobbing brokenly, came blindly out.

The hospital doctor came out a moment later and stopped in to see us in the reception room. "That little boy just died," he said quietly.

I went into the ward where my little boy was waiting. He is *alive*, he has *both legs*, he can *wiggle all* his members; he may even walk perfectly. But if he *does* limp, what is that? I am strong enough to carry his cross while he is little, and during those years may he learn to know "You who delight *not* in the strength of any man's legs!"

## Mikado, Michigan

September 22.—Beginning August 31, Marshall McGuire, former pastor, started a series of meetings. These meetings were well attended by Saints and nonmembers. The sermons were a source of encouragement for the members and also for the young people of this community.

On September 7 the Saints met at Killmaster and enjoyed a one-day meeting. Services began at ten o'clock, Sabbath school being the first session of the day. Communion and fellowship meeting followed. At twelve o'clock a bounteous basket dinner was served by the women. Elder Richard Stuart, of Greenbush, gave an interesting discourse at 2.30, and in the evening Brother Marshall again spoke.

A baptismal service was conducted September 21 at

Oscoda, Michigan. Mrs. Ellen Adams was led into the waters of baptism.

Brother Marshall departed September 21 for his mission field in Northern Michigan. He left the Saints encouraged and strengthened by his visit here. We have a greater desire to reach the goals of the church. RETA MCGUIRE.

## Australian Saints Learn about America

By J. H. N. Jones

Since our return from America and the Centennial Conference, I have been very busy making a tour of the Victoria District, and have had splendid interest in talks on our travels in America and the church there. Australians are intensely interested in first-hand news of Zion and her people. Much good must come to the church in this land from the visit to America of our own representative.

I am at present in the town of Euroa, about ninety miles northeast of Melbourne, where there is a small but live branch of the church, numbering about thirty not including children. This organization sprang into activity some five years ago and has not since looked back.

At present they are erecting a brick church by voluntary labor. This edifice is a blessing to the Saints and an acquisition to the town. Brother Harry Jacka, a local contractor, is president of the branch and is directing the construction as well as laboring on the building. His plant has been placed at the disposal of the church. There is only one paid tradesman on the job, a bricklayer. The volunteers are Brothers Jacka, Bush, Dowell, Broughton, and Crosby. A pleasing item is that help has been offered by nonmembers, and one friend, a Roman Catholic, donated a day's labor representing about six dollars. The size of the building is twenty-eight by thirty-seven feet with walls twelve feet high, two anterooms in front, a little lower than the rest of the building, giving a bungalow effect. The material is brick and the roof is tile. The bricks were made in Brother Jacka's kiln, molded by his men, but the wood for burning and the wheeling, burning, and carting were done by the volunteers above mentioned. The plot of land on which the church stands is ninety-five by fifty feet. This gives room for a tennis court. The church is in the center of a fine rural district and should prove a splendid starting point for missionary activity in the famous northeastern part of the state. The land was donated by Brother H. Jacka.

Australia is at present passing through the greatest financial crisis in her history. This is caused chiefly by the fall in price of our wheat and wool, secondly by extravagance, and thirdly through the importation of manufactured goods, such as motor cars and similar luxuries from America who buys practically nothing from us and thus creates an adverse trade balance. The results are seen in unemployment, especially in the cities, with consequent poverty and distress.

This goes side by side with smiling fields of grass and grain and abundant yields, also a great surplus of secondary products. But charity is the only solution known to legislators, churches, and philanthropists. It makes one who knows of Zion and her law groan in spirit and cry in his heart: "Lord, how long?" When shall Zion lift her head from dust and darkness and the dead? When will the day of the Lord and the emancipation of the poor from oppression arrive? We know of nothing better than working, living, and preparing in faith for that time which we see approaching.

The work is moving steadily onward in Australia, and though the conditions will make it trying we have confidence that with care, frugality, and faith we shall continue to enlarge and increase.

Sister Jones's health is not sufficiently good to allow her to accompany me in my work, and she is resting at home.

My health has been greatly benefited by my visit to America and the splendid advice and work of our brothers, Doctors Grabske and Harper, who spared no pains in caring for me.

Sister Jones and I desire to greet all our friends in Independence and at all points of our visit. We can not write to all of you, but rest assured that you have a green and sacred spot, a shrine, if you will, in our memory.

## Boone, Iowa

September 24.—Sunday, September 14, was a red letter day in Boone Branch. Four missionaries were here, Brothers Loving, Crownover, D'Arcy, and Bishop Fry. Brother O. L. D'Arcy preached morning and evening. He and Sister D'Arcy stopped over Sunday from their trip to Canada.

Monday evening Bishop Fry began a series of meetings to last one week. Attendance was not large, but Brother Fry was blessed in presenting the word.

On Sunday, September 21, we concluded the series of meetings with rally day, having present four elders, Brothers Fry, E. E. Crownover, Henry Castings, and Clyde McDonald of the district presidency. Four children were blessed at the morning services.

Attendance was not large but all seemed to enjoy the day. Dinner and supper were served in the church parlors.

This branch seems to be moving on. In the last year several members have been added to the roll.

Sister Anna Johnson is mourning the loss of her aged father, Brother J. Stuart, of Alberta, Canada.

This part of Iowa has been very dry and hot. There has been little rain since July 4. The drought has made economic conditions more acute than otherwise they would have been. We are hoping, however, that better conditions will soon prevail.

## Salt Lake City, Utah

336 South Fourth East

September 20.—Now that the reunion season and vacations are over, we come with news of the Salt Lake City Mission.

With Brothers Hall and Lohmolder assisting me in presiding over the branch, Brethren Gerwein and Robertson taking excellent care of the church school Sunday mornings, and Allan Wardle and the young women doing good work in the Sunday evening school, we are expecting some successful work this winter.

September 4 I had the pleasure of baptizing another fine man and his wife. The brother was a minister in another church. They are both musicians and will be of great help among the young musicians. We have some good prospects for new members and will need them in our work, as some of our best members are moving to other States.

Among the recent visitors whom we have enjoyed entertaining and showing the beauties of the Salt Lake region were President Smith, our beloved "Fred M."; R. S. Salyards, the former church secretary; the McCraes, missionaries to Honolulu; the Holmeses, missionaries to Los Angeles; the Maddens from Columbus, Ohio; the Sordens, on their way to Portland, Oregon; R. D. Weaver, of Southern California, and many others. This week we will have Apostle J. F. Curtis, who will hold meetings. Next week we hope to have Apostle M. A. McConley and Bishop J. A. Becker with us, to stay until after the district conference to be held the eleventh and twelfth of October at Ogden.

It was a pleasure to renew acquaintance with Sister Lucinda Madden, nee Nieman, who is now a successful attorney at law in Columbus, Ohio. It seems such a short time since I baptized her as a child when I labored in that field. We enjoyed talking over old times with Sister Nieman at whose

home we have had many pleasant visits. It is gratifying to see so many noble men and women, not only willing, but able to give valuable contributions of time, labor, and riches to our wonderful church.

We are pleased to report that five baptisms have taken place at Ogden by Brother Roy Hewes.

We have been glad to fill requests for literature regarding the Utah situation, but we would respectfully ask that in the future such requests be accompanied by postage sufficient to cover cost of literature and mailing. It would seem but a small amount to care for one request, but the aggregate makes it expensive. CALVIN H. RICH.

## Northeastern Kansas Institute

The first institute to be held at Fanning, Kansas, occurred September 20 and 21 under the auspices of the district Department of Recreation and Expression. Elder E. E. Closson, general supervisor of the young people's division of the Department of Religious Education, and Elder and Sister M. A. Etzenhouser, of Independence, Missouri, conducted class work. Music was in charge of Sister B. F. Deller, district chorister.

At 9.30 Saturday morning a prayer service was held in charge of Samuel Twombly, assisted by E. E. Closson, William Twombly, and L. M. Pitsenberger. District Missionary W. A. Smith offered the worship prayer. Brother Samuel Twombly spoke of the merits of the institute and what it means to the district. Brother Closson stressed the need of preparation, consecration, and services. A short talk followed by District Superintendent L. M. Pitsenberger.

Eight accredited class periods were held. Sister Etzenhouser discussed such topics as "Choosing a companion," "Petting," "Ill-advised marriages," and "The engagement"; Brother Closson presented the field of recreation and young people's activities in relation to Zion.

At four o'clock in the afternoon, recreational activities were enjoyed by the young people under the supervision of Brother Closson. The wiener roast at six o'clock drew a large attendance, and twenty pounds of wieners were consumed.

In the evening L. M. Pitsenberger was in charge of a varied program of vocal and piano solos, duet and quartet numbers, readings, talks, and pep songs, written and arranged by Sister Fern Weedmark. At the opening of this hour Brother William Twombly welcomed the visiting Saints.

A young people's prayer meeting, held Sunday morning at 8.30, was in charge of E. E. Closson and W. A. Smith. Brother Closson likened the church to a river with its tributaries and streams and small drops of water. As Brother Twombly spoke of the advantages of the young people, comparing them with those of early church history, and told how the young people are now challenged to work to heights that our predecessors could only vision, a little girl presented Brother Closson a beautiful bouquet.

The children under fourteen years of age marched to the home of William Twombly at 9.30 to enjoy a junior church service, in charge of Brother Closson. At the same hour Sister Etzenhouser conducted an adult class at the church.

The lecture at eleven o'clock was by M. A. Etzenhouser, and the theme was "The home." A quartet of young people from Independence accompanied Brother Etzenhouser to Fanning and sang "Shine forth." Naomi Williams, Joy Carpender, Orville Hulmes, and Paul Carpender composed the quartet. A duet by Joy and Paul Carpender and a reading by Joy were also much enjoyed.

Preceding the basket dinner in Brother Tilden's yard just across the street from the church, the ordinance of baptism was administered to five candidates, children of Brother and Sister Johnson and Brother and Sister Marsh, of Fanning. District Missionary W. A. Smith officiated. The confirma-



tion took place preceding the afternoon class period. Those assisting in this service were M. A. Etzenhouser, F. G. Hedrick, Samuel Twombly, and W. A. Smith.

Brother Pitsenberger had charge of the afternoon activities. A short business session was held, and it was voted to hold another institute next year at Fanning. Brother Closson moved that L. M. Pitsenberger as chairman, assisted by Fern Weedmark and William Twombly, act as a committee to arrange for the next institute. The motion carried.

As Brother and Sister Etzenhouser were leaving after her last class period, the audience sang, "We will miss you."

At the close of Brother Closson's class period, pictures were taken. This terminated a successful institute. We trust the influence of this meeting may be felt by many because of the effort and sacrifice put forth. The attendance was almost one hundred and sixty, and the registration shows fifteen towns and three States represented.

MRS. H. C. PITSEMBERGER.

## Oakland, California

*From the Oakland Bulletin*

September 14 we considered in this branch the sacred mission of Graceland College. It is the work of the church college to inform our young that they may share in the treasures of experience and knowledge which through the ages have been accumulated. Besides this, through the atmosphere of religion, this institution seeks to impart the knowledge of the centuries, blending the truth of human experience with the truth of prophetic genius. Two collections were taken, one at the close of the morning service, the other at the close of the evening hour.

New members have been welcomed in this branch from Kansas City, Missouri, and some former members have returned from Lamoni, Iowa.

Brother and Sister Cecil Hawley and Brother and Sister Mark Fonda were visitors at Castroville last Sunday and report a pleasant time. A new branch of the church was organized. Brother Ray Lawn was elected pastor. We wish success to this new addition to the churches of this district.

At the service last Sunday morning two infants, the children of Mr. and Mrs. Peterson, of El Cerrito, were blessed by Bishop Ingham and the pastor.

The recent Tuesday evening workers' conference was well attended, and all were delighted with the help and counsel of our friend, Mr. Clifford Simpson, of Plymouth Congregational Church, who analyzed the Sunday school worship period and gave a number of good ideas.

The young people of the branch report happy times each week on some of the programs they have organized. A week ago they had a swimming party. This week it is a wiener roast at Lake Merritt.

## Hazel Dell Branch

*Weston, Iowa*

September 22.—The Saints are still working in the Master's cause in old Hazel Dell Branch. Years ago this branch was known as the Weston Scandinavian Branch because many of its members were from across the sea.

Before reunion at Woodbine a friendly contest was held in this Sunday school between the Reds and the Blues. The purpose was to see which side could register the best attendance. The Reds lost and so had to treat the entire Sunday school.

Several of the members who attended the reunion at Woodbine reported a fine gathering.

Since that time two young missionaries, Elders E. Y. Hunker and Marvin K. Fry, have been holding meetings for two weeks in our church building. Many showed fine in-

terest in the meetings and were present almost every night. Several of our neighbors who are not members were present, and the last Sunday two young men were baptized into the church. Their confirmation took place Sunday evening. The young people gave a marshmallow toast one evening after the service, and the women, not to be outdone, gave a wiener roast on another evening after the sermon.

Both speakers sang several songs with guitar accompaniment in the song services preceding the preaching hour each evening.

Graceland College was remembered September 14 with songs and a talk by Brother Hunker whose Alma Mater is Graceland. A collection of more than twenty-five dollars was turned to the Graceland fund.

This branch has been holding meetings at a schoolhouse about six miles north of here. Some nonmembers have shown considerable interest. We earnestly hope that good will come from these meetings. Elders Hunker and Fry are going up there to hold services for a week. We wish them success here and everywhere it falls to their lot to tell the gospel story.

## Conference of Chatham District

Chatham District met in conference Saturday and Sunday, September 13 and 14, at Wabash, Ontario. Having ideal weather for the opening service, a fine crowd attended the business meetings on Saturday, and much business was transacted.

The Saints were sorry that District President D. J. Williams was not permitted to meet with us on account of the illness of Sister Williams, which necessitated their going to Independence. Though they were not present, we thought of them many times, and each member prays for Sister Williams's speedy recovery and return to this district.

It was a pleasure to have Apostle Clyde F. Ellis present. He with the two district counselors, Elders R. T. Brown and W. Badder, was in charge of the business session. The election of officers resulted in a few changes for the year: District president, D. J. Williams; counselors, R. T. Brown and William Andrew; secretary, Royal R. Wood; musical director, Sister Edith Moore; treasurer, J. C. Dent; bishop, John C. Dent; superintendent of church school, William Andrew; reunion committee: J. C. Dent, W. Reddick, Albert Bennet, and R. H. Jones with David Snoblen as honorary member. And according to the movements of the conference, we are to have a reunion in 1931.

Considerable work was done, a pleasant spirit was present, and the time sped away almost too rapidly.

Sunday dawned beautiful and bright. But during the night there had been a severe storm, and the big tent erected on the athletic grounds had been blown to earth and soaked with rain. It was impossible to have the tent ready for the Sunday services, and the anticipated crowd was too big to be comfortably accommodated in the church.

At the morning prayer service, however, a wonderful spirit was present. This continued during the services of the day, and one could not but feel encouraged and strengthened to go from the meetings better able to bear burdens which come to us daily.

On Saturday it surprised and pleased the conference to have Missionary B. H. Doty arrive. He was the speaker Saturday evening. Other speakers during the conference were Bishop J. C. Dent and Apostle C. F. Ellis. Elder John Shields spoke to the Saints in prayer service.

In the afternoon five young men were ordained to the priesthood: William Andrew to the office of elder; John Rotz to the office of priest; Howard Belrose to the office of deacon; Roy Jones, elder; and Basil Freer, deacon.

Splendid meals were prepared by the sisters of Wabash Branch and served free of charge in the hall a short distance from the church. For the noonday meal on Sunday be-

tween four and five hundred dinners were served. Much credit is due the worthy Saints for their hospitality.

The past few months have been busy and eventful ones and the members turned homeward to take up their vocations in life more able to fight the fight of faith by having been permitted to meet together. We hope to meet again in Sarnia in 1931.

### Little Visits in Zion

Independence, Missouri, September 26.—It is a pleasure to report the good cause in Zion moving forward. The prayer meetings indicate an advancement in our spiritual plane of living. These services constitute an index of the spiritual condition of the church.

In the early part of August Sister Terry and I visited the Saints at Fourth Church in Kansas City and found Brother Worden, the pastor, at his post with his flock about him, all deeply interested in the glorious latter-day work. We tried to encourage them in the course they are traveling. We were taken to this branch and brought home in the car of Brother Snead.

On August 17 invitation was extended us to visit the members of Armourdale Branch, also in Kansas City. There is to be found another zealous and united band. We were in time for their Sunday school service. In this an earnest desire to learn the true way of living was to be seen. Much liberty was given me in telling the gospel story to the Saints at the eleven o'clock hour.

The following Sunday morning we were taken to Gudgeon Park Branch in Independence and found the Saints in fine condition spiritually. This congregation reminds us of our early missionary work in Saint Joseph, when we opened the Aspey Mission in a small house in an obscure part of the city. This mission grew and is now Third Saint Joseph Church.

I frequently visit the Sanitarium to do what I can to comfort the suffering ones. They enjoy kind words and often ask for administration. Always we find the splendid nurses busy in their duties of caring for the sick.

In memory we are often taken to the West to visit the Saints of Oakland, San Francisco, and other coast towns. Then we live once more some of the experiences of the past. I still carry a penknife that was presented to me by Brothers Joseph Presley and Archie Severy. It is well worn, but memory of the givers and the gift is always new. Then I think of the members in Seattle, Washington, and our eight years of service there.

My companion and I still rejoice in the blessed work of the Lord. We are assured of its final triumph.

J. M. TERRY.

### Norfolk, Nebraska

September 25.—Special meetings were held at Norfolk September 20 and 21. Saints from several points in the district were in attendance, cars coming from Comstock, Meadow Grove, Inman, Page, Neligh, and Clearwater, and there was a good attendance at all meetings.

Our meeting place has been remodeled, and on this occasion presented a very neat appearance. The hall now has an attractive interior. The Department of Women, under the supervision of Mrs. Nina Cochran, helped to enhance the dignity of the room by purchasing shades and drapes for the windows. Additional furniture has been moved into the building from our church at Meadow Grove, which is being sold.

Apostle E. J. Gleazer was present, and delivered five lectures. A fine interest was manifest at all services. Brother Gleazer emphasized the need of the Saints moving to large centers. He also called attention to industrial conditions

which point to the need of the establishment of Zion. Brother Gleazer has also directed the district missionary to spend sixty per cent of his time in Norfolk, assuming the task of building a branch, and establishing Norfolk as the headquarters of the district.

ELEANOR RUSSELL.

### Independence

#### The Harvest Festival

The annual Harvest Home Festival opened at the Auditorium last night, marking the culmination of ten days and more of intensive activity on the part of booth builders and all others contributing to and interested in the event.

From year to year plans are made for the harvest festival, but the fall months see the greatest amount of actual labor in preparation and presentation of the harvest's first fruits. By Monday night of this week more than twenty booths had been assigned and the designs well worked out, not counting space allotted special organizations. Bushels of raw vegetables, fruits, and grains are used in decoration, and hundreds of quarts of canned products line the shelves and booth floors. Effort has not been spared to make the festival attractive, and artistry as well as novelty of design harmonize to produce a sight which is heartening to all visitors.

This is the twelfth annual Harvest Home Festival to be held in Independence and the fourth to be housed in the lower hall of the Auditorium, a place well adapted to the event. This year the festival has assumed the proportions of a fair. Shipments of products have been arriving for a number of days at the Auditorium from States in the East and in the West, and Hawaii has again remembered us with lavish contributions.

Upstairs in the main auditorium are to be seen about twenty-five booths set up by industrial organizations of Independence, Kansas City, and vicinity. Besides this the east corridors of the Auditorium house pens of rabbits and chickens.

Baking and cooking contests are attracting the housewives of the center place, and the judges are organizing to select the best of fruits and vegetables and grains, as well as the prize booths of the exhibit.

Evening programs will be conducted in the main auditorium. Tonight is Jackson County Night; tomorrow, Independence Night; and Friday is Kansas City Night. Special programs of music and talks are planned to entertain and interest the large crowds which are expected to attend.

#### Stone Church

The sacrament of the Lord's Supper was observed at the eleven o'clock hour, with Apostle E. J. Gleazer as the speaker. He emphasized the twofold service that Jesus performed when he called his disciples together for the first Lord's Supper: he gave himself to them, as it were, a perfect and complete sacrifice, in the emblems used; and he invited them to go forth and carry on the ministry which he had begun. Brother Gleazer brought a message of hope. He brought also a challenge for the people of the church to accept the offering of Christ by going forth in his service.

Elder W. Wallace Smith presided, and was assisted in the stand by Elders R. T. Cooper, H. G. Barto, E. A. Thomas, T. A. Beck, and L. E. Flowers. Paul N. Craig led the congregational singing, and Robert Miller was at the organ.

This month the intermediate boys and girls, who meet for worship in the lower Auditorium of the Stone Church at the eleven o'clock hour, are "*Adventuring with Christ in courage.*" The theme for the opening Sunday was "*Courage to keep the covenant.*" Elder G. G. Lewis was in charge and told the story of the Last Supper. The principal talk of the hour was made by Elder E. E. Closson. Assisting in the stand were Priests W. Earl Page, Albert Brackenbury, Ger-

ald Phillips, Roy Davey, Kenneth Morford, and Oral Andes.

The purpose of religion is to harmonize man with God and the world, affirmed Elder R. W. Farrell in his Sunday evening sermon at the Stone Church. The great problem of religion, he continued, is what is to be done with Jesus and his teachings? This question will not be answered until every tongue has confessed: "Thou art Christ the Son of the Living God." Then shall we know God and understand his purposes, for it is only the ear attuned to divinity which hears the message of divinity. The basis of Elder Farrell's discourse was read from the counsels of Paul to Timothy.

An especially attractive program of music was given by the Stone Church Choir led by Paul N. Craig, and by an instrumental trio composed of Gomer Watson, violinist, Fred Friend, celloist, and George Miller, pianist. The choir sang "*Festival Te Deum*," by Dudley Buck, soloists being Mrs. Nina Smith, Mrs. Alice Burgess, Edward Brackenbury, and Albert Brackenbury; accompanists, Robert and George Miller.

Elder W. Wallace Smith was in charge of the service, assisted by Elder William Cowan.

#### *Organizations and Personalities*

Members of the priesthood in Independence met at the Stone Church Tuesday evening, September 30, for special prayer service called by the First Presidency. Apostle E. J. Gleazer was in charge and gave the introductory remarks. Bishop A. Carmichael also spoke. Elder W. A. McDowell offered the invocation. Brother George Anway led the singing of hymns. Prayers were centered around four themes: The general missionary program of the church; the increase in number of stewards and the program of stewardships; financial support of the church; and local and general objectives of the church.

A rally service for officers and teachers and all workers in the field of religious education in the center place will be conducted at the Stone Church the evening of October 19. Seats will be reserved for those engaged in the work of the several church schools. This service is a forerunner of the religious education institute to open Monday evening, October 20, and continue to October 30, classes assembling in the Stone Church. The following courses will be offered: "*Principles and methods in religious education*," teacher's training courses (three classes); "*The way to health*," by Doctor Charles F. Grabske; "*Appreciation of the Bible*," John Blackmore; "*In the field of religious education*," F. M. McDowell; and especially for the priesthood "*A functioning priesthood*" (four classes). Other teachers besides those above named will be: C. B. Woodstock, Myrtle Weber, Ruby Williamson, E. E. Closson, H. G. Barto, C. Ed. Miller, John F. Sheehy, F. H. Edwards, and there will be one lecture each by President F. M. Smith and Bishop A. Carmichael. The evening of October 31 when the spooks are abroad, the institute will culminate in a Halloween party.

The month of September always brings a fresh group of eager, ambitious young women to the Sanitarium at Independence. Most of them are interested in the Sanitarium because of their belief in the church, and they come from various—sometimes remote—parts of the country. They come to be at home in Independence for three years while they prepare for more useful living. That you may meet them and greet them, we introduce: Miss Ethel Scott, daughter of W. B. Scott, a retired farmer of Clinton, Missouri; Miss Geneva Haden, from Lamoni, Iowa, daughter of the missionary of Clinton District, W. E. Haden. Geneva is a Graceland graduate. The Misses Betty and Ann Donaldson are a pair, and they claim Hamden, Ohio, for their home place; Ann is a former Graceland student; Marie Kugler, of Richmond, Missouri, another Graceland girl. Miss Edith Wingett comes from Walt Hill, Nebraska, and Miss Florence Phillips from Pekin, Illinois. Miss Mittie Rodgers—her name should be "Midgie"—deserted Oklahoma City for us. Miss Elizabeth Lively is the daughter of Brother and Sister

H. R. Lively, of Detroit, where Brother Lively is an active elder. Miss Kathryn Madsen, of Haehne, Colorado, expects to become a church member as well as a nurse. Miss Sarah King of our own city; Miss Iva Oliver, whose association with Little Sioux, Iowa, Saints has been influential in bringing her here. Miss Opal Jones, sister of one of the senior nurses; she is a native of our neighbor State, Kansas. Miss Veda Shupe, of Trinidad, Colorado; Miss Mabel Shippy, of Genoa, Colorado; Miss Beulah Eyman, of Skiatook, Oklahoma; and Miss Elsie Keairnes, of Dow City, Iowa.

Two hundred delegates to the national convention of the Service Star Legion, in session last week in Kansas City were guests of the Independence chapter at a dinner and pageant given at the Auditorium the evening of October 2. Sister A. L. Yingling, president of the local Service Star Legion chapter, presided at the dinner, which besides the delegates, was attended by a hundred citizens of Independence. A welcome to Independence was extended the delegates by Mayor Roger T. Sermon, and President Frederick M. Smith spoke briefly of welcome and patriotism. Miss Gladys Good sang two numbers. The pageant, "*Columbia*," written by Mrs. W. E. G. Saunders, of Emmetsburg, Iowa, was presented at the conclusion of the dinner. More than five hundred people witnessed this performance, which told the story of America's life. Sisters S. A. Thiel and Beatrice McNamara read the story as tableaux depicted the action. The scenes were presented by members of the Saint Joseph, Kansas City, and Independence chapters and their friends. The Auditorium Orchestra played softly during the entire pageant, assisted by a chorus of voices from the Stone Church Choir directed by Paul N. Craig.

The Tuesday Club held its first meeting of the year at the home of its president, Sister W. Wallace Smith, September 30. Sister E. G. Haberlein gave the first of a series of lectures on etiquette in the home.

The Commodity Shop, which has moved to its new location, 901 West Kansas Street, is open each Wednesday and Saturday from 9 a. m. to 5.30 p. m. This shop, under the supervision of the local bishopric and a committee headed by Sister Thomas Hartnell, seeks to bring together clothing and household furnishings from homes where they are not needed, remodel them to the best advantage, and pass them on to those who are in need. The cooperation of the Saints in Independence is solicited in this undertaking. You are asked to communicate with your Commodity Shop group officer and to keep in touch with the shop.

#### *Walnut Park*

On Sunday, September 28, the morning speaker was Elder Ralph W. Farrell, and the evening speaker Evangelist U. W. Greene. Both gave edifying and instructive discourses.

A union prayer meeting was held at the church September 24, in charge of Elder Fred Lanpher. A goodly portion of the Spirit was manifested in this service, resulting in the spiritual growth and encouragement of all. A joint prayer meeting with the Saints of Enoch Hill was held on Wednesday evening, October 1, in the Enoch Hill Church. A large number of the Walnut Park Saints attended this service, making a capacity crowd. The Enoch Hill Saints expressed themselves as happy for the opportunity to welcome those from Walnut Park as visitors, while the latter also rejoiced because of the occasion. Two messages of exhortation and encouragement were delivered to the congregation by the power of the Spirit.

The monthly sacramental service was held at the church yesterday morning, the service being in charge of Elder Fred Lanpher, assisted by Elders S. C. Smith, C. L. Olson, R. Barnhardt, George Bullard, and C. V. Hopkins. After the offering of material things involved in the giving of the oblation, two young couples presented their newly born children to the church for a blessing. Nadine Marie, daughter of Lloyd C. and Martha G. Lucas, was blessed by Elders Barnhardt and Smith; and Frederick Eugene, son of Hugh E. and Goldie

Mary Newell, was blessed by Elders Smith and Barnhardt.

At six o'clock Sunday evening a mass meeting was held for the purpose of considering the organization of study classes to be held at that hour during the fall, winter, and spring months. Elder George G. Lewis, who is in charge of the Religious Education work in Independence, gave a talk, explaining what courses were available. After considerable discussion it was decided to offer three courses simultaneously as follows: "*Methods of teaching*" (including storytelling, handcraft, dramatization, etc.); "*The Book of Mormon in the light of today*," and "*Preparation for marriage and parenthood*." These courses will begin the latter part of October or the first of November. Other union meetings for the Saints in Zion have been scheduled for the next two Sundays in this month.

The evening hour was devoted to a special service of thanksgiving and dedication for the products which have been contributed and prepared for the Harvest Home Festival. A total of over fifteen hundred quarts of fruits and vegetables have been canned as Walnut Park's contribution to this event. The special program of dedication consisted of the following numbers: an anthem by the choir, a reading by Miss Ruth Bryant, a talk by Elder S. C. Smith, and the dedication prayer by Elder C. V. Hopkins. A special confirmation service was also included in the program. Donald Minton, son of Brother and Sister Earl Minton, who had been baptized in the afternoon, was confirmed by Elders John Taylor and Frank Minton.

#### Enoch Hill

The church school program on Promotion Day, September 28, impressed all with the work of the school and the cooperation of teachers, officers, and classes. "*With a steadfast faith*" was the opening song; then the parents in the school sang a song to the tune of "*America*." A duet number by Brother and Sister Lewis W. Cross was gratefully heard, and a playlet, "*The hope of rally day*," was presented by Sisters Christensen, W. J. Brewer, Charles Warren, John Jones, and Joseph Martin. The promotion exercises included a welcome song by the intermediate girls, consecration hymn by the graduates, and the awarding of diplomas.

Bishop C. J. Hunt was the eleven o'clock speaker. His theme, "*Think on good things*," found a scriptural setting in the writings of Paul to the Corinthian Saints. In the evening Elder W. A. McDowell was the speaker.

The Erodolphian organization of young people met Tuesday evening, September 30, to elect officers and outline its program of activities for the winter. All officers were re-elected for another term. As guest speaker the young people had L. E. Flowers, who chose as his topic "*The place of young people in the church and the world*." This was Brother Flowers's first visit to Enoch Hill, and the Erodolphians hope he will come again.

The following evening Walnut Park Saints met in union prayer service with Enoch Hill members. It was most encouraging to the worshipers to meet together in this service, and the hour was spent to the profit of all.

Sacramental service, October 5, took on the nature of a special ordinance meeting. Two elderly sisters received administration for the healing of the sick, and four babies were given the blessing accorded little children by the laying on of hands. The infants were Charlene Ardell Larson, daughter of Brother and Sister M. A. Larson; Dayle DeLore Bronson, daughter of Brother and Sister A. Bronson; Elvin E. West, son of Brother and Sister Elmo West; Charles Russell Minton, jr., son of Brother and Sister Charles Russell Minton. The last named was blessed by his grandfather, W. J. Brewer, and his uncle, Frank Minton. Others of the ministry who officiated in this ordinance were Charles Warren, J. F. Petre, C. E. Beal, and R. E. Whitsett. The remainder of the communion hour was occupied by Brother Petre, who gave a splendid comparison of the work of the priesthood in the days of the New Testament and today.

The Saints of Enoch Hill regret to know that Brother

O. W. Sarratt, pastor, is again confined to his bed with rheumatism. A recent attack of the disease, more severe than his former afflictions, has rendered him unable to continue his daily work or to perform the many duties which demand his attention in this congregation. The Saints are praying that relief and healing may be a portion of the blessing given him.

Elder J. W. A. Bailey was the evening speaker Sunday, delivering a sermon which held the attention and interest of the members.

#### Gudgell Park

September, bringing with it the opening of school, made it necessary for us to effect some changes in local evening activities. The Tuesday evening volley ball play period was discontinued. The junior choir practice was changed from Thursday evening to Sunday evening at six o'clock. The Orioles meet Friday nights and are studying sewing.

Attendance at services during September was good.

The mornings of September 14 and 21 at the eleven o'clock service, the members listened to two earnest discourses by Pastor P. A. Sherman.

September 21 was the time for the first evening service in the branch. Brother J. A. Bozarth spoke.

The final Sunday of the month Brother G. W. Weston was the morning speaker and Brother C. E. Martin the evening speaker.

Attendance at church school last Sunday morning was good. Flowers are still abundant, as was shown by the beautiful bouquet which adorned the pulpit. Sacramental service was an hour enjoyed by a good number. The Spirit was felt by the worshipers, who were in charge of the local priesthood.

Gudgell Park is busy in the Harvest Festival this week in progress in Independence. Though the Saints in this congregation are few in number when compared to others of the congregations, we try to do our part to help.

Elder D. A. Whiting was the speaker Sunday evening, using as a text: "Add to your faith." The junior choir sang an anthem.

#### Far West Stake

##### Cameron

With the first of September came the close of the vacation season, time to settle down to intensive work. All who had the privilege of attending reunion came back with a clearer vision of the goal before us and with renewed determination to help build Zion. There is evidence of new activity in the various departments.

The women have resumed their regular meetings and are planning to serve a chicken dinner October 11. The junior department, under the leadership of Sister David Gamet, felt that the house of God where they worship should be made as clean and beautiful as possible, so each Sunday for a while they brought a special offering of pennies, nickels, and dimes for the purpose of painting the walls, tables, etc. With the assistance of some of the brothers and the Department of Women, the work of renovating the basement has been completed, and when we step into the basement we feel that the effort was well worth while, for the clean walls, new curtains, and bright drapes make one want to come back.

Sunday, September 14, was a rainy day, and attendance was below normal, but those who braved the weather were well repaid, for they enjoyed a splendid sermon in the morning by Brother G. T. Richards and in the evening by Brother F. E. Miffen.

The seventh of the series of historical playlets by Brother Elbert A. Smith, was presented preceding the splendid sermon by Pastor F. L. Hinderks Sunday evening, September 21.

Rally Day, September 28, found a goodly number assem-

bled at the church. The speaker at the eleven o'clock hour was Brother Ward A. Hougas, stake president. His sermon on "*Signs on the highway of life*," was not only interesting but stimulated thought which caused those who listened to look about to determine whether they are on the main highway of life or camped on some rough detour. Brother Hougas met with the priesthood in the afternoon, and in the evening Brother Miiffen was the speaker.

The women won, as usual, in a Rally Day attendance contest and as a result were invited, by the men, to a water-melon feed at the home of Brother and Sister Arthur Baughman Tuesday evening.

Monday evening a group of young people enjoyed a wiener roast at the home of Brother and Sister Will Butler.

Cameron Saints are looking forward to a series of special services in the near future.

## Coffeyville, Kansas

### *Washita and Eleventh*

Elder Lee Quick, of Mapleton, Kansas, was with us on Rally Day, observed in this branch September 21. He preached on Thursday and Friday nights of that week and Sunday morning at eleven o'clock. That Sabbath the Saints went to Forest Park for dinner, and a large crowd enjoyed the meal. Immediately following the dinner Mr. Clyde McKee, of Wimer, Oklahoma, was baptized. Then the Saints returned to the church for the confirmation and another good sermon by Elder Quick. A large crowd attended the session of the Department of Recreation and Expression, and a good delegation represented Delaware, Oklahoma, at the evening service. Brother Harding, of Bartlesville, Oklahoma, was also present that evening.

Brother Quick was in Coffeyville August 10 and blessed two babies, the children of Brother and Sister Lloyd Martin and Mr. and Mrs. Cecil Mills.

Sister Mike Heod and Brother W. C. Yeubanks are among the sick at this writing. We are hoping that both will soon recover and be with us at the services of the church.

Attendance at meetings has been fairly good at all times, especially at the prayer services.

## Kansas City Stake

### *Of General Stake Interest*

Kansas City, Kansas, schools have been ordered closed, beginning September 30 and continuing for two weeks or longer as the gravity of conditions may indicate on account of the presence of infantile paralysis. It is hoped by this means to check the disease. Thus far only sixteen cases are reported, and there are no cases among the ranks of the Saints. However, no children under sixteen years of age are allowed off their own premises, and church services as well as all other lines of activity will be much interfered with.

### *Central Church*

"*Prelude in E Flat*," by Reed, opened the worship period of the church school session Sunday morning. A quartet sang "*Prayer perfect*," and the invocation and offertory prayer were offered by Brother J. H. Paxton.

The service commemorating the Last Supper of Christ with his disciples brought to the house of worship a large number of members.

In the evening the Harvest Festival of Central Church was held. All gifts of canned fruits and vegetables, to be taken to the Harvest Festival at the Auditorium in Independence, were on display in the local church. Kansas City Stake booth this year occupies a favorable position in the Auditorium, and Kansas City's skyline of 1932 has been designed as a background of a scene depicting industrial

Zion. We expect to have in our exhibit a thousand quarts of fruit. The Ladies' Opportunity class, which last year made a soap model of Central Church, is this year making a large soap model of the Auditorium. Peet Brothers Palm Olive Company donated seven hundred bars of soap for this project.

Under the direction of Brother George Anway, the new Central Church choir leader, a beautiful musical program on Sunday evening added much to the service. The choir sang "*The radiant morn hath passed away*," by Woodward, and "*Turn ye even to me*," by Harker, Sister C. E. Wight, contralto soloist. There was a violin solo by Otis Swart, and the organist, Irene Wolfe, furnished a prelude and accompaniments.

The attendance and new member contest between the adult, the young people, and the children's divisions of the church school started Sunday. The members are invited to attend regularly and on time and to bring their friends. There is no intermission between periods of the church school.

## Lamoni Stake

### *Missionary Services at Thompson*

The rural Saints, who for a number of years have conducted a mission six miles west of Lamoni, are at this writing in a series of missionary meetings, with Elders James A. Thomas and T. S. Williams as speakers. The local members are giving loyal support, as are also two adjacent rural branches, Bloomington and Evergreen. The meetings were well advertised, Brother Ira Chamberlain, who is the local elder, in direct charge, and Brother Thomas calling at eighty-nine farm homes with handbills and personal invitations. Others have talked about the meetings, and altogether a good attendance has been built up. Local singers, and others from the two branches named, with some young folk from Lamoni and the college, have been supplying special music each night. The interest is well sustained among nonmembers as well as among the Saints, and some subjects are already announced for the third week of the series. It is the intent of the brothers to continue as long as the interest justifies.

### *Series at Allendale*

F. L. Sawley, one of the "honor roll" ministers of the church, is holding a two-week series of meetings in Allendale, Missouri. Elder Sawley resides at the Saints' Home and has been assisting in ministerial work in the vicinity of Lamoni as his strength has permitted. His missionary fervor is finding expression, and he reports that he is happy in the good response he is receiving.

### *Rally Day in Lamoni*

The evening service was planned for Rally Day. At the opening a group of boys from the junior department sang "*O worship the King*" as a voluntary hymn, and Kenneth Graham read two poems as a call to worship. The congregation sang with enthusiasm "*We're marching to Zion*," in readiness for the opening prayer. The primaries were represented in a missionary song, "*The world children for Jesus*," and the college students by a trio of girls.

Three talks were given. On this general day of renewal of spirit it was suggested that we rally—(a) To happy and constructive home life; (b) To the social and educational activities of the branch; and (c) To the spirit and service of the general church. These three phases were presented by Mrs. M. E. Mortimore, chairman of committee on women's work in the church school, Fred Condit, director of social and recreational work, and T. S. Williams, pastor of the Brick Church. "*Rise up, O men of God*," was the closing hymn.

# MISCELLANEOUS

## Appointment of District President

Elder Peter S. Whalley having resigned as president of Alberta District, the Presidency hereby appoints Elder E. E. Eliason as president of the district for the unexpired term, subject to the approval of the next district conference.

THE FIRST PRESIDENCY.

Independence, Missouri, October 3, 1930.

## Appointment of Bishop's Agent

Brother O. C. Henson having presented his resignation as bishop's agent of Southeastern Illinois District, we hereby appoint Brother Charles H. Wesner, of Odin, Illinois, to succeed him as bishop's agent.

We wish to express our appreciation for the faithful service rendered by Brother O. C. Henson while acting as bishop's agent.

We feel confident the Saints of the Southeastern Illinois District will continue to give their support to Brother Wesner that their united efforts shall bring satisfaction to them and benefit to the church.

The solicitors are hereby requested to send their reports to Brother Wesner at the above address. This appointment is effective October 1, 1930.

THE PRESIDING BISHOPRIC,

By M. H. SIEGFRIED.

Approved by the First Presidency,  
By Frederick M. Smith.

## Conference Notices

Rock Island annual district conference will be held at Dav-  
enport Church, corner of East Central Park and Grand Ave-  
nue, October 25 and 26, at which time Bishop Mark H. Sieg-  
fried and General Publicity Agent J. A. Gardner will be  
present. As many of the priesthood as can come are urged  
to do so, also bishop's agents' solicitors. District officers  
will be elected at this conference, and provision will be made  
for the district budget as well as other important business  
transacted. Will all district officers kindly have reports in  
the hands of the secretary before the business session Satur-  
day afternoon at 2:30?—*E. R. Davis, district president, 420  
Eleventh Street, Moline, Illinois.*

The semiannual conference of Southeastern Illinois Dis-  
trict will convene at Springerton, Illinois, Saturday and Sun-  
day, November 1 and 2. There is hard road all the way to  
Springerton by way of Enfield. Important business is to  
be considered. Come.—*R. L. Fulk, for the district presi-  
dency.*

## Ministerial Institute

A priesthood institute of Pittsburgh District will be held  
in Punxsutawney, Pennsylvania, October 18 and 19. Apostle  
Clyde F. Ellis will conduct a course of study throughout  
the two days. All members of the priesthood of the district  
are asked to be present, and all members who will come  
will be made welcome. The first meeting will be at 7 p. m.,  
Saturday.—*T. M. Carr, district president.*

## Address

E. R. Davis, 420 Eleventh Street, Moline, Illinois.

## Our Departed Ones

CORLESS.—Anna, the ninth child of Hugh and Catharine Stroh,  
was born in Oseola Township, Crawford County, Ohio, March 4,  
1858. When six years old she moved with her parents to Steuben  
County, Indiana. During the fall of 1877 Anna Stroh married Jacob  
Thomas, of Flint, Indiana. To them were born three daughters,  
Mae, Katy, and Cora. Cora preceded her mother in death March 8,  
1908. Mr. Thomas died on the farm in Maple Grove District October

6, 1902, and his widow moved to Coldwater, Michigan, where she  
made her home for the rest of her life. June 6, 1908, she married  
Brother Starr Corless, president of Coldwater Branch, and united  
her activities with the local work. Was baptized into the church  
May 4, 1884, by Columbus Scott, of Coldwater, and proved a faithful  
member. Her last illness was of long duration, but she was patient.  
She passed away August 31, 1930, a wonderful mother, grandmother,  
and homebuilder gone to her reward. The funeral was from the  
Saints' church September 2, S. W. L. Scott officiating. Interment  
was in Oak Grove Cemetery, Coldwater. Left to mourn are her hus-  
band, two daughters, six grandchildren, one brother, one sister,  
and numerous other relatives and friends.

HAIN.—David Hain, son of Jacob and Catherine Hain, was born  
in Randolph County, Indiana, March 19, 1839, and was married to  
Miss Amelia F. Reynolds, near Lake City, Iowa, October 20,  
1867. To them were born two sons and three daughters: Philip M.  
Hain, of Winslow, Arizona; Mrs. Verna Hillman, Hammon, Okla-  
homa; and Mrs. Emma Roosa, of Waterloo, Iowa, with whom Mr.  
Hain made his home. A daughter, Mrs. Jennie Brady, and a son,  
George, preceded him in death. Mr. Hain was baptized into the  
church July 4, 1874, by Elder Heman C. Smith, and throughout all  
the long, busy years of his life remained a loyal, faithful member.  
He devoted his life to his family and the church. Passed peace-  
fully away at the Saint Francis Hospital, Waterloo, Iowa, September  
9, 1930, after a short illness and operation. Interment was in Cotton-  
wood Cemetery, Lake City, Iowa. The funeral sermon was preached  
by Elder Guy Haynes, assisted by Herbert Hinds. Surviving are  
his wife for sixty-three years, three children, fourteen grandchil-  
dren, and seven great-grandchildren.

SWAIN.—Henry D. Swain was born in Wayne County, Indiana,  
October 3, 1852. Most of his life was spent in western Iowa. He  
was married to Julia A. Tuck, and their union was one of old-  
fashioned love marriages of nearly sixty years' standing. To them  
two daughters were born, Mrs. L. W. Kibbler of Whittier, Cali-  
fornia; and Mrs. G. C. Duvall, of Lexington, Missouri. Early in life  
the deceased and his companion united with the Reorganized Church  
and have always been faithful in their devotion and interested in  
the advancement of the church. Mr. Swain's loving devotion to his in-  
valid wife of the past ten years will always stand as a monument  
to his character; it has endeared him to all of his friends. His  
only regret in passing was that he was not spared to help care for  
her during the remainder of her life. All that loving hands and  
hearts could do was done for his comfort during the months of his  
intense suffering. He passed away August 28, 1930. Interment was  
in beautiful Whittier Memorial Park. Elder Eli Bronson delivered  
the sermon.

SNIVELY.—Margaret Snively, wife of Hugh N. Snively, of Bur-  
lington, Iowa, died at an Iowa City Hospital September 26, 1930.  
Funeral services were held at the Burlington chapel in charge of  
Charles Fry who also spoke a few words at the grave at Montrose,  
where A. M. Chase assisted. Mrs. Snively was born (Margaret Simp-  
son) at Montrose, February 16, 1851. In 1879 she married James L.  
Wright, and they made their home in Burlington. A daughter,  
Marjorie, was born to them who preceded her mother in death one  
month and three days. In 1917 Mrs. Wright was married to Mr.  
Snively who survives her. She united with the church in her youth  
and remained devoted to the faith until her death. Her work was  
always for the upbuilding of the church. In addition to home cares  
she gave much time and talent to nursing the sick, which work was  
her delight and success. Her life was full of good works.

HASSELL.—Mortimer L. Hassell was born in Elkhart, Texas,  
May 2, 1869. He received the rite of baptism from the hands of  
Elder A. J. Moore February 25, 1882. Died in the Southside Dis-  
trict Hospital, Mesa, Arizona, September 21, after a major opera-  
tion. He is survived by his widow, Sister Christian Hassell, three  
sons, and two daughters: A. J. Hassell, Washington; M. J. Hassell,  
Texas; Noel Hassell and Mrs. Harry Olsen, Mesa, Arizona; and Mrs.  
Cora Pense, of Oklahoma. Brother Hassell had been a resident of  
Mesa for thirteen years, serving on the police force for five years.  
He was in the employ of the city when he died. The funeral was  
from the Meldrum Mortuary of Mesa, sermon by S. S. Smith. Inter-  
ment was in the city cemetery of Mesa.

CARTER.—William H. Carter was born October 27, 1866, near  
Fulton, Iowa. Died September 14, 1930, at Maquoketa, Iowa, after  
nearly two years of suffering with cancer. He married Martha  
Shields May 1, 1897, and to them were born three daughters: Mrs.  
Sylvia Turner, Maquoketa, Iowa; Zanie Tracy, Crabtown, Iowa; and  
Leona, who died in infancy. He leaves besides his wife and two  
daughters, one sister, Mrs. Clint Roth, of Lamoni, Iowa; two broth-  
ers, Frank, of Marshalltown, Iowa; and Marshal, of Fulton, Iowa;  
and five grandchildren. United with the church August 5, 1911, and  
continued in the faith until his death. He had a cheerful disposi-  
tion, was a kind father and husband, and a patient sufferer. Prayer  
was had at the home in Maquoketa, then the body was taken to  
Fulton. The funeral was held from the Saints' church by Elder  
John Heide, assisted by A. W. Heide. Interment was in Sutton  
Cemetery beside his daughter.

HANSFORD.—Nancy Anna Hansford was born at Macon, Mis-  
souri, July 15, 1895. The fullest measure of her life was spent near  
Cherryvale, Kansas. She was married twice. Her first husband was  
Henry F. Ford, and to him she bore Ora Katherine and Henry  
Franze. In 1922 she was married to S. J. Hansford. She joined the  
Reorganized Church of Jesus Christ of Latter Day Saints October 23,  
1927. Passed away at her mother's home near Cherryvale, Septem-  
ber 26, 1930, leaving her mother, husband, two children, a sister,  
three brothers, and many other relatives. The funeral was held at  
Potts Funeral Home at Independence, Kansas, G. E. Harrington deliv-  
ering the discourse. Interment was in Elk City, Kansas.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

EDITORIAL

(Continued from page 1106.)

opportunity of inviting their friends to listen in. KMBC, the Midland Broadcast Central, at Kansas City, Missouri, operates on a frequency of 950 kilocycles.

Attention of readers is also called to a change in the time of the broadcast of the Cathedral Hour on Sunday afternoons. This program, a Columbia chain feature, which is sponsored locally by the church, was formerly broadcast from 3 to 4 p. m., but beginning next Sunday, October 12, will change to the hour from 1 to 2 p. m.

Spreading the Gospel with Church Publications

We are letting you in on a true story because we think you will like it. One day a member of the Quorum of Twelve came into the Business Manager's office on an errand. When business was finished the Manager asked him:

"Why don't you help us out by selling subscriptions for the church periodicals and books?"

"Why, I can't sell anything," replied the Apostle. "People won't buy anything from me."

"Maybe you never tried it," pursued the Business Manager.

"You're right; I haven't."

"Well, why don't you make one real effort. You never know what you can do till you try."

The Apostle thought it over for a minute. Then he said: "I'll try it."

And he did try it. Since that time he has placed himself among the leaders in this work, in addition to carrying on a strenuous program of work at reunions and branches. He has sold publications to values running well up into three figures.

More than that, he is leaving behind him, wherever he has gone, a silent but effective group of workers to carry on his task when he has gone to some other field.

Who was that Apostle? Roy S. Budd. And another who has been doing this work for years is Apostle Myron A. McConley. There are, besides, a few fine, active missionaries engaged in this good work.

If apostles, busy with a multitude of tasks, can find time to do this useful work, other people ought to: publicity agents, missionaries, local officers, and lay members.

L. L.

THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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All communications with regard to executive or administrative matters of the church should be addressed to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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## Broadcast Schedule, Program News

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Pickwick Hotel

Kansas City, Missouri

Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### Sunday Schedule

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

11.00 to 11.30 a. m. Stone Church choir and musical service.

1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.  
During October, Book of Mormon lectures by Elder C. Ed. Miller.

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Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 77

Independence, Missouri, October 15, 1930

Number 42

## Proof of Our Ministry

This age hears much of programs and goals. Industrial and commercial institutions have learned that it pays to set an annual goal as a step toward measuring their achievements for stated periods of time. And in the setting of such goals a variety of factors exert influence—the accomplishments of the past, the working force of the institution, the political and economic situation, the opportunities open to the institution.

As a church we cherish the greatest of all goals, the saving of mankind in Christ, and as a means to this end the establishing of Zion. For one hundred years in these latter days we have talked about this goal, we have preached it, we have prayed about it, we have dreamed about it. Lives have been given to this cause, ambitions have been consecrated, and great sacrifices made. All this comes as a heritage to the present generation of the church. We see that it is our task to do all we can to move toward that goal. It is our work, our ministry.

To aid us in our forward movement the officers of the church have devised a way of measuring our progress. They are making more definite the present undertakings; they are setting lesser goals as milestones along our course. They have given us one-year, two-year, and six-year goals in evangelical, spiritual, intellectual, social, and financial endeavors. And general church workers are reminding the membership of the many things to be accomplished by the General Conference of 1936.

Our work crowds us. There are innumerable things to do and so little time in which to do them. Thousands are waiting to be told the gospel story and to be convinced of its truth and bearing upon our lives. Branches of the church must be built and church schools organized; budgets must be worked out and adhered to; buildings erected; homes established; hundreds of little children trained; young people wisely directed and encouraged; the sick cared for; study classes organized; recreation grounds created and supervised; musical, dramatic, worship, and literary undertakings carried out. All these things and more lie before us in the establishing of Zion. Upon us falls the responsibility of teaching our children by precept and example the

fine and noble art of living together in love and peace, honesty and consideration.

Our task is not an easy one. At every turn we are opposed by forces which challenge our best. Our course demands faith, loyalty, courage, love, honesty, industry, and temperance of those who would travel it to the goal of brotherhood in Christ. "Make full proof of thy ministry," wrote Paul to the young man Timothy, and that is our challenge.

A righteous life—the good we think and say and do—is the proof of our ministry. Paul was one who had "full proof." Toward the close of a courageous life, he wrote: "I have fought a good fight, I have finished my course, I have kept the faith." Full proof of his ministry! And because of his steadfastness, this assurance was given him: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Are we making full proof of our ministry?

L. B. M.

## Statistical Report for September

In another column is to be found the monthly report of the statistician for September. This can not but be of interest to all who scan it. The gain of four hundred and five by baptism is cut down by the loss of 232 deaths assumed because of age. The net gain for the month, therefore, is not large.

Another item of interest is, that to a Michigan district goes the credit for being the first "over the top" in reaching the quota set. This ought at once to be an encouragement to this district to endeavor to increase its lead and to other districts to speed up their work.

The missionary spirit of the church should increase both in zeal and effectiveness as the work progresses. To be alert to the task of making converts is a very wholesome condition, and should be encouraged in every way. While those appointed for missionary work should continuously be the exemplars and the spreaders of the necessary zeal, yet all the local officers and also the members should be caught up in the desire to spread the good work as far and widely as possible.

And in the meantime, let the local officers be keenly aware that branch organization, its machinery and officers, exists for the purpose of leading the Saints (those who have been converted) on to perfection. Our responsibilities to the member begin when we have by baptism made him a member. So ritual, ceremony, teaching, exhorting, strengthening, prayer, and sacrament all must function towards making our way as a church towards our great goal.

May wholesome, earnest missionary zeal keep us alert to our possibilities and moving forward in our great tasks.

F. M. S.

### What of Our "First Fruits"?

It is harvest time, a season when there is much talk of the first fruits of the land, the choicest of the blessings God has given us. In Holy Writ "first fruits" and "choice things" receive frequent mention. We read of them, consider our store of blessings, and bring of the best of our harvest, our money, and our interest and concern to the church. These things are good and necessary, and they are, so far as they go, acceptable to the Lord.

Harvest time this year stirs up, as it always does, certain reflections, and we ask ourselves questions: What are our first fruits? What is to God the most acceptable gift? These should be seriously considered, for the answers put into action determine the trend of our own lives and of the church. God has given each of us the gift of life and placed us upon the earth to grow into the likeness of his Son. Is not the most precious thing in his sight a fully developed, consecrated, noble man?

And if man himself, prepared and willing to serve, is the choicest thing, are not his children the *first* fruits? Every day we answer these questions in the things we do in association with our children and the children of our neighbors. Are we interested in, seeing these children given opportunity to become men and women patterned after the example of Christ, interested to the extent that we are helping to give them this opportunity? Are we concerned about the place where our children obtain their religious training, the equipment they have, the teachers, the officers? Or do we spend our time and energy in the for-the-moment movements and lose sight of greater, more lasting things?

As a church we speak much of Zion and of the church of tomorrow, and yet many of us seem unaware of the fact that today the *church of tomorrow* is growing up in our midst, a church many times neglected because it is considered more important to sell aprons to pay for a new pulpit rug in

the church; to plan a home-coming service principally for the entertainment of adults; to maintain a traditional service no matter how much it may hinder processes of religious education in the lives of our adolescents.

Too often the parent thinks he has done all the church can expect of him if he arises early enough Sunday morning to send his children to Sunday school. There they will be taught the things they should know about life and God and eternity—everything to save their souls. It seems never to occur to him to bring his child and with him seek to learn of the Savior. Too often, on the other hand, the average teacher thinks he has done his Christian duty if after an hour's desultory study of quarterly and *Bible*, he meets his class at Sunday school.

"I haven't the time" is the universal excuse. All of us use it. What architect has not the time to make a fine, strong, firm foundation for the beautiful superstructure he plans to erect? If we have not the time to help build the foundation, then all our work is in vain. One of the busiest men of history was Christ—the great Teacher—and yet it was he who said: "Suffer little children, and forbid them not, to come unto me." Let us think twice of "precious things" and "first fruits" before we again say: "I haven't the time."

Every loyal Saint is challenged to qualify for service. This season brings opportunity to become better trained in all knowledges. There are day schools, night schools, colleges, universities, extension courses, educational conventions, and institutes. To the people of the center place comes rare opportunity next week in the Zion's School of Training in Religious Education. For ten days the workers are asked to give their time to intensive training in Religious Education methods, *Bible* appreciation, the functions of the priesthood, and other courses. And in the branches and districts outside the center place officers are planning and announcing special institutes and all-day meetings. Let us accept the challenge to qualify. Let us think more seriously of our "first fruits."

L. B. M.

### Pre-Aztec City Is Discovered in Mexico

Toluca, Mexico, July 29.—One of the richest archaeological finds in Mexico in many years was announced today with the discovery of the pre-Aztec city of Calixtlahuaca, a short distance north of Toluca.

Eleven temples, a number of pyramids, and many valuable specimens were found, according to first reports.

Several excursions are being planned in the hope of further discoveries.—*San Antonio Express*.

# THE REVIEWER'S PAGE

*For Christian Criticism*

## What of Prohibition?

An old adage says, "If you repeat a lie often enough, some people will believe you." Working by this principle, the "wet" interests of the country have been repeating their customary stories with tireless hope, in every form and in every place that they have found the opportunity. They call prohibition a failure, blame it as a cause of crime, and charge it with responsibility for the business depression, etc.

They intimate that if liquor were returned to its former status criminal drunkards would sober up, crime would abate, and business would improve. These intimations are, of course, the merest tosh.

Are Christians giving in to the continuous propaganda of the wet interests? Have they lost the strong conviction that promoted the great temperance movement, and enacted the prohibition legislation? Have they forgotten the terrible and sinister work of the open saloon?

The saloon men point to Canada as an example of what we might have if we return to liquor. The Canadian citizenry are sober and law-abiding. The condition of Canada is nothing like the condition from which we escaped.

We have won a great advantage, and we are invited, with silly logic, to throw it away. Let us not give up.

## Kellogg to the World Court

The appointment of Frank B. Kellogg as judge of the World Court, is one of the most important items of the news. Famous, among other things, for his work on the Pact to Outlaw War, he is at the age of seventy-four one of the most important figures in international relations. His appointment should not merely be taken as satisfaction to American vanity or increase of our prestige. It is an indication of the growing interest and responsibility of America in international affairs.

The cause of peace is a part of the cause of the church and the cause of Christ. Any organization that promotes peace is of interest to us. Americans promoted the League of Nations, which has accomplished great good, but America rejected it. The rest of the world recognized the merits of the organization, and individual Americans have since contributed to it in service in spite of their country's indifference.

Men like Kellogg are a great influence for world

good, and their participation in world affairs will bring the United States into better cooperation in world affairs.

## The Influence of Woman

That male politicians are frequently ineffectual, occasionally elastic of conscience, and in a few instances actually corrupt, is not to be denied. But most of them have the discretion to be silent about their weaknesses.

It is unfortunate that the first woman candidate for the United States Senate should not possess that discretion. That she was willing to spend \$319,000 to secure the nomination alone is an indication of her money power. That she is willing to talk about it so glibly is an indication of her brass. Smaller expenditures by men have been regarded as scandalous and seat-buying. Even the most toughened of politicians affect at least a show of remorse when they are found guilty of the expenditure of unethically large sums for campaign funds. But Mrs. Ruth Hanna McCormick is impenitent, as a wealthy woman who knows she is clever should be.

It is to be hoped that she will not be womanhood's first representative in the Senate. It is to be hoped that she will be defeated, as she deserves, no matter who or what her opponent may be.

The name of womanhood is not at stake in the conduct of Mrs. McCormick. But we hope that women may have a better and nobler champion.

## World Temperance Sunday

Temperance Sunday is to be observed in church schools throughout the United States October 26, 1930. The need of teaching temperance, and abstinence from all forms of narcotic drugs is as great as it ever was, if not greater, since the commercial interests who promote their sale are better organized and use more persistent methods than ever before.

Our young people need to be saved, not alone from liquor, but as well from the floods of propaganda in its favor, as well as in favor of the other habit-forming drugs.

A statement from the *International Journal of Religious Education* for October, 1930, says:

"One of the most serious dangers to prohibition in the United States today is the fact that men and women seem prone to forget the terrible conditions that existed before prohibition went into effect."

# The Calling and Ordination of Stewards

A MESSAGE FROM THE PRESIDING BISHOPRIC

By Albert Carmichael

In the "restoration of all things" it was needful that the Melchisedec priesthood should be first restored, for through it come the blessings of God to his children.

This priesthood holds the power to bless mankind; to set in order the church of Jesus Christ; to ordain all the officers of the church by the imposition of hands. This order of Melchisedec stands first in importance. Through it blessings come. Through it the church is made perfect. Through it "helps" are given to the body. It is God's chosen avenue of divine approach to man; through it the gap between humanity and Christ is bridged.

## According to the Gifts and Callings of God

"All are endowed by God with certain gifts," and God calls all to occupy or use these gifts in the service of humanity.

"All are called according to the gifts of God unto them." To "labor together with God for the accomplishment of the work intrusted to all" (*Doctrine and Covenants* 119: 8), is the statement made, indicating God's purpose in this call.

## Examples of This Calling and Ordination

### Emma Smith

A few months after the church was organized and the priesthood was restored and functioning through his organization, the church, the Lord begins to instruct us how to proceed to eventually realize the ideals for which he built his church, that every member might "see eye to eye" with him; that every member might have the same mind as he had, understand as he understood and thus do as he does. He has restored to earth the priesthood. He desired to restore to earth, through this priesthood, his mind to man. He wishes mankind to "sanctify" all that he is and all that he has. Hear him!

"Hearken unto the voice of the Lord your God while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom." The Lord wishes all to know that while Emma Smith is his daughter, there are others who are just as acceptable to him—all who receive his gospel. He is no respecter of persons.

The Lord ends the revelation by saying, "Verily, verily, I say unto you that this is *my voice unto all*." Dear reader, this revelation is the voice of

God unto you, especially if you have received his gospel and thus become his son or daughter.

"A revelation I give unto you concerning my will." How grateful we should be that we have God's will! How carefully we should follow it! The Lord tells Emma Smith that she is "an elect lady whom I have called." The voice of God to Emma Smith is the voice of God to all. "All are called." The Lord then proceeds to tell her what is her particular calling, in temporal work. *First*, a comfort unto her husband. *Second*, to be his scribe. *Third*, to expound the scripture. *Fourth*, to exhort the church. "For he shall lay his hands upon thee [here the authority of the Melchisedec priesthood is recognized], and thou shalt receive the Holy Ghost, and thy time shall be given to writing and learning much." Her further work is outlined in paragraph 2: "It shall be given thee also, to make a selection of sacred hymns. . . . Wherefore, lift up thy heart and rejoice and cleave unto the covenants [plural] which thou hast made." Here the Lord recognizes certain covenants made by Emma Smith and admonishes her to "rejoice and cleave unto" them.

The manner of the making Emma Smith a steward over her "gifts" and "callings" is very apparent. She was to be ordained under the hands of her husband. The Lord did not tell her that she *might* do so if she desired, but the language is "*Thou shalt be ordained*": a positive command. Significantly, then, the Lord finishes this very important revelation of his will by saying, "This is my voice unto all. Amen."

This being true, we may expect then to find God acting in harmony with his own declarations as we proceed to follow him in his further revelations to his church; always remembering that what he tells us to do or not to do is essential for our eternal salvation.

## Bishop's Agents

### (a) Sidney Gilbert.

In *Doctrine and Covenants* 53: 2, 3 the Lord instructs Sidney Gilbert to "Take upon you *mine ordinances* [plural] even that of an elder. . . . And also to be an agent unto this church. . . . Behold *these are the first ordinances* which ye shall receive, and the residue [remainder of the ordinances] shall be made known unto you in due time," "*according to your labor* in my vineyard."

Here the taking of the office of an elder is called an *ordinance*. Also the taking of the work of an

agent for the bishop is called an ordinance. This makes the work of a bishop's agent a sacred task. It is classed with the work of an elder, as being an "ordinance" of the Lord. As such it should be a task of *great* responsibility and should be entered into with due solemnity and appropriate *rites*.

(b) *Newel K. Whitney.*

In *Doctrine and Covenants* 63:12 we find *what* this sacred rite is that should be had when a bishop's agent is called and appointed: "Verily, let him [Newel K. Whitney] *be ordained* as an agent unto the disciples . . . let him be *ordained* unto this power; . . . Behold, this is my will, obtaining monies even as I have directed."

Nothing could be plainer. God tells us that the getting or obtaining of money should be done even as he has directed, and he directed us to ordain the agent for his task. This is the will or mind of God. Surely it is a safe thing to do, to follow God's will.

A few months later came the call to make the same man a bishop. "My servant Newel K. Whitney is the man who shall be *appointed* and *ordained* unto this power. This is the will of the Lord, your God, your Redeemer, even so."

We are told in *Doctrine and Covenants* 70:3 that the bishop's agent is not exempt from this law of the calling and appointing and ordaining to his stewardship.

(c) *Other agents.*

That agents were to be thus ordained is emphasized by this historical fact as taken from volume 1, page 283, of *Church History*: "A council was called for the purpose of appointing a committee to purchase land in Kirtland upon which the saints might build a stake of Zion. . . . The council decided to purchase the farms and appointed Ezra Thayre and Joseph Coe to superintend the purchase, and they were ordained under the hands of Sidney Rigdon and set apart as general agents of the church for that purpose."

Thus we find that God is "no respecter of persons." A sacred rite is followed to make a man a steward over temporal affairs, as it is used in making him a steward over spiritual affairs.

### *Stewardship, a Sacred Responsibility*

God desires every steward to make his vocation or stewardship a sacred responsibility.

And why should he not? Do you think you can become a coworker with God unless you shall "stand in holy places"? God wishes to work *with* you, and has commanded you to do certain things that will give you the right attitude of mind, without which he can not take you into partnership. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (*Doctrine and*

*Covenants* 81:3.) Here the Lord solemnly binds himself to do his part as a coworker with us, provided we do our part. If our Lord is willing to bind himself to do his part, why should we not be willing and desirous to bind ourselves to do our part?

Saints, are you ready to take God as your partner? Are you ready to consecrate your every activity, believing with your whole hearts that in him do we live and move and have our being?

### *A Setting Apart to a Literary Task*

In *Doctrine and Covenants* 55:1, 2 we find the Lord revealing his mind to us on the making of stewards and stewardships. We can well afford to note what he says. He tells us *how* he has provided for this work to be done.

The Lord instructs W. W. Phelps and says: "You shall *be ordained* to assist my servant Oliver Cowdery to do the *work of the printing*, and of *selecting*, and writing books for schools, in this church, that little children also may receive instruction before me as is pleasing unto me." The preparation of books of instruction for the youth of our church was to be done by those who were "ordained" for that work. Was it necessary that this should be done? If not, why did God command it? W. W. Phelps had obeyed the initiatory principles of the gospel. He had been baptized for the remission of his sins and had hands laid upon him for the reception of the Holy Spirit, and furthermore he had been ordained by the hands of Joseph Smith to be an elder unto the church. Yet after all this, when he was called and appointed to assist Oliver Cowdery to do the work of selecting, writing, and printing of a book, the Lord says, "You shall be ordained" for this work. Here again the Lord made it imperative—"you shall," not "you may." Why so strict a command if W. W. Phelps could have done the work just as well without this ordination?

### *The Board of Publication*

We call the reader's particular attention to section 70, showing the way the Lord provided for the first group stewardship. Note the introductory statement, "Behold and hearken, O ye inhabitants of Zion [not of the world], and *all ye people of my church*, who are afar off, and hear the word of the Lord which I give unto my servant Joseph Smith, jr., and also to my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them, for I give unto them a commandment." That this is to be a very important revelation, one having to do with the welfare of all the Saints, is clearly shown by the Saints "afar off" as well as

those who were near, being called to "hearken and hear." Now comes the commandment, but again prefixed with a warning to hear, "Wherefore hearken and hear, for thus saith the Lord unto them [these six men named], I have *appointed* them and *ordained* them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them; and an account of this stewardship will I require of them in the day of judgment; wherefore I have appointed unto them, and this is their business in the church of God, to manage the concerns thereof, yea, the benefits thereof."

Here we have explicit directions; first, the *manner* in which the stewards are selected and set over a business. They were first *called*, then *appointed* and then *ordained* to be stewards over a certain business. The Lord tells them *what* this business is, the business of being stewards over the revelations and commandments which had been given or which would be given unto them. "This is their business in the church of God, to manage them [the revelations and commandments] and the concerns thereof [the machinery, etc., necessary in their management to print, bind, sew, etc.]; yea, and the benefits [the money received or made in this business] thereof."

Paragraph 2 contains more valuable instructions as to *how* this group stewardship should be managed to be acceptable to God.

"Wherefore a commandment I give unto them, that they [these six stewards who had been called, appointed, and ordained] shall not give these things [these printed revelations] unto the church [the members of the church must pay this group of stewards for the printed revelations], neither unto the world [people not members of the church must also pay for what they get]; nevertheless, in as much as they [these six consecrated stewards] receive more than is needful for their necessities, and their wants [in caring for the business properly], it [that for which they had no need; their surplus] *shall* [not *may*] *be given* into my storehouse [the Presiding Bishop's office], and the benefits [of this surplus] shall [not *may*] *be consecrated* unto the inhabitants of *Zion*, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom."

We sincerely hope that every Saint will read this and note the plain directions given by the Lord as to the right way of handling a business venture. The Lord wishes to make the work of the publishing interests of our church holy, consecrated unto him. So he tells us just what he wills in this matter.

First, all engaged in the responsibility of managing it shall be called, appointed, and ordained as

stewards. Second, they must give an account both in time and eternity; not only on the judgment day but to the church, thus to determine their surplus. Third, it was their business to manage (a) the concerns thereof (the necessary buildings, machinery, etc.), (b) also the benefit (the money received for sale of merchandise).

*Then* the Lord instructs these six consecrated stewards what they shall do with these benefits, or money received. They were not to give it to the church, nor to the world, for the simple reason that they would need what they received to carry on their business. But the Lord, remembering his great economic program in which the surplus or that amount not needed to carry on the business was to go to the church or group, added the statement that if they (these six stewards) did receive more than was needful, this amount not needed should go to the general church authorities, be paid into the church storehouse, the office of the general Bishop.

#### *An Example unto All*

Now notice the emphatic and clear declaration of God to *all of us*.

"Behold, this [the way these six consecrated stewards were commanded to carry on their business] is what the Lord *requires* of *every* man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man." Every man must be called. In fact, every man *is* called—"all are called according to the gifts of God unto them." (*Doctrine and Covenants* 119: 8.) Every man must be appointed (his specific work pointed out to him), and every man must be ordained (set apart by the imposition of the hands of those authorized so to do) to his specific work. None are exempt.

"Behold, none are exempt from *this law* who belong to the church of the living God; yea, neither the bishop who keepeth the Lord's storehouse [he should be called, appointed, and ordained and give an account of his stewardship], neither the agent [he should be called and appointed and ordained and give an account of his stewardship], neither he who [anyone who] is appointed [all are called and all must be appointed] in a stewardship over temporal things."

Now the Lord draws a parallel between those having what is known as a spiritual stewardship and those having what is known as a temporal stewardship.

"He who is appointed to administer spiritual things, the same is worthy of his hire [his hire is his needs and just wants] even as those who are appointed to a stewardship, to administer in temporal things [in both kinds of stewardship, spiritual and temporal, the needs and just wants measure the

amount of their hire or wages]. Yea, even more abundantly, which abundance [surplus] is multiplied unto them [those having a spiritual stewardship] through the manifestations of the Spirit." Those occupying in the church in spiritual affairs are promised a greater abundance of the Spirit than those occupying in temporal affairs, because it is needed, but, "Nevertheless in your temporal affairs you shall be equal." (Men holding temporal stewardships must be equal. That is, they must have enough to carry on properly their respective business. One temporal steward may need more than another temporal steward. Equality is measured by their respective needs and not by all being on a dead level.)

This equality, each man having according to his needs, must be brought about by the stewards doing it ungrudgingly. If not done this way, if it is done grudgingly, "the abundance of the manifestations of the Spirit shall be withheld."

#### Why All This?

Why all these definite and precise directions? The answer is found in paragraph four:

"Now *this commandment* I give unto my servants."

- (a) For their benefit while they remain.
- (b) For a manifestation of my blessings upon their heads.
- (c) For a reward for their diligence.
- (d) For their *security* (for the following named things):
  - (1) For food.
  - (2) For raiment.
  - (3) For an inheritance.
  - (4) For houses.
  - (5) For land.

"... in whatsoever circumstances I, the Lord, shall place them; and whithersoever I, the Lord, shall send them, . . . I, the Lord, am merciful, and will bless them and they [these stewards whom I have called and appointed and ordained] shall enter into the joy of these things."—*Doctrine and Covenants* 70: 4.

This, then, is the royal way, the only way promised by the Master that binds him to help us. Well has he said, "Behold, this is the way that I, the Lord, have decreed to provide for my saints, but it must needs be done in mine own way." (*Doctrine and Covenants* 101: 2.)

We call attention to the fact that W. W. Phelps, who had been called, appointed, and ordained to the Melchisedec priesthood was also called and appointed and ordained to work with Oliver Cowdery to prepare textbooks (*Doctrine and Covenants* 55: 1, 2), was again called, appointed, and ordained to

be one of the members of this group constituting the Board of Publication.

#### John Johnson

In section 93 we have the will of the Lord as to the right way of continuing the group stewardship.

In paragraph 2 we are told: "It is wisdom and expedient in me that my servant Zombre [John Johnson] . . . should become a member of the order [Board of Publication], that he may assist in bringing forth my word unto the children of men; *therefore ye shall ordain* him unto this blessing."

*Doctrine and Covenants* 101: 10, 11 gives us further instructions and light on this group stewardship:

"But verily, I say unto you, I have *appointed* you to be a steward over mine house, even stewards *indeed*." The appointing of the steward was one of the things to be done to make him a steward *indeed*. He had been a steward in theory, but it required an "appointing" to make him a real steward. In paragraph 11 we find that when this group stewardship organized themselves preparatory to doing business, they *appointed* one among them to keep the treasury, "and he shall be ordained unto this blessing." We must believe that this ordination was necessary for the success of the business. Again we ask, If not, why did the Lord command it to be done?

#### Building the Temple

Here we have a piece of work to be done—a real business task. What was the will of God as to the men who should have this responsibility?

In *Doctrine and Covenants* 92: 3 the Lord says, "It is my will that you should build an house; . . . Let the house be built, *not* after the manner of the world, for I give not unto you that ye shall *live* after the manner of the world: therefore let it be built after the manner which I shall show unto three of you whom ye shall *appoint* and *ordain* unto this power." The Lord is telling us to make our life's work sacred. The world does not do this. The world can not do this, for they reject the means given of God through which our business tasks are made sacred. That means is the priesthood again restored.

#### Method of Procedure

"The bishop and his counselors, together with the other bishops of the church, and such other officers as the bishop may call together, with whom he may confer in council, are authorized to *devise the methods of procedure*; and they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care."—*Doctrine and Covenants* 128: 3.

"The bishop should be directed and authorized to

proceed as soon as it shall be found practicable by consultation with the general authorities of the church who are made the proper counselors in spiritual and temporal things to *carry out the provisions of the law of organization which are by the law made the duty of the bishop.*—*Doctrine and Covenants 128: 9.*

The present bishopric feel that this direction and authorization "to devise methods of procedure" authorize them to move forward in the accomplishment of the great task assigned.

In conformity with the directions given to consult "with the general authorities of the church who are made the proper counselors in spiritual and temporal things," the bishopric have complied. That which they are presenting and asking for a one hundred per cent compliance to, by the membership of the church, has been had in counsel with the "general authorities of the church, who are made the proper counselors in spiritual and temporal things to carry out the provisions of the law of organization which are by the law made the duty of the bishop."

We herewith have outlined what has been agreed upon, not only by these general spiritual authorities but also by the people themselves in General Conference assembled, as one of the necessary, initial, and preparatory things to be done that the "method of procedure" may harmonize with the law given us of the Lord.

## Impressions of the Harvest Festival

By Leta B. Moriarty

"We've got something big here this year." The speaker, none other than President Frederick M. Smith, was snatching half an hour's time proudly showing an office caller through the Harvest Home exhibit in the lower hall of the Auditorium. "Every year the festival has grown, but this year it has assumed the proportions of a fair." One of the most interested visitors at the festival is President Smith, and whenever he can not be found in the vicinity of the office, the force hints that it is quite likely he is "looking over the exhibits."

"The crowds are bigger this year than ever before," declared C. C. Koehler, general manager, on the second day of the festival. "If the weather continues fine, we'll easily have fifty thousand people through here before Sunday night. The display we lost by two of our important central States failing to come in is made up by contributions of local groups. We have more floor space this year, not because the amount of produce is less but because the decorative arrangement of the booths is better." Since the early days of the Harvest Festival in Independence twelve years ago, Brother Koehler has been one of its "moving spirits."

"It's nice to spend your whole day here." This comes from a cheery boothkeeper, a member of one of the large congregations in Independence. "Of course I'm proud of our exhibit—there are fifteen hundred quarts of fruit in it, and look at that lighting!—and I'm glad to be here to tell the people about it when they ask me; but the main reason I arrange my work to be here nearly all the time is because there's not a better place in the world to meet one's friends. I like to tend the booth. . . . Oh, yes, I'm here evenings, too." Her smile proved the gladness of her heart in the performance of this service.

Yum! Yum! What is that delicious odor! Something frying. We are now in the Auditorium kitchen.

"To be sure we women are remembering the Harvest Festival, and this year we're thinking a lot about the expense involved—lights, gas, water." These are appropriate words for the wife of a Bishop, and Sister J. A. Becker, presiding over two pans of frying rabbit, waves a huge fork in the direction of the lunch counter wedged in between two booths. "We feed the visitors after they've tramped through the displays upstairs and down, and the money we make goes to the Auditorium. Our patrons have real appetites, and business is fine. It might interest you to know, too, that our lunch specialty this year is rabbit sandwiches. Have you

### THE DO-IT-NOW CLUB HONORS TWO EMINENT MEMBERS

Walter S. Woodward, a young elder recently recruited for our missionary force, is making a splendid record. Among his achievements he has turned in \$675 in subscriptions and sales for the Herald Office books and publications during the past few months.

Needless to say, he has been greatly helped by his wife, who was well known to the church as a worker and writer, Bertha Constance.

There is wisdom and judgment in Brother Woodward's plan. He labors in a community, and while he labors he makes sure that the church publications are in the hands of the people. Then when he has to move to the next community he knows that the publications are there to carry on the work that he has started.

*Every Subscriber Should Get Another!*



tried one? The rabbits are donated." The rest of her story is drowned out by the sizzling of hot fat as she applies the fork to the turning of several well-browned pieces. They do look tempting—so tempting indeed that we decide to sample them, and almost immediately find ourselves perched on high stools at the counter devouring the rich "specialty." Long live the Auditorium fund!

Everywhere people cluster in front of booths feasting their eyes on the sights—some beautiful, some novel. Questions fly from stranger to stranger, who after all don't seem so strange, and all faces glow with enthusiasm. "Did you see that beehive in the Englewood exhibit?" "Can't you always depend on Walnut Park to give you something different?" "Have you seen Kansas City Stake? That skyline!" "Isn't that an excellent display for so small a branch as Gudgeon Park?" "Aren't you proud of the Stone Church—it's booth is so spacious, and they say it has between eighteen hundred and two thousand quarts of fruit!" "Did you *smell* Maine?"

It is no wonder they pause to stare. Of the Harvest Home booths themselves there are eighteen bordering the regions of "the pit," and these boast every color and trick of decoration. We agree with Brother Koehler that the booth decorations and arrangements this year are most unique and attractive. Hundreds of quarts of canned fruits and vegetables, bushels of raw products of field and garden, and many articles of handwork on display or donated to be sold for the Auditorium fund are "dressed up" for the occasion. Kansas City Stake has its 1932 skyline and "Heart of America" design; the Great Northwest Club presents in miniature a portion of Yellow Stone National Park; the Stone Church booth depicts the three big periods of church history—the burnt offering, the time of Christ, and the stewardship plan of the present; Hawaii has her volcano (which once each evening erupts) and tropical coloring; Maine her pine trees, lighthouse, and fish. Many others deserve mention, and all remind us of the hymn verse:

Come, ye thankful people, come,  
 Raise the song of Harvest home!  
 All is safely gathered in,  
 Ere the winter storms begin;  
 God our Maker doth provide;  
 He our wants hath well supplied:  
 To his house of worship, come,  
 Raise the song of Harvest home!

By Thursday noon prizes had been awarded the booths. For the judging, the stalls are divided into two classes: Local groups (in Independence), and visiting groups (outside Independence). Blue ribbons, red ribbons, and white ribbons found place as follows: Local, first prize, Stone Church; second

prize, Englewood; third place, Gudgeon Park; visiting groups, first prize, Kansas City Stake; second prize, a tie between the Great Northwest Club and the State of Maine; third prize, Hawaii.

But now that we have seen the booths, let us linger downstairs only long enough to note the space given other organizations of interest.

In the middle of the pit is the Harvest Home "centerpiece," a model of the Auditorium, constructed of hundreds of bars of Crystal White soap by the Ladies' Opportunity Class of Central Church, Kansas City. This is a real attraction.

There is also the Jackson County Farm Bureau exhibit containing all grain in the sheaves, from the winning exhibit at the Missouri State Fair. In the center is the silver trophy cup which Jackson County brought back from the fair this year for the second time.

On one counter pieces of needlework are displayed, on another are articles contributed to the Auditorium fund, among which are some beautiful tapestry pieces from the sisters at Elk Mills, Maryland. On another counter is the grain inspection exhibit showing cereal grains marketed in Kansas City.

There are also tables where baking products are set out. Here the judges have been leaving a trail of ribbons.

In one corner the scouts are represented, Troop 223, and there are belongings and insignia of the Little Giant, Lone Wolf, and Silver Fox Patrols.

Plenteousness and beauty everywhere! The Saints are happy over their Harvest Home. And as we ascend the ramps to the main floor, the confusion of glad voices dies away, the odor of fresh fruits and grains fades, but the color pictures linger in our mind's eye.

Upstairs in the lobby and the main auditorium is housed the first annual Industrial Exposition of Independence and surrounding territory, a place of sights and sounds to interest and attract. Here the merchants of Independence, Kansas City, and vicinity display their goods, sparing no pains to present them effectively. Every kind of article from furnaces to evening gowns, automobiles to toilet articles, candy to coal, are to be seen. The air is filled with music from radios and conversation of visitors.

Close inspection of the booths tells us that it has been "one big job" to fill up the immense space of the central room of the Auditorium as has been done. There are thirty booths, and each is a mute monument to the thought and work of its makers. For days, they say, this room has given the appearance of a beehive, as workers brought in lumber and worked out the designs of their stalls. In the lobby

are displayed books, radios, fancywork, patterns, cedar ware, and other articles.

In two corridors on the east side of the building are the rabbits, pens and pens of them, white, black, gray, brown, and spotted. These, too, were visited by the judges, and on the second day of the exhibit flaunted an abundance of colored ribbons.

The Harvest Home Festival is a real event in the land of Missouri. More than ever it has created a flurry of interest among people of Independence, Kansas City, Far West, and Holden Stakes. Thousands nightly visited it and came away to exclaim and wonder.

The flower show on the fourth and fifth days of

the festival drew many beauty seekers. Indeed so hearty was the response of the people to every feature of the festival that the event was extended one day, being open to the public all day Monday. Entertainment was afforded each night by local and Kansas City musical organizations. The peak of interest was reached Sunday, when the festival was host to thousands of visitors. In the evening more than four thousand people participated in a service in which the gifts of the Harvest Festival were presented to the church by Elder C. E. Wight, of Kansas City, and accepted by Bishop J. A. Becker. Monday night brought to a close a most successful harvest celebration of the church.

## CHURCH WORK AND SERVICES

### Junior Church Services

By Hattie K. Bell

General Theme: "GOD'S WORLD"

Theme for October 19: "God in Nature."

Quiet music: Medley of hymns played softly and with feeling.

Call to Worship (standing):

Leader: "The heavens declare the glory of God; and the firmament showeth his handiwork."—

Psalm 19: 1.

Response: "*Holy, holy, holy,*" *Zion's Praises*, 131.

Scripture Reading (seated): Read Psalm 104: 1, 16-24. This may be used as a responsive reading, the leader reading the first verse and the children responding by the reading of the next verse, etc.

Offering (to be taken by two juniors): Music may be played softly during this part of the service. After the offering has been taken, have the baskets brought to the altar. The leader should offer a prayer asking God to accept this humble offering and help each one to feel that the giving of our offering is one way in which we can be coworkers with God and show our appreciation for God's many blessings.

Worship Talk, by leader: Show a picture of a beautiful fall scene, or the picture of "*Saint Francis preaching to the birds,*" so as to suggest out-of-doors. Allow the children to enjoy the picture for a few moments. Talk of God's beauty as seen in the brilliant coloring of the flowers and leaves, of the clouds that sail the sky, etc. If the picture "*Saint Francis preaching to the birds*" is used, something like the following may be told to the children as they watch the picture:

In the sunny land of Italy there lived a goodly man who spent much of his time in God's great out-

of-doors. He grew very friendly with the wind and the rain, the sun and the stars, the birds and the flowers. He talked to them as I speak to you, and they understood him and seemed to speak to him in return. One time while he was talking to the birds, the famous painter, Giotto, saw him. Giotto thought the picture so beautiful that he painted the scene so that you and I could enjoy it, too. This is one of the sermons Saint Francis preached to his little feathered friends:

"Ye birds, my dear little sisters, much are ye beholden to God, your Creator, and always and in every place ye should sing his praises; for he has given you the freedom to fly whither you will. He has given you a double and triple vesture and hath preserved the seed of you in the ark of Noah. You must be grateful to him for the element of the air which he assigned to you. You do not sow, neither do you reap, but God feeds you and gives you rivers and fountains whence you can drink; he gives you valleys and hills for your refuge; tall trees wherein to build your nests, and though you know not how to spin or sew, God clothes you and your young.

"How greatly, therefore, does your Creator love you, since he is so bountiful toward you: beware then, my little sisters, of ingratitude and strive always to praise God."—*Quoted in Francis of Assisi and His World, M. Michael-Durach, Munich.*

Saint Francis preached to himself as he preached to his bird friends. He followed the advice he gave to them. He was grateful in his heart to God for the simple comforts of life, and he sang and preached to the folk he met, of the wonderful kindness of the heavenly Father.

Prayer by leader:

Thank God for the beautiful world and ask him to open our ears and eyes to all the lovely gifts that surround us. Ask him to help us to show our thanks

and pleasure for all that we receive from his hand.

Hymn: "Giving thanks," *Zion's Praises*, 53.

Sermonet: The speaker should discuss the theme of the day, thus helping the children to realize how much happiness we enjoy because of the beauty of the earth. Help them to appreciate that God, the heavenly Father, created all things to give his children joy. Help them to sense the interdependence of man upon nature and nature upon man. If we would have beautiful roses, then we must be willing to fertilize the soil and tend the growing plants. If we sow good seed and till the soil, then nature yields us a bountiful harvest in return. Many other such instances may be given. If we would get the greatest enjoyment out of God's beautiful world, then we must share in his creation.

Hymn (standing): "Praise ye the Lord," *Zion's Praises*, 87.

Story: "Pippa passes," in *For the Children's Hour*, by Bailey and Lewis.

Hymn: "Look for the beautiful," *Zion's Praises*, 147.

Benediction by leader:

Let the children suggest what they would like to say to the heavenly Father in closing. Offer the prayer, using the thoughts expressed by the children.

Theme for October 26: "God's Children."

Quiet music: Medley of hymns played softly and with feeling.

Call to Worship (standing):

Leader: "The heavens declare the glory of God; and the firmament showeth his handiwork."—  
Psalm 19: 1.

Response: "Holy, holy, holy," *Zion's Praises*, 131.

Scripture Reading (seated): Responsive reading, Psalm 19: 7-14.

Offering. (See suggestion for last Sunday.)

Worship Talk by leader: Show Harold Copping's picture, "The Hope of the World." In connection with this picture, tell the story, "How the artist forgot four colors." This may be found in *Missionary Stories for Little Folks*, First Series, by Margaret T. Applegarth.

Prayer by leader:

Thank God for his love and care for all people of every nation.

Hymn: "Faith of our fathers."

Introduce this hymn by telling the story connected with it. In *A Junior Hymnal*, by Sturgis and Martin, on pages 16 and 17, this story can be found. Teach the first verse of the hymn.

Sermonet: Today's theme, "God's children," should be the keynote of this talk. Help the children to sense their responsibilities as Christian folk.

Help them to appreciate the fact that in their homes and at their church they have the privilege of learning about God and his plans, and that there are many who do not have this opportunity. Quicken within them the missionary spirit, a realization of their responsibility toward others. As Christians, as Latter Day Saints, it is their privilege, their opportunity, their obligation to help others to be happy and to become acquainted with the gospel as we understand it. Emphasize the fact that true happiness is found in service for others. Give two or three concrete instances, from the life of Christ, from your own life, from the life of some public person.

Hymn: "Tell me the old, old story," *Zion's Praises*, 109.

Story: "Marjory's gift" or "Her roadway," in *Special Days in the Church School*, by Margaret Eggleston.

Hymn: "Faith of our fathers."

Knowing the story of this hymn, the children will enjoy singing it again.

Benediction (by leader or child).

## Furnishing and Equipping the Kindergarten Room of the Church School

By Myrtle A. Weber

Whether your budget will allow an extensive buying of materials or limit you to the very minimum, you can select that material which will aid in the children's development and not merely amuse them. Any equipment is valuable only as it serves as a means to a desired end. When selecting materials, evaluate them in terms of their contribution to the child's religious development. Wise selection and use of materials may add greatly to the value of the church school sessions, while unwise choice and use may prove a serious handicap. Every item of equipment should have a definite and practical use.

All equipment should be of good quality. Do not sacrifice quality. You can not afford to be economical at the expense of the children. It is not economy to select something considering only the price. In fairness to the children you must choose that equipment which will be best for their development.

Suppose but half a dozen little children comprise your kindergarten department and only a corner of the church auditorium or a space on the platform is allotted your department, you still have need of equipment. Let us stop for a moment and consider the minimum materials essential to most effectively carry on our teaching.

Chairs. Little kindergarten children can not be expected to be comfortable sitting on chairs de-

signed for adults any more than we adults would be sitting in a chair made for a giant. Of course the children will be wiggly and perhaps become disciplinary problems if compelled to sit in chairs or on benches that do not fit. You can appreciate this fact; therefore, wisely forestall trouble by providing chairs suitable for kindergarten children. Chairs for this age child should be about twelve inches in height, so that the child can sit on the chair and have both feet resting flat on the floor. It may be wise to have a few ten-inch chairs to accommodate the children who are a little below average height for their years.

**Tables.** By all means a table should be supplied for each class group. These need not be elaborate affairs. Surely there is a carpenter in your branch who would be willing to make the tables for you. The height of your tables should be about 20 or 22 inches, rectangular in shape, size approximately 30 by 45 inches.

**Cabinet.** A small cabinet could be made from a large packing box, painted, and kept in your little corner of the church building. A cabinet is a good investment. It serves as a storage for pictures, handwork materials, books, etc. To have a place to keep and preserve these materials will prove a money saver and an economizer.

**Songbooks.** In this department songbooks are not needed for the children. One or two good children's songbooks should be available for the teachers. Songbooks are an expensive proposition. Why not secure a music copy book in which you can copy songs from various sources? Thus, you will find that you soon have a valuable collection of splendid children's songs.

**Screens.** Again employ your carpenter friend. If you have more than one class group, have enough screens to divide your groups so that each class may have an individual classroom. If you have but one class, a screen will serve to make your corner more private. If you have your own room, a screen may often be used to hide an unsightly entrance or spot in your room. The screens may be hinged so that they can be folded and put away after using. A three-panel screen lends itself to a variety of uses and arrangement. A blackboard may be put on the center panel and a display board on either side. Composition or beaver board with light wooden frames is suitable material for construction. If you can not afford a piece of blackboard slate for the middle panel, use the composition board and paint it with blackboard paint. A little varnish applied on the frames of your screens will greatly improve their appearance.

**Hooks for Hats and Coats.** Have hooks placed on

the wall near your class. These should be placed low enough so that the children can reach them and hang up their own apparel.

**Picture Books.** These need not be expensive. Watch the magazine advertisements and illustrations. Collect pictures from time to time from various sources and mount them. Each two dozen pages or so could be bound together into a book. You will find these very valuable and to answer more than one purpose.

**Handwork Materials.** Papers, crayolas, scissors, and paste are quite essential for profitable work. Free-hand drawing is the most satisfactory type of handwork, because it provides for self-expression in the fullest sense. Handwork materials should not be used just to keep the children occupied. Handwork of any type has no place in the church school unless it illustrates, interprets, or expresses a fact, a truth, an ideal that is vital in arriving at the objective for that particular Sunday. Keep these facts in mind when selecting and purchasing handwork materials.

**Growing Plants or Cut Flowers.** These are especially desirable in all children's departments. Avoid using artificial flowers; better to have none at all. Artificial flowers are gaudy and lifeless. Real flowers, as the heavenly Father's gifts, afford fine teaching opportunities.

**Pictures.** Pictures are one teaching device that the teacher of kindergarten children can not afford to be without. If you have only a corner, a framed picture could be hung beside your class. On the display boards that are on either side of your three-panel screen could be hung the temporary pictures, those dealing with the theme of the day's lesson. A few good, recommended selections for permanent pictures for this age group are: "*Christ blessing little children*," by Plockhorst; "*Madonna*," by Ferruzzi; "*Feeding the birds*," by Millet; "*Song of the bluebird*," by Kenyon; "*The spring song*," by Glucklich. For suggestions for temporary pictures, see the Kindergarten Quarterly. Caution: All pictures should be hung on the level of the *child's* eyes when standing.

Should you be fortunate enough to have a room of your own, additional equipment could be added to this list and used to good advantage; such as a piano, victrola, and records, superintendent's and secretary's desk, juvenile symphony instruments, wastepaper basket, flags—American and Christian, play materials, and a library for teachers, parents, and children.

YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE

## Intermediate Worship Program for November

Arranged by Howard Cook, Leta B. Moriarty  
and W. Earl Page

During the five Sundays of November it is planned that the intermediate boys and girls of the Stone Church congregation will follow the course of "Adventuring with Christ in gratitude." Their worship services are conducted each Sunday morning from 10.45 to 11.45.

Music composes an important part of any worship service, and congregational singing is the most popular and appealing kind of music. All ages of people like to sing, but the boy and the girl of the teen age are particularly responsive to community-singing projects. And since this is a day of "theme" songs, one of the best harvest hymns has been selected for our intermediates to sing, "Come, ye thankful people, come." To form a background for this hymn of genuine thanksgiving, and create interest in it, it will be well to give a brief sketch of the life of the hymn's author. Dean Henry Alford is responsible for this song. He was born in London in 1810. Following in the steps of his father, he became a clergyman and, after his schooling in college and university, was a preacher in London. He was made dean of Canterbury in 1857, holding the position until his death fourteen years later. He was a student of Greek, and wrote many hymns the most popular of which is "Come, ye thankful people, come." The first verse of the song, as we sing it, is almost identical with the original verse of Dean Alford, but the other two verses have undergone considerable alteration.

November 2, Sacrament Sunday, "Gratitude for Christ's example."

Song service led by the chorister. Hymns: "Come, ye thankful people, come." (This hymn should be introduced, as suggested above, by a brief sketch of its author's life. The singers should be encouraged to memorize the verses during the month); "Holy, holy, holy"; and "Praise ye the Lord." Fifteen minutes.

Poem: "Give," read by the leader.

See the rivers flowing  
Forward to the sea,  
Bearing all their treasures  
Bountiful and free;  
Yet to help their giving  
Hidden springs arise;  
Or if need be, showers  
Feed them from the skies.

Watch the princely flowers  
Their rich fragrance spread,  
Load the air with perfumes  
From their beauty spread;

Yet their lavish spending  
Leaves them not in dearth,  
Their fresh life replenished  
By their Mother Earth.

Give thy heart's best treasures,  
From fair Nature learn;  
Give thy life, and ask not,  
Wait not a return.  
And the more thou spendest  
From thy little store,  
With a double bounty  
God will give thee more.

—Adelaide Proctor.

Taking up the oblation.  
Song by the congregation: "Come, thou almighty King"  
(first and third verses).

Scripture reading by one of the girls, Matthew 19: 13-15.  
Song by girls' trio: "Suffer little children."  
The ordinance of blessing a baby.

Address: "Gratitude for Christ's example." Ten minutes.  
(This talk should stress the example of Christ's babyhood and childhood. It should center about the story of Mary and Joseph bringing their babe to the temple for blessing, as it is told in Luke 2.)

Sharing the emblems of the Lord's Supper.

Song by the congregation: "Tell me the story of Jesus."  
Benediction.

November 9, Book of Mormon Sunday, "The first Thanksgiving in America."

Song service. Hymns: "Come, ye thankful people, come"; "Stand up—stand up for Jesus!" Did you think to pray?"  
Fifteen minutes.

Responsive reading, Psalm 1, led by the pastor.

Song Prayer, "Our Father who in heaven" (Saints' Hymnal, 112).

Scripture reading, Ether, 3: 2-14.

Song by the congregation: "Book of Mormon hid for ages."

Collection.

Talk, "The first Thanksgiving in America." Twenty minutes.

Songs by intermediate chorus: "Ever near" (Zion's Praises, 226); "Come, ye thankful people, come."

Story of the brother of Jared and the sixteen small stones, by an intermediate boy.

Song by the congregation: "Praise ye the Lord."

Benediction.

November 16, "Coming of the Pilgrims."

Song service. Hymns: "America"; "Praise him! praise him!" "We're marching to Zion."

Taking up of collection.

Scripture reading: God's promise to America, Ether 1: 35.

Song by a quartet, "The breaking waves dashed high."

Story, "The first Thanksgiving in New England," told by an intermediate girl.

Lecture, "The Pilgrims and their Thanksgiving," illustrated with slides of scenes from early American history. Twenty-five minutes. (This illustrated lecture with stereopticon slides may be obtained from the Graphic Arts Bureau, Independence, Missouri, at a nominal rental fee).

Songs by the congregation, "America the beautiful," "God bless our native land."

Benediction.

November 23, "The gospel of praise."

(The outline of this service and much of the material is taken from *Worship for Youth* by Gussie Brown Stacy, Volume II, pages 61-63).

Instrumental prelude: "Fairrest Lord Jesus."

Special Thanksgiving music by stringed trio.

Call to worship: Leader reads Psalm 100. Choral response, "Jesus, my shepherd," *Zion's Praises*, 117 (one verse).

Responsive reading: Thanksgiving reading from Christian Quest Series.

Prayer by the pastor. A prayer of appreciation for the traditions of Thanksgiving Day and a petition for the spirit of gratitude that shall bless our own lives with contentment and inspire service for others.

Hymn: "Come, ye thankful people, come."

Scripture reading:

I will praise thee, O Lord with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.—Psalm 9: 1, 2.

Hymn: "Praise ye the Lord," *Zion's Praises*, 87.

Scripture reading (continued):

O Lord my God, I will give thanks unto thee forever.—Psalm 30: 12.

Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing ye praises with understanding.—Psalm 47: 6, 7.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; . . . for thou, Lord, hast made me glad through thy work: I will triumph in the work of thy hands.—Psalm 92: 1-4.

Number by stringed trio.

Thanksgiving talks: "The gospel of praise," given by four intermediates:

1. "It is a good thing to sing praises unto our God," said the Psalmist; and the psychologist says it is a good thing to sing praises unto men, "to perceive the good in them and realize it." One happy woman educated her spirit of praise with the homely lines: "In the morning when you first awaken and before you turn yourself in bed, first praise, then count the blessings on your head. Forgive, forget, call down a blessing upon all; and if you can't do that, just stay in bed and don't get up at all!" "Oh," says some one, "but I can't forgive, for when I try to do that, the memory of many wrongs comes up, and I can not forget!" Give, for the memory of the wrong, a thought of the good which has come to you through this experience. So let your honorable purpose strengthen your weak efforts every day until you awaken some bright morning with a new song in your heart.

What is the common sense view of praise? How do you feel when you want to praise everything? Joyful, free, open-minded. Watch the effect of praises on a child. Even dogs and horses respond to words of praise and rebel at blame or censure. Praise reacts in better service.

(Written by Mrs. A. A. Pearson.)

2. A spirit of praise characterizes the magnanimous soul. Anyone can pick flaws. The one who has a flaw in his mind is sure to do so. Anyone can praise. The one who practices it for a time will enjoy the grace above anything that he has hitherto known. Any heart that has been touched by the Christ will have the Spirit of Christ—that spirit of approbation that encourages by liberating the pent-up gifts of the soul.

(Written by Imelda Octavia Shanklin.)

3. To blundering Peter, now zealous, now skulking in the disloyalty of fear, Jesus said, "Blessed art thou, Simon Bar-Jonah!" Because the Master saw faithfulness beneath surface fickleness he was able to establish his church upon the confession of Peter. . . . Large minds find what can be praised everywhere and in every one. Our ability to see God is exactly measured by the number of things we commend. The praise of good is a channel through which God flows from our hearts to the world.

(I. C. S. in Unity School of Christian Unity.)

4. When Rudyard Kipling published his poem, "The English Flag," Tennyson sent him a letter of hearty praise. To this communication Kipling made a reply with which the poet laureate was much pleased: "When the private in the ranks is praised by the general, he can not presume to thank him, but he fights the better the next day." . . . Praise should make us sorry we have not done better and determined to do better. Praise has a most useful part to play in Christian life.

(The Christian Herald.)

Hymn: "Awake, my soul, in joyful lays," *Saints' Hymnal*, 11.

Leader: Let us bow our heads in silent meditation: Are we thoughtful of others? Are we generous with our praise?

Silent Prayer: (soft music).

Benediction.

November 30, "How may we show our gratitude in deeds?"

Song service: "Gratefulness," *Saints' Hymnal*, 69; "Come, ye thankful people, come"; "Awake, my soul in joyful lays," *Saints' Hymnal*, 11.

A story, "A lesson in thanksgiving," told by an intermediate girl.

Hymn by the congregation, "Love divine," *Zion's Praises*, 143.

The Lord's prayer repeated in unison.

Taking up of the collection.

Special number by the intermediate chorus.

Scripture reading, the story of the ten lepers: Luke 17: 11-19.

Talk by the pastor. This should summarize the themes of the month, reminding the worshipers of the many blessings for which we should be thankful. It should end with the question: "How may we as boys and girls show our gratitude to God?"

"We may show our gratitude by being good," reply by an intermediate girl. Two-minute talk.

"We may show our gratitude by being generous," an intermediate boy. Two-minute talk.

"We may show our gratitude by being honest," an intermediate boy. Two-minute talk.

"We may show our gratitude by being kind," an intermediate girl. Two-minute talk.

Hymn: "Praise ye the Lord," 87, *Zion's Praises*.

Benediction. (Soft music as congregation leaves the service).

## Questionnaire for the Local Church

NUMBER 4.—HOW DOES YOUR BRANCH STAND IN THE COMMUNITY?

By F. Henry Edwards

Is your church "just a meeting place"? This is not enough. The church is your spiritual home. To make that home attractive to both the family and guests is a matter of equipment, arrangement, and atmosphere; and the spiritual culture of the church family is enhanced in attending to these necessities.

How is your branch regarded in the community where it is located? Do your neighbors count on you to support worthy local enterprises? Is your church regarded as a local community asset? Are your branch members awake to their community responsibilities? Do you know the attitude of the individual members of the community toward the

church? What are you doing to improve and utilize these attitudes?

Is the doctrine of the church being attractively presented in your branch? Do you have enough sermons and class lessons on the church and its purpose? Do your branch members receive stimulation to think through and to feel deeply the great affirmations of the church: the nature of God, the saviorhood of Jesus, immortality, Zion, etc.? Is your pulpit concerned in eternal verities or in petty trivialities? Are the Saints in your branch aided in interpreting their beliefs in constructive community life, in sacrificial cooperation, in expansive interests and understanding?

Is your branch too content? Does the branch have pride in its achievements? Is the branch in danger of spiritual complacency leading to spiritual inertia? Does the pride of the branch point to further achievements, even improving on the past? Are you making specific and intelligent effort to improve both the methods and the results of other years? Are you competing against other branches in a friendly endeavor to excel in good works?

## Fifty-two Pleasant Evenings for the Home

By Bertha Constance Woodward

Parents, as home teachers of the church, have the responsibility of planning a constructive home program of religious education. Public-school teachers are careful to plan a program of work which will assist children to learn the school subjects, but parents often fail to recognize that their responsibility with the child is greater than that of the public-school teacher, and as a result no home programs are built.

The following suggestions for fifty-two pleasant evenings in the home will be helpful to parents in the building of home programs for the coming year. It is well if the home programs begin in October, along with the beginning of the church school year.

Most of the suggestions may be used many times. For example, music would be enjoyed for a short time on nearly every evening. Several of the suggestions might even be used on the same evening.

A well-planned worship period should follow each evening's program.

1. Let children serve the evening meal. Emphasize table manners.

2. Father's story-telling evening.

3. Game evening for the family. Checkers, etc. *The Game Book* contains many family games.

4. "Family sing" of familiar songs.

5. "Surprise evening." Let one member of the

family serve a surprise refreshment, or furnish some other surprise.

6. Family newspaper evening. Each member of the family should contribute some phase of the paper but keep their contribution a secret until the night when the paper is to be read.

7. Measuring and weighing evening. This is the opportunity to make the physical inventories for the year.

8. Family program evening. Recite poems, give readings, sing songs, etc.

9. Stunt evening. Parents may make this evening very interesting if they are always on the look out for valuable stunts. A large number are suggested in *The Game Book*.

10. Family council. This is the opportunity for the family to check improvements made during the past year, and set goals for further improvements.

11. Mother's story-telling evening.

12. Family prayer meeting evening. Each member of the family should pray, sing, or bear testimony. The occasion should not be made formal. Such family services make participation in public prayer services easier for the children.

13. Shadow picture evening. Make reflections on a sheet, or make finger shadows on the wall.

14. Learn new songs. If children are old enough, let them learn to sing the parts.

15. Puzzle evening. Bring out all puzzles which the family may have collected.

16. Missionary evening. Plan and begin carrying out a program which will help some one to know the teachings of our church.

17. Dramatizations. The entire family may join in dramatizing stories, or the children may entertain their parents.

18. Father's reminiscence evening.

19. Family go for an overnight picnic and sleep under the stars.

20. Candy-making evening.

21. Recall interesting incidents for each member of the family and write them in the family diary.

22. Picture appreciation evening. (Master-pieces.)

23. Serve the evening meal in the shade of the backyard or a park, or take the meal with you and make a surprise visit at the home of a relative or friend where you know you would be welcome.

24. Have an evening for the telling of good, clean jokes which you wouldn't be ashamed for the children to pass on.

25. Tell our church history story, that the children may have a great appreciation of their church. If the children are old enough, have them help tell the story, after reading it from the *Young People's Church Histories*.

26. Trick evening. A time to play surprise tricks on various members of the family.
27. Father and children plan a surprise for mother on the evening of Mother's Day.
28. Tell stories of books read.
29. Have birthday evenings to celebrate the birth-days of each member of the family.
30. Appropriately decorate for, and celebrate all, special days. The children enjoy helping to decorate and make plans, and the experience is valuable.
31. Read the New Testament story of the life of Christ on Easter evening.
32. Mother and children plan a surprise for father on Father's Day.
33. Family story-writing or story-telling contest.
34. Visit some lonely or needy family. Make something to take as a gift.
35. Read a story the family will enjoy.
36. Music appreciation evening.
37. Give a party for the neighborhood, or for church friends.
38. Current events evening.
39. An evening on which parents sing "old-time" songs.
40. Children's story-telling evening.
41. Construction evening. Make things with tools.
42. Go for an evening walk.
43. If the children are old enough, have an impromptu family debate.
44. Pop corn one evening. Perhaps pop-corn balls may be made.
45. Fill a Thanksgiving basket.
46. Mother's reminiscence evening.
47. Crack nuts.
48. Riddle evening.
49. Evening for the checking up of the financial records of the year. Children should keep their record in the Junior Stewardship Record Book.
50. Plan the spring flower garden and arrangement of the lawns.
51. Make Christmas toys.
52. Make New Year resolutions, and plans for the keeping of them.

### The Happier Life

Forget the ache your own heart holds  
 By easing others' pain;  
 Forget your hungering for wealth  
 By seeking others' gain;  
 And make your life much briefer seem  
 By brightening up the years—  
 For tears dry quicker in the eyes  
 That look for others' tears.

—Selected

### Statistician's Report

The report of the Department of Statistics for the month of September is as follows:

Net enrollment of the church as of September 1, 1930, 108,125.

September baptisms .....	390
Transfers from unknown .....	10
Gains by correction .....	5

Total Gain .....405

Deaths regularly reported .....	93
Deaths on Disorganized File assumed because of age .....	232
Expulsions .....	38
Loss by correction .....	3

Total Loss .....366

Net Gain during September ..... 39

Net enrollment of the church as of October 1, 1930, 108,164.

The following numbers of the various types of miscellaneous reports were also received:

Transfers .....	532
Blessings .....	211
Marriages .....	82
Ordinations .....	46
Branches Disorganized .....	6
Divorces .....	4
New Branch .....	1

The total of 390 baptisms brings the grand total for the first nine months of the year to 3,360. This is exactly 56 per cent of our objective for the year. While more baptisms were reported during September than during August, nevertheless the church is still considerably behind what it ought to be at this time of the year. However, as the result of the special emphasis which is being placed upon missionary work during this month, culminating in Decision Day on October 26, there should be an increased number of baptisms during October and November.

The branches and district nonresident groups which reported 4 or more baptisms are the following:

	<i>Baptisms</i>
Onaway, Michigan .....	14
Tunnel Hill, Illinois .....	13
Buchanan, Michigan .....	11
Council Bluffs, Iowa .....	11
Owendale, Michigan .....	10
Elk Mills, Maryland .....	8
Des Moines District N. R. Group.....	7
Eastern Oklahoma N. R. Group .....	7
Nevada, Missouri .....	7
Portland, Oregon .....	7
Wabash, Ontario .....	7
Cadillac, Michigan .....	6
First Columbus, Ohio .....	6
Detroit, Michigan .....	5
Escatawpa, Mississippi .....	5
Fanning, Kansas .....	5
Hot Springs, Arkansas.....	5
Mobile, Alabama .....	5
Savanna, Illinois .....	5
Bellingham, Washington .....	4
Cash, Michigan .....	4
Central Nebraska N R Group .....	4
Chatham, Ontario .....	4
Clarksburg, West Virginia .....	4
Nevada N. R. Group.....	4
New Westminster, B. C. ....	4
North Platte, Nebraska.....	4



Pontiac, Michigan .....	4
Underwood, Iowa .....	4
Wyoming N. R. Group.....	4

In addition to the above, 15 branches and 2 nonresident groups reported three baptisms each; 25 branches and 3 nonresident groups reported two baptisms each, and 39 branches and 8 nonresident groups reported one baptism each. This makes a grand total of 104 branches and 18 nonresident groups which reported baptisms during the month.

The stakes lined up as follows:

	<i>Baptisms</i>
Kansas City Stake.....	21
Holden Stake .....	15
City of Independence .....	4
Lamoni Stake .....	4
Far West Stake.....	3

Total .....47

The following summary shows how the total of 390 baptisms was distributed:

	<i>Baptisms</i>
In the Stakes .....	47
In the U. S. and Canada Outside the Stakes .....	342
Norwegian Mission .....	1
Total .....	390

The outstanding district during September was the Eastern Michigan District, with a total of 21 baptisms. These baptisms were credited to six different branches in the district: Owendale with 10 baptisms, Cash with 4 baptisms, Shabbona with 3 baptisms, Huron Center with 2, and Port Huron and Minden City each with 1 baptism. Of those performing the baptisms we find that W. H. Sheffer had the most to his credit with 14; C. E. Harpe baptized 3; William Davis 1; William Grice, 1; Alma Ledsworth 1, and Tennyson Summers 1.

The Northern Michigan District ranked second, with 20 baptisms. Fourteen of these were performed at Onaway on August 31 by J. J. Ledsworth. The other 6 were performed at the Boyne City reunion at the Park of the Pines by Elder Allen Schreur on August 17 and 24. Three of the baptisms were accredited to Gaylord, 2 to Boyne City, and 1 to the Vanderbilt Branch. The Northern Michigan District is also to be congratulated because it has achieved a total of 104 per cent of its quota, being the first district in the United States to go over the top.

The Southwestern Iowa District again receives honorable mention with 19 baptisms for September. Eleven of these were credited with Council Bluffs, 4 to Underwood, 2 to Glenwood, and 2 to the Hazel Dell Branch. E. Y. Hunker performed 8 of the baptisms, Amos Graybill 7, and L. G. Holloway 4.

The districts, stakes, and foreign missions with the highest baptismal ratios at the present time are the following:

Hawaii .....	107%
Northern Michigan .....	104%
Alabama .....	100%
N. W. Nebr. & Black Hills.....	92%
Idaho .....	84%
Northern Saskatchewan .....	84%
Winnipeg .....	80%
Southern California .....	79%
So. Mich. & No. Indiana .....	78%
N. E. Nebraska .....	78%
Western Michigan .....	72%
West Virginia .....	71%
Arizona .....	70%
New York & Phila.....	65%

Fraternally yours,

THE DEPARTMENT OF STATISTICS,

By CARROLL L. OLSON.

## OF GENERAL INTEREST

### Where Man Digs to Read His Ancient Story

An American archæologist digging in a ruin beside a national highway in a Western State was so beset by inquisitive tourists that he sarcastically remarked, "All America seems obsessed by a gopher complex." Certainly everyone seems to feel the urge to dig. But a real archæologist is one who goes about the business in a scientific manner, who sets himself the problem of finding out what manner of life once flourished at the spot chosen for digging and then of proceeding so as to read in the earth and the objects uncovered the story of the past.

Many such scientific archæologists are now either hard at work or setting out for new diggings. The peak of the exodus comes early in summer, not so much because this is the season when the climate is the most favorable—for often it is not—but because many of the investigators are college professors or curators in museums, turning to the out-of-doors not merely to take a vacation but to renew their intellectual youth in the study of new things. It is also the best time for the student, the archæologist of the future, to get his professional training. Some kind of internship he must have, if he is to do his part.

It is the custom to say that on such an occasion one leads an "expedition." This is a high-sounding term, and to the uninitiated calls up visions of a great party, moving with pack trains, etc., and such is sometimes the case. But usually the archæologist sets out alone to be joined at the chosen site by one and rarely more than two scientific assistants. Once he is on the ground, local labor and assistance will be recruited as may be required. Some of the "expeditions" now operating in the ancient burial sites of Asia Minor employ more than two hundred laborers, but usually the number is small. Speed and mass production are of no avail in the work of the archæologist; even an ordinary shovel may be too much, for his best results come as he kneels in his trench, working with a penknife and a small paint brush. Some of his important finds are often so frail and so obscure that with a less experienced eye and cruder tools they would pass into the dump unnoticed and be lost for ever. Imagine how a surgeon would feel seeing some one about to perform an amputation with a cross-cut saw! That is just the state an archæologist is in when he sees a carefree would-be archæologist at work.

First let us see where these seekers for buried treasure and facts go. To what parts of the earth's

surface do they turn? In our day, man seems to have overrun most of the earth, so any place with a reasonable climate might be worth digging into. But though there are some fourteen regions in which archæological work is or will soon be under way, these are by no means scattered over the world at random. About two thirds of them are grouped around the Mediterranean Sea; the other third around Middle America. This can at least mean one thing—that the centers of interest for archæologists lie in two areas. It does not mean that the rest of the world has no archæology. In every State in our country some work is carried on, and also in every country of the civilized world. But such investigations are incidental and often the work of local enthusiasts rather than of specialists. Almost without exception the outstanding archæologists of the world are to be found in the localities mentioned. The dominant interest seems to be in Egypt, Asia Minor, Greece, and Italy.

If one asks the why of this, the answer is not far to seek. The origins of Western civilization lie in Egypt, Palestine, Babylonia, Assyria, Greece, and Italy. These were the successive cradlelands of our cherished ideals. It is because the background to present-day life lies buried in these lands that archæologists flock there. Our religion has more to do with it than is usually supposed. In all Christian countries such names as Egyptians, Babylonians, Greeks, and Romans are familiar to all, and it is not so long ago that the only ancient history acquired by half our population came from the *Bible*.

Perhaps this is why there still lingers in our minds the notion that the height of luxury, glory, and riches was reached in the time of Solomon and the Queen of Sheba. How unreal and distorted such notions are the archæologist well knows, but we still like to believe them. This is why we were thrilled when the press of the land told us of the work of archæologists in the ruins of ancient Ur, where the tomb of a queen was found intact. When buried, the body of this queen—Shub-Ab, she is named—was wrapped in a richly ornamented cloak, while an elaborate headdress of gold and wonderful jewelry embellished all. In addition, a harp, suits of armor, chariots, and other unusual objects were recovered. Probably no one would wear this jewelry now because it is inferior in fabrication and design to our own, but we picture it as far superior and above all as objective proof that the myths of romance and riches concerning ancient cities are realities. Most of us feel a deep satisfaction in that the foundations of Solomon's Temple have been uncovered and that their appearance agrees with biblical description. The recent finding of Sodom and Gomorrah and the evidence that it was destroyed in

the Bronze Age and never rebuilt is a case in point. And if the tomb of Abraham should be found, as some archæologists predict, that event will move the whole Christian world.

On the other hand, the archæologist is a serious-minded person; he discounts myths, for his object is to find what is the truth respecting our ancestors and what have been the steps by which man has attained civilization. We are still mystified as to how the ancients achieved what they did.

This season a number of American institutions will return to their diggings. At Ur, the archæologist in charge is Doctor C. L. Woolley, supported jointly by the British Museum and the University of Pennsylvania. The University of Pennsylvania, by the way, has long been interested in archæology and has worked almost continuously in the Near East for fifty years. Further, it may be interesting to note that an American and a British institution are cooperating at Ur, but this is not altogether unique because the Field Museum of Chicago maintains a similar arrangement with the University of Oxford in excavations at Kish, and Yale University with the British School of Archæology in Palestine. The Metropolitan Museum of Art continues its work in Egypt.

Other American institutions known to be supporting expeditions during the current year are the Universities of Yale, Harvard, Princeton, Chicago, and Johns Hopkins; Haverford College, Xenia Theological Seminary, and a number of similar institutions are also in the field. Last season from America and Europe some forty-five expeditions were out, distributed as follows: Egypt, 3; Mesopotamia, 4; Persia, 1; Palestine, 15; Greece, 10; Italy, 9; Turkey, 3.

It is thus clear that archæology in countries bordering the Mediterranean is in the nature of a going concern, supporting a personnel of large size, involving large expeditions and the employment of many hundred laborers. The classics and ancient history are still popular subjects among university students, most of whom must be content with what they read from books and see in our growing museum collections. But for the few who specialize in such subjects, these expeditions to dig up buried temples and cities give ample opportunity to acquire first-hand knowledge and experience.

Yet the record for Europe would not be complete without taking note of the search for the man of the Stone Age. In France the haunts of the cave man are still sought out. From Yale, the well-known authority, George Grant MacCurdy, will lead a party of students for practical work in excavating among certain French sites. From the University

of Pennsylvania a party headed by Vladimir J. Fewkes will search for Neolithic man in the valley of the Danube. In England, Germany, Russia, Switzerland, Spain, Italy, and the Scandinavian countries local archæologists will carefully dig for the remains and works of early man. It is indeed a small well-organized army that goes forth every season to wrest from the bosom of Mother Earth the secrets of the past. Each year marks a gain, some new fact, some new insight into the evolution of human culture. We begin to see how and where art, industry, and religion began and feel as did that great philosopher, William James, when learning what the archæologist had to say of the cave man: "Bone of our bone, flesh of our flesh were those brutish ancestors of ours."

So far, we have said nothing of India. There are not wanting signs that that country is rich in archæological materials and due to reveal many surprising and revolutionary facts, but until recent years little attention was given to the subject. Now, however, under British auspices and through native scholarship, remains are brought to light which definitely connect ancient India with Babylon.

Interest is also growing in the archæology of China. Our readers are familiar with the triumphs of the Asiatic expedition sent out by the American Museum of Natural History under the leadership of Roy Chapman Andrews, and the traces of early man they have brought to light. Added to this is a growing interest upon the part of the younger generation in China in the prehistory of their own civilization, resulting in the excavation of several important sites. Unfortunately, unsettled political conditions and strong anti-foreign sentiment are discouraging American and European support to archæological work in China, and so long as these conditions continue little progress is to be expected.

National pride demands that we take note of the New World. No such glamour emanates from our antiquities as from biblical and classical lands. The classical scholar who feels that the only true culture came from the Old World puts little value upon the pagan civilizations of Middle America; for him they have nothing to contribute and are therefore no source of inspiration. Nevertheless, our public is interested, and it is still a fair question as to how long the ancient civilizations of America can be ignored, as a part of the world's history. The triumphs of archæologists in the Old World have not been in that they discovered wonderful museum specimens, but in that they could extend history; that even when writing was unknown they could give reliable relative dates to their finds and thus reconstruct history.

The knowledge that in Europe the Stone Age preceded that of Bronze is just as much a fact of history as that Henry Hudson saw Manhattan in 1609. The only difference is that we have a calendar date for the one and a relative date for the other, for we know the time relations between these two events. However this may be, it remains that those who choose American archæology are neither urged by Christian motives nor by the need for a better understanding of their own civilization. They are first of all merely curious about what went on here before the white man came upon the scene. Our forefathers were puzzled because what they observed was not consistent with the *Bible*, in which no mention is made of these ancient New World cities or of the people who must have built them. They seemed to have no place in Old World history, but that they did have such a place some were confident and so sought all that could be learned about them.

Those less intellectually alert dismissed the subject by regarding the mounds in the Mississippi Valley and the temples of Mexico as the work of the Devil, an effort on his part to undermine and belittle faith in God. It was upon this assumption that many records of Central American civilization were destroyed by Spanish rulers. But in the Colonies and later in the United States, the problem was regarded as one for history and science, the investigation of which has been championed by many leaders of thought from Jefferson down. One of the conspicuous aspects of this inquiring attitude has been the interest shown by the States and the National Government and their willingness to support this impractical and in some ways non-Christian research. Many years ago, there was established in Washington a governmental bureau for such study which has continued to the present, the staff of which devotes its whole time to research and whose publications are known throughout the world. Then the great museums of America—the National Museum in Washington, the American Museum of Natural History, and the Museum of the American Indian, Heye Foundation, in New York; the Peabody Museum of Harvard, the University of Pennsylvania Museum, the Field Museum of Chicago, etc.—have for many years maintained strong departments in the archæology of the New World.

This year many expeditions will be out. Taking them up in order, the State museums of Ohio, Michigan, Indiana, Wisconsin, Kentucky, etc., are actively engaged with the mound builder problem. Ohio still occupies the center of the stage. For twenty or more years, under the leadership of the late W. C. Mills, expeditions have been undertaken each summer, the results of which have been housed in the

State museum at Columbus. It is now known that the metropolis of the great mound-building period—the period known to archæologists as the Hopewell Culture—was near what is now Chillicothe, Ohio. This period was not only characterized by gigantic and complex earthworks but by an unusual development in the carving of small stone images and the working of copper plates.

However, by far the greatest number of American archæologists will gather in the Western States of New Mexico and Arizona, or, as they call it, the Southwest. This is the land of the cliff dwellers. Every important museum and research institution in the United States supporting archæology will have a representative in this area this season. The investigators are so numerous and so specialized that each year they hold a conference at Santa Fe, at which time the results for the season are discussed and plans formed for the future. Last summer some sixty specialists were in attendance, a gathering which has come to be recognized as one of the most important events in American archæology. It is but fair to add that its inception and success are due to the personality and ability of A. V. Kidder of the Carnegie Institution of Washington, the leading authority on the archæology of the region. It was also due to the progress thus made that John D. Rockefeller, jr., gave funds for the establishment of an archæological laboratory at Santa Fe, New Mexico.

Mexico and the Maya area, lands of ruined and mysterious temples, will receive due attention, though winter is the most favorable time. First of all, the Mexican Government maintains a staff of archæologists and spends a relatively large sum of money in the work. Many of the most important ruins in its territory are partially restored and protected by watchmen, while in Mexican museums may be seen collections from the same. The leading American institution in this field is the Carnegie Institution of Washington, whose work was recently brought to notice by explorations from the air by Colonel Lindbergh. There are still many unsolved problems in this part of the New World and many important discoveries awaiting the archæologist. Each season reveals new wonders of these lost civilizations, whose artistic accomplishment and practical achievement astonish us.

Finally, there is the fascinating story of the Inca in Peru, not to mention other extinct South American civilizations. For many years the governments of Peru and Ecuador have supported archæological research within their own boundaries. The bulk of their present populations is directly descended from the builders of these ruins and still possesses some of the cultural heritage associated therewith.

Among the local investigators who will be at work this season are the well-known Max Uhle in Ecuador and Julio Tello in Peru. The latter is not only a great archæologist but a professor in the university at Lima, and a direct descendant of Inca stock. From Peru not only comes fine work in gold and pottery, but most renowned of all, textiles of unique quality, examples of which may be seen in our large museums.

All these expeditions go out for two purposes: first, to bring back museum collections, and second, to secure new information respecting their significance in time and culture. A little reflection will show that Americans, Englishmen, French, and Germans dominate and that their expeditions usually take them into foreign countries. It is not strange then that archæologists become involved in diplomatic relations. Few nations are willing to permit antiquities to leave their land. In the case of Mexico and the Latin-American countries, most of the population claims descent from stocks like the Aztec, Maya, and Inca, who reared the temples and cities now in ruins. Though they have acquired much from Spain, a part of their background still vibrates sympathetically with the spirit of the ruined temples. Hence, they look upon them as a part of their birthright. So it is that each of these nations maintains laws guarding these antiquities and preventing their leaving the country.

The same is true in the Old World. There was a day when the archæologist roamed the world at will and carried off whatever came to hand, but times have changed. Now permits must be secured from the governments concerned, often a matter of prolonged negotiation, and only a part, if any, of the collections made can be taken from the country. In the United States, there are laws prohibiting the taking of archæological objects from lands owned by the Federal Government, and consequently all work done upon such lands must be by permit. In the United States, the private owner of land is free to do what he will with such antiquities as his property may contain, but in most Latin-American and many Old World countries all archæological remains are the property of the state and can not be legally removed except by government agents. All of which makes clear the high regard all peoples have for antiquities and the relative importance and dignity of archæology as a profession.

Thus far we have recognized but one advantage to be expected from all this expenditure of effort and money. That is to increase our knowledge of the past or to extend history backward. However, the contributions of archæology to art are of real significance. Some of the priceless examples of ancient classical art come from archæological expedi-

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Chicago, Illinois

Central Branch, Sixty-sixth and Honore Streets

Fall with its beauty of trees and shrubs, fields and gardens gives rise to many serious thoughts. This season is like the end of a perfect day, a preparation for something to follow, quiet, beautiful. It reminds us that our lives, if well lived, will too be beautiful and true after the pattern Christ has set us.

New zest seems to be in the air and to pervade the many activities of the church at Central Branch.

Midweek prayer services have been well attended, fifty and sixty souls being present. There youth as well as age mingle to rejoice, and are knit together through spiritual experiences.

Building Fund Sunday was observed August 31. Special music was by Sister Grayce Thoman. Sister Lela Eskridge was the leader. H. P. W. Keir gave the opening prayer. Brother W. Eskridge spoke on the life of Daniel, telling how he, with his three companions, chose to take the Lord as their keeper; and having been taught in their youth to take good care of their bodies by eating and drinking the right things, they grew in wisdom and justice, and God was with them in their time of need.

Evening services were in charge of Brother J. J. Oliver. Brothers Art Sherman and W. Eskridge sang "Nailed to the cross." "Zion" was the theme of Brother Ray Hurst who read from the *Book of Doctrine and Covenants*. In his discourse Brother Hurst wove in a description of his recent visit to Kirtland Temple.

September 7, during the intermission between Sunday school and the communion service, a solo was softly sung by Brother Theodore Spuehler, "Nearer, still nearer." Sister Lela Eskridge accompanied. This formed a beautiful setting for the Lord's Supper. A calm and quiet hallowed the hour. Brother Eskridge offered the opening prayer. Brother Keir was in charge, and Brother William Cochran offered the remarks. The Saints were again assured of God's goodness to his children.

Brother H. P. W. Keir spoke in the evening, his theme being "Christ's temptation."

Graceland College Day was observed September 14. A male chorus sang "Graceland," and Brother Keir was in charge of the service. The choir contributed to the program "Graceland, we love thee," and Brother Cecil Schmid read *Doctrine and Covenants* 85, impressing the lesson that we must seek learning by study and by faith. God's Spirit must attend us in our study or it will be of no avail. The "Alma Mater Hymn" was sung, and Brother Keir offered the benediction. Brother and Sister Roberts, formerly of Graceland, were present.

In the evening Brother and Sister Arthur Sherman were tions. Even pottery, textiles, etc., from the pagan Aztec, Maya, and Inca civilizations are coming to be valued as examples of art. This is why some of our largest art museums support archæological expeditions and why artists not infrequently find inspiration in museums exhibiting American antiquities. Hence, the patron who supports an archæological expedition is not merely aiding a scientific inquiry, but contributing to the advancement of art and the humanities.—By Clark Wissler, curator of anthropology, American Museum of Natural History, The New York Times.

in charge of the music, and Brother Keir conducted the service. Brother Ed Lowe was the speaker.

Within the last month visitors have worshiped with us from Detroit, Kansas City, and other points. Some of our members have returned home from vacation trips.

Miss Mable Thomas was recently married to Mr. J. Miller. Our best wishes go with this young couple to their new home in Oklahoma. Sister Mable has been a member of this branch since childhood, and we wish her happiness.

During the past week the priesthood of the branch have been visiting each home in which there are church members, personally inviting them to be present at the Rally Day services September 28. Special music has been provided, and we anticipate a crowded house and much interest in the activities of the fall and winter season.

Brother Steve Lester lately spoke about the temple in the days of Hezekiah, giving a helpful blackboard talk.

Brother Clem Evans chose as a theme for his Sunday morning sermon "Responsibility of Sainthood."

The choir has taken on new life; some twenty-five responded to the call for singers. We are expecting big contributions from the music department.

Sister Lilly Nelson was happily welcomed home from her trip abroad. She gave her class in *Book of Mormon* a good description of her travels through the ruins of Bible lands.

A baby girl has come to gladden the home of Brother and Sister Joe Smart, and a baby boy arrived at the home of Brother and Sister Alvin Hall.

The sick are improving, and for the Father's blessings to them we thank him.

Sister Jessie Wainwright is coaching a play to be given by the women sometime in October.

## Lincoln, Nebraska

In spite of the hot summer church attendance was good, and a surprising interest was manifested in the usual services and activities.

In the absence of Pastor E. J. Lenox the work of the branch was carried on in a creditable manner by local men. Brother Lenox and family spent July and August visiting relatives and friends in Wisconsin.

The Department of Women has been active. The women meet every week in the church to quilt and make garments and fancywork for the annual fall bazaar. They have taken up the study of the *Book of Mormon*, beginning with the Jaredite period. Sisters McWilliams and Weller take turns preparing the lesson and presenting it as the rest work. A lawn social was held under the auspices of the Women's Department. They served homemade ice cream and cake. The department also served a supper in the basement of the church, which was followed by a program. The two events netted about thirty dollars.

The Temple Builders have been active. They held a lawn social which netted them sixteen dollars.

Several games of volley ball were played at the fair grounds this summer by the Department of Recreation and Expression.

Each Sunday evening a program is given with a fifteen-minute lecture on the *Book of Mormon*. This has been instructive and interesting. The programs vary; sometimes there is a debate, sometimes a playlet, or music with readings. These are in charge of different people. September 7 the program was prepared by Brother Grover Wall. He had a list of questions from the *Bible*, and the class was divided into two sides, Brothers Lenox and Shrunken the captains. Brother Lenox's side won the contest.

The Saints who attended the Woodbine, Iowa, reunion report a pleasant gathering.

A happy event took place in the home of Brother and Sister A. A. Hale the evening of August 18 when Wilma Satterlee, of Norfolk, Nebraska, was united in marriage to their

son, Cecil. The Reverend Hill, of East Lincoln Christian Church, read the marriage service. The happy couple have the best wishes of the branch.

Brother and Sister Ezra Oehring have moved to Kearney, where Brother Oehring's engineering work for the State takes him.

Brother and Sister L. W. Hale went to Pontiac, Michigan, September 2, where Brother Leslie will continue his recording and taking of traffic census for the Government. He was one of four recorders for the State of Nebraska the past year, and in Michigan will be one of sixty.

Among those who have of late visited this branch were Lawrence Brockway, of Wichita, Kansas, who was shaking hands in farewell for a time. He expects to continue his school work in California this winter. Sister Blanche Farrar, of Independence, was here a number of times this summer. Brother T. J. Chapple and son, Jimmie, of Independence, were here a few days.

Sister Elsie Hale has returned to Thune, Nebraska, to teach school this year.

Sister Margie Weller attended a family reunion at the home of her mother, Sister Rena Dievendorf, of Independence, June 29. Her sister, Mrs. Ruth Belle, accompanied her home. Relatives also spent some days in the Weller home this summer.

Sister Tabler went to Independence to attend the funeral of her father. Her mother returned to Lincoln with her, and is planning to make her home with Brother and Sister Tabler.

## Church Work in Winnipeg

*By Leonard Houghton*

It will no doubt be of especial interest to the Saints in whose districts I have labored to know that I am this year in Manitoba, Canada, spending most of my time in the city of Winnipeg. Because of many years in missionary work, I have been unable during the past few years to labor as ardently as formerly, and so it is with considerable appreciation that I am able this year to do city missionary work, where I find it possible to keep more regular hours and room by myself. I am nearly eight hundred miles from home and find this a cold and changeable climate.

One of the trials of missionary work, I find, is the changing of fields of labor. It is natural that after years of association and mutual sacrifice there should spring up between Saints a fondness for each other, a desire to be helpful, to share joys and sorrows, good fortune and bad. Then it is that it is hard to turn one's face to distant and strange fields. Often I find myself, even in the midst of busy surroundings, thinking of Saints and events sacred in memory though separated from me by many years, miles, or perhaps death. Memories of these noble people cause me to feel at times that if there were no other reward in the world to come other than the privilege of associating with the brave and good members of mankind, all our effort would be rewarded and life would be well worth all sacrifices.

Winnipeg is a large city embracing several smaller cities or large suburbs, each having a city government of its own.

Our church building here has been greatly improved in appearance during the past year by two coats of paint outside and redecoration inside. Brother J. W. Davis, who labored here last year in mission work, greatly assisted in this endeavor. It is well done.

Winnipeg Branch is not large, but there are a few who are earnestly endeavoring to bring about better conditions. We have prospects for a new opening and baptisms.

Because of business interests, Brother and Sister W. H. Pratt, greatly beloved by the Saints of this city, have had to spend the summer in Alberta. Sister Pratt is now at home,

and we are looking for Brother Pratt within a few weeks. Both these members are able workers.

Last winter the branch lost by death another efficient worker, Brother William Boyce. Brother Boyce was the Sunday school superintendent.

Brother and Sister Wellington Wilson are pillars in the branch here. We wish we had many more like them.

My home is still in the beautiful city of Madison, Wisconsin, where my wife, since the boys are grown and in distant cities, is the only member of the family except as I am able from time to time to make brief visits there.

## Duluth, Minnesota

*Sixtieth Avenue, West, and Bristol Street*

The Saints who attended the Minnesota-Northern Wisconsin reunion at Chetek, Wisconsin, were well repaid for the effort made to be present. It was a time of rejoicing, a spiritual feast which gave us a greater desire to move forward in the wonderful work of latter days. Under such able teachers as Apostle J. F. Garver, Bishop G. Leslie DeLapp, and Sister Lydia Wight, the class work was of a character to lift us from the sordid things of life to a position in which we might reevaluate the gospel of Jesus Christ. We are not forgetting the splendid sermons and work of Bishop C. J. Hunt, Elders W. E. Shakespeare, Vernon Lundeen, Wesley Elvin, and C. J. Smith.

The Duluth Sunday school held its annual picnic at Pike Lake August 10. Junior church was conducted in the open.

July 21 there arrived at the home of Brother and Sister R. C. Tourville a baby daughter. The infant was blessed August 3 by Elders A. C. Bundy and Samuel Case.

The Saints surprised Pastor A. C. Bundy the evening of his birthday, July 22, and a happy time was enjoyed.

Sunday school officers and teachers are meeting once a month to get a clearer vision of the church school and its operation. They expect soon to adopt this plan. We are at present trying it out with success.

Robert Hannaman, son of Sister Luella Hannaman, of Moorhead, Minnesota, was baptized at the morning service in the church August 24 by Brother Robert Zuelsdorf. They were visiting relatives in Duluth.

Elder C. J. Smith, the evening of September 8, stopped on his way to Bemidji and delivered an inspiring sermon.

The Minnesota district conference met in Duluth September 20 and 21, Apostle J. F. Garver assisting the district presidency in charge. Brother L. S. Wight, district president, presided at the business session Saturday afternoon. Duluth members gave a program Saturday evening, including a play "*Cook wanted*," and there were instrumental and vocal numbers as well as readings.

Sunday's activities opened with prayer service at nine o'clock, church school at ten, preaching by Apostle Garver at eleven. In the afternoon Elder L. S. Wight spoke. That evening Elder Blair Jensen, of Omaha, Nebraska, was the speaker. In the afternoon Sister Lydia Wight spoke to the women.

Lorene Bishop, daughter of Mr. Don and Sister Veda Bishop, of Finlayson, Minnesota, was baptized by Brother W. C. Stauty and confirmed by Elders C. J. Smith and A. C. Bundy at 3.30 in the afternoon.

Elder Vernon Lundeen addressed the adults during the church school hour, defining the program of the church school and its relation to all the activities of the branch.

Saints were in attendance at this conference from many points in Minnesota and Wisconsin, and workers came from points in these two States and Iowa and Nebraska.

Praise is due each one who contributed toward the furthering of the work of the conference. The women ably cared for the community lunch in the basement.

Action was taken to change the beginning of term of office

of district officers from January 1 to October 1. Present officers were sustained in their respective offices until the closing conference year in October, 1931. The time and place set for the holding of district conferences are the second Saturday and Sunday of March of each year at Minneapolis, and the third Saturday and Sunday of September at Duluth.

A better system of reporting was suggested to be carried out in the future by District President L. S. Wight.

As the result of another conference we have again been lifted to the mountain heights. We hope as we go into the valley of experience that our work shall be most effective for the establishment of the cause of Zion.

Sister A. H. Dathe, of Barnum, has been quite ill, but is slowly improving.

## Rally Day for Crawford County (Kansas)

### Saints

Saints from Arma Branch, Mulberry Branch, and Liberal Mission gathered at Gross Mission, lately started, to observe Rally Day. Because the Saints in all these places are few in number, the idea was conceived to concentrate our efforts at Gross, a place where need for encouragement in the gospel work is great. Though the number of worshipers was not large on this occasion, the Spirit was there, and everyone was blessed and pleased with results.

Elder C. O. Myers, of Arma, preached a fine sermon at 3.30 in the afternoon, his theme being "Love." He was blessed with excellent delivery, and the spirit of his office and calling rested upon him. A mist stood in many eyes as the speaker carried us with him through several scenes in which love was demonstrated.

All of us gathered at the Liberal Mission church and held Sunday school at ten o'clock in the morning; then we adjourned to the home of Brother J. L. Creviston, of Mulberry Branch, twelve miles away, and enjoyed a basket dinner. The Saints then went to Gross Mission, one mile north of Brother Creviston's home, and held the afternoon services.

The Saints went home from this gathering rejoicing and praising God for the opportunity of meeting together.

Liberal and Gross Missions are under the jurisdiction of Mulberry Branch. We are hoping all groups of Saints enjoyed the Rally Day.

## Bemidji, Minnesota

In recent weeks Bemidji Branch has been blessed by visits from officers of the church, and meetings have been characterized by the spirit of unity and fellowship.

Sunday, September 7, nonmembers came from Cass Lake with Brother and Sister Bosshardt to enjoy the services and witness the baptism of two young sisters. The confirmations preceded the afternoon sacramental service.

Tuesday, September 9, Missionary C. J. Smith arrived. The Saints and friends gathered for one of Brother Smith's clear, encouraging, and timely discourses on "The growth and development of the church." Elder Smith and Pastor Day made arrangements for a rally day. Since Apostle Garver and Brother Smith could not be at Bemidji for the regular Sunday rally day, arrangements were made for a midweek gathering the evening of September 22 and an all-day meeting September 23.

September 21 we were happy to have present Elder Lester Whiting, of Battle Lake, Minnesota, who spoke on "Service." The Sunday school lesson and all programs, including Brother McBride's evening sermon, centered around the theme of "Service."

Monday evening the church was well filled with Saints from Cass Lake, Bagley, Thief River Falls, and Emo, Canada. We enjoyed an unusual treat in the visit of Apostle J. F.

Garver. His subject, "My hope," was delivered under the spirit of his office and calling. It was well received, giving to his hearers hope, comfort, and a strong desire to endure faithful to the end.

Missionary C. J. Smith, Elders Blair Jensen, of Omaha, Nebraska, and Vernon Lundeen, of Minneapolis, besides local priesthood were present for the Monday evening service. Elders Jensen and Lundeen departed for their work during the night.

Tuesday's meetings were a prayer service at ten o'clock in the morning and preaching by Brothers Garver and Smith at eleven in the morning, two o'clock in the afternoon, and eight in the evening. Time between services was filled with a basket dinner and hours of renewing old friendships and making new.

All were impressed by the timely advice and spirit of wisdom, kindness, and humility of Brother Garver. May the Lord bless him in all his labors that he may continue to the end in like manner. We feel such work is indeed recognized by the heavenly Father.

The Saints met September 28 with brightened outlook. The Lord's Spirit spread like a mantle over the congregation, remaining throughout the service. A spirit of rejoicing over the spiritual strength received during the rally-day meetings prevailed throughout the Sabbath services. Prayers and testimonies were filled with sincerity and earnestness.

The Christmas offering chart, presented at Sunday school, was received with quite a degree of enthusiasm. The Christmas offering committee was elected, and an initial offering given to start the thermometer toward its goal.

Sister Mary Michels, of Cass Lake, our new member, has gone to Saint Paul to enter Saint Luke's Hospital for nurses' training. We hope the Saints in that part of the district will remember our young sister and help her to feel that she is one of their number.

## Ottumwa, Iowa

### Fourth and Washington Streets

The latter part of September has been a busy and happy period. The pastor had the full cooperation of the branch in preparing for Rally Day. The advertising was taken care of by Brother and Sister A. Goodwin, Miss M. Elliott, and the pastor. An attractive folder was arranged with a program printed by the workers, service sheets being arranged so that the meetings progressed without many announcements. A good write-up was had in the newspaper.

Looking to the event the church building underwent its fall cleaning. Everything was cleaned and polished. The outside of the church was neat in appearance, and the young people were given charge of the interior decoration. In this undertaking they excelled.

The day opened with prayer service followed by church school. The program of the latter was arranged by and in charge of Sister E. Hughes. It opened at 9.30. The first fifteen minutes were devoted to piano music by H. J. Fry, son of Bishop Fry; the invocation was offered; there was a reading by Miss R. Davis; a song was contributed by the choir; scripture lesson came from the boys' class. Next came a poem by Mrs. Freburg, a song by a chorus of girls, the offertory by Mrs. E. Goodwin; a song by Junior and Dorothy Goodwin. Class study was followed by an interlude duet by Brother and Sister Nobby Wilkinson, Albia, Iowa; and the sermon was by Apostle D. T. Williams whose theme was "Christian fellowship." To his hearers he brought a message which caused us to feel deeply the need of being more like the Master.

Dinner was served by the women's club in the basement of the church.

More than one hundred were present at the morning service.

At two o'clock in the afternoon there was piano music. The Wilkinson quartet sang several pleasing numbers, and

Brother H. Fry offered a violin solo. Elder W. E. Prall, of Lamoni, Iowa, was the afternoon speaker and again in the evening. His messages encouraged all to assist in building up the kingdom of God.

After supper in the basement Brother R. Zimmerman and his orchestra, of Lavilla, Iowa, began a program at seven o'clock. In this program he was assisted by the quartet and songs from the congregation.

During the day a number of visitors came from various parts of the district—Hiteman, Burlington, Centerville, Salem, and Fairfield.

When the time for the close of the evening services arrived, all felt that they had experienced a wonderful day. The spirit of fellowship was in evidence, and numbers of Saints from outside the branch were privileged to meet once more those whom they had not seen for years.

The offerings taken up more than paid for the extra expense of the day.

Saints of Ottumwa are hoping that this day is the beginning of brighter times ahead. They feel that much good was accomplished, that the sermons and the association will inspire all to greater service.

## Saskatoon, Saskatchewan

An excellent program was enjoyed on College Day, September 14, and a substantial sum of money was contributed to the Scholarship Loan Fund. Several speakers emphasized the religious, social, and educational advantages of Graceland. The loan fund, the endowment, and study courses were explained in detail. The Temple Builders, using the college colors, gave a pleasing exercise. Each girl wore a letter of the word *Graceland*. Musical numbers were contributed by the girls' quartet, the ten-year-olds, and the tiny children.

At the annual business meeting recently held, the branch voted to adopt the church school plan of religious education. Elder W. L. Christy was elected branch president, and he chose Elders Diggle, Gendron, and Beckman as counselors. The duties of these brothers are to arrange speakers for all services, to have charge of the sick and priesthood visiting, and to supervise the priesthood in their duties and preparation for service. Sister Christy is supervisor of religious education; Sister Grace Beckman, secretary-treasurer; and Sister Steves, organist. Sister Diggle was sustained publicity agent. A group of young men was called to the priesthood, most of them signifying their willingness to accept the responsibility.

Recommendations were submitted to the branch from the council held later as follows: 1. That Sister Waugh be supervisor of the adult division of the church school; 2. That Arthur Gendron and Frank Piedt supervise the young people's division; 3. That Sister Diggle serve as supervisor of the children's division; 4. That Sister Osler act as chorister in the morning services and Brother Christy in the evening.

The radio work will commence the first Sunday in October. Many inquiries have come in and numerous requests from nonmembers for its continuance. Brother and Sister Christy have been engaged in missionary activities throughout the district for several weeks, and report that everywhere they are hailed with open arms (and ears) by the nonmembers. They declare that people are ready to listen to the gospel everywhere they go, and that the radio appears to have removed prejudice from the minds of the people of Saskatchewan.

Another of our young girls recently joined the married group. Sister Kathleen Gendron was united to Mr. F. W. Hobbs by her father, Elder Louis Gendron, the ceremony taking place in the home of the bride's parents in the presence of intimate friends and relatives. Sister H. N. Few and Sister Diggle entertained at the home of Brother and Sister J. A. Beckman in compliment to the newly wedded couple

and to Mr. and Mrs. Burton Asay (nee Elva Beckman) who have recently returned from Washington, District of Columbia. About thirty young people enjoyed games, contests, and musical numbers contributed by Burton Asay, Miss Asay, Alex Mackie, and Mr. Purvis. Dainty refreshments were served by the hostesses, assisted by the Misses Walker, Jean Waugh, and Margery Waugh. The evening closed with the singing of "*For they are jolly good fellows.*"

## Columbus, Ohio

### *Second Branch, Rinehard and Twenty-second Streets*

After a short vacation, the Saints were glad to assemble in our newly decorated auditorium made especially beautiful for the sacramental service. A pleasing spirit was felt during the meeting, and the members rejoiced to meet together in the house of the Lord. J. E. Matthews preached in the evening, using the theme, "*Law immutable.*"

The Women's Department met September 11 in the social room of the church. Potluck dinner was eaten at noon. There were present twenty-one members and one visitor. A very interesting paper, "*Tuning in,*" was read by Mrs. Casloso.

September 14 District President A. E. Anderton preached on the text: "Then said Jesus unto the twelve, Will ye also go away?"—John 6: 67.

G. H. Kirkendall preached at the evening hour, taking for a text a portion of Isaiah 6: 8: "Here am I, send me."

The Temple Builders had a wiener roast Friday evening at Gregg's Dam.

Bishop H. E. French spoke the morning of September 21. For a theme he chose to discuss "*The golden rule,*" and for a text took Matthew 7: 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Lately A. H. Nieman preached on "*Preparation.*"

In the evening Doctor W. B. Reeves preached on "*Modern-day repentance,*" reading for a lesson a part of Neph 2.

## Calgary, Alberta

A variety of activities and happenings have, during the past three months, interested the Saints.

Apostle J. F. Curtis and District President P. S. Whalley arrived in this city July 29. They began work at once, and August 1, in the evening, Brother Curtis spoke to the Saints. The evening of August 2 Elder P. S. Whalley united in holy matrimony Miss Vida McLean, of Calgary, to Mr. Cecil Diaper.

A special program was held August 3. At 9.35 in the morning, sacramental meeting was conducted, and a good spirit prevailed. Branch President J. R. Hockaday was ordained to the office of elder by Apostle J. F. Curtis and Elder P. S. Whalley. At eleven o'clock Brother Curtis, the speaker, discoursed on the theme "*Prayer.*" Lunch was served at noon in the church.

The Saints again assembled at two o'clock in the afternoon, and Mrs. Ashley, of Strathmore, was baptized. Preaching services were held at three and 7.30 o'clock, Apostle Curtis the speaker. All services were well attended by local and visiting Saints.

September 6 a quiet wedding took place at the church when Miss Lillian House, of Winnipeg, and Albert Henry, of Calgary, were united in marriage by Elder W. McLeod.

The Saints are going to give a fowl supper and entertainment October 10, the proceeds of which are to help toward the decorating of the interior of the church.

We were unable to hold Sunday school during six weeks in August and September on account of a ban put on children under eighteen years of age, to prevent the spread of



infantile paralysis. Sunday school recommenced September 21.

Brother and Sister Chandler, former members of this branch, were here as visitors last week. They are now gone to their new home near Edmonton.

The branch president was called away September 21, to preach at the funeral of Brother William Stuart, of Rimbey, Alberta. This service was largely attended.

## Graceland Chats

### *The Acacia Leaves Dock*

With shrill blasts from the whistle, the low throbbing of the engine, and the clanking of chains, the U. S. S. "Acacia" hoisted anchor this week to start on her nine months' trip. The "Acacia" has been in the Graceland dock for a few months undergoing repair and selecting a new crew. The boat was skillfully piloted past the rough breakers of finance by Albert Fisher, ably assisted by Edgar "Epsom" Salts, who took charge of the engines.

The new captain, Miss Eva Wallace, known to her best friends as "Little Eva," stood by the helm as her vessel left dock, and her enthusiasm and interest in her work inspired confidence. All feel certain that with Eva they are going to make a safe landing after a long and tedious journey. The captain has no assistant as yet, but she intends to promote a member of her crew to this position before very long.

The interior was not quite completed before sailing, and the first mate, Pauline Siegfried, has charge of the artistic work. The second mate, Max White, has had the job of collecting features.

"Little Eva" believes in the old adage, "All work and no play makes Jack a dull boy," and so she has made Mitchel Carter athletic superintendent.

The service boy, Arthur DuRose, collects such trash as snapshots, thinking, we presume, that they are best when collected and put out of sight. Frances Hartshorn, the maid-of-all-jobs, is busy typing for the other officials, besides caring for her other duties.

Last but not least the "Acacia" is taking a member of the old crew again this year. He is the only member that has sailed the "Acacia" for a number of years. Mr. Hansen again faces the sea with a smile, while he busies himself taking pictures for the passengers' passports.

GERTRUDE NEWCOMBER.

### *Mr. May Speaks in Chapel*

On Friday, October 3, Mr. May, head of the business department of the college, talked to the student body on the subject of unemployment. He gave some interesting figures which disclosed the number of people who are without employment or who have employment only part of the year. As one cause, he cited instances wherein machines, operated by one man, are replacing many men in our industries. The establishment of an employment bureau by the National Government was suggested as one means of aiding the unemployed. Changes in some of the current industrial policies may be necessary to meet changing conditions.

VERA KLINE.

### *Preliminary "Extemp Contest" Held*

For a week before Monday, October 6, all those who consider themselves public speakers were delving deep into four important questions of the day: "The unemployment situation," "The recognition of Soviet Russia by the United States," "Indian unrest under British rule," and "The farm problem." All this exertion was due to the extemporaneous speaking contest which occurred Monday. Of the twenty speakers who delivered speeches, seven were Kapforeans, six Niketes, four Victorians, and three Pleiades. Six winners were chosen to compete in general Athenian Saturday, October 11, in the chapel. The results of the preliminaries showed

that these six were: Walter Johnson and Roberta Lewis, Niketes; Viola Firth and Lloyd Ingram, Kapforeans; Vida Teeters, Victorian; and Lois Hatch, Pleiades.

VIDA TEETERS.

### *Lambda Delta Sigma Meets*

At seven o'clock Thursday night, October 2, the Lambda Delta Sigma Society held its first meeting for the coming year. Under the able guidance of the new president, Miss Charlotte Condit, the meeting was a success. Mr. Morris Mortimore, with the assistance of Eva Wallace, contributed to the program by giving an illustrated lecture on Graceland history. After this the members assembled in an adjoining room, where they were served refreshments. During the course of the entertainment they were favored with readings by Miss Florence Thompson and Pauline Siegfried.

ANNA LYNN VANSKIKE.

### *Home-coming Plans Begin*

Already there is a group of people at Graceland, enthusiastically planning and preparing for Graceland's annual home-coming. For those of us who have been privileged to enjoy a Graceland home-coming and all that it means, we might write that we are most eagerly awaiting the opening home-coming assembly which this year will be November 7, Friday at three o'clock in the afternoon. The home-coming spirit then carries over until eight o'clock that evening, at which time the Herald Hall men furnish a peppy entertainment at the Lamoni Coliseum, which not only provides an evening's entertainment but also acts as a preparatory event for the football game which follows the next day at two o'clock in the afternoon.

The club breakfasts this year will again give an early start to a busy Saturday. Following the club breakfasts, Walker Hall will hold open house during the period of 8.30 to 9.45. Allowing an intermission of only fifteen minutes, the home-coming pep meeting is scheduled for ten in the morning. Then the parade to the North Park and the game. This will find Graceland's eleven battling with the Burlington Junior College eleven.

The day will come to an end with the Athenian Program in the evening. This will automatically stop all of the gayer festivities, and Sunday will see a complete change.

Sunday morning will see the convening of the early morning home-coming prayer meeting, which will be held in the chapel. Because of the surroundings of the chapel, this meeting has ever been one to call back cherished memories. The eleven o'clock worship service at the Brick Church will end another home-coming, and we confidently feel that we shall have God's benediction on all of the home-coming activities.

ALMER SHEEHY.

### *Orchestra Organized*

The Lamoni-Graceland Orchestra has organized for this year. Four new members were added, making a total of twenty-four. Four or five members have been with the orchestra for six years. It was thought that this year's orchestra would be greatly handicapped, because some of its best players left school last spring, but the outlook is encouraging and, with their weekly rehearsal, they hope to soon have reached their old standard of performance.

DOROTHY BURCH.

### *College Girls Meet Town Mothers*

Saturday, October 3, 1930, between the hours of three and five, the home of Mrs. C. F. Smith was one of happiness and congeniality. This occasion was the introducing of the college girls to their town mothers. Each year the ladies of the Patroness Society try to make the college girls at home in Lamoni. It also helps the people of Lamoni to get acquainted with the youth of the college. The instigator, Mrs. Smith, with the help of Mrs. Gates, Miss Morgan, and Mr. Briggs, has made the movement an outstanding feature in college activities.

A fine program was given during the social affair, in which

Vivian Castings, Alice Lane, and Mrs. Walden gave musical numbers. Mr. Briggs gave a short appropriate talk.

This movement has helped form many lasting friendships and adds many pleasant memories to college life.

JEANETTE PARSONS.

*Editor and Business Manager of Graceland Record  
Attend Conference*

The editor and business manager of the *Graceland Record* staff attended the seventh annual newspaper conference held at the University of Iowa, October 3 and 4.

Several lectures were given concerning the success of a publication from an editorial and from a business standpoint. In addition there were excellent lectures on headlines, advertising, sales, revolution in typography, printing, etc., and general round table talks on newspaper promotion. The conference has aided the staff in helping to find a solution to some of the problems of the student publication.

Following the conference, the delegates were entertained by both the Rotary Club and the Chamber of Commerce of Iowa City. The newspaper men and women were also guests of the conference at the new Iowa Stadium at the Iowa-Oklahoma football game.

Activities for the two days were concluded at a genuine Graceland dinner party given at Voas Meredith's home Saturday night, at which Mr. and Mrs. Hillard Cox, Mr. and Mrs. Meredith, Dick Anderson, Paul Utneher, and Dave Morgan enjoyed themselves by recalling old times at Graceland.

CLARENCE LUYAAS.

*The Strategic Board of Pep Gets Busy*

The Strategic Board of Pep began public work Friday night, September 26, when it took charge of the funeral service of Penn's football spirit. Paul Utneher, Ralph Baldwin, and Myron LaPointe, the Board of Pep, carried out the plans of the ceremony.

The faculty choir, heralds, and chief mourners did their noble duty to make the ceremony more impressive. Many unique floral offerings consisting of onion tops, corn stalks, and milkweed plants were presented by the various social clubs.

Paul Utneher presided, Byrna Sandy read a memorial biography, and a quartet of girls presented an exercise of mourning. The memorial oration was delivered by one of the most prominent orators, "Unk" Cheville, dressed in ritualistic regalia. The cremating of the mummy took place on the track field immediately following the service. The congregation formed a circle around the fire and sang songs fitting for the occasion, such as "These bones won't rise again," and "Graceland forever." The Board of Pep then closed the meeting with the woeful death cries of "Go, Graceland" and "Who, Team."

The Pep club had the "old spirit," and the Graceland student body is ready to back them any time.

LILA EMMERSON.

## Ribstone, Alberta

Saints of this city are sad because they have just parted from Elder and Sister P. S. Whalley, workers here for about fifteen months. The worthy couple left September 19. A large number of members gathered at their home to bid them farewell. Previous to that time we had a little party for them, and the Sunday before the members ate supper together at the church. We appreciated having them with us and would like to have kept them, but we know they have work to do, and we wish them happiness in their new mission.

A new missionary and his family are coming soon. We have never met Brother E. E. Eliason, but we hope that together we may do much for the cause of Christ.

The fall season in this region is cold and wet, and farmers are experiencing difficulty in getting their crops threshed.

## Independence

*Stone Church*

Bishop J. A. Becker was the speaker at the eleven o'clock service. The earth and all that is in it was made for the use and benefit of man, we have been told; we have been promised the good things of earth and also blessings from above, the riches of eternity. But these things can come to us only as we present our offerings in righteousness, said Bishop Becker. Only by fulfilling the law of the celestial kingdom can we enter into that kingdom with all its promises. If we are not receiving the promised blessings, let us examine ourselves for the righteousness that should be in our lives; let us present ourselves as living sacrifices to the Lord.

The Stone Church Choir, directed by Paul N. Craig, sang two anthems, "Incline thine ear to me," by Himmel, and "Festival te deum," by Dudley Buck. For the first the solo part was sung by Alice Burgess; for the second, soloists were: Nina Smith, soprano; Edward Brackenbury, tenor; Alice Burgess, contralto, and Albert Brackenbury, bass. Robert and George Miller were accompanists. An organ-cello number was played by Robert Miller and Irving Jenkins.

Elder W. Wallace Smith presided, and Pastor John F. Sheehy was also in the stand.

The story of Mormon, one of the outstanding soldier-prophets of the *Book of Mormon*, was told at the intermediate worship service Sunday morning to illustrate the theme for the day, "Courage to be dependable." "Am I a soldier of the cross?" was the hymn-question of the congregation, and three sisters, Gertrude, Margaret, and Ethel Thomas, sang "The old rugged cross." Priest Gerald Phillips was the speaker. Following a piano solo by Emma Jeanne Etzenhouser, the congregation, led by Sister Nellie Hunker, new intermediate chorister, sang "I'll go where you want me to go." The pastor was assisted in the stand by Priest Oral Andes.

All week there had been little talk among the Saints of anything but the Harvest Festival, and nearly every local member had visited the display at least once. Accordingly, it was not surprising that a large crowd gathered in the lower auditorium Sunday evening, to witness the presentation of the products of this year's festival to the church.

The speech of presentation was made by Elder Cyril E. Wight, president of Kansas City Stake, who touched upon the significance of the festival in the lives of the people and its potentialities.

Grateful acceptance on the part of the church was expressed by Bishop J. A. Becker, who was the representative chosen to accept the first harvest festival offering in Second Church in 1919.

Elder C. C. Koehler, general manager, spoke on "The object and value of the festival," briefly sketching the history of the movement, the purpose for which it was instituted, and giving an estimate of its monetary and social value.

Patriarch F. A. Smith was then asked by the one in charge, President F. M. McDowell, to offer a prayer of dedication and blessing upon the gifts and givers of the Harvest Home Festival.

The scripture lesson, a psalm of thanksgiving, was read by Elder George G. Lewis. Elder T. A. Beck, actively in charge of this year's festival, offered the invocation, and W. S. Macrae, president of Holden Stake, gave the benediction.

Music for the evening was furnished by the Auditorium Orchestra, directed by Orlando Nace, a ladies' chorus from the Stone Church Choir, and George Anway, soloist, who sang, "Open the gates of the temple."

This service brought to a close Sacrifice Week for the people of Independence, and to their willingness and power to sacrifice local offerings in the Harvest Home Festival stand as a monument.

*Organizations and Personalities*

There was large attendance of the Messiah Choir of Independence which met Sunday afternoon for the first rehearsal of the season. This year the choir will give its thirteenth annual Christmas rendition of Handel's masterpiece, *The Messiah*. The singers have profited much from the rich experience in oratorio work at the Centennial Conference, and now are ready to give to the community their annual Christmas gift of music. This year's performance will be broadcast over KMBC with orchestral accompaniment. Rehearsals will begin at four o'clock each Sunday afternoon in the Stone Church, Paul N. Craig directing. George H. Hulmes is manager of the choir.

To the people of Independence the Harvest Home Festival this year has meant much. It stands out as a testimony to the achievements possible when Saints work together dominated by the spirit of giving and sacrifice. For many, economic prospects have been uncertain, but they have given their bit, and great has been the return. The festival is over; a big gift has been given to the church; and those who have sacrificed to make this gift possible are happy in the thought that some one's heart will be gladdened during the winter months by the offering they have made. Surely those who have helped in the Harvest Home this year have remembered the words of the Savior: "Love one another, as I have loved you." Like Christ the Saints have loved and have given their choicest blessings.

The fall of the year is always a busy season for the church, and at present the workers are engrossed with tasks leading to a successful winter's program. We can not speak for all the general church appointees, but perhaps brief mention of the comings and goings of the members of leading quorums will serve to indicate the trend of endeavor leading up to Decision Day and the months to follow.

Toward the latter part of last week Independence again "lost" President Frederick M. Smith. This time he went to Saint Louis, where, if present plans work out, he expects to take a southbound train to New Orleans. It will probably be the week-end of October 25 before the center place sees him again. President Elbert A. Smith has been in Independence some weeks. His return from Michigan, where he spent an extended period of rest and convalescence, was quiet, and few knew of it until he was again established at home. The Saints will rejoice to hear that "Brother Elbert looks really well." October 8 brought to Independence two workers who have been away since the month of June, President F. M. McDowell and Apostle F. Henry Edwards. Two days before, they landed in New York. During the summer they, in company with Apostle Paul M. Hanson, engaged in church work in the European mission. Home folks from time to time received news of their achievements abroad and were prepared to give them a warm welcome home.

Two members of the Presiding Bishopric are at present in Independence, Brothers A. Carmichael and J. A. Becker. It is thought by the office force that they will be here, unless something unexpected arises demanding their presence elsewhere, until after the session of the Board of Appropriations, which begins December 1. Bishop M. H. Siegfried is traveling through the northern central States, principally Michigan and Illinois, in company with Elder J. A. Gardner, of the Publicity Department. They are attending a number of district conferences and expect to be home the latter part of the month.

Brothers McDowell and Edwards left their coworker, Paul M. Hanson, "somewhere" in Europe. Wherever he is, those who know this veteran of foreign mission work are assured that he is encouraging the Saints with the story of the gospel. M. A. McConley is thoroughly engrossed with the work of the Pacific Slope Mission. The State of Wisconsin claims the attention of D. T. Williams, and he is at present at Madison. Brother R. S. Budd, who for a number of days has been in the Independence Sanitarium following an operation for appendicitis, has been seriously ill. He is now

slightly improved. It is about three weeks ago that J. F. Curtis appeared in the editorial room of the Herald Publishing House, brief case in hand, and wished the editors God-speed; he was departing for the West. Now he is in Salt Lake City, Utah. Over the week-end Clyde F. Ellis left Independence with Pennsylvania as his objective. Last week J. F. Garver was making himself at home with the Saints of Omaha, Nebraska, and next week-end he expects to be in Saint Louis, Missouri. Texas is the present field of Apostle J. A. Gillen, who has just gone from Houston to San Antonio. E. J. Gleazer, recently in the office of the Quorum of Twelve, gave Omaha as his destination for this week-end.

Brother and Sister Leonard Lea returned last Thursday from their wedding trip in the East, and Brother Lea is again at his desk as assistant editor of the *Herald*. Many notable points were visited by this couple during the two weeks of their trip, but they declare that the "happiest part of the trip was getting home." The Leas are now at home in Independence.

For a period of more than three weeks Elder John F. Sheehy, pastor in Independence, was in the East. His trip took him as far as the State of Maine. He arrived home in time to be present at the closing events of the Harvest Festival.

The Saints of Independence as well as members all over the church were saddened last week to learn of the death of Bishop George Lewis, of Australia, who passed suddenly away at his home at Wallsend, New South Wales, October 5. Brother Lewis for about twenty-five years has been bishop of the Australian Mission. His last visit to America was during the winter of 1919 and 1920. A son, George G. Lewis, has for some months acted as director of Religious Education in Independence.

"The door to knowledge opens only to those who knock," and "The paths to wisdom are found only by those who seek," are mottoes reminding all teachers and officers of the church schools in Independence of Zion's School of Training in Religious Education, to be conducted at the Stone Church from October 20 to 30. Two classes may be attended for credit each evening. Saints are registering daily with the director of Religious Education in Zion, The Auditorium.

Members of the White Masque Players held their October meeting Monday evening, the lecture being "*The Greek and Roman theater*," by Ralph W. Farrell. "*Antigone*," by Sophocles, was reviewed by Nellie Blackmore, and the first scene dramatized under the direction of Allegra Luff. The hostess was Evalina Faunce. The meeting was held in the Waldemna Choral clubrooms. Next month the German theater will be studied by the club.

*Walnut Park*

The speaker of the morning hour October 12 was Elder Harry G. Barto, who is associate pastor and bishop's agent of the Stone Church congregation. His sermon centered around the text, "Seek ye first to build up the kingdom of heaven and establish his righteousness, and all these things shall be added unto you." The choir gave a fitting contribution to the service in the anthem, "*My faith looks up to thee*."

A beautiful part of the worship service in the church school hour was the blessing of the infant son of John Nelson Ganson and Mabel Dorothy Ganson. The child's name is Robert Ward, and he was blessed by Elders R. Barnhardt and W. T. Gard.

The Galilean Class, which has been studying the subject of "*Stewardships and Zion*," had as a special speaker during the class hour Brother David Hughes, who is one of the men on the stewardship farms at Atherton. He explained some of the work that is being carried on there and the method of operation. The class greatly appreciated his coming and hopes to have him again sometime in the future.

## Omaha, Nebraska

Central Branch, Thirty-sixth and Burt Streets

The work for this local opened in September with a thorough and systematic canvassing of the branch under the direct supervision of Elder David Lewis. Everyone is "card indexed" as to church publications that are received in his home, branch pledges, and the number of nonmembers in the immediate family. This survey revealed some rather startling facts and caused us to realize more than ever that our work in Omaha is just begun.

The sacrament of the Lord's supper for September was well attended and might be characterized by the one word *peace*. While there was no outward demonstration of the Spirit, yet its sweet, gentle calmness seemed to hover over and encompass all. Elder Blair Jensen's text at the evening service was taken from second Timothy, "Moreover in stewards it is required that he be faithful." Denial of the fact that we are stewards in no way lifts the responsibility, was the thought brought out by the speaker.

A surprise party at the church on September 9 for Pastor Jensen and his wife took the form of a pantry shower. To know that we had succeeded in surprising the Jensens, and that their suspicions had not been aroused prior to their coming to the church, was in itself an accomplishment. Games and refreshments were the order of the evening.

Two young members of the priesthood, Marion Cooper and Fremming Self, were in charge of the morning worship period of September 14, at which service Sister Nell Kelley sang a beautiful solo. Brother Jensen's sermon was pastoral in content, one wherein he outlined our program for the winter months. Graceland College Day was observed very fittingly at the evening hour, when Elder Ray Whiting, a former Graceland student, and now pastor of Council Bluffs Branch, was the principal speaker.

In Lamoni, Iowa, on September 19, a wedding ceremony was performed that was of interest to Omahans, as it meant a valuable addition to our branch. Sister Dorothy Gunsolley, daughter of Patriarch and Sister J. A. Gunsolley, became the bride of Brother Donald B. Stoff. We wish for them a lifetime of joy.

Since our last writing the B. M. Anderson family has taken up residence at Lincoln, Nebraska.

The worship period for September 21 was opened with a lovely duet sung by Sister Nell Kelley and Brother Harry Greenway. Elder A. E. Stoff, pastor of Wichita, Kansas, Branch, was guest and speaker at this hour. Brother Stoff is a former resident of Omaha, and we were happy to have him with us. His sermon was on the "*Value of prayer service*." Prayer elevates, prayer is indispensable, and it is in a prayer service that love is nurtured and penetrates to its deepest depths. Brother Stoff spoke in the evening on the "*Laying on of hands*."

The regular prayer meeting of September 24 was dispensed with, as Apostle E. J. Gleazer on that evening began an all too short series of meetings. Sister Marie Samardick was the soloist of the evening, and the songs sung by the congregation from *Zion's Praises* served as a good background for Brother Gleazer's remarks. The speaker gave as reasons for our lack of success, as a people, thus far, our limited conception, and partial application of the law of Christ. Partial comprehension is dangerous, misleading, and may prove to be disastrous. Sister Nell Kelley rendered the special solo for the service September 25, and Brother Gleazer's sermon was a continuation of his subject of the night before.

A cafeteria dinner was served at the church preceding the service of September 26. This proved to be a remunerative endeavor. Special music was given by the choir at the preaching service. "*My Lord hath need of thee*," and "*Are we going to respond?*" composed the burden of the message of the evening.

September 28 was observed as Rally Day, and it was on this Sunday that we formally initiated the new religious edu-

cation program. There was a decided air of newness in the services, yet withal a sense of peace and divine approval rested over us. Every detail was nicely taken care of. Some of the congestion and confusion has been done away with, as the primary children are being cared for at the home of the pastor. Sister Grace Thiehoff has been chosen as our religious education director, with Sister Eva Ruffcorn in charge of the children's division; Sister Mabel Hill, the young people's division; and Sister Mae Wellman the adult group.

Apostle Gleazer chose as a text for his morning sermon, "Thy people shall be *willing* in the day of thy power." He based his remarks for his closing sermon at the evening hour on "*Modern altars*." A baptismal service held at the South Side Branch in the midafternoon enlisted thirteen more for the church.

September 30 the priesthood enjoyed a beautiful meeting at their special prayer service, and it was at this time that they decided to hold meetings, such as this, prior to each sacramental service.

We were made sad to learn of the untimely death of Brother Edwin Wildermuth, jr., who was killed in an automobile accident September 30. Elder Blair Jensen officiated at the funeral.

## Rally Days at Coldwater, Michigan, and Elkhart, Indiana

September 21 a fine congregation of Saints and friends responding to the call of Branch President Starr Corless, assembled at the church at Coldwater for Rally Day worship. People were there from Toledo, Jackson, Leonidus, Dowagiac, Battle Creek, East Union, Cornell District, and other points, and with the local membership gave splendid tone to the services of the day.

Sunday school at ten o'clock in the morning was enthusiastic, and the lesson theme, "*Industrial education a necessity*," was considered with interest and effect. At eleven o'clock the service was in charge of Elder Peer. A trio of girls rendered "*I'm in this army*." Elder S. W. L. Scott preached the sermon, "*The world is waiting for its sunrise*," a discourse full of hope and courage.

A bountiful dinner was served in the kitchenette, and a large crowd did justice to the wholesome repast. Much credit is given the sisters who served.

The afternoon service was in charge of the branch president, who conducted a round table. A number participated in the discussion of timely topics including coordination of departmental work in the church. The session was enlivened by musical numbers including one piano solo by our genial young brother, Judson Corless. A fine spirit pervaded the gathering during the day.

The oldest organized choir in Northern Indiana and Southern Michigan District rallied to the musical colors for this meeting. Sister Grace Peer accompanied, and Brother Scott directed. Many compliments were offered in the rendering of Professor McPhail's anthems written thirty years ago.

The following Sunday Elkhart Saints held Rally Day at the beautiful home of Brother and Sister Mark Wilsey. An unusually large gathering for Elkhart spent the day in social converse and divine worship.

"*Zion*" was the theme for three large classes of the Sunday school at ten o'clock. S. W. L. Scott, of Coldwater, had been announced through Elkhart papers as the speaker for the day. He occupied in three efforts, being assisted by Brothers Ferry and Walters. Sister Hough was director of music. The subjects treated by Brother Scott were "*Zion as a cause*," "*Zion as a people*," "*Zion as a land*," "*Zion as a city*."

Attendants from Gary, Berrien Springs, Buchanan, Mishawaka, South Bend, and Coldwater united in mutual interest to advance the latter-day work, and a number of nonmembers were present. Some of the latter brought and used notebooks and pencils.

A delicious dinner was served cafeteria style, and all en-

joyed temporal blessings. An abundance was served and the food, like the widow's meal, furnished the evening's repast.

With heart and hand in the cause of Zion, Brother and Sister Wilsey gladly furnished the opportunity for Saints and friends to gather from various points to rally round the latter-day standard. Their home was open for service Monday evening, and some nonmembers returned to hear the word preached, promising to attend Sunday school the next Sunday.

## Far West Stake

### Stewartsville

Rally Day, generally observed throughout the church, was observed at Stewartsville Branch in connection with the promotion exercises of the primary and junior Sunday school classes. The promotion exercises were in charge of the assistant superintendent of the Sunday school, L. G. Ehlers, who gave a splendid address, and otherwise capably conducted the service.

At the eleven o'clock service Patriarch Samuel Twombly gave his usual helpful and uplifting sermon. Brother Twombly's kindly and hopeful efforts are always welcomed by the people here. His sermons at eleven o'clock, at half past two, and in the evening at eight o'clock were much enjoyed by a large crowd.

Six of our young people entered the waters of baptism following the afternoon service, which was one of the most eventful and pleasing features of the day.

In all we feel this was an enjoyable and eventful day for us. We hope that throughout the church there prevails a spirit rallying the members to the cause of Christ.

Brother T. A. Ivie, pastor, is much relieved from his afflicted condition. We hope he continues on the way to recovery. Brother Ivie has been handicapped in his work, and many will be glad to hear of recovery of health.

## Hammond, Indiana

### 1153 Monroe Street

There was a season of quiet organ music; a quartet sang "Take time to be holy," and from the quiet and peace came a beautiful spirit, enhancing the first meeting of the month, the sacramental service. Covenants were renewed, and the sacred feeling of fellowship prevailed. We are happy for such experiences. This same feeling has been manifested in Wednesday night prayer meetings, and we are glad to have our circle gradually widened to include those who feel that they need the "spiritual refueling" from time to time.

In our busy life, College Day was not forgotten. There was a special program at the eleven o'clock hour. Graceland songs were sung and talks were given concerning various phases and outlooks on the life at Graceland. To those of us who have been benefited by Graceland and the scholarship fund, it means so much that we can never do enough to help others to understand and appreciate the great cause.

Brother Osler, district president, has been with us again, cheering us with his friendly counsel. On Sunday he preached an interesting sermon, using the twenty-third psalm as his text. In this time of depression the words of faith, "The Lord is my shepherd, I shall not want," are very comforting.

Last Sunday a large group of Hammond Saints met and worshipped with the Chicago Saints at the Central Church. We feel that these occasions give us new angles of approach to our religion and cheer us along the way.

The thought of Christmas offering has been uppermost in our minds of late. At present our school is engaged in a contest, the men versus the women. We have chosen the church colors for our banners, and hope to promote a friendly

rivalry with the growth of our offering as the big objective.

The spirit of fellowship and good feeling prevailed as a result of a social evening held at the home of Pastor R. W. Smith. Songs, moving pictures, games, and eats were some of the evening's features. Another get-together was held at the home of Brother and Sister Clair Ellis to present Brother and Sister Herbert Myers with many useful gifts for their home.

Brother Clem Evans, of Chicago, has been here on three consecutive Sunday evenings, using different phases of Zion as the subject of his discourses. One can not help feeling the urge to do his part when such an earnest appeal is made.

Like many others, our vacations are over and everyone is back at his usual post of duty. Much effort is being expended to make our meetings interesting, worshipful, and worth while for all.

## Wells, Michigan

Elder A. M. Boomer came to Wells, Michigan, about eleven years ago. The work was new here, and he found only three members of the church besides his own family. About a year later a fully organized branch was established. This branch has grown to one hundred and seven members. Eight have been ordained to the priesthood. A lively group was brought to the gospel standard in Wells, all departments of church work thriving. It was later learned that two or three members of the church were living in Gladstone, a town five miles from Wells. Street car service made it easy for these people to attend meetings in Wells.

Elder Boomer began holding meetings in Gladstone in the homes of the members, and arrangements were made for the district missionary to bring the district tent to that place and hold a series of meetings. One was gained through baptism.

Several months afterwards the branch bought a church building in Gladstone. Then arrangements were made for Elder Ernest Burt, district missionary, to come to the assistance of the Saints. After a few meetings were held in Wells and Elder Boomer was just finishing a series of replies to a local minister, the work of the Saints was brought directly to the attention of the people. The minister with whom Brother Boomer and the district missionary were engaged in controversy carried his lectures into the daily papers, which have wide circulation in the Upper Peninsula. This made many friends for our church. Following this, meetings were started in the Gladstone church, and continued for several weeks. Toward the close thirty people were baptized; and each year since, others have been added.

With the addition of members the problems of the local ministry have increased. Our pastor was alert to the needs of the flock. Classes were organized for study among the priesthood and also the members. Meetings were planned with the needs of all in mind. An active interest was taken in all departments, and the young people were given direction in fields of service.

We have known Brother Boomer to attend on the average seven meetings a week for months at a time, and to walk more than two miles through bitterly cold winter weather to comfort and administer to the Saints, many times when the hour was late. He never was heard to complain because of his arduous work. In time of trouble among the members he was willing to listen to both sides of the question and give all concerned consideration before a decision was rendered. Those who have known him for years have much confidence in his ability to serve as a pastor. He has great love for harmony and peace among the Saints, and his friends outside the church are numerous.

His decision to ask for release from the work of pastor was heard with regret by many who appreciate his services. We have confidence in and respect for him, our friend and helper.

To preside as pastor of the branch, Elder Warner Acker, of Rapid River, Michigan, formerly from Munising, was

chosen, and we look to a year of continued growth and progress.

It is hoped that in time to come Brother Boomer's voice will be heard from the pulpit and in class work.

We hope to labor together in the work of Christ in latter days. It is our prayer that we may move forward in unity to accomplish the tasks before us, making our lives effective in bringing about Zion conditions.

## Onaway, Michigan

August 25 Missionary J. J. Ledsworth and wife arrived in Onaway after attending the Park of Pines reunion, and they were received with a hearty welcome. On their way to the reunion from the northern part of the district, Brother and Sister Ledsworth stopped at Onaway. Brother Ledsworth held a few meetings and baptized three fine people into the church. Before he left he and Pastor Fred Truax organized a booster club and set everybody in the branch at work on family evangelism.

On August 25 Brother Ledsworth started another series of missionary meetings, and on August 31 he baptized fourteen more into the church, thirteen young people and one lady sixty-six years old. On the eve of the confirmation service, there were ten children blessed. A program put on by five young girls was very nice.

Brother Ledsworth baptized twenty into Onaway Branch in the month of August, and we believe there are others near the door of the kingdom. We hope it will not be too long before our missionary comes back again to hold meetings. He gives us some fine, spiritual sermons. May the good Lord help us all to do our part in his work is our prayer.

## Kansas City Stake

### Central Church

The chorus from "*Maritana*," by Wallace, was the musical prelude for the worship period of the church school service Sunday morning. Before classes were called, there were hymns, prayer, and a solo. The choir sang "*Praise ye the Father*," by Gounod-Rees, at the service period, and there was a sermon by C. G. Mesley.

Sunday afternoon the stake oratorio chorus met for its first rehearsal.

A specially organized octette sang for the evening service, "*How lovely are thy dwellings*," Liddle-Fagge. This group of singers plans to rehearse regularly and furnish the programs for the evening services. Brother Eugene Christy was in charge of the song service. Bishop J. A. Becker was the speaker.

At the Harvest Festival in the Auditorium about twelve thousand quarts were displayed in attractive booths. Kansas City Stake again won the blue ribbon, awarded groups outside of Independence, for its booth arrangement and contribution. We had more than fourteen hundred quarts.

Apostle F. Henry Edwards, who has just returned from England, will begin a series of talks to the stake young people next Sunday evening. He will discuss with them the twentieth century message of the church. Everyone is invited to hear the message for this generation.

### Argentine Church

The speakers Sunday were Elder Harry M. Gunion in the morning and Elder Alvin Knisley at night. Brother Knisley discoursed on "*Contacts with the clergy*," his wide experience affording him a fund of material concerning many contacts with the ministry of other churches.

The infantile paralysis quarantine of Kansas City, Kansas, ended at noon Saturday, October 11, so the deferred Rally Day scheduled for September 28, will be held in Argentine

October 19. All members and former members are expected to attend.

### Gladstone Church

October 5 the church school was well attended. Several members were present who had not been attending during the summer months. Sacramental service at eleven o'clock was attended by several who have been absent for some time. A welcome is extended to all Saints who may worship with us, and especially those who live close to the meeting place, which is at Anderson and Van Brunt Boulevard. A sign has been set up bearing the name of the church and the hours of services.

At six the O. B. K.'s and the adults held a joint prayer service. The sermon was delivered by Elder C. A. Selbe, answering questions from the question box. The questions were placed in the box during the week preceding the sacramental meeting. A series of special meetings is planned to commence Monday evening, October 13, to be held in different sections of the neighborhood in the homes of the Saints. This will continue a week or ten days. Visiting and tracting are to precede these special efforts.

## Holden Stake

### Lees Summit

The Women's Department held an all-day meeting at the pretty country home of Sister Silsby, on Highway 50, the last Tuesday in August. A bounteous basket dinner was served cafeteria style, and the afternoon lesson was "*Physical training*," by Doctor Teel.

A lovely bridal shower in honor of Miss Dorothy Flynn was given recently by Sister Floyd Danielson. Many beautiful and useful presents were received, and dainty refreshments were served by the hostess and Gladys Silsby.

Sunday, September 14, after the morning services, the congregation went to the home of Sister Haas for a surprise birthday dinner. Dinner was served on the lawn.

The new religious education plan is progressing nicely in our branch. On Rally Day we had Brother Hoisington, of Independence, as morning speaker. The sermon was very good. Twenty-five members who do not attend regularly were present at the morning service. Pastor Gomer R. Wells has outlined a visiting plan that will put every ordained man to work.

### Marshall

The Spirit was with us to comfort and to bless at the October sacramental meeting. Sister Ethel Burnett read a beautiful poem at the beginning of the hour.

The priesthood met for a five o'clock prayer meeting. They report a splendid meeting, each prayer being seasoned with wisdom from on high.

The infant son of Brother and Sister Robert Sparks was blessed by Elders Thayer and T. L. McCormick Sunday evening. Also the infant daughter of Sister Joseph James was blessed that evening.

On Tuesday evening, October 7, at the home of Pastor T. L. McCormick, occurred the marriage of Cassie Opal Johnson, daughter of Brother and Sister Marion Johnson, to James Owen Freeman.

The fall festival is in session this week in Marshall. This is a yearly event.

## Skiatook, Oklahoma

Skiatook Sunday school attendance has grown, and interest is being shown in all services.

Annual election of officers was held, and September 28 the Sunday school officers were installed and promotion day exercises were had. The program was splendid.

The Women's Department is taking up winter activities and has opened a lunchroom in the church basement for the benefit of the school children. This undertaking is moving

# MISCELLANEOUS

## Conference Notices

The Central Illinois district conference will be held at Taylorville, Illinois, on October 25 and 26, Saturday and Sunday. Elder John F. Garver is expected to attend.—*Harvey Minton, District President.*

The conference of the Northern Michigan District will be held at Gaylord, November 1 and 2. The first business meeting will be called to order Saturday morning at 10 o'clock central standard time. Prayer service will be held at 9 o'clock. Branch secretaries are requested to have their reports in the hands of the district secretary, Mrs. Ada All-dread, Boyne City, Michigan, no later than October 25. Gaylord Branch extends a cordial invitation for all to come. *Allen Schrew, president.*

Holden stake conference will be held at Knobnoster, Mis-souri, November 7, 8, and 9. The first service will occur Friday at 7.30 p. m. Business session November 8 will con-vene at 10 a. m.—*W. S. Macrae, stake president.*

## All-day Meeting

There will be an all-day meeting at Lancaster, Ohio, Sun-day, October 26, to which all members of other branches are invited. The branch is meeting in a new church, and the Saints are anxious to have a good representation from other branches meet with them on this date. There will be services all day, commencing with a prayer meeting at 8. a. m.—*A. E. Anderton, district president.*

## Our Departed Ones

EVANS.—Sarah Ann Thomas, daughter of the Reverend and Mrs. Thomas Thomas, was born at Pittsburgh, Pennsylvania, October 5, 1859. Moved with her parents to Adair County, Iowa, when she was a child. She married Thomas W. Evans in Iowa in 1875. After hav-ing been a resident of Nebraska for thirty-five years she moved to California in 1925 and in June of that year was baptized a member of the church by D. R. Snively, at Stockton. Passed away at Stock-ton May 26, 1930. The funeral was in charge of the branch president and held in the Wallace Funeral Parlors. The body was interred in Norfolk, Nebraska. Mrs. Evans was the mother of nine children, four of whom died in infancy. Left to mourn are four sons: John A. and Samuel G., of Stockton; Grant H., of Portola, California; Charles W., Norfolk, Nebraska; one daughter, Mrs. Mary Gates, Broughton, Kansas; fifteen grandchildren, twelve great-grand-children; a host of friends and acquaintances. Mrs. Evans had a sunny and lovable disposition, was patient in distress and loyal to her church. She set an example of faith and endurance for all. Interment was beside her husband at Norfolk, Nebraska.

BARNARD.—Mary Annie Barnard was born January 23, 1854, in Denmark. Came to America in 1857. Was married to Anthony Barnard, and to them were born four children, one dying in in-fancy. Three daughters are left to mourn: Josie Barnard, Ida Barnard, Lilly Barnard, all living in Deer Lodge Valley, Montana. Sister Barnard joined the church December 28, 1886, and kept the covenant faithfully to the end of life. She died in the Sanitarium in Independence, Missouri, September 16. Interment service was from the Saints' Church at Deer Lodge, Montana, September 22. The sermon was by Evangelist George W. Thorburn.

JACKMAN.—David Edward Jackman was born October 31, 1908, at Owen Sound, Ontario. Lived there practically all his life. He died September 24, 1930, at the home of his sister, Mrs. John Leeder, Port Elgin, Ontario. Was baptized July 12, 1918, at Owen Sound, by Apostle R. C. Russell. He was sick about four years and during this time spent twenty-seven months in the hospital. Between two extended sojourns at the hospital he seemed to gain strength and was fairly on the road to complete recovery, but during his last sickness his doctors seemed unable to do anything for him. He was administered to on several occasions. A service was held Sep-tember 27, at Port Elgin in the Saints' church, Elder J. A. Morrison, of Owen Sound, in charge. The funeral cortege then went to Owen

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
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 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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Sound, where an impressive service was held in the church, Elder Benson Belrose in charge. Elders Morrison and Belrose spoke touchingly of the life and death of Brother Jackman. Interment was in Greenwood Cemetery.

HOVEY.—Minnie Agustia Hovey was born in Germany, March 10, 1861. Came to America when seven years old. Married Willis J. Hovey, October 4, 1881, and to this union were born ten children. Four preceded her to the great beyond. The living are Cora E. Hills, of Great Falls, Montana; M. Lustig, Clarion, Iowa; Martha R. Anderson, Great Falls, Montana; Mary L. Redfield, Great Falls, Montana; Fred Hovey, Canada; Paul N. Hovey, Half Moon, Mont-ana. She joined the church in Canada, in 1907, and was faithful to her covenant to the end. Interment in Great Falls, Montana, Sep-tember 24. Sermon by Evangelist George W. Thorburn.

UYEDA.—Koto Mae Shirota Uyeda, daughter of Ichijo and Masa Shirota, of Hilo, Hawaii, was born at Honolulu, Territory of Hawaii, May 31, 1910. Baptized by M. A. McConley at Hilo, Hawaii, August 25, 1918. Koto came to the States on a visit in March, 1929, remain-ing for about two months in the home of Brother and Sister Myron A. McConley, at Los Angeles. She then went to reside with her aunt, Mrs. Henry Yoshiga, of Gallup, New Mexico, and became the June bride of Frank Uyeda, of that city. She died August 17, 1930, at Albuquerque, New Mexico, leaving her husband and infant son and many relatives and friends in Hawaii and elsewhere to mourn her death. Koto's family are among the leading Japanese members of the Hilo Branch, where for several years she was the organist and a Sunday school teacher. Thus another member is transferred from the church militant to the church triumphant.

SCHABEN.—Peter Schaben, son of Gerhardt and Gertrude Schaben, was born in Cassville, Wisconsin, September 7, 1869, and departed this life October 5, 1930. He was united in marriage Aug-ust 30, 1892, to Emma Kueffer. To this union nine children were born: Godfried, who died at the age of eleven years; Hermina (Mrs. Earl Moore) of Bazine, Kansas; Flora (Mrs. L. Cooley), Bazine; Herman, Bazine; Wanda (Mrs. George O'Brien), Bazine; Odessa (Mrs. Hubert Libby), Bazine; Neville (Mrs. Philip Deines), Hooker, Oklahoma; Glenster and Norval, of Bazine. Besides his immediate family there are left to mourn the following brothers and sisters: Mrs. Sophie Petersille and Mrs. Kate Raskopf, of Ness City, Kansas; Mrs. Celia Holmes, Hasty, Colorado; Mrs. Maggie Meyers, Bazine, Kansas; Mrs. Anna Henderson, Spring Valley, Minnesota; John Schaben, Bazine, Kansas; William G. Schaben, and an adopted brother, Edward Schaben, of Bazine, Kansas. He moved to Ness County, Kansas, with his parents from Iowa at the age of ten years, where he resided till death took him. He was a devoted husband and a loving father. He united with the Reorganized Church of Latter Day Saints in 1917. Mr. Schaben was the Director of the Bazine Rural High School Board, president of the Bazine Oil Company, and a member of the Wheat Growers' Association. Be-sides his family he leaves many grandchildren and other relatives and a host of friends to mourn. The community loses a faithful friend and coworker. The funeral services were held at the Bazine Rural High School Auditorium, Wednesday afternoon.

successfully along. Each week sees an increase in number of lunches served.

A number of nonmembers are interested in the church teachings.

There is a nice group of young people at Skiatook, and a program is planned which will interest them in the church and its undertakings.

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Licensed Mortician

J. Lee Latta  
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## Broadcast Schedule, Program News

K M B C Midland Broadcast Central  
Pickwick Hotel  
Kansas City, Missouri  
Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### *Sunday Schedule*

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

11.00 to 11.30 a. m. Stone Church choir and musical service.

1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.  
During October, Book of Mormon lectures by Elder C. Ed. Miller.

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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

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Independence, Missouri, October 22, 1930

Number 43

## For the Local Church School

On another page will be found some suggestions for those who are responsible for local church work. These suggestions are not the product of any single person's pen, but are the result of the conference of many church workers. They are given as offering a new opportunity to those who wish to do all that they can to help the church to serve the needs of the members. These recommendations have the indorsement of the leading officers of the church, and it is hoped that they will be carefully read by all who are interested in church work.

It is believed that these suggestions point the way to a new step in the growth of our church work. Although there is nothing compulsory about them, it is felt that they will be thoughtfully received and acted upon, because their merits make them worth while.

L. L.

## Training for Church People

If any one thing indicates the present mood of the people of the church it is the readiness and enthusiasm with which they attend and support the organized efforts at self-improvement as members and as workers of the church. This is a most promising and commendable trend, and points to better things in the future for the development of the church.

Such training is not like a crop of wheat, from which the benefits are all reaped within the year. The benefits return slowly at first, but they continue to return over a long period of time, and in turn cause other benefits to come. Five and ten years from now, and even later, we will still be receiving good from the efforts now put forth.

Following close after the very successful Harvest Festival is the School for Training in Religious Education being held at the Stone Church in Independence, October 20 to 30. This work received a fine introduction on the evening of Sunday, October 19, in the Rally Day and special worship service, at which President F. M. McDowell delivered a stirring and challenging talk to a large audience.

Other institutes and series of services will be held elsewhere this fall. In Kansas City Stake, the O. B. K. organization is sponsoring a special week's

services for the young people, for which Apostle F. Henry Edwards has been asked to deliver the sermon each evening at Central Church. In the first of the series, which began Sunday evening, October 19, the speaker delivered an inspiring appeal to the audience which filled the church.

These are but two of a number that will be held, and we hope to have news of more to come. Reports will be found in the news columns.

L. L.

## "And a Little Child Shall Lead"

One sunny morning early in October a little family in the Englewood congregation, Independence, was preparing to celebrate. In that home is a boy whose first name is Charles, and it was Charles's birthday. He was seven years old, old enough to be very much interested in Sunday school and church, which he attends every Sunday morning with his parents.

There had previously been a consultation between Charles's parents regarding the matter of a present, which must have run something like this:

"The child needs so many things, but we can't give him much." This from the thrifty mother. "It's hard to decide what he needs the most."

"He's growing up, mother; he's a little man. Charles is getting old enough to decide for himself. Suppose we put the responsibility on him. He'll decide."

And so they agreed to give the little boy a bright silver dollar for his birthday.

Now it so happens that the congregation to which this family belongs has, for more than five years, met for worship in a basement room, the start and foundation of a new church home. During all the time they have met "downstairs," they have dreamed of the superstructure, and the Building Fund is an important topic in the conversation of Englewood Saints. The membership has, in the recent past, increased to the extent that it is positively uncomfortable and almost impossible to meet all together for class work. The conference in Zion has considered the "Englewood building condition" and has put it first on the building program of the center place. It is hoped soon to complete the building.

there. And toward this end individuals and classes and groups are putting forth every effort to add to the Building Fund.

When Charles was presented with his birthday present, his father said, "This money is for you to spend as you please, son. It's your birthday, and mother and I want you to have something that you really want. There are many things you need, but you're to choose what you want the most."

The child's decision was quickly made. A happy smile broke over his face. He had thought of the thing next to his heart. "Mother," he burst out, "it's just what I wanted! Now I can pay something on the Building Fund!" And he did. That same week the whole dollar went to Englewood's bishop's agent, and Charles proudly displayed a receipt bearing the words: "For Englewood Building Fund, one dollar, given by Charles Betts." Charles's heart is indeed where his treasure is, and when the time comes that he sits in a new Sunday school room, it will be with a sense of ownership and responsibility.

In his decision this little boy reflects the attitude of his home and parents. Though he is too young to yet be a member, he feels the responsibility a member should feel. As an incipient business man Charles is sound, as a church man he gives promise of being a real Latter Day Saint.

Are we like this small boy, foregoing something we actually need to be able to make our contribution to the church? Where are our treasures? Our hearts? Here is another of the numerous examples in which a little child leads us. Are we good followers?  
L. B. M.

### Fall Is the Time for Growth

In many ways, especially for the church, fall is the most important time of year. It is the time to make acquaintances, to renew friendships, and to build congregations. The nature lovers, who in warm weather boast that they prefer to worship the Father in natural temples, are now driven by sharp temperatures from their visits to hills and woods and are willing to worship within the sheltering walls of a comfortable church. It is the opportunity of the church once more to offer them a place to go; it should take this opportunity of awakening them to a sense of the values of religion and to make them regular attendants at its services.

Fall, too, is a time of planning, organizing, expanding. Children are growing up and must be taught. Young people are becoming men and women,

and must be allowed to work and develop. New classes must be organized and new plans initiated.

At this time the churches frequently make whatever changes they plan for the year. It is a good time for such changes, as the church year coincides in many ways with the school year, and October is a much better turning point than January.

Fall is the time for church growth. If we falter now, can we complain when the spring shows us a barren year?  
L. L.

### Christmas Offering News

#### *First Chicago or Traverse City?*

The following telegram is the first complete branch report to reach headquarters:

"October 13, 8.10 A. M.

"The Sunday school Christmas offering quota of three hundred dollars has been passed by First Chicago Branch and we still have over two months to go. Average membership eighty-three. Superintendent Elder John Pettersson.—*Joseph Louis Gautchier.*"

Traverse City, Michigan, reported under date of September 22 that they had passed their goal with one hundred eighty-four dollars already raised. If this sum is one tenth or more of the branch budget for general church expense, Traverse City will lead the list, making First Chicago, second.

We congratulate these two branches on their energy and spirit of earnest endeavor. We are sure their gift made through willing sacrifice is pleasing to the Master, for whose sake it is given.

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### These Times

Our motors pierce the clouds. They penetrate  
The depth of oceans. Microscopes reveal  
New worlds to conquer, while we dedicate  
Our intellects to strength of stone and steel.  
We are as proud as those who built a tower  
To reach to heaven. Recklessly we rear  
Our lofty Babels, arrogant with power.  
How dare we boast of cities while we hear  
The nations groping through the dark along  
The road of life? What right have we for pride  
Till Truth is steel, and Faith is iron-strong,  
Till God and man are working side by side?  
Then let our prayers and labors never cease;  
We act the prologue of a masterpiece.

—*Gertrude Ryder Bennett.*

# THE REVIEWER'S PAGE

*For Christian Criticism*

## Doctor Fosdick's New Pulpit

Since his resignation as a Baptist preacher in the pulpit of New York's First Presbyterian church, during the recent heated fundamentalist-modernist controversy, Doctor Harry Emerson Fosdick has been more than ever before the center of attention for the eyes of religious America. Doctor Fosdick has long been the spiritual pastor of many who could not accept the established traditions of the churches, and yet would not give up Christ, and who have staunchly maintained, under Doctor Fosdick's leadership, their right to retain the message and gospel of Jesus.

The fundamentalists were mistaken if they thought they could deprive Doctor Fosdick of an audience by turning him out of one pulpit. Immediately the whole country became his parish and its people his congregation, with many interested listeners in other countries.

From the new Riverside church in New York City, which opened Sunday, October 5, Doctor Fosdick will continue to be the voice of inspiration to many who could not follow in the old ways. There, in the very heart of wealth and worldly skepticism, he will stand between the lines of the world and the churches to proclaim the message of Jesus as he understands it. In his present position he is compared by the *Christian Century* with Henry Ward Beecher and Phillips Brooks.

Whatever the rest of the Christian world may think of his opinions, they can not doubt the courage and integrity of Doctor Fosdick.

## To Stop Lynching

Lynching is still one of the blots on the record of American history. It is to be regretted that some States which had clear records for some years have suffered a relapse, and there have been unexpected lynchings spreading to northern States.

Why is a lynching worse than an ordinary murder? It is in part, as well as an effort to overreach the law, an expression of the worst form of ill will, which is race hatred. This ill will, between neighboring countries, would bring war; between groups of nearly equal size it would bring revolution. But with a hopelessly outnumbered group like the Negroes of the United States, it is answered only with anxiety, suffering, and patience.

It should be noted that the Negroes, at least, are acting the part of Christians. They are pinning their faith on the belief that a thing so wrong and

horrible, repugnant to normal healthy human nature, will die of itself. They sue for peace, and again for peace, and it seems that at last, much belated, their voices are being heard by the white man's conscience, which has had an exceedingly deaf ear.

Six leading Southerners have accepted appointment on a commission for the study of the causes and the formation of a program to prevent lynching. They are George F. Milton, of the *Chattanooga News*; Doctor Howard W. Odum, of the University of North Carolina; Julian Harris, of the *Atlanta Constitution*; Alex W. Spence, a lawyer of Dallas, Texas; Doctor W. P. King, book editor of the Methodist Episcopal Church, South; and Doctor W. J. McGlothlin, president of Furman University and president of the Southern Baptist Convention. There will be an advisory committee composed of four of the leading Negro educators and college presidents.

## A Great World Issue—Unemployment

The problem of unemployment is now more than an economic question. It is so great that it has become a political issue, and it promises to bulk largely in future discussions of church problems, especially for a church like ours that avows so great an interest in the full range of the affairs of men, and asserts so emphatically that religion must be carried into everyday life.

We have assumed that every man has a right to earn a living honestly. But it seems the world can not provide the means of his doing it. Must we always continue to hear the pathetic voice of hungry children crying for bread? Must mothers starve and suffer, while fathers, with idle time wasting their most productive years, wear out their thin shoe leather searching for work?

Something is wrong. There is too much food in the world, yet thousands of workingmen can not buy, because there is no place to sell the one thing they have to barter for it: labor. Warehouses are overstocked with cloth, yet many thousands need garments. What is the wall that stands between these great surpluses of unconsumed commodities and the impoverished market that needs them?

Unemployment is a problem for the best brains of the world, moved by the tenderest pity of aroused Christian feeling. We know that something must be done, but we know not what. We think that something can be done. Unemployment is a problem that will face industrial Zion as well as the rest of the world.

## Health in the Home

By Myrtle Grapes, R. N.

### IV. THE PLUMBING, WATER SUPPLY, AND SEWAGE DISPOSAL

In discussing these lessons with a home-maker friend, she most emphatically told me: "Make them practical. We all know we should have good homes without your telling us. What we want to know is something we can do to make our homes better." With this in mind we feel that this lesson ought to suit that friend. It is scientific as well as practical. That, too, is another qualification of the home maker and mother nurse—she must be a scientist—another of the "fifty-seven varieties" of professions embodied in the home maker. This subject may seem so dry on first thought you would wonder how you could be interested. I felt the same way until I began to look up material for the lesson. Then I found it very interesting. I hope this lesson may do as much for you.

Plumbing includes the water supply and sewage disposal. Leaking taps that can not be turned off should be repaired to prevent waste. If taps are turned off tightly each time used, the washer does not wear out so soon, thus preventing the leak.

#### *Pure Water*

Are you getting pure water when you turn on the tap in your home or go to the spring or well for water for your family? Impure water causes indigestion, diarrhea, dysentery, and typhoid fever. Samples of water may be sent to the laboratory of your state university for examination. All water contains bacteria. Some bacteria are not harmful, but you should have an assurance that there is a safe content of bacteria in your water. Avoid drinking at wayside wells and springs. When this is unavoidable, some authorities tell us that a drop of iodine added to the water helps to purify it. Boiling the water also purifies it, but this makes the water "flat," and your family will not drink as much water as they should. Drinking plenty of fresh, pure water is most important; at least two quarts daily for the average individual. There should be a plentiful water supply always, not only for cooking and drinking purposes, but for cleaning, washing, waste removal, and for fighting fire. In New York City the daily consumption of water is 135 gallons per person. The home that has an insufficient water supply has difficulty in keeping clean, which we discussed at such length in our last lesson.

In the country and small towns, where the source of water is from wells and springs, the water may be pure and satisfactory. They should be protected from contamination. It is a general rule that water for drinking should not come from a source at a lower level than a barn, privy, or other source of filth or dirt. A well should be provided with a cement top extended on the sides to prevent the seepage of the drainage into the top of the well.

Good water is clear and sparkling, without sediment of any kind, or any odor. Soft water is perhaps better than hard water for cleaning as well as drinking purposes, though there has been nothing positively proved regarding hard water actually injuring the tissues of the body. Carbonate of calcium is the element that usually makes water hard.

There is little that an individual can do about the water supply in the city, as that responsibility rests on the shoulders of the city government. We must rely on the integrity and intelligence of the city officials for this. Indirectly the health of home is often affected by the political machine of the city, so the mother nurse must also be something of a politician in order to protect the health of her flock, not only in the matter of water supply but sewage disposal, and a host of other health measures. Citizens should not be required to resort to the boiling of their water to make it safe; competent engineers should take that responsibility from the shoulders of the busy home maker.

#### *Pure Ice*

The question of a pure ice supply might be discussed in this lesson also. Bacteria may be in the water that is frozen, and freezing does not destroy many harmful bacteria. They have been found in ice that has been stored for six months. Manufactured ice is the most sanitary. The home maker can be absolutely sure of a pure ice supply—if her water supply is pure—if she has a Kelvinator, or any of the other like inventions for making ice in her own home; but many people do not have this convenience, and they must check the source of their supply. Electrical refrigeration also keeps food better than the old type of ice box.

#### *Sanitary Disposal of Excreta*

Waste materials given off from the body in the discharges from the alimentary tract and kidneys always contain bacteria. Aside from that they are

offensive in odor and give a breeding place for flies. Flies lighting on such waste products of a person ill with typhoid fever and other diseases light on food or the baby's face and leave a trail of death and suffering in their wake. In the individual home without the advantages of a city sewer system, the common means of waste disposal is the outhouse or privy, which at their very best are filthy and disease producers. Where such privies have stood for years, even the soil surrounding the building becomes contaminated. Not infrequently the well is not far off. Let us be honest. Why do we find diarrhea and other digestive disturbances so frequently on our reunion grounds? Anyone who has given the matter a bit of thought can easily discover the reason. Some of the sanitation on our reunion grounds would be a disgrace to any religion, let alone Latter Day Saints? How can the Lord bless us when we are so slovenly? Even Moses in crossing the wilderness burned all the human discharges outside the camp. Will we ever come to the promised land? I have no hesitancy myself in positively saying "No" when we disobey the laws of hygiene and sanitation in this enlightened age. This is a task for our mother nurses that will call for valor and intelligence. Covering this filth with lime does not do much good.

#### *And the Reunion Grounds!*

Those in charge of reunion grounds should learn the manner in which these outside privies may be constructed in safety. Plans can be obtained from any Board of Health, or anyone desiring this information may make application of the Religious Education department of the church. There are instructions for making such a privy in Williams Hygiene and Sanitation, which may be purchased of W. B. Saunders Publishing Company, West Washington Square, Philadelphia, Pennsylvania, for \$1.50. To be candid, I think this entire book should be carefully studied from cover to cover by *anyone who takes into his hands the responsibility of the health of a large group of people as attend our reunions. We can not give spiritual food with one hand, and disease with the other, and be intelligent (or Christian).* I do not mean to say this harshly, but I do mean to say it emphatically.

Mother nurse, provide your home with sanitary plumbing if at all possible. The waste can then be delivered to a cesspool some distance from the house, and this will also serve for the disposal of waste water from your kitchen. If the cesspool is water tight, as in a septic tank, the overflow is directed to a series of pipes, and if not the pool must be cleaned at stated intervals.

#### *Household Refuse*

Organic waste, as paper, orange and lemon skins, vegetable husks, etc., should be burned in an iron basket. The noninflammable material must be removed and buried at times. There are methods for construction of an incinerator in connection with the chimneys of your home.

In the sanitary equipment of the home for the disposal of waste, plumbing is of the most importance. Plumbing pipes should be of wrought iron or brass, because the inside of a steel pipe corrodes and hence gets stopped up. All pipes must be water tight to prevent any leakage. Sewer gas given off from sewage material is not particularly dangerous to health but is mighty unpleasant. Traps in the sewer pipes keep this gas from coming back into the house.

#### *A New Common Nuisance*

In the home, swinging doors on the bathroom are not a necessity as in public toilets, where the hands should not touch a door knob. A shower bath in a public bathroom is the most sanitary. The feet should be encased in shoes or slippers in public bathrooms to prevent contracting "athletic foot," which is an infectious disease of the feet very prevalent since the World War. When your son or daughter goes away to school or on a trip, mother nurse, warn him of the health hazards of public toilets and baths.

#### *Home Equipment*

A tub in the home is almost indispensable, whether connected with a plumbing system or not. A shower is not practical for the bathing of children and old people. Children should be taught regarding the proper washing of the hands after using bathroom facilities. A high standard of living is an objective for the mother nurse. Practice in sanitary matters is in direct relation to the conveniences provided. If there is only cold water, there will be less washing of hands than when hot water is provided. If soap, hot water, and towels are handy, only the most careless person will fail to engage in these ceremonies of beautiful cleanliness.

We would like some suggestions as to what health topics you would like to see in these lessons.

The difference between pride and humility is like the difference between a head of wheat that is full and one that is empty. While the empty head holds itself boastfully aloft, the full head bows in humility.—*Young People's Leader.*

## Windsor's Plan for Christmas Offering

Windsor, Ontario, reports a novel plan for the successful raising of their Christmas offering. Early in the year, the Christmas offering superintendent provides each member of the branch one envelope bearing the name and the amount pledged. On the face of the envelope, in ruled spaces, entries are made on the last Sunday of each month of the year. The offering is made monthly. Near the close of the year the pledges are checked up and those behind are visited. At the end of the year the envelope with its total entries is given to the member as his Christmas offering receipt.

This plan has much to commend its use. The Christmas offering superintendent for Windsor reports \$184 on hand, of a set goal of \$200.

## The Meaning of Decision Day to Youth

By E. E. Closson

Today I read a statement similar to the philosophy of many young people. It ran: "Becoming Christian is not for the purpose of saving your own soul, but rather for the sake of losing yourself in service to others." Youth will rise to the challenge of sacrificial service, they will go to the extreme in helping others, but they no longer respond to this fearful threat: "Join the church or you are lost."

The church to me means a larger opportunity of doing good through an organized effort. Its saving power lies in the fact that it offers individuals the chance to reach a higher, better life through their efforts to bless others. Most young people of my acquaintance thoroughly believe that "he that loseth his life for my sake shall find it."

Decision Day to the young is an opportunity to sit down and look at life from many angles. What has the world to offer? What lasting joy and happiness is guaranteed through selfish hoarding, or through trivial amusements? Why is love a better principle to follow than hate? Do I need to worry about how others feel, or how they live—am I my brother's keeper? Does the restoration of the gospel mean anything to me? What avenues of service to humanity are open to me as a church member that I can not enjoy otherwise? And then a voice speaks above the din of worldly strife and sin:

Come, rouse thee, work while it is called today!  
Onward, arise—go forth upon the way!

He who gives the most to life gets the most from living. When we all can see that truth and appreciate its significance, then we will gladly join our humble forces with others through the program of the church and give all that we have, all that we

are, all we ever hope to be, to the church that offers everything desirable in return.

Becoming a member of the church opens to us the door of greater service. It gives us the chance to do things for Christ by doing them unto the "least of one of these."

Young people, in the vigor of your youth, accept the challenge of service offered to you through the church. Decide which course you will follow, and let nothing come between you and your soul's desire.

## Questionnaire for the Local Church

NUMBER 5.—CHECK YOUR BRANCH AS TO CONSECRATION AND SINCERITY

By F. Henry Edwards

What is the spiritual level of your branch homes? Is daily *Bible* reading practiced? Do the Saints maintain their family altars? Do the parents of the branch send their children to the church school, or do they bring them? Are the priests welcome in the homes of the Saints? Do the children stay in when the branch officers make their visits to the homes of the branch? Do the homes of the branch include reasonable contributions to branch expenses as part of their family budgets?

Does your branch have a high ethical standard? Do you permit the substitution of words and phrases about religion for the actual achievement of the high moral and ethical standard of Jesus in your relations with each other and with nonmembers?

What progress have you made in the past ten years? In the past three years? In numbers? In responsiveness? In the number tithing? In cooperation in church-wide projects? In branch unity? In improved methods? In the elimination of temporal and spiritual liabilities? In the increase of temporal and spiritual assets?

What preparation are you making for the future? In leadership? In finances? In equipment? In programming? In locating and interesting prospective church members? In engendering a passionate love for the work in the young people of the branch?

Does your branch work on a budget basis? Is the financial burden equitably distributed? Do the young people sense their responsibility in financial matters? Do you rely on bazaars, jumble sales, etc., or have you a steady financial response from a well-educated branch? Do you make adequate provision for the financial needs of your pastor, visiting missionaries, etc.?

Does your branch keep the financial law of the church? Is the standard in this respect higher than

it was a year ago? Is the financial law kept before the Saints? Do the Saints sense the spiritual significance of temporalities?

How many members of the branch take the

church papers? How many own the standard books, the church history, young people's history, recent publications of the church, etc.? Do you contribute articles, news, etc., to the church papers?

## CHURCH WORK AND SERVICES

### Organization of the Local Church School

#### THE DEPARTMENT OF RELIGIOUS EDUCATION WITHIN A BRANCH OF THE CHURCH

*This statement is an effort on the part of the general department to recommend a general plan of local organization of religious education and its manner of functioning as anticipated by the action of General Conference, April, 1930. This action provides in a single department for the religious education previously conducted in the separate programs of three departments, the Sunday school, Recreation and Expression, and Women's Department. The plan should be reasonably flexible to be adapted to the needs and possibilities of each locality, at least until the plan of a single, unified program has become well established in the church. The present advice should be acceded to in so far as it can be done consistently.*

#### 1. The Church School

The term *church school* is used to designate the organized provision of the branch or congregation to supplement the work of the priesthood in accomplishing the work of religious education. Under this plan the church school will function especially in the educational and creative aspects of study, worship, expression, social and recreational activities, and work projects within the congregation calculated to establish ideals, to build character, to develop an intelligent faith in the belief and program of the church, and to encourage loyal participation in activities and projects, both personal and social, in which the progressive purposes of its program shall be made effective.

#### 2. The Church School Year

All yearly classes of the Sunday sessions of the church school properly start the first Sunday in October. Shorter courses may start when convenient. Promotion should occur the last Sunday in September, thus permitting the organization of new classes the following Sunday.

#### 3. Organization

For purposes of class study and group activities, the church school will usually be divided into three convenient age groups or divisions.

The Children's Division—from birth to 12 years.  
The Young People's Division—from 12 to about 24 years.

The Adult Division—about 24 up.

In large branches it may be desirable to recognize a further subdivision as follows:

The Children's Division:

Nursery Department—birth to 4 years.

Kindergarten Department—4 and 5 years.

Primary Department—6, 7, and 8 years, or Grades 1, 2, and 3.

Junior Department—9, 10, 11 years, or Grades 4, 5, and 6.

The Young People's Division:

Intermediate Department—12, 13, and 14 years, or Grades 7, 8, and 9.

Senior Department—15, 16, and 17 years, or Grades 10, 11, and 12.

Young People's Department—18 to about 24 years.

The Adult Division:

Adult Department—about 24 up.

#### 4. Officers

The administrative officer of the church school in a branch is the director, who should be closely associated in his work with the branch president or pastor. The director should be the one person best qualified in personality, spiritual growth, general ability, training, and tact for the responsibilities of the office. An active man of the priesthood would have that additional qualification.

In most branches there should be three age-group supervisors, one each for the children, young people's, and adult divisions.

In large branches there will also be a superintendent for each of the seven departments below the adult division.

In a large branch it may be desirable for a women's activity leader to be chosen as an associate to the adult division supervisor. Her responsibility would be the direction and encouragement of week-day study or work groups such as child welfare, home building, sewing and aid, bazaars, church suppers, etc.

In a small branch it may be possible for a woman adult supervisor to meet all the needs of both supervisor and women's activity leader.

All projects having the making of money as an objective should be planned with the indorsement of the pastor and the branch financial agent.

A church school secretary should be chosen to keep the records of all church school activities within the branch occurring through the entire week. This may be the branch secretary or clerk, or one chosen as an assistant for this special responsibility.

Teachers, leaders, and other officers should be chosen or appointed as may be needed.

### 5. Elections

General officers should be elected at the time and in the manner usual for the election of other branch officers. Teachers and leaders should be chosen to take their places in October, when the program is built for the year.

Since the pastor is responsible for the administration of all activities of the branch, it seems reasonable that he should be accorded the privilege of placing a name in nomination as his choice for the director of the local church school. There should be freedom for other nominations from the floor of the business meeting. Final approval or choice should be made by the vote of the people.

In the selection of age group or division supervisors, the privilege of nomination should be extended, in like manner, to the director of the church school, after he has prayerfully canvassed the field and consulted with the pastor.

The membership may, by their vote, delegate to the pastor or director the power to choose other officers or leaders. But the choices should be submitted in a regular way for the approval of the branch.

Teachers and leaders of the children's division should be chosen by the division supervisor in a small school, or by the department superintendents in a large school with the approval of the church school council.

Teachers and leaders of the young people's and adult divisions may be chosen by concurrent action of the officers and classes or groups concerned.

### 6. Finance

It is strongly urged that the finance of the church school be upon the budget plan in connection with the other finances of the branch. All moneys would thus be received, disbursed, and accounted for by the branch financial agent. It is essential in this plan that there be but one treasury or depository for all funds of the branch, from which sums may be drawn as money is available for the most necessary expenditures at the time. Orders should be drawn by the proper branch authorities who have the supervision of all the interests of the branch.

The budget plan anticipates the making up of a branch financial program of proposed receipts and expenditures by each and all departments for the year. Until the branch budget is raised as a single fund, meeting all the needs of finance within the branch, the church school should budget or pledge itself to raise its reasonable share of the branch expense budget.

### 7. Councils

Frequent council is recommended among those responsible for specific phases of church school activity.

A church school council may consist of the pastor or branch president, the branch financial agent, the director of the church school, and the supervisors of the children's, young people's, and adult divisions. The church school secretary should act as secretary of the council.

This council should consider all major issues in the conduct of the school, frequently submitting its plans to the branch for approval.

A division council may consist of the supervisor and department superintendents within the division, with the pastor and director as ex officio members.

In very large schools a department council may consist of the department superintendent and teachers and leaders, with ex officio members.

### 8. Division Organization

Advice for the organization and work of the children's, young people's, and adult divisions will be prepared by the respective supervisors in the general department and printed in subsequent issues of the *Saints' Herald*.

### *Stake or District Organization*

No elaborate set-up of machinery is planned for stake and district work in religious education. It is but a phase of the church work for which district officers are jointly responsible. It is recommended that a director of Religious Education be chosen to especially promote and direct the work of religious education in each stake or district. The director should be closely associated with the presidency of the stake or district to serve the best interests of the church in his territory, interpreting and carrying out the program of the general department.

The director should be an individual of strong personality, of extensive training in general education, and at least some special preparation and experience in religious education and leadership. He should have attained marked spiritual growth and possess tact and skill as a leader. He should be a student of religious educational principles, means, methods, and materials, and lead in the training program.

The man or woman best qualified, able and willing



to serve as director should be chosen. If he be a man of the priesthood, he would have this additional qualification as a teacher and leader, and if serving in the presidency he would have a distinct advantage in his ministry.

The director will serve as an active exponent of religious education in his territory. He may assist in the organization of the church school and its administration in branches, under the direction of the presidency of the stake or district and under the advice of the general department.

With the presidency of the stake or district, the director will plan, organize, and encourage an effective program of religious education for his territory, endeavoring to carry out the purposes and plans of the general department. As other workers are available and the need develops, assistants to the director may be chosen in any particular line or activity.

### Reporting

An annual report is expected from each branch pastor, covering the organization and functioning of the church school in the branch. This report is made directly to the First Presidency.

Further reports, perhaps quarterly, will be asked of each church school through its director and secretary, covering details of church school administration. These will be made out on blanks supplied by the general department and will be returned for record to the Department of Religious Education, The Auditorium, Independence, Missouri.

Information contained in the report will form the basis for helpful correspondence on the part of directors in the general department with the officers of the local church and with the director of the stake or district.

The director of stake or district will keep in close touch by personal visits or by correspondence with the local schools under his direction and will make such reports of the educational needs and progress within his territory and of his own activity as shall keep the general department fully informed of conditions, that there may be the most helpful relationships established and maintained for the carrying out of the purposes of the church in its program.

Man is born for action; he ought to do something. Work, at each step, awakens a sleeping force and roots out error. Who does nothing, knows nothing. Rise! To work! If thy knowledge is real, employ it; wrestle with nature; test the strength of thy theories; see if they will support the trial; act.—*Flint Tidings.*

## The Preparation of the Child for Church Membership

By Bertha Constance Woodward

*We should begin at birth to train our children for membership in a church which has a world work to do.*

The eight-year-old child of consecrated Latter Day Saint parents usually wishes to be baptized. But does this desire come from a deeper motivation than that of the novel experience? Does the child understand what baptism means? Is he prepared to become a member of the church?

Since the child is to become a recognized unit of the church group through baptism, parents and leaders should be sure that he understands and sufficiently lives in conformity with the beliefs of the church to be a representative member. Every child member of the church can be a living example of that which to him is the program of the church. If a properly taught eight-year-old child could not have lived the teachings of the church, God would never have given the age of baptism by revelation. (See *Doctrine and Covenants* 68: 4.)

It is not expected that the child can understand the abstract terms used by adults, be able to interpret scripture, nor live the complicated life of an adult, but he can understand the fundamental principles which will help him to live close to God and nobly with his associates, if parents, teachers, and leaders take the time and make a prayerful effort to explain these principles to him in terms of his background of experience.

If parents and leaders are responsible for the interpretation which childhood places upon the principles of the gospel and the church program, they should be sure that their philosophy of life and religion is sound. The development of the immortal spirit seems to be the basic reason for life, and this spirit is developed as we live through the experiences of each day in keeping with the highest values we can conceive: moral values, health values, etc. These "highest values" can be adequately attained only when we believe in, and comply with, the principles of the gospel: faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment.

With the above philosophy as a basis, we can easily find the fields in which the child should be living at his best by the time he is eight years of age. The following questions will assist parents and teachers in making sure that their children are receiving adequate training for church membership. There has been no attempt to make the list complete. It is merely suggestive.

*Points upon Which to Check the Child's Preparation for Baptism*

1. Does the child understand that God wishes him to keep his body healthy? Does he know that he can grow to be a better and a more useful child if he keeps healthy? Are the Word of Wisdom and health rules understood and observed? Has the child been made to appreciate God's interest in health because of his provision for healing?

2. Is the child conscious of his responsibility in training his intellect? Does he realize that each day's school and home lessons, well prepared, will make him of greater service to the church group and to God? Is he developing his talents?

3. Will the child know right from wrong in the experiences which he is likely to meet? Has he been made to admire the story heroes who have met similar experiences? Has he formed the *habit* of trying to choose the higher value when there is opportunity for choice? Does he do right only because it pleases his parents, or has he also been taught the value of "right" to himself, to others, and to God?

4. Is the child neat in appearance, friendly, polite, and courteous? He limits his own happiness and his benefit to the world if he is not.

5. Does the child appreciate the material things over which man has been given dominion? Is he careful of property and personal belongings? Does he appreciate the value of money and that which it buys? Is he willing to give of his money to the church, or use it, when necessary, for the happiness of other people? Is he keeping his Junior Stewardship Record Book and paying whatever tithing he owes?

6. Does the child have faith in God? Has he made whole-hearted prayer habitual in his life? Does he enjoy taking part in the family worship and asking the blessing upon the food? Has he had experience in which he feels that God has answered his prayers? Does he know how to pray, and for what to pray? Does he take part in prayer and testimony meetings?

7. Has the child learned to repent? Does he appreciate the value of repentance? Does he know that repentance is necessary whenever he lives less than the best he knows in any field of experience—health, education, morals, finance, etc. Is repentance the easy and natural sequence of a wrong, or does the child hold a grudge? Has he been taught not to let the sun go down on his wrath?

The small child can not understand the word *repentance*, but he can easily be taught to right mistakes as nearly as possible and try never to make them again.

8. Does the child know the reason he should be

baptized? Can he tell you how he should live if he is to be a baptized member of the church? Does he understand that he has a part in each sacrament service? Does he understand how a child can "renew his covenant"? Does he know the meaning of the words *renew* and *covenant*? Does he understand the symbolism of the sacrament?

9. Does the child know why hands are laid upon him in confirmation? Has he been told of the various ways in which the Holy Ghost comes to Saints? Does he know the names of the gifts of the Spirit and something of the nature of each?

10. Has he had the stories of the resurrection and eternal judgment explained to him in a way in which he can understand and appreciate?

11. Does he know some of the duties of each office in the priesthood? Does he know the officers in his own local church? Has he learned to appreciate and look forward to priesthood visits? Is his church attendance regular? Does he show reverence for the church house? Does his church-school teacher visit often in his home?

12. Has the child come to know and appreciate the wonderful stories of the life of Christ, of the Restoration, and of the history of the Saints who have lived faithfully that the Restoration movement might fulfill its purpose in the world? Does the child know the present general officers of the church? Does he know the outstanding projects which the church is now undertaking? Does he have an anxious desire to help build Zion? Is he being taught to feel that he can be a Zion Builder as he lives at his best each day?

Parents and teachers may use the questions as a basis for talks and lessons with the children. Most of the above suggestions can be taught in a simple way at a very early age.

If, as parents and leaders, we can teach the child to keep continually right with God, himself, and others, he will not feel a great load of sin being turned aside from him at the time of baptism. His normal development will not have been hindered by a feeling of guilt and fear. He will have felt that happy relationship of being one of God's family from his earliest recollections, and baptism, to him, will mean that he is now old enough to be depended upon to know right from wrong and can be publicly recognized in his desires and determination to assist his church group in making its contributions to the world.

To assist his church he must live rightly; therefore, he is converted to turn from whatever wrongs may exist in his life. He is born again—given a fresh start. This thought is a deep challenge to the child who senses the importance of his baptism. Just as the intensive training and practice of the

school-teacher, doctor, and other professional people during their years of preparation bring to them an appreciation of the responsibilities which are soon to be theirs, in like manner the importance of the step of baptism can be sensed only by the child who has spent several years trying to live up to the beliefs of the church.

## The Nursery Room

By Anne Friend Roberts

God gives us joy that we may give,  
He gives us love that we may share,  
Sometimes he gives us loads to lift  
That we may learn to bear,  
For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly, too,  
When we have learned to bear."  
—Anonymous.

### *The Ten Commandments of the Nursery Room*

1. Devote all of your time and attention while in the nursery room to the children in your care.
2. Let the children help in keeping the room tidy. Make them feel that it is their room.
3. Be truthful and sincere; keep your promises to the children.
4. Use a low voice and do not talk too much.
5. Never laugh at a child's questions; treat them seriously.
6. Willing, ready obedience is essential—have few rules and stay by them.
7. Ask children's advice about things, and respect their wishes.
8. Satisfy their curiosity. A child's capacity for understanding is equal to his curiosity.
8. Be as polite to the child as you would expect him to be to you.
10. Never permit a child to know that you are angry or out of patience. Set a good example at all times.

### *Helpful Suggestions for the Nursery Teacher*

If a teacher is to utilize every opportunity for training in a nursery room, she must be alert to everything that happens.

If Helen gives her chair to the timid child, the teacher must be ready with a smile of approval. If Jimmie deliberately knocks down Joseph's house, his attention should be called to the unfairness of the act and he must be persuaded not to do it again.

If the child has helped to arrange and beautify the room, he will take more interest in it. He will feel that it is his room and that he is responsible for its condition.

Do not dictate too much as to how a child shall help. One day in the nursery a teacher asked, "Can

you children think of anything we can do to make our room look better?"

James answered, "We can pick up our blocks."

"All right," said the teacher. "Let's pick up our blocks."

James had his own idea of how he liked to pick up blocks. He got the kiddy kar and rode on it while the other children placed the blocks on the space back of where he was sitting. He soon discovered this was a very slow process. So he placed the basket on the car and helped the other children pick up blocks. When the basket was full, he started to the far end of the room where the blocks were kept. But his load tipped over, and all the work had to be done over again.

The children only laughed as they cried, "We had a wreck!" But they were more careful the next time.

True it took much longer to pick up the blocks in this way, but the children turned their work into play that brought to them satisfaction and also taught them cooperation.

Children do not distrust others until they have cause to do so. It is exceedingly essential that children believe what the teacher says. The way to keep the faith of a little child is to tell the truth always.

Children are great imitators. If the teacher or parents speak in a loud, harsh voice, the children are quite apt to answer in the same tone of voice. Remember that our attitude and what we do counts for more than what we say. Give the child an opportunity to talk while you listen. You will thus learn what he needs so that you can say the thing that will help him to form right attitudes toward life.

Laughing at children sometimes brings serious results. When Jennie was a little child, her father moved to the country. She heard her mother mention that the shelf at the back of the house would be a good place to cool the milk. A neighbor said, "If you put your milk there, be sure to have it well covered. There is a big tom cat around here, and he will get into it."

Jennie had never heard of a tom cat, and as the shelf was quite high, she thought that this cat must be as large as a big dog anyway. There was a window near her bed. At night she would stay awake until she fell over from exhaustion for fear of the animal climbing in the window to get her. She would not ask about the cat, because she knew that her older brothers would laugh at her. This condition continued until one day when Jennie was in the yard with her mother, the cat ran across the garden, and her mother said, "There goes that old

## OF GENERAL INTEREST

### One Minister Returns to His Main Work

*One reader, ever watchful for items of interest to "Herald" readers, has sent in many valuable items. Extracts from a clipping taken from the "San Antonio Express" for October 9, are especially good.*

Abilene, Texas, October 8.—Doctor E. D. Salkeld, pastor of the First Christian Church of Abilene for six and a half years, announced today he was withdrawing himself from all worldly activities and said, "From now on I will give my entire time to an attempt to develop a purely spiritual life."

He canceled his memberships in the Kiwanis Club, American Legion, and Masonic bodies, including the Shrine and Knights Templar.

He had his telephone removed, because he said, "Its incessant ringing is a distraction, with most of the calls unimportant and dealing with matters outside of my church."

"I have discovered," he said, in a statement, "that a preacher to work at his trade should give more time to study, preaching, and pastoral calling and

tom cat." And Jennie saw that it was only a common cat.

Obedience to law is essential if we would be happy. The sooner we learn this the better. The little child who ran across the street, giving no heed to his mother's warning cry, was killed by an automobile. Ready obedience would have saved his life.

If we evade a child's questions, it makes him only the more anxious to gain that information, and he may not get the thoughts we would wish him to have. Therefore it is wise to answer his questions satisfactorily so that his mind will be at rest and his curiosity appeased.

Little Bennie would not help put his blocks away. The assistant teacher failed to get him to respond to her demands. So the teacher undertook to see that Bennie obeyed. As a last resort, Bennie, backed into the farthest corner and looking the teacher in the eye, said, "You didn't say please." This teacher will not soon forget this rebuke from a little child.

If you feel your patience slipping when dealing with a trying situation, tell the child that you will get chairs and sit down and talk it over together. This will give you time to gain control of your emotions. Do not use a loud voice, but speak firmly in a way that will carry conviction. A nursery teacher must be able to control her emotions and keep an even temper at all times if she expects the children under her care to develop into individuals with stable characters.

less to mere organizations and being a 'man about town.' The modern church is hopelessly overorganized and pitifully excited about matters extraneous to the kingdom of God.

"That is one reason why the quality of preachers has been deteriorating. They know increasingly more about secular politics and budgets and drives, but increasingly less about Christ. The average preacher has become the promoter of denominational organizations, highly organized and competing against one another. In my opinion, the church and the kingdom of God are not synonymous. We have been emphasizing the church as an organization far too much and to that extent have departed from true Christianity. Christ was not interested in mere churches. Salvation is the reward or result of one's life and does not come by observance of mere forms, rites, or ceremonies.

"My deepest instincts tell me a preacher is better off if he abstains from activity in politics, and my conviction in this respect is all the deeper in the light of my own past activities as an attempted political leader, in which I consumed time belonging to my congregation. During the war thousands of ministers—I among them—preached a doctrine of hate and incited the most barbarous butcheries, as well as broadcasting a lot of things that have proved to be falsehoods; and this, as much as anything else, has undermined the preacher's influence.

"I have been preaching since 1904, and all the time a public man, 'a man about town,' and now, at fifty-two, I find myself looking at the shortcomings of man with a new tolerance, and, I hope, a better understanding. One of the great lessons I have learned is that man can differ with me and be as honest in his convictions and possibly as right as I am."

### A PASTOR JOINS THE DO-IT-NOW CLUB

Elder W. T. Lowe, of South Side Branch, Omaha, Nebraska, has just sent in two subscriptions to the *Herald*.

Every pastor should be intensely interested in the circulation of the church papers among his congregation. He should make a check-up to learn how many are receiving church papers.

The life of the church, as well as effective membership, depends upon frequent communication from the officers of the church to the people. Those who are out of communication will soon lose in the race.

*Every Subscriber Get Another!*

# NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Denver, Colorado

During the past few weeks the members of the priesthood, under the direction of the pastor and assisted by others of the branch, have been actively engaged in making preparation for the fall missionary campaign which Brother Smith has just begun. The city has been divided into sections, with an elder in charge of each. Friends and members are being visited and invited to attend all services. That much good is being accomplished is proved by the increased attendance, especially at the evening meetings.

September 25 a banquet was held in the basement of the church, as a preliminary to Rally Day, which was observed the following Sunday. A delicious dinner was prepared by the women under the direction of Sister Myrtle Bennett, and was enjoyed by one hundred and twenty-five members and friends. Sister Blanche Vosmer had charge of the tables and the serving, and was assisted by a number of the girls. An interesting program was presented by members of the adult's, the young people's, and the children's departments, after which Brother E. J. Williams, toastmaster, introduced Brother Richard Salyards, jr., director of Religious Education, who gave a brief talk on his ambition and desires for the progress of the work this winter. He then presented the heads of the various departments. Clarence Bruno, supervisor of the adult group, outlined his aims and plans for the activities of his department during the winter. Glenn Holmes told what he had in view for his group, the young people. Sister Louisa Fishburn, as head of the children's department, described what she and her assistant, Sister Ella Parker, hope to accomplish for the good of the little ones. A spirit of good fellowship prevailed, and if one may judge by the laughter and beaming faces, as well as the quiet attention during serious moments, the evening was thoroughly enjoyed by all.

The Rally Day services September 28 were quite well attended. An inspiring program for the day's activities had been prepared by the pastor and his associates. During the church school hour, Sister Louisa Fishburn gave a reading, "*You can count on me*," and R. S. Salyards, jr., talked briefly on our aims. For the organ interlude Mrs. E. W. Fishburn played "*Reverie in D Flat*." The choir sang, "*Fear not, O Israel*," by Max Spicker. The subject of the pastor's sermon was "*Purposeful church activities*."

A basket lunch was served in the basement at noon, and many of the Saints stayed for the half past two o'clock service, which was a round table discussion of branch activities conducted by Brother Smith.

From 7 to 7.45 an entertaining musical program was presented by the choir under the leadership of Sister Alice Milligan. At the evening service the choir sang "*Love and praise*." Sisters Alice Milligan and Ruth Robertson sang "*How excellent is thy name*." The sermon by the pastor was "*Keeping first things first*." The busy day was closed by the singing of "*Consecration*" by the congregation.

The adult group held a social gathering in the basement of the church on Thursday evening, October 2. Mr. William G. Mitchell, head of the South Denver School of Music, sang several songs.

The church was comfortably filled for the sacramental service Sunday morning. The pastor was assisted in this service by Elders G. F. Walling, E. J. Williams, R. S. Salyards, jr., and J. B. Wildermuth. Attendance in the evening was good. At this time Brother Smith preached the first of a series of Sunday evening missionary sermons. His subject was "*What we believe*," showing the reasonableness of belief in a supreme Creator.

Sunday evening, September 21, we were pleased to have a

visit from Apostle J. F. Curtis, and to listen to one of his inimitable sermons.

Adam Kohankie, superintendent of Washington Park, has generously supplied the church with beautiful cut flowers for the Sunday services all summer. Mr. Kohankie is justly famed as a landscape gardener and a grower of flowers. Denver Saints deeply appreciate his munificence. His wife is Sister Laura Kohankie, who is well known to visiting missionaries.

Sister Melvina Cooper, who has been in Kansas City, Independence, and Colorado Springs, since last General Conference, has returned to Denver and is with her daughter, Sister Ruth Robertson. We are pleased to welcome her back.

In September Grace Holmes, daughter of Mr. and Mrs. L. R. Holmes, and James Franklin Schaeffer, son of Mrs. Nannie Schaeffer, were married at Colorado Springs by Elder J. D. Curtis. They are making their home in Denver.

## Des Moines, Iowa

717 East Twelfth Street

October 4.—Elder and Mrs. C. Malcor, of Aurora, Illinois, visited this branch August 17. Elder Malcor occupied the eleven o'clock hour, using for a subject, "*Character; what is it and how build it?*"

Priesthood meeting was held in the pastor's study August 30. Plans for the fall and winter program were taken into consideration.

"*Youth's heritage*" was the theme of the morning service conducted by our young people August 31. Splendid talks were given as follows: "*Great personalities*," Eva Cook; "*Our spiritual heritage*," Vivian Castings; "*Our institutional heritage*," James Parker; "*Youth work today and tomorrow*," Gladys Barr Lloyd; a solo, "*I strive each day*," Verba Parker. We are justly proud of our young people. Surely everyone present was spiritually uplifted as a result of this program.

Sunday evening classes were resumed September 7. Pastor C. B. Hartshorn is conducting a general class on "*Jesus and his message*."

Elder J. L. Parker has charge of the young people's class, Myrtle Cook, the intermediates, James Parker, the Pioneers, and Bessie Laughlin the primary class.

Fifteen members were present at the orchestra rehearsal September 19. This was their first meeting for several months on account of the illness of the leader, William Evans.

The choir has been reorganized under the leadership of Katherine Wolfe and meets each Wednesday evening for practice.

The Home and Service Group has published its attractive new yearbook. The theme for the coming year is, "*Community interests*." The first meeting of this organization for the season was held September 5 at the C. T. Kirkwood home. The speaker, Miss Margaret McKee, talked on "*Commercial recreation and amusements*." This group organized a class in home nursing September 11, with Mrs. J. W. Chapman, R. N., instructor. The class of twenty-three members meets from 7.30 to 9.30 each Thursday evening. An afternoon class is being organized.

The Home and Service Group held its October meeting at the church last evening. Mr. Grimwood, Iowa labor commissioner, gave the address on "*Unemployment, its causes and cures*." Other numbers on the program were a violin solo by Myrtle Cook and readings by Miss Helen Brophy and Miss Jean Heiny. Chicken dinner was served from six to 7.30 p. m., netting a profit of fifty dollars. This will be turned into the branch treasury.

Two new members have lately been added to our number by baptism, Sisters Margaret Callahan and Lorene Griffin. Pastor Hartshorn and Elder E. O. Clark officiated.

The branch had present September 14 two general church officers, Bishop M. H. Siegfried and Publicity Director J. A.

Gardner. Elder Siegfried's subject for the morning service was "Essentials of progress," and Elder Gardner preached in the evening on "Convictions of Latter Day Saintism." Both talked to the priesthood at two o'clock in the afternoon.

Several carloads of young people drove to the home of Sister Elizabeth Sheeler September 17, to sing carols. Sister Sheeler is the only living charter member of the branch and has been bedfast for over a year.

Lloyd, the twenty-year-old son of Missionary F. T. Mussell, was shot by a bandit who climbed into the back of his car the night of September 17. His condition for ten days was quite precarious, but he is now gradually improving. He has acted as our efficient chorister for the past year and had enrolled for a course in engineering at Ames College.

The morning of September 21 opened with ex-Graceland students on the rostrum. The invocation was by Byron Yarrington; scripture reading, *Doctrine and Covenants* 87: 3-5, by Verba Parker. A quartet composed of Sarah Chapman, Verba Parker, Eva Cook, and Doris Nelson sang the Alma Mater hymn. Talks were given by J. L. Parker, Eva Cook, Mildred Turner Maitland, Doris Nelson, and C. B. Hartshorn. The offertory was by Martha Kaestner. The congregation sang "Graceland forever," and benediction was by Charles Chapman.

A Des Moines Graceland Alumni Association was recently formed with Leta Yarrington, president; Verba Parker, vice president; and Doris Nelson, secretary-treasurer. Our members now attending Graceland are Vivian Castings, Margaret Anderson, Bernice Doil, and John Williams.

The branch enjoyed a visit from a former pastor, H. A. Higgins, and wife, of Kansas City. September 21. Sister Higgins gave a short talk at the Sunday school hour, and Elder Higgins preached the evening sermon.

Rally Day exercises were impressive. At the church school session forty-five pupils were promoted into new classes, their teachers rising to receive them.

The eleven o'clock service opened with the branch presidency in charge. The choir sang the anthem, "Rejoice, Jerusalem, and sing," the baritone solo by James Parker. Elder Clyde McDonald talked on "Home and mission work in Des Moines"; "Enriching life through the church," Verne Deskin; "Other ways of helping," C. B. Hartshorn. At the evening worship a ladies chorus sang "Behold a stranger," and the sermon was "As it is done in heaven," by Elder E. O. Clark.

## New Philadelphia, Ohio

The month of September has been another busy period in this branch. Friday evening, September 5, the Women's Department gave a banquet for the choir in the basement of the church. Forty guests, including members of the choir and the members of the department, were seated at one long table attractively decorated with yellow and white and adorned with baskets of garden flowers. Short talks were given by Brother Samuel Mansell, choir director, and Sister Hazel Noble, one of the local representatives at the Kirtland reunion.

September 7 sacramental service was attended by a fair number of Saints.

College Day, September 14, was observed with a special program in charge of Sister Charlene Hensel, a former student of Graceland. Songs of Graceland College were sung by the choir, and Sister Hensel gave an interesting talk on the educational advantages offered to students at Graceland.

September 21 rally day was observed at a unified service with an attendance of one hundred sixty. Elder Charles Cramer gave a talk on "Sabbath school—past and future." Attorney E. G. Hammond, of Akron, was the principal speaker, but owing to the length of the program his discourse was brief. Brother Hammond is a welcome visitor in this branch. Special music was given by the choir, and the male quartet of the United Brethren Church sang two selections.

Elder William Goudy, the evening speaker, chose for his topic, "Truth." The service was well attended.

A son was born to Brother and Sister Melvin Bigler September 13. He has been named Sheridan.

It is the desire of the Saints in New Philadelphia to hold before us the ultimate purpose towards which we are working, and we pray the Father to continue to give us strength and wisdom, that we may comply with his law in all things and come into the heritage he has prepared for us—Zion.

## Fargo, North Dakota

The Bungalow Church, 1423 First Avenue, South

October 2.—Autumn days are here again with cool breezes and falling leaves. Crops are quite good, and there are plenty of fine vegetables to grace our tables. Amid these pleasing conditions Fargo Saints arranged for a Rally Day September 28. Visiting members came from South Dakota; Hope, Sheldon, Clifford, and Valley City, North Dakota; Borup, Audubon, Cormorant, and Erhard, Minnesota. Elder J. E. Wildermuth, of Aurora, Illinois, and Gilles Blakely, of Canada, were also present. There were a number of non-members who attended from Fargo.

The young people met for prayer service at nine o'clock. Elders H. Ratcliff and C. J. Smith were in charge.

Sunday school and institute work began at 9.45. The adults and young people were in one group. Elder C. J. Smith ably presented for discussion the theme, "Thrift."

At the eleven o'clock hour a religious drama, "The glory of 1830," was presented. The cast was as follows: Joseph Smith, Courtney Rotzien; the angel Moroni, Leola Hennaman; Professor Anthon, Worth Couey; the three Nephites, Irma Walker, Ina Freeman, Virginia Walker; historian, C. J. Smith; the three witnesses, Kenneth Shackow, Harry Ratcliff, and W. G. Couey. Sister Elsie Brown had charge of the music. The stage setting for the woodland scene had for its background a painting of Hill Cumorah; shrubbery, plants, and flowers completed the scene. The lights were decorated with streamers of gold and purple crepe paper. Those taking part in the drama did well. The dramatization of the beginning of this work and the bringing forth of the *Book of Mormon* should strengthen the appreciation of the Saints for the gospel and arouse the interest of nonmembers. The entire cast at the close sang "Onward to Zion." Then the Saints went to the home of Brother John Rotzien, where a picnic dinner was served. The dinner committee consisted of Sisters Freeman, Brown, and Peterson.

Preaching at 2.30 in the afternoon was by Missionary C. J. Smith on the theme, "Right relationship." Righteousness, he said, means right relationships, and Christ said, "Blessed are they which do hunger and thirst after righteousness." An interesting sermon at eight o'clock by Elder Swen Swenson followed the theme, "Jesus' last prayer."

On Monday following Rally Day the Saints enjoyed a visit from Apostle J. F. Garver, who preached in the evening. His text was Proverbs 22: 28: "Remove not the ancient landmarks which thy fathers have set." Brother Garver encouraged all, especially the young, to go on with the church work.

After the preaching hour a social time was enjoyed and refreshments served under the auspices of the Women's Department. Elder Swen Swenson favored the Saints with two Swedish solos, and C. J. Smith and J. F. Garver led in some jolly songs. Then "Blest be the tie that binds" was sung and the benediction offered by Apostle J. F. Garver.

C. J. Smith and J. F. Garver left the next morning for Dunn Center to hold services, and Swen Swenson departed for Cameron, Missouri, to spend the winter. The services of these men were appreciated and the spirits of the Saints refreshed.

Eleanor Virginia, infant daughter of Brother and Sister

Jerome Stowell, was blessed Sunday, September 28, by Elders C. J. Smith and H. Ratcliff.

Pastor Thomas Leitch recently spent Sunday at Kempton, North Dakota. He has also preached at Clontarf, Minnesota.

Elder Harry Ratcliff returned from Kansas September 15, accompanied by his wife. Saints welcome these active workers to the branch. The Women's Department gave them a reception at the church Thursday evening, September 18. A short program was followed by refreshments.

A shower was given Sister Avis Walker, daughter of Mr. and Mrs. R. T. Walker, at the home of Brother and Sister Worth Couey September 2. A social evening was enjoyed and refreshments served. Avis was presented many useful gifts as tokens of love and esteem. She left the next morning for Seattle, Washington, where she was united in marriage to Howard Halbett, of Alaska. After a week in Seattle the young couple sailed for Kennecott, Alaska, where Mr. Halbett is employed and they will live. The Saints wish them well. We miss Sister Avis, who is a willing and cheerful worker.

Sister J. E. Wildermuth and Orliiss, Beryl, and Avela stopped in Fargo recently on their way home to Aurora, Illinois, from Andes, Montana. Brother Beryl is attending Graceland this year. While they were here the Saints met at the church and a social evening was spent.

The Temple Builders are planning a chicken pie supper and bazaar in the near future.

The theme for Sunday, September 21, was "Disciples for Jesus." The promoted pupils will assemble in classes October 5, starting the new church school year.

So far this year the Christmas offering amounts to fifty-three dollars.

The work of the latter days is going on to its final triumph, as Saints carry their cross with a smile and live the song, "Onward to Zion."

## Saint Louis, Missouri

*Grand Boulevard and Carter Avenue*

September 6 and 7 the Saint Louis district conference convened at Lansdowne, Illinois. Attendance was good, and a spiritual atmosphere marked each session. Presiding Patriarch F. A. Smith spoke in the morning on Sunday and Elder C. A. Edstrom in the evening. Bruce E. Brown had charge of the prayer service. The day was well enjoyed.

September 14 Brother Edstrom spoke in Saint Louis in the morning on "Walk worthy of your vocation," and in the evening on "The church of Jesus Christ." There was good attendance, and the speaker enjoyed liberty in delivering his messages.

A baby was blessed September 21. That day Brother Edstrom gave two good sermons, "What would Jesus do?" and "God and man."

A splendid program and good attendance were had on Rally Day the last Sunday in September.

The Women's Department has started its season's work with much zeal. The members intend to do much this year.

Attendance of the department was doubled October 2. Two of the women celebrated their birthdays at that time, and the program was by Sisters Brown and Crabtree. Themes which took the attention of the department that day were: "What would we do if we had \$50,000?" "Our pet peeve," and "What would we do if we had our lives to live over?"

October 3 the Saints had a get-together. It had been originally planned to hold a social gathering in order that Brother Edstrom, our new pastor, might the better get acquainted with the members of the congregation; he was to have had charge. But on account of the sudden death of Sister Edstrom's father, it was impossible for the Edstrom family to be present, and Brother and Sister Bruce E. Brown, happening to be in town, consented to take charge of the evening.

Two baptisms were administered by Brother G. S. Trowbridge October 5. Sacramental service was held with good attendance. Brothers R. Archibald and Trowbridge were in charge. Brother Ed. Bell conducted the singing. In the evening Elder S. A. Burgess, of Independence, spoke on "The history of the church."

## Artland, Saskatchewan

After the district conference which some from our branch attended, Apostle Curtis spent a few days in Artland, preaching twice for the Saints. Then he and some others motored to Ribstone, Alberta, about twenty-five miles from here, to attend the Alberta conference.

A number of young people were baptized here this summer, Zella Cornish, Phyllis Atkinson, Opal Harper, Orville Chase, Mr. and Mrs. Davies and five oldest children, also three Howard children.

Elder and Sister Ward L. Christy visited Artland in August. The members enjoyed the services they held here, and as a result we feel better prepared to take up the new educational plan.

September 21 we elected officers to take office the first Sunday in October. W. J. Cornish was chosen pastor; A. J. Cornish, associate pastor, and Sister Rudolph Cornish, educational leader.

## Grand Rapids, Michigan

*Zeno and Division*

The work in Grand Rapids has been moving along as well as can be expected with summer reunions and vacations to interrupt the routine of local activities. The prospects are that we are to have an intensive program of work this fall and winter.

We consider ourselves fortunate indeed that the general church has appointed Elder James Pycock of Toronto, Canada, to labor here. He is a man of wide experience. This coupled with a well-informed mind assures us of good teaching. His sermons are of the highest order, and we eagerly look forward to the preaching services.

Graceland College Day was observed with Brother Ellis Whitehead the speaker. Being a former student of this institution, he was able to talk from actual experience, and we can say that we have never heard a better presentation of the value of our college than at this meeting. At this time the junior choir made its initial appearance, which added much to the significance of the service. Despite abnormal economic conditions a contribution of about thirty-five dollars was made.

As far as possible we are endeavoring to carry out the new church school idea. Our brief trial as yet does not merit a judgment, but we do know that more can be accomplished in a shorter period of time.

Wednesday evenings are devoted to the study of "Personal evangelism" under the leadership of Elder Pycock. It is interesting but only a small percentage of the membership is taking advantage of it.

The choir under the leadership of Louise Evans is doing some excellent work. None but the best music is sung. Last Sunday evening a Beethoven musical was given previous to the preaching service which was so appreciated by the congregation that again we will undertake the works of other master musicians. The prelude, opening hymn, response, and offertory were all works of Beethoven played by Ruby Cavanaugh. This was followed by an interesting talk on the master himself by Miss Blanche Cavanaugh.

The "Moonlight Sonata" was played by Mrs. Farrington, and the first movement of "Pathetique" was given by Bessie Taylor. Mrs. Paul Wheeler sang "Penitence" and Marie Eckert sang "Supplication." The choir rendered "The heavens

are declaring." The technique and spirituality were equally developed to a notable degree throughout each number. The music of Cæsar Franck will be used at the next concert.

The Saints were much edified and entertained by the visit of Brother and Sister Pitt, as they were making their way homeward from the Michigan reunions.

## Oelwein, Iowa

Oelwein Branch is moving steadily and surely on in its efforts to do its part in the Lord's work.

Attendance at services during the summer months was good considering the usual let down in church activities during warm weather.

We miss the happy smile of Sister Katharine Shippy, who passed away June 28. She was one of the faithful members and has left a splendid example. Her contributions to the work here were many, and the Saints are better for having known and worked with her. We also miss Sister Marie Shippy, who has secured a position in Anderson, Indiana.

During June Oelwein members enjoyed a visit from Brother Otho Clark and family, of Atherton, Missouri. Brother Clark gave several interesting talks about his work and experiences on a stewardship farm. About thirty Saints of Waterloo came to enjoy services and a picnic dinner with us. Brother Clark was the speaker of the afternoon.

C. A. Beil, of Clinton, Iowa, a member of the district presidency, was here in July and explained the new church school plan of operation.

Graceland Day was observed with an appropriate program. We were fortunate in having a former student, Sister Ruth Smith, of Hiteman, Iowa, who gave some of her experiences at Graceland. She is teaching here in the public schools, and being an able worker has already found plenty to keep her busy.

The annual election of branch officers was held September 18. Brother George McFarlane, who has proved himself a capable leader, was reelected branch president. The branch voted to adopt the new church school plan and elected Charles Shippy director. He has appointed the following supervisors: Adult division, Sister Jessie Sims; young people's division, Sister Ruth Smith; children's division, Sister Esther Shippy. Plans are being formulated and meetings for discussion held, and with study and prayer on the part of the Saints we hope to make a splendid success of the new plan for church activities.

## Fanning, Kansas

September 7 there journeyed from Topeka to Fanning a carload of workers interested in young people's religious education. Among these were the district leader, L. M. Pitzenberger, and the local leader, O. E. Weedmark. Each of the visitors contributed to the program given in the evening, thereby creating more interest in this local along that line. It was decided before they departed for home to hold an institute in this district, Fanning the place, September 20 and 21 the dates.

September 14, College Day, was a rainy time, and no special college program was held this year.

The institute was conducted the following week-end, there being eight classes. A program on Saturday night was much enjoyed. Of general church workers there were present Elder and Sister M. A. Etzenhouser, Elder E. E. Closson, and District Missionary W. A. Smith. A mixed quartet of young people, from Independence, came Sunday morning and helped at the services. A splendid crowd was present from over the district.

Five children were baptized at twelve o'clock by the district missionary and confirmed at two o'clock. Basket dinner was enjoyed at noon.

School-teachers teaching in Fanning and adjacent country are Lucille Jeschke, William Twombly, Mrs. Paul Marsh, Sylvia Chestnut, Wayne Simpson, Francis Burbridge, and Ines Pilcher.

The young people's department meets on Friday night, William Gurwell the leader.

The communion service October 5 was in charge of Brother Samuel Twombly and Brother William Marsh. The house was well filled, and the time was profitably occupied.

The Women's Department met last month with Sister W. H. Dittmore for business and program. They will meet October 17 with Sister Will Twombly. Sister Will Marsh will have charge of the devotional exercises.

Brother Steven Davies is a patient sufferer. He has been confined to his bed over a year.

## San Jose, California

*Spencer Avenue and Grant Street*

Elder B. R. Gilbert was the speaker and had charge of the church school session the morning of August 17. He was assisted by Elder C. W. Hawkins. Slight attendance evidenced the influence of the vacation season.

That evening also attendance at the Religio session was meager. Elder C. J. Cady taught a class, the session of which composed the program of the evening.

The afternoon of August 22 Brother and Sister Hawkins were called to the home where Sister Annette Brown has been staying for some months. They found her in a deplorable condition. One of her eyes has been blind for some time, and the other has been troubling her. At the time of the visit it had almost completely lost its sight. Sister Brown has the sympathy of the Saints. She is one of the Lord's sincere, patient, faithful children, and a conscientious tithe payer. We bespeak for her the prayers of the Saints everywhere. Brother and Sister Hawkins had prayer with the sufferer, and she was administered to before she left for her home at Manteca in the San Joaquin Valley.

Sister Lizzie Leaman, another sufferer, is still with us and would appreciate the prayers of the Saints. Sister Minnie Bates, who lost her companion in death four years ago, has had a hard fight with the grim reaper. She bears faithful testimony to the work of Christ and is holding to the rod of iron.

Several of the aged are badly incapacitated for carrying on all the work required of them, but they manage to encourage others, and they are much interested in the progress of the church.

Brother W. H. Dawson was here August 24 and preached an encouraging sermon. His subject was "*The nineteenth century Prophet*." His effort was highly commended, one man being especially outspoken concerning the sermon. The speaker returned to Sacramento in the afternoon.

The morning of August 25 we were reminded that although we are far from the center place, the Lord has not forgotten us. For a time we were connected with the East by an electrical storm, which was most beautiful and awe inspiring.

Elder Herbert Hinton, missionary appointed by the last General Conference to labor in this district, came to our midst Wednesday evening, August 27, and met with the Saints in prayer meeting. He spoke at this service and remained in the branch for one week, visiting the Saints through the week and preaching on Sunday.

Sister Hannah Healey, of Los Angeles, a former member of this branch, was here September 14. We were happy to welcome her home.

A branch has been organized at Castroville, Monterey County. This will draw on San Jose Branch for forty or more members. We wish the new organization Godspeed.



## Independence

### Stone Church

Changes in the routine of the church school session in the main room of the Stone Church, where meet together the adult and the intermediate departments, were initiated Sunday morning to conform the latter department to the continuous program principle. Associate Superintendent Howard W. Harder was in charge. The intermediates now have a continuous session from 9.30 to 11.30 each Sunday morning, opening with Sunday school upstairs and closing with worship service downstairs. Because of the building facilities the working out of this program has many difficulties, but teachers and officers hope to present a weekly program which will be effective in the lives of the boys and girls.

This day was observed by all departments of the church school as Christmas offering Sunday, and there was a perceptible rise in the measuring thermometers of the various departments. The Christmas offering goal of the Stone Church is \$3,200.

Elder George G. Lewis was the speaker at the eleven o'clock service, using as his text, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The establishment of righteousness and the building of the kingdom of God on the earth is the primary task of the church today, Elder Lewis said. He urged the necessity of coordination and cooperation among the various agencies of religious education, such as the ministry, the home, and the church school. The great goals of the church are the same as ever, although our methods of working toward them may change to meet new conditions.

The Stone Church Choir, Paul N. Craig directing, sang two anthems, "*The King of love my shepherd is*," and "*The God of Abraham praise*," both by Shelley. Elizabeth Okerlind, contralto, and Lilly Belle Allen, soprano, were soloists. Robert Miller, organist, and George Miller, pianist, played special numbers, and as an offertory-duet played "*Meditation de Thais*," by Massenet.

Elder W. Wallace Smith was in charge of the service and was assisted by Elder Vernon Reese.

Elder C. Ed. Miller spoke to the junior young people's church downstairs on their theme for the day, "*Courage to be true*," offering a number of instances in which people have had the courage to be true to the things they knew to be right. Carrying out the theme, Irene, Mildred, and Evelyn Shupe sang the Crusaders' Hymn, "*Fairest Lord Jesus*," and Ethel Thomas told the story, "*Emma Smith, the elect lady*." The pastor was assisted in the stand by Howard Cook.

To usher in the ten days of Zion's School of Training in Religious Education, which opened Monday evening, a rally service for all workers in the Department of Religious Education in Independence was conducted in the evening.

At an early hour a crowd of considerable proportions gathered, and officers and teachers of the various church schools were given place in the center section. Under the direction of Paul N. Craig, the Stone Church Choir sang two of its favorite anthems, "*Come, Holy Ghost*," and "*The great day of the Lord*," Robert Miller at the organ.

"And Jesus sat in their midst and taught," was the text chosen by President F. M. McDowell, whose theme was "*Teaching with Jesus*." The ministry of Christ, he asserted, was threefold: The ministry of preaching; the ministry of healing; and the ministry of teaching. And the Spirit of the Master Teacher is best conveyed in these simple words: "And Jesus, beholding the young man, loved him." Those who teach, study the work of the Master Teacher for his methods, and are stirred to activity by his assignment, "Go ye, therefore, and teach."

The viewpoint of the religious education worker was then discussed under the following points: (1) He believes in the gospel of sharing his life that others may live; (2) He believes in the principle of growth; (3) His is the conviction of the divinity of personality; (4) He believes in the sin of neglect. But above all things and motivating his actions, the

teacher believes that there is a way to the higher society—Zion—and strives to find and lead in that way.

Elder George G. Lewis, in charge of the service, was assisted by Elder C. B. Woodstock, and Pastor John F. Sheehy conducted the congregational singing, "*Hark, listen to the trumpeters*," and "*Stand up, stand up for Jesus*."

### Organizations and Personalities

This year the Independence Music Club has awarded two fifty-dollar scholarships, one in piano, one in voice. The contest for the awards was conducted October 17. The winner of the piano scholarship was Doris Long, daughter of Mr. and Mrs. E. E. Long, of Independence, and pupil of Sister Howard W. Harder. A group of three girls, Irene, Mildred, and Evelyn Shupe, won the voice scholarship. The girls are the daughters of Sister Mabel Shupe, of Independence, and pupils of Sister H. C. Burgess. The decision to give the two scholarships was reached only a short time ago by the Music Club.

The largest enrollment in the history of the school is now on the books of the Institute of Arts and Sciences. This year the institute is indeed fulfilling its purpose—a school for those who must work but are willing to study. To it there go four nights a week numbers of young people who have been forced out of day school by economic pressure of the family. Nearly all the students are employed during the day and are contributing part of their earnings to the family. Among the most regular attendants is one young man who comes four nights each week from Kansas City, Kansas.

Forty-seven compose the largest class in the school, a class in Citizenship, and there are a number of other classes having thirty-five members and more. Class projects are practical and have direct bearing on the lives of the students; this fall the Citizenship class was asked to write papers on the Harvest Home Festival.

Of the dozen faculty members, more than half hold M. A. degrees. They cheerfully and willingly give their time and instruction to those who come to learn.

There occurred last Friday night, October 17, a wedding at the Liberty Street Church of especial interest to Saints of the Stone Church and Wichita, Kansas, congregations. Miss Doris Marie Bradford, daughter of Brother and Sister O. L. Bradford, now of Independence, and Philip R. Harrington, son of Brother and Sister E. C. Harrington, of Independence, were married by Elder C. E. Wight. Before the ceremony George Anway sang, "*O promise me*," and Frank White played a violin solo, Schubert's "*Serenade*." "*Because*" was sung by George Anway, and the wedding march from Lohengrin was played by Robert Miller. The bride was given in marriage by her father and was attended by her sister, Mrs. Reed Decker, matron of honor, and by Miss Helen Scott and Miss Bernice Van Winkle, bridesmaids. Little Ruth and Opal Dunham, nieces of the bride, were flower girls. William H. Harrington, brother of the bridegroom, acted as best man. Richard Harrington, brother of the bridegroom, and Leon Elledge were groomsmen. A reception followed in the basement of the church. Mr. and Mrs. Harrington left for a short trip. They will live in Independence.

Almost four hundred religious education enthusiasts of the center place faced a snowy night Monday to enroll in Zion's School of Training in Religious Education now in progress at the Stone Church.

Elder George G. Lewis, in charge of the school, introduced the courses and made known the order of the school and the various class meeting places, and before eight o'clock the school was in session, three large classes. For the second hour (8.40 to 9.30) the entire school met in the main auditorium and held forum with President F. M. McDowell, the theme of discussion being "*The program of the church as it affects Zion*."

Much interest is being shown in the school, and every one of the nine congregations in the center place is sending its workers and representatives.

An Auditorium benefit show was sponsored Saturday night

in the lower room of the Auditorium. Outstanding features of the program included the dinner, the circus parade, a talking picture, and the bazaar booths. All the booths left by the Harvest Festival were put to use by the Laurel Club. From some, candy and fancywork were sold; from others fortunes and palm readings were dispensed in true carnival spirit. Though attendance was less than expected, seventy-five people were served dinner, and a good sum of money was cleared for the Auditorium.

The enrollment of the Independence public school system at the end of the first month of school was 4,386. These pupils are found in nine grade schools, the junior high school, and William Chrisman High. Of the total number of pupils 2,511 are in the grades, 1,133 in Junior High, and 742 in William Chrisman High. The male sex predominates, there being 2,250 boys and 2,136 girls.

#### Second Church

The Sunday school attendance October 12 was unusually large. Ivan Dillee, who was home from school, talked a few minutes on his impressions of Graceland College after five weeks there.

Bishop J. A. Koehler was the speaker at the eleven o'clock hour. He is one of the pioneers of Second Branch and a former pastor. His address was instructive and appreciated by all. Faithfulness and diligence to its tasks brought blessings to the church before, said the speaker. If we lack the spirit and inspiration of former days, the fault is ours; and it is our problem to create a condition which will insure to us these blessings.

Another fine sermon was delivered October 19, this by John Blackmore. He spoke in behalf of the religious education classes which began this week at the Stone Church. He brought out the idea that religious education is essential to the development of our people; not that it can possibly replace divinity, but, rather, supplement it. Unfortunately, attendance was very poor. Many members of the congregation missed the good things which were given. In the absence of Pastor A. K. Dillee, Brother William Inman and Brother Ben Sarratt had charge.

#### Liberty Street

At no service of the church is the continuous worship more to be appreciated than at the monthly sacrament of the Lord's Supper. The confusion formerly attendant at the period following the close of Sunday school caused a reaction wholly foreign to the spirit that should accompany the contemplation of renewing the sacred covenant.

The communion service for the month of October was presided over by the pastor, assisted by Chester Young and John Soderstadt. Without any negative teaching it will be impossible to impress on the members of our church the things we are doing that we must not do if the task assigned us is to be accomplished. The gulf between work done and that undone is so wide that the membership must be aroused to more intense activity. Such were some of the remarks made by the pastor in his message at this service.

William Calvin Johnson, tiny son of Brother and Sister Calvin Johnson, received the ordinance of blessing from Elder W. A. Stevenson.

The charge, "Occupy till I come," given his stewards by the Master in the parable of the talents, was the highly applicable text used by Elder Earl F. Hoisington in his sermon on bishop's day, October 12. How are we occupying relative to the talents given us? The great geniuses of history and of contemporary date show the extent to which they have increased their talents, or the way in which they have occupied. Are we doing as well?

It is true that one of the most effective ways of teaching is by graphic representation. As we viewed the pictured story of the diversified, often sad, but always inspirational history of the pioneers of the Restoration movement, we could not but mentally bow at the shrine of their memories. Elder C. Ed. Miller gave this illustrated lecture before a large congregation of Liberty Street Saints the evening of October 12.

Elder Wilbur B. Paul was the speaker at the eleven o'clock hour October 19, using as his text, John 1:12: "But as many as received him, to them gave he power to become the sons of God." The choir, directed by Fred Friend, sang the anthem, "Come to my heart, Lord Jesus," the baritone solo being sung by Brother Harry Blake, and the accompaniment played by Lyda Thomason. The pastor was assisted in conducting this service by Elder Chester Young.

At the evening service, as a special number, Lucille Friend sang a vocal solo, "Paradise." Cello obbligato was played by Fred Friend, piano accompaniment being furnished by Lyda Thomason.

Elder John Blackmore preached in the interest of religious education and as a prelude to the school of religious education that opened in Zion Monday, October 20.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," was the text taken by Elder Blackmore. Life is a flow, having its ups and downs, depending on our quality of living. Hearing the preaching of the word is only one little incident in the flow of religious life. Unless the teachings set forth in the preaching are practiced in the everyday lives of the average Latter Day Saint, there is no merit in them. We have Zion as a purpose and as a vision, but unless we have a definite purpose at which we are actually working, the Lord's great work can not be done by this people.

The return of Mary Madden Smitherman to her post as story-teller at the junior service is hailed with delight by the members and workers in that department. Both large rooms of the basement are now utilized by the juniors. In the new large one, the class session is held, and then the group moves into the smaller room for the worship service. In this way the noise of rearranging chairs for the change in type of service is eliminated. George Fender, Raymond Wrigley, and Cecil Walker have been among those who have recently spoken.

#### Enoch Hill

The prophecy of Jesus, "Lo, I am with you alway, even unto the end of the world," formed the basis of the sermon delivered by President F. M. McDowell Sunday morning on Enoch Hill. This was the first visit of our brother to our congregation since his return from abroad, and it was with deep enjoyment that the Saints heard him. Scenes from his travels abroad were used by Brother McDowell to show the fulfillment of this prophecy. In European countries today, he said, there are many evidences of the fulfillment of the prophecy. Everywhere are seen pictures and paintings of the Christ, and religious rituals are solemnly observed, and yet in so many instances the Spirit of Christ is absent. If Jesus is with us, we will have his Spirit, and we will pattern our lives after his. We are helping in the fulfillment of his prophecy if we are with him in mind, spirit, heart, and hand.

October 18 marked the golden wedding anniversary of two dearly beloved members of Enoch Hill congregation, Brother and Sister J. W. Merchant, and with them the members of this congregation celebrated. To Brother and Sister Charles Warren was committed the responsibility of planning an evening of happiness and good fellowship. To assist her Sister Warren chose her staff of officers and teachers of the children's department, and everyone responded to the call.

The church was beautifully decorated with asparagus fern and orange flowers, and a little garden scene was represented by an arch and pretty white fence flanked with greens and flowers. The church was filled with Saints who participated in the following program:

Song, "Blest be the tie that binds"; prayer of blessing by Elder W. J. Brewer; song, original words by a member of the congregation, sung to the tune of "Silver threads among the gold"; "That old sweetheart of mine," a musical reading by Nellie Mae Kramer; solo, "Comin' through the rye," little Clarice Stevens; a pantomime for which the following songs furnished an attractive background: "That's what the daisy said," and "When Kate and I were coming through the rye," by Mrs. Ray Hansen. This was acted by Brother and Sister E. H. McKean and little daughter, Betty Jean. Brother and

Sister Harold Hattey sang "When you and I were young, Maggie."

Presentation of gifts from the congregation was by Brother Charles Warren, and an appropriate speech was made by Elder Blair Jensen, pastor of Omaha, Nebraska, Branch. George Anway sang very beautifully, "Juanita." Then there was a mock wedding by the children. William Warren represented the minister; Laverna Martin, the bride; Helen Larson, maid of honor; Betty Lou Hattey, flower girl; Jean Larson, ringbearer; and little Betty Jean McKean carried the veil. Myron Warren acted the part of the bridegroom, and Robert Young best man. The wedding marches were played by Sister Lewis Cross.

"Silver threads among the gold" was played on the violin and piano by Brother and Sister Lewis Cross while Brother and Sister Merchant stood in front of the arch to receive the congratulations of all. Refreshments were served to the congregation in the lower auditorium, and speeches were made by the elders who have been closely associated with the honored couple. Doctor H. A. Merchant, a son, of Omaha, Nebraska, thanked the Saints for their kindness to his parents. "Auld lang syne" closed the evening's celebration.

## Oakland, California

From The Oakland Bulletin

The new social committee met for organization and preliminary work Monday evening, September 22. This committee consists of Gerald Hawley, chairman, Elwood Murphy, secretary, Rufus Smith, Mrs. Luella Hawley, and Miss Ingham. It is to supervise and schedule all entertainment features. The committee of the Department of Recreation and Expression resigned to make way for the new organization which is to be representative of the congregation. Another meeting of the committee a week later called all departmental heads to present their programs.

The Sunday school banquet one Friday evening late in September was very successful. It was an English dinner with Yorkshire pudding, roast beef, baked potatoes, plum pudding, and sauce, this in compliment to Pastor John W. Rushton. Decorations of the Union Jack were blended with the Stars and Stripes, and the program commenced with the singing of the national anthems of the two countries. Every number was pleasing.

Friday evening, October 3, a "golf tournament" was conducted on the grounds beside the church. Suitable prizes were awarded the winners. Refreshments and entertainment were had in the lower auditorium after the game.

The Rally Day services the last Sunday of September were well attended, and the messages of Brothers Levitt and Yager were much appreciated. Brother Levitt left Monday morning, September 29, for Stockton, and two days later Brother Yager sailed on the S. S. *Makura* for Tahiti, to begin his three years' mission in the Society Islands.

The trio, Misses Jacobson, Helen Ingham, and Freda Browning, sang Rubinstein's "The angel." In the evening Miss Presley pleased all with her solo, "Onward to Zion."

The Wednesday evening Church Night is much enjoyed. Attendance is not what we would like to see and believe it possible to have. The supper is an excellent meal beautifully served. The two classes are not only interesting but highly instructive. The prayer meeting is a helpful experience. The Saints are urged to make this a feature of weekly engagements.

The continued illness of Arthur Mellburg is brought to the attention of the members, and prayers are asked for him. Sister Holling, sr., has made a wonderful recovery from her serious illness and was able lately to visit relatives in Berkeley.

Priesthood meeting September 30 was well attended. The first part of the meeting was a devotional service. Some

speeches were made. Brother C. Hawley expressed faith in the economic program of the church. The question of decorum in church was introduced. It is noted that our members are improving in their conduct.

The evening of October 5 a series of special Sunday night sermons was begun to lead up to Decision Day, October 26.

## Middletown, Ohio

October 9.—Last evening capped the climax to our recreation ball activities when a splendid banquet was given to our soft ball team, closing the season for this year. Fully eighty-two persons enjoyed a sumptuous chicken dinner with all the trimmings, including creamed mashed potatoes; green string beans; Parker-house rolls and butter; a tomato, lettuce, and mayonnaise salad; and apple pie *a la mode*.

The decorating committee had arranged a splendid setting for the occasion, making the social rooms in the church very attractive and inviting by the use of the church colors, purple and gold.

The entertainment committee added its bit by the presentation of a program that was interesting, as well as unique. The banquet was served at seven in the evening. During the dinner a number of get-acquainted songs were sung. We were also entertained by the Thomas Brothers' Duo, with string instruments and songs.

Following the dinner, the guests went to the auditorium for the program of the evening. Under the leadership of the master of ceremonies, Claude Barker, the following program was given: Address of welcome by Pastor P. W. Barker; talk on "Athletics and the church," Heber Deardoff, team manager; talk on "What good sportsmanship means," by Leonard Barker, director of recreation; vocal solo, by Edith Pratt, accompanied at the piano by Addie Halb; piano solo by Dorothy Mae Barker; a number of folk songs by the Thomas Brothers' Duo. These brothers have entertained a number of times over radio station W K C Y. A sermonet was given by Elder Claude Barker from an epoch of the "Life of Christ." The benediction was by Elder W. H. Rhoades.

While all the members of the team are not members of the church, a spirit of fellowship and good will had been built up between the nonmembers and the church, as well as between the other teams that we have played in the city during the past four months. Our team has been playing four evenings each week during this time. It is hoped to hold the team intact, so that when the season opens next year, we can start with a "bang" for an enjoyable and fruitful season. Plans are being made now for the organizing of a basketball team.

Under the leadership of Pastor P. W. Barker, the branch is taking on new life for the fall and winter season. Everyone seems to be getting to his post of duty and working therein.

Elder Leonard Barker has been talking each week for the past two months from President F. M. McDowell's outline on the "New plan of religious education," which was recently adopted at the Centennial Conference. It is hoped that in the near future our branch can change to the new plan.

The pastor has been using Elders Claude Barker, Leonard Barker, and W. H. Rhoades for the preaching services during the summer months.

The Sunday school has begun to increase. September 21, attendance was fifty-nine; September 28, Rally Day, attendance was sixty-eight; the attendance last Sunday was sixty-nine. Superintendent Claude Barker announced the election of the following teachers for the new year, beginning October 1: Adults' "Life of Christ," rotating monthly, Sister W. H. Countryman, Elders P. S. Rhoades, and P. W. Barker; adults, "Stewardship," Leonard Barker; seniors, Julis Davis; intermediates, Bertha Stults; juniors, Emma Stults; primary, Edith Pratt; beginners, Edna Day. Religio teachers: Adults,

"Life of Christ," Claude Barker; children, Edith Sintz; kindergarten, Minnie Barker.

The Department of Recreation and Expression activities and attendance are on the increase.

Sister Edith Sintz, leader of the Department of Women, has announced the resumption of activities in that department.

Sacramental and priesthood meetings are also improving in character and quality.

### Beardstown, Illinois

A three weeks' series of meetings was conducted in Beardstown by Elder H. V. Minton opening September 14.

Branch President M. R. Shoemaker called a special business meeting September 14 to appoint and organize committees to assist in the meetings. Tracting, visiting, publicity committees, etc., were designated, and every effort was made to teach the people of this community the gospel and to search out the honest in heart.

A half-hour song service was held each evening before the regular meeting. The choir and orchestra also rendered special numbers.

To illustrate his message, Brother Minton used stereopticon pictures and a model church. The latter was built according to the blueprint, the *Bible*, with God the architect.

Brother Minton also called at the homes of those interested when opportunity afforded, and talked with them concerning the gospel. He was happy to have opportunity to answer their questions. In doing this he made new friends for the church.

As a result of the services, six children and one adult were baptized.

September 25 the Saints gave a chili supper in the basement of the church, and the proceeds were turned to Brother Minton.

Two days later the annual Sunday school picnic was held. Well-filled baskets and five gallons of ice cream were taken to the hills of Bluff Springs. The afternoon was spent playing games and participating in contests.

The district conference will be held in Taylorville October 25 and 26, and some of our members are planning to attend. We expect to have Apostle J. F. Garver with us at that time.

### Moline, Illinois

Moline Branch has successfully finished a course of twelve lessons, taught by Brother E. R. Davis. This was an extension course of the Centennial Conference Institute. The interest was very good, average attendance being twenty-one; twelve members received credit. Several from here also attended a six-night class in Rock Island on "*The teaching task of the church*," taught by Brother Davis. We are planning a teacher's training class for the winter months, to begin soon.

Presiding Patriarch Frederick A. Smith stopped here between trains Monday, September 15, and came to class with one of the brothers. He was persuaded to preach, and we heard one of the most interesting and helpful sermons that it has ever been our good fortune to hear. Our only regret was that all of our members were not out to hear him.

Last Sunday was Rally Day. Attendance was very good, and the Saints hope to keep the record each Sunday as near this mark as possible—sixty-five present. We have grown from five classes to seven within the last few months, and with continuing interest we hope to grow spiritually as well as in numbers.

The Wednesday night prayer meetings are not as well attended as they should be, but those who go regularly feel well repaid for their efforts.

The Department of Women is planning a rummage and

apron sale. We enjoy the study classes held every two weeks. Much has been learned, and we hope to pass on the knowledge gained to those who are seeking the truth.

Our prayers are for the leaders of the church and the accomplishment of the task that is before us.

### Mitchell, Ontario

Rally Day was observed in Mitchell September 28, and in spite of the cold day the spacious living room in the home of Sister Sarah Blazey was filled with visiting Saints from Stratford, Rostock, Walton, and Listowel, together with members of Mitchell Branch.

Lessons and preaching service were omitted and the afternoon devoted to a splendid program, which consisted of the usual opening and closing exercises, also solos by Miss Erma Gray, of Mitchell; duets by Miss Mary Moore and Mr. Alma Moore, of Rostock; and the Misses Clara Schlotzhauer, of Stratford, and Myrtle Gray, of Mitchell; Sister Ed. Bell accompanied the singers on the organ. Addresses were by Brother Alma Gray, Mitchell; Elder William H. Gray, Mitchell; and Elder Amos Smith, Listowel. Readings were given by Sister William H. Gray, Sarah Blazey, Margaret Gray, and Brother John Blazey, all of Mitchell; also two numbers by Sister Edna Smith, of Listowel. The solo by Mr. Metherwell, of Rochester, New York, was much appreciated. The singer was given only a moment's notice, but in response to the invitation to take part on the program, sang his favorite, "*Jesus, lover of my soul*."

### Minneapolis, Minnesota

*Fifth and Queen Avenues, North*

Summer with its heat has passed, and fall with its cooler, more invigorating temperatures is here inspiring us to greater activity and accomplishment. We are glad to say that this new vigor is being felt in Minneapolis Branch and that the Saints are looking forward to a busy and worthwhile winter.

In order that we might start the new church school year with interest and enthusiasm, a Rally Day was held September 28. Apostle J. F. Garver was present to preach morning and evening. He gave much good advice and much to think about during coming months.

At the beginning of the church school hour, an installation service was held for the officers and teachers. Brother Vernon Lundeen, pastor, gave the charges to this group and to the congregation. He impressed us with our opportunities and responsibilities in the church school and the necessity for making the most of them if the school is to be successful. Sister Lydia Wight, as director of the church school, with her council, has outlined some excellent plans for the coming year, and the cooperation of all is necessary if they are to be accomplished. Some interesting classes are being offered on Sunday morning, and it is our purpose that each Saint shall become a member of some class and attend each Sunday.

At the close of the sermon at the eleven o'clock hour, Sister Violet Emmerson had her baby daughter blessed. This provided a fitting close to the service.

A basket dinner was enjoyed by the members at noon.

In the afternoon an ordination service was held, at which time Brothers Harvey O'Hara and Edwin Bennett were ordained to the office of elder. These men are capable and active, and we feel that in this larger field of service they will accomplish much for the branch.

The choir, under the direction of Sister Jessie Watkins, gave splendid help at all the meetings.

The Saints feel that the Rally Day was a day well spent.

Attendance at all services was good. The spirit of love was felt by the members, and many remarked about the help and inspiration they received. We hope this feeling will continue to grow and that all the services will be inspirational and helpful to us. This is possible if each one will give his best to the work. Let us, at the beginning of this, a new year, resolve to do all that we can for the work, and then keep the resolution.

Brother Blair Jensen, of Omaha, visited Minneapolis September 21, and preached in the morning.

The evening of October 1 Elder Swen Swenson attended prayer meeting here. He was on his way south for the winter. This veteran's testimony of his experiences and God's goodness to him gave courage to the Saints.

## Lowbanks, Ontario

We had a splendid reunion this year, and the classes were most instructive. Bishop J. A. Koehler's talks and Elder John Blackmore's classes were just what were needed, and the help of Apostle Clyde F. Ellis was also much appreciated.

We have again taken up Sunday school sessions, and every Sabbath after the class work we have a program from the classes, first from the Bible Class, then from the intermediates, and so on until each class has had a Sunday in which to present its program.

Rally Day was held the last Sunday of September, Elder D. Clatworthy in charge of the classes. Roll call was answered by everyone giving the number of years since his baptism and a penny for each year. This was an interesting experience; some had forgotten the number of years since their baptism, but most of the members responded promptly, and quite a sum of pennies was received. Lunch was eaten in the basement. Saints were present from Toronto, Niagara Falls, Bridgebury, and other places. Brother MacDonald, the oldest member of the branch, and family, of Niagara Falls, were present.

The Women's Department is busy collecting money to purchase *Saints' Hymnals*. Several have ordered quilts from this group of workers.

Brother Clarence MacDonald and family, Sister Clarence Barrick, and Elder Clatworthy and family are at the Toronto conference as delegates from Lowbanks.

## Dallas Branch and Fort Worth Mission

Dallas Branch and Fort Worth Mission are on the upward trend. At a business meeting some time ago, Dallas Branch accepted and put into action the new program of religious education in the church. Since that time more enthusiasm has marked the progress of the cause to which we have pledged ourselves.

At the workers' council meeting the first Sunday in September, the members authorized the branch presidency to formulate a letter to be sent to the home of each member, inviting all to attend a picnic September 16 and Rally Day September 28. Their cooperation was solicited in the coming year's activities. A Temple Builder, Eva Fern Worley, typed and prepared some sixty-seven of these letters for the mail. This movement did much to stimulate the spirit of cooperation among the membership.

A movement to buy a tent for missionary services was started by Sister J. E. Nicoll with the sanction of the branch. This was a complete success. Brother and Sister Nicoll went to the home of each member and personally solicited the funds, an act which required much time and expense on their part. We are now looking forward to a visit from Missionary J. W. A. Bailey to make use of the tent.

Brother Bailey recently completed a series of meetings at Fort Worth and Handley, Texas, where he met with a degree of success.

Quarterly business meeting occurred September 20, the principal item of business being the election of officers for the new church year in line with our new program. Most of the officers were sustained by unanimous vote. We have as branch president, W. R. Standefer; Brother H. H. Davenport is counselor. J. E. Nicoll is supervisor of home visiting; supervisor of the church school, Sister L. R. Wells; supervisor of adult division, Sister J. E. Nicoll; supervisor of children's division, Sister W. E. Everett; supervisor of girls' division, Sister D. A. Fuller; publicity agent and treasurer, J. E. Nicoll; branch clerk, D. A. Fuller.

The Women's Department met Thursday, September 25, to sew for a family of Saints in which the mother has been ill for some time. The object was to prepare the children of the family for school. The Temple Builders sewed for this family October 3.

The Temple Builders are using the book *Our Girls*, edited by Lenoir Woodstock, and are also taking home study.

A rummage sale recently netted the Women's Department more than thirteen dollars.

All the children met at Mrs. W. E. Everett's home one evening to hold a slumber party. Upon arising at five o'clock the next morning, they hiked to Tennyson Park for breakfast of roasted wieners, bread and jam. A few games were played; then they hiked home. Sister Everett intends to sponsor another hike soon.

## Pleasant Valley Branch

Lucasville, Ohio

The Sunday school held its election of officers September 7. It has been our custom to conduct the election of officers each year on the last Sunday in December, but by reading the *Herald* we noted that the general church plans to begin the church year in October. At this year's election almost an entirely new set of officers was chosen, with Brother E. E. Williams as superintendent; assistant, Daniel Bealor; secretary, Mabel Culp; assistant, Ora Altman; treasurer, Hulda Culp; librarian, Richard Culp; teachers: Adult class, Charles Altman; senior grade, Lizzie Hill; intermediates, Ora Altman; juniors, Rosa Pollock; kindergarten, Sister Julian Culp. These teachers were given the privilege of choosing their assistants, and we feel that much good will be accomplished by them in the coming year of Sunday school work.

Missionary Jacob Halb, of Middletown, Ohio, held a series of meetings here this summer. Of late he has been with us several Sundays. He is holding a series of tent meetings at West Portsmouth and Valley View at this time. Interest is fair, and we hope much good will be done and a new branch organized there in the near future.

Brother Halb preached the funeral sermon of Tiley Hiles, a nonmember, September 23, at our church.

May God bless every effort put forth by the church to establish his kingdom here on the earth.

## Calumet, Oklahoma

This branch is trying to maintain regular services once more after closing a series of successful meetings. District Missionary Ammon White was the speaker. Large crowds were present, and splendid interest prevailed throughout the course of meetings. Seven juniors were baptized at the close, and Brother White left the Saints much encouraged. His sermons and visits among the Saints did much to uplift.

We are planning for Decision Day October 26, which we hope to make a day of deciding for many.

The Women's Department has not been active of late, but the members plan to resume the regular program of activities at an early date.

All during the summer the Sunday school was well attended, and interest was good.

## Savanna, Illinois

October 13.—Savanna Branch is showing activity in various departments. The Sunday school is growing and taxes the building for class-work space.

The young people have organized a choir under the leadership of Sister Theresa Stemm, a graduate of Graceland and teacher in our public school. Sister Theresa is a great help in keeping the young people interested and active in church work. They meet once a week at the different homes and practice the songs from *Zion's Praises*, have a little class instruction on the *Book of Mormon*, then a social time. We feel that we must give our young people opportunity to help in local affairs, and encourage them to meet for study and social events.

The Women's Department meets every Thursday and studies the *Book of Mormon*. The members want to grow in knowledge of the Lord, and they feel that these meetings are a big help in their spiritual development.

Six members have recently been added by baptism, in some instances completing the family circle.

We have been very sorry that District Missionary Amos T. Higdon has been ill and unable to continue his work. Our prayers have included a petition in his behalf, for he is an enthusiastic, capable, and impressive exponent of the latter-day gospel, and we need him.

A number of the Saints express their intention of attending the Davenport conference and hope to receive much good there.

## Hibbard, Indiana

The Saints are trying to keep the faith and to carry on the gospel work to the best of our ability and opportunity in Hibbard.

We miss our two leaders, the Brothers Listenberger, father and son, who left us for the life beyond last February. But the Lord has been with us in our bereavement. Elder William Osler, district president, came in September, conducted meetings, ordained Brother Bennett to the office of priest, and installed him as leader. Brother Bennett is also Sunday school superintendent.

Elder S. W. L. Scott came from Coldwater on a recent Monday evening and visited our sick at the Kelley Hospital, Argos, Indiana. Sister Lola Wade has been ill in that institution since July. Also Brother S. S. Reed went to the hospital for X-ray examination and picture. He has been very sick for a long time. The prayers of the Saints for these afflicted ones will be appreciated.

Brother Scott opened a series of sermons on "*The signs of the times*" on Tuesday evening. There was nice attendance of members and nonmembers. In these sermons the financial depression, the long rainless season, the unemployment problem, and the conflict between labor and capital were used to illustrate the condition that is to exist just before Christ comes a second time. It was suggested that if the industrial system, proposed by the Lord in latter days and set forth by divine revelation, could be fully established, we would have a practical demonstration to solve the problems which menace the peace and integrity of society.

This section of country has not been struck so hard by drought as some others. Crops are almost normal. The Lord has blessed this people.

Sister Wise came from Phoenix, Arizona, a few weeks ago, and is helping to nurse her daughter, Sister Wade, at the Kelley Hospital. This is her former home. She ranks among the charter members of the branch.

The new church building progresses somewhat slowly. It seems this must be so while the depression is on. We are occupying the main auditorium for church services and departmental work. The basement is given over to social

functions. The Women's Department is very active in furnishing the building committee every possible penny.

Brother Ollie Listenberger is faithful in working on the church. He donates his time and work. May he be blessed. Workmen with teams have been busy hauling dirt, grading the church ground, and widening the street south of the building. This work is not yet finished.

## San Francisco, California

### Park-Presidio Branch

This congregation moves on, gathering up here a little and there a little with the result that our meetings are being well attended by a representative group of friends.

Elder John W. Rushton is doing a wonderful work in this district.

October 1 was the weekly meeting of the Park-Presidio Kiwanis Club, and J. W. Rushton was the speaker. He was not a stranger in the midst of this organization, and received a hearty welcome and applause. His talk was entitled "*Straws in the wind.*" The president, Harry Wissman, remarked that he regretted that Brother Rushton was limited to twenty-five minutes in his talk, and hoped to have him again at an early date as the speaker; we will gladly give him an hour next time. Mr. Wissman has attended two of the meetings of the branch and was much impressed by Brother Rushton's sermons.

A representative of one of the largest public service corporations was also present at the club meeting and immediately arranged for another talk on that subject by Brother Rushton.

It is an old story that no one can live unto himself alone, and we feel that if the Saints have the right spirit and attitude they will be glad to mingle with those not of the church. If this is properly done, our church work will grow very rapidly. It will not hurt church members to join a worthwhile association or club, and by so doing their circle of acquaintances and associations is widened. The only way to make contacts is to mix with various groups. Our success in making friends is being evidenced by the wonderful attendance we enjoy at meetings.

## Kansas City Stake

### Central Church

Sunday evening Apostle F. Henry Edwards preached the opening sermon of a series of young people's meetings sponsored by the O. B. K. organization. The unique things for which this church stands in the twentieth century composed the general theme of the talk by Brother Edwards, who called his discourse "*Rebels for God.*" During the week the meetings are being conducted in the nature of a forum, when questions relating to the subject are discussed and answered. Because Central congregation is the host of these meetings, all members of the local were urged to attend regularly.

Next Sunday is Decision Day, and opportunity has been given all who contemplate joining the church to get in touch with the pastor. Brother C. E. Wight, pastor of Central Church and president of Kansas City Stake, is always willing and happy to discuss the program of the church and its operations with members and nonmembers.

The sessions of the church school Sunday morning were made attractive by appropriate musical numbers by the choir and by instrumentalists of the congregations. Always the contributions of these willing helpers are deeply appreciated by the congregation. Brother George Anway, of Independence, who for the past several weeks has been directing the choir, wins from the singers an excellent response. The stake oratorio choir now rehearses every Sunday afternoon.

# MISCELLANEOUS

## Appointment of Traveling Bishop

Notice is hereby given of the appointment of Bishop G. W. Eastwood as traveling bishop to Arizona and Southern California. We commend Brother Eastwood to the Saints in this territory. It will be understood that in Southern California Bishop Eastwood will labor in connection with, and under the direction of, Bishop D. B. Carmichael.

F. M. MCDOWELL, for the First Presidency.  
A. CARMICHAEL, for the Presiding Bishopric.

## Institute and Conference

The institute-conference of Kirtland District will be held at Akron, Ohio, November 7, 8, and 9. Friday evening at seven o'clock a stereopticon lecture will be given on hymnology, interspersed with solos and a choral number by the junior choir of Akron Branch. Saturday morning and late Saturday afternoon there will be sight-seeing trips to Portage Lakes and to the airport. William Webbe, leader of the Recreation and Expression Department, will have charge of the trips. At 2 p. m. a special item of business will be followed by a round table discussion on music and the church. At 7.30 p. m. there will be special music and a sermon by John L. Cooper, pastor of Kirtland Branch and bishop's agent. Sunday at the usual hour of branch meeting, the first period of the threefold worship plan will begin. We urge all to be on time and stay right through. After the devotional period, there will be class sessions for the priesthood, for the women, and for musicians as well as the regular classes for beginners, primaries, and juniors. Then, without intermission, will come a sermon by Apostle Clyde F. Ellis. Sunday afternoon will be dedicated to choral work. It is hoped that several of the branches will be represented by their choirs and that each group will give one or two numbers; after which the combined choirs will sing as the district choir. Instrumental work will be sought out and used. Sunday evening the institute will close with special music and a sermon. Meals will be served in a restaurant at the corner of Crosier and Main Streets, a short distance from the church. *Special notice:* At the last business session of the conference, the recommendation to adopt the program of Religious Education was deferred with the statement that action could be had on the matter at any district gathering. This will be the special order for 2 p. m. Saturday.—James E. Bishop, district president.

## Conference Notices

The annual conference and election of officers of Detroit District will be held at Pontiac, Michigan, November 8 and 9. There will be business sessions Saturday morning and afternoon and a musical program in the evening. Saints of Detroit District, keep this date open.—Arthur H. DuRose, district presidency.

Nauvoo district conference will convene at Saints' church, Fourth and Washington Street, Ottumwa, Iowa, November 15 and 16. Business session 2 p. m. November 15. Election of district officers and other business.—W. H. Gunn, district secretary, Fort Madison, Iowa.

Conference of Spring River District will be held at Joplin, Missouri, November 21, 22, and 23. There will be a program Friday at 7.30 p. m. Business session will convene at 10 a. m., Saturday. Address all reports to Mrs. C. E. Wilson, 1921 Pearl Street, Joplin, Missouri.—Frank McDonald, district president.

## Address

William Patterson, 24 Waverly Avenue, Providence, Rhode Island.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Richard J. Lambert, Managing and Assistant Editor.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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## Our Departed Ones

**PARKER.**—Byron C. Parker was born in the State of Iowa, April 24, 1853; was baptized into the church at Scranton, Kansas, October, 1897. Died at his home in Colorado Springs, Colorado, October 3, 1930. He is survived by his wife, Cora Parker, a son, Floyd Parker, of Goodland, Kansas, a daughter, Mrs. Fay Wakefield, of Denver, Colorado, and six grandchildren. Funeral services held at Swan's Mortuary, sermon by Elder E. B. Hull. Interment was in Evergreen Cemetery, Colorado Springs, Colorado.

**SEARS.**—Sally Jeanette (Bearse) Sears, familiarly known to the church as "Aunt Nettie Sears," was born at Dennisport, on Cape Cod, October 28, 1856; passed away at her home in West Bridgewater, Massachusetts, August 13, 1930. She was baptized February 22, 1880, by Elder William Bradbury. For the greater part of the fifty years of her church life, she was a resident of various places on Cape Cod. In 1917 she removed to Brockton and became enrolled with Brockton Branch. August 1, 1875, she was united in marriage to John G. Sears, by whom she is survived. Two sisters, Mrs. Bessie Sears and Mrs. Hester Weston, both of Wareham, and one brother, Thomas Bearse; and the following children are left to mourn her passing: Mrs. Nettie Ava Horrigan; Miss Addie Sears, Lloyd W. Sears, Mrs. Myra Grey, Mrs. Rena Garfield, and Mrs. Iphigean P. Snell. She also leaves thirteen grandchildren and thirteen great-grandchildren. Always an ardent Latter Day Saint, her testimony and faith were strong to the end, and her presence is greatly missed in Brockton Branch. Funeral services were from the Sampson Funeral Home, and interment at the cemetery in East Dennis. Elder H. A. Chelline, pastor of Brockton Branch, officiated.

**PASCOE.**—Mary Jane Cox was born at Cornwall, British Isles, December 19, 1852. Immigrated to Moonta, South Australia, when about ten years of age. Was married to Edward Pascoe in June, 1869. Of four children born to them only two survive: Edward Theodore, Sydney, Australia; and Adelaide Mary, now Mrs. Gomer R. Wells, of Lamoni, Iowa. One child died in infancy. When her eldest daughter, Catherine Jane Patterson, died in 1897, Mrs. Pascoe mothered her five children for about five years. One of these, William Patterson, of Providence, Rhode Island, afterwards joined the church and became a missionary. Mr. Pascoe died in 1898. Mrs. Pascoe joined the church under the ministry of Elder Gomer Wells in 1896. She booked passage to America in August, 1921, in company with her grandson, William Patterson, and John Blackmore who were coming to enter Graceland College. She suffered a paralytic stroke a few days before landing. Later, she only partially regained her strength at her daughter's home. On account of the daughter's failing health and removal to the hospital, she entered the Saints' Home, Lamoni, Iowa, in November, 1922, where she lived until a second stroke took her away October 4, 1930. She had many friends. The funeral was from the Home chapel October 6 in charge of Elder Thomas S. Williams. Elder A. L. Loving delivered the sermon. Interment was in Rose Hill Cemetery.

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## Broadcast Schedule, Program News

K M B C Midland Broadcast Central

Pickwick Hotel

Kansas City, Missouri

Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### Sunday Schedule

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

11.00 to 11.30 a. m. Stone Church choir and musical service.

1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

During October, Book of Mormon lectures by Elder C. Ed. Miller.

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# THE SAINTS'

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ON  
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Number 44

## Historical Program for November

### FOR LOCAL BRANCHES

Subject: *The Return to Zion.*

In 1852 a little band of Saints in Wisconsin set up the first temporary organization that was later to develop into the Reorganization. They had waited for eight long, weary years since the death of the Martyrs, hoping and praying that God would again speak to his people. And they were to wait eight more long years for the coming of "Young Joseph" as their prophet and leader. But when their patience and their prayers were rewarded and he *did* come, the faces of the Saints were again turned Zionward, and the return to Zion had begun.

### Suggested Program

Song: "One hour with Jesus," number 337, *Saints' Hymnal*.

Prayer: With special thanks for the heritage of the Reorganization.

Reading: *Doctrine and Covenants*, section 98, paragraph 4, beginning with "And they that have been scattered shall be gathered," and ending with "to build up the waste places of Zion."

Music: Special number.

Short talk: Review of the immediate history of the Reorganization movement. References: *Church History*, volume 3, chapters 9-11; article, "The Reorganization," by Inez Smith Davis, in November *Vision*.

Play: "Young Joseph takes his place," number eleven (and last) of "Conversations," by Elbert A. Smith; published in November number of *Vision*.

Song: "We thank thee, O God, for a prophet," number 353, *Saints' Hymnal*.

Short talk: "Accomplishments of the Reorganization; or, on the road back to Zion."

Song: "Glorious things are sung of Zion," number 110, *Saints' Hymnal*.

Benediction: Praying that we of today might keep our faces turned Zionward until it is reached, and keep our hands set to the tasks which yet remain.

## The New Voice of Science

"We live in a world of beauty, a world of motives, and a world of values based on standards other than the metric system."

"To suppose that to accept the latest revelations of science means the decadence of things most worth while is to misjudge completely the purpose of scientific endeavor. Science and religion, when rightly scanned, give supplementary views to a picture of life vastly deficient when looked at from either standpoint alone."

"Into this world of mystery . . . man comes to play his part," which "depends quite as much upon his religion as upon his science."

Thus writes Doctor Harlan T. Stetson, Professor of Astronomy and Director of Perkins Observatory at Ohio Wesleyan University, in an article in the *New York Herald Tribune Magazine*, as quoted by the *Literary Digest*.

It is not as if another voice from the men of science were needed. The early utterances of Larkin, and the more recent statements of Millikan and many others have shown not brave individual stands, but the movement in a trend that is taking place. Two roads to a knowledge of the truth, once sharply diverging, are now seen to draw together again.

## "Don't Organize Christ Out of Your Life"

A reader clipped the above striking statement from a Baptist Sunday school leaflet, and sent it in.

This word of advice is for all those who dodge behind the alibi, "I'm too busy!" when they are asked to do something for the church.

Some place there is room for Christ in your life. And some place there is a great need. You may deprive yourself of Christ for a time, but you are sure to suffer the loss later.

Suppose that one should come, spiritually hungry, into the presence of the Master, asking for help; and he should say as some of us say, "I'm too busy."

President Briggs, of Graceland, always had one answer for those who said, "I'm too busy"; he told

them: "Rearrange your schedule." It is good advice for all of us. We should rearrange our schedules. We should not organize Christ out of our lives.

L. L.

### Constructive Work

Once, when I had moved into a new section of a city, I entered a provisioner's shop for supplies. I noticed that his packaged goods were dusty, that the leaves on some heads of lettuce were bruised and wilted, and that in a separate show case the meat was dark with age and oxidation. It was immediately apparent that I had got into the wrong kind of place, but the merchant was after me before I could escape. Nauseated, I purchased a ten-cent can of pepper to keep from telling him that I did not wish to buy of him.

Over this purchase the shopkeeper told me a marvelous story. It was mostly about the other merchants. All of them, it seemed, were dishonest, save only he. They all charged exorbitant prices and robbed the poor. I was a newcomer, he could see, and he felt obliged to warn me against them, lest they should deceive and rob me as they did so many others. I could solve all my difficulties, he assured me, by trading exclusively with him!

I needed provisions, but I could not use his goods, even though I should go hungry. I entered a shop up the street whose proprietor my erstwhile protector had bitterly denounced. I found the goods neat, clean, and fresh; and when I inquired about prices I found them not unreasonable. With this second merchant I traded for many months with such satisfaction that we became friends. The first merchant with the long story and the poor goods was soon out of business.

This story has often returned to me with compelling force, especially when I think of methods of evangelization, and the missionary work of the church. I recall one little church I once visited. The people had the perfect plan of salvation, but their floor was dirty. They were absolutely right on baptism, but apparently immersion had used all the water and left none to clean the windows. The minister told the congregation "the truth that makes you free," but his clothes were untidy. He spoke as one who had the authority, but very little preparation. And above all, the first article of faith at that church was that all the other churches of the community were wolves in sheep's clothing.

The merchant failed in business because he was a bad merchant. And his attacks on his fellow merchants was one of the signs of his doom. The little church was failing because it was dead to the Christian gospel.

We can not survive by attacking other churches.

We must win by living the gospel of Christ, and by building Zion. The better business men win, not by fighting their competitors, but by selling better goods. The better churches win, not by attacking other denominations, but by teaching the gospel of Christ and by living better lives.

We must live and work affirmatively, constructively. If our program appeals, and we demonstrate that we have something of real value, nothing can stop our growth. If not, nothing that we can say to undermine other churches will help us any slightest bit.

L. L.

### The Salvation Army on Prohibition

There is no doubt about the benefit of prohibition in the mind of Commander Evangeline Booth of the Salvation Army. She is quoted as saying:

"I've had a chance to observe the situation at first hand, both before and after the Eighteenth Amendment came into effect. And I am convinced as a result of that observation that there is no part of the United States that has not been improved by the prohibition law."

No organization maintains a closer contact with the people of the great cities, where liquor is known to flow most freely, than does the Salvation Army. It is said that before prohibition the Army cared for 1,200 and more men and women in a single night in the Bowery of New York alone—men and women who were too drunk to care for themselves. Now the number has dropped to about seven per night! Surely this is a commentary worth notice.

So reports the Bluefield, West Virginia, *Sunset News*, from an article in the *Christian Herald*.

No one can read the words of Jesus, much less follow in his footsteps even a little way, and not discover that he lived in a world of which Cæsar knew nothing. All the strange powers of the soul were assembled in him, held in harmony by a sanity of mind and a purity of heart, transfiguring the dark mystery of life with meaning and mercy. The unseen, unknown empire of the spirit, over which the legions of Cæsar had no authority, was his dominion. He heard the voices of the world; he read the heart of man; he reached and ruled that inner realm where abide the issues of life and destiny. His dazzling conception of the kingdom of heaven has no equal in its depth and grasp and grandeur. It has in it the breadth of the sky, the curve of the world, and all the journeying years. The dream of Cæsar was vast, but the vision of Christ is vaster. All the wondering races of men are embraced in his humane and heavenly vision of a redeemed humanity; and he saw in a far time his vision fulfilled.—*Joseph Fort Newton*.

# Why the Church Must Teach

By F. M. McDowell

## *The Ministry of Jesus*

The ministry of Jesus was threefold, the ministry of *preaching*, the ministry of *healing*, and the ministry of *teaching*.

Jesus healed not only the bodies but the souls of men. He sought not only to remove the effects of sin and disease, but he left with men a philosophy of life which if followed would remove the causes of such. It was his mission not only to heal but to prevent the ailments of mankind.

Then, too, Jesus was a master of the art of preaching. Convinced of the divinity of his mission, thoroughly informed as to the needs of mankind, and wholly devoted to its welfare, his preaching was such as to set on fire the hearts of men. One does not belittle these first two aspects of the ministry of Jesus when he states that the profound impression left upon the reader of the New Testament is that of Jesus as a teacher. Is it not significant that the so-called "Sermon on the Mount" is introduced by the words: "He went up into a mountain: and when he was *set*, his disciples came unto him: and he *taught* them"?

## *The Spirit of His Teaching*

The spirit of the ministry of Jesus was that of the true teacher. A striking illustration of this is the occasion of the coming of the young man to ask concerning the way of life. After Jesus had questioned him rather severely and the young man had replied frankly and earnestly, the text reads, "Then Jesus, beholding him, loved him."

It is this love for those he would teach that characterizes the ministry of Jesus. It is such a love for all men that must ever mark the ministry of his church. The church must teach because the heart of its message is that of a passionate devotion to the welfare of humanity.

## *The Nature of His Message*

The message of Jesus was the gospel, and the gospel was good news to men. This good news came to men. It was for men. It was about men. It revealed to men their sonship to God. It told men that all have within them the power to become. Through obedience to the laws of the gospel, men would grow physically, mentally, socially, and spiritually. For this purpose, Jesus taught. To this end, the church which represents Jesus on earth today must teach. It must so organize its effort that all men shall be given an opportunity to grow always in all their lives towards the standard of manhood

set by Jesus towards that quality of individual life that will make possible a new society.

## *The Method of His Ministry*

Jesus recognized that he was divinely commissioned. He gives us every evidence that he realized the seriousness of his task. He was ever conscious of the limited time that was at his disposal, and yet with all of this he chose to teach.

In all of his teaching Jesus emphasized the central place of the growing person in each teaching experience. His illustrations were drawn from the concrete everyday experiences of his hearers. He recognized that we learn to do by doing, and that we grow best when we share our experiences with others. He was a master of the art of questioning and shrewdly led his pupils to formulate their own conclusions.

Many of the best of modern educators recognize the method of Jesus as authoritative. Perhaps without exception methods which we speak of as "modern" can be pointed out in the masterful skill of the Great Teacher.

The church that would really represent Jesus must teach.

## *His Commission*

At the conclusion of his ministry, still conscious of his divine call, vitally concerned that his message should reach all nations, undoubtedly aware of the difficulty and magnitude of the task, Jesus trusts his work to the ministry of teaching, his great assignment being, "Go ye and teach."

The mission of the church seems to have been formulated by Jesus in terms of a teaching ministry. Men are to be *taught* to observe all things, whatsoever he had commanded. If the church is to be loyal to his mission, it must teach.

## God Is Not Dumb

God is not dumb, that he should speak no more;

If thou hast wanderings in the wilderness  
And findest not Sinai, 'tis thy soul is poor;  
Which whoso seeks shall find; but he who bends,  
Intent on manna still and mortal ends,  
Sees it not, neither hears its thundered lore.

Slowly the Bible of the race is writ,

And not on paper leaves nor leaves of stone;  
Each age, each kindred, adds a verse to it,

Texts of despair and hope, of joy or moan.  
While swings the sea, while mists the mountains shroud,  
While thunders' surges burst on cliff of cloud,  
Still at the prophets' feet the nations sit.

—James Russell Lowell, from *Bibliolaters*.

## What Is Your Life?

By Christiana Salyards

*"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James 4: 14.*

It was the world's greatest Teacher, who knew the human heart as no other does, who said, "A man's life consisteth not in the abundance of the things which he possesseth."

There always has been a scramble on the part of men for an abundance of material things, those that minister to our physical life and enjoyment; and in the anxiety for material wealth, the majority have overlooked the value of the most precious possession, the germ of endless life within the human spirit. Engrossed in the pursuit of that which is transient, they have neglected the riches that are eternal, the spiritual virtues and graces.

The question asked by Lord Tennyson is a serious one: "What are men better than sheep or goats, that nourish a blind life within the brain, if knowing God, they lift no hands of prayer, both for themselves and those who call them friends?"

What are men better than sheep or goats, that nourish a blind life within the brain? What differentiates between men and sheep or goats, that give all their attention to living the physical existence? If the life within the brain of man be as blind to all other objects as is that of the sheep or the goat, in what is the man superior?

A notable difference between man and the lower animals is the inventive power in the human brain, the creative ability that links him with the One who made all things. But if men use their inventive power only to cater to the physical life, what still are they better than sheep or goats? The difference is only in degree of power; the use of that power is to the same end, the care of the physical life.

The materialistic man has greater perception of the values of the physical world than has the beast. He sees how to utilize its resources to advantage. Men are to be commended for having gone far in obeying the command to subdue the earth. God must approve the progress they have made in discovering the use of the various materials with which our earthly home has been so richly endowed. He must approve the industrial projects and achievements of men, their scientific research, and their intellectual development.

I believe he works with men in these activities and that they have not of themselves alone attained the plane upon which the world stands today, but the invisible God has worked with them, giving them

the due reward of their efforts. He is working also to bring us to realize the value of the life that is infinitely finer and more precious than that which is like the life of the sheep or the goat. He is bringing us to the high conception that we are his offspring, his children, destined to be heirs of all things with Jesus Christ, if we prepare ourselves to enter upon our inheritance.

It is a great human achievement for a man to stand before a microphone, with his voice scarcely raised above the conversational pitch, and send it out over land and sea, to be heard by millions of people. Men talk across the sea. They say they will talk around the world. They are trying to talk to Mars, though they do not know certainly that it has inhabitants.

How many believe we can talk with heaven? How many believe it possible to get a response from heaven? How many believe a great Spirit of goodwill presides in the midst of heaven who is willing to be approached by his children of the earth, so often in need of his comfort and counsel? How many lift hands of prayer to him, both for themselves and those who call them friends?

Sincere efforts to reach God would be well repaid. Throughout all the Scriptures runs the assurance that he always may be approached by those who come in the appointed way. Why do so few believe this? Because spiritual understanding is weak and but scant attention is given to the development of spiritual life and power. We grasp for the transient things of this world, oblivious to the importance of studying the life of the spirit and fostering it. The world, even the church, needs nothing else so much today as it needs to give attention to spiritual life and growth. It needs the life that comes from the living Fountain through Jesus Christ.

We go our individual ways, each one chasing his favorite phantom, giving little attention to the priceless gift offered by Him who said, "I am come that they might have life, and that they might have it more abundantly." We are thinking too little of our spiritual life. We are giving too much attention to material things, often to petty, trivial things. This is why we are not more deeply conscious of the greater life, that which is of the spirit.

It has been suggested that we should make this life a happy valley and not a valley of tears, but this involves the right conception of happiness and how it is attained. In the distant past there was a valley of rare charm, but the people in its cities lived only for the enjoyment of sensuous pleasures

which do not "enrich the soul." Proud, selfish, and given wholly to physical pleasures, they sank below the level of the stolid sheep or goat. And one day there fell upon the five cities of the plain a pall of desolation so complete that even their site is not known now with certainty. They were blotted out for ever.

Across the river, only a few miles from where the once smiling valley lay, there opened up a long, barren gorge between bare limestone hills. A road ran through the canyon, a toilsome, rugged road that wearied those who climbed it, for it led continually upward toward Jerusalem. That was the upward path which Jesus followed on his last journey to Jerusalem, the one that led to the rude cross on Calvary. But that weary journey led him farther than the cross. It led him to victory over death and to the right hand of the Majesty on high, to the joy of a Redeemer of men.

The way that leads upward may be a stern, toilsome one, but it will be the way of happiness, if it leads from the low plane of pleasures that are merely physical to the lasting joy of the life of the spirit, a joy that begins even here as we toil upward.

## Let Your Hands Be Strong

By Blair Jensen

The first cycle has been completed. The church has existed upon the earth in these latter days for a hundred years. From an organization consisting of six members, it has expanded until today over a hundred thousand have covenanted to make it great. This day is our day. This new century upon whose threshold we pause, belongs to us, given by the faithful ones of the century which has just closed. Because these noble forefathers gave heed to the cry of the ancient prophet, "Let your hands be strong," they have, with glory to themselves and honor to God, sped the work of redeeming mankind. We pause to honor them, to vision the greatness of their service, and in this very act we strengthen ourselves for the task which yet lies unfinished before us this day.

From the very birth of Christianity we can trace the stalwart character and the mighty stamina of her adherents as we see them giving up their lives in the Roman arena, whose pit ran red with the blood of Saints slain by the ruthless onslaught of the starved beast from the jungle. We can hear their cries as their bodies are torn limb from limb in those cruel machines that only the nightmare of an Inquisition could produce. The darkened night of Haun's Mill and the overshadowed day when

Nauvoo mourned her slain prophet, have been pictured to us by the lips of those whose eyes saw and ears heard the awful horrors of those days. Though wounded and maimed, they were true to demands made upon them. They strengthened their hands. Their faith survived unshattered. With this heritage we enter the new century. With the wonderful example of those of the first century before us, we can but pledge ourselves to continue during this century the noble work for which they gave so much.

### *Redemption of Zion*

Zion will be redeemed. That time and condition so long awaited will come. God has said so. If our covenant of membership in this organization means anything, it means that we must give ourselves unreservedly to the serving of mankind through the instrumentality of this church. We can leave an imprint of our earth journey upon mankind in no other way than through our ministering to their needs.

Omar and Ahmed, brothers and mighty warriors of the desert, desiring that the memory of their great deeds of valor might be heralded down through the ages, planned to create monuments that would keep these memories bright. Ahmed caused a huge shaft of stone to be quarried, and engraved upon it a history of the great things he had done. When, after a great effort, this was pointing towards the heavens, he thought that truly all ages should learn of him. Time and the cutting action of the wind-blown sand of the desert soon completely destroyed it, and Ahmed and his great deeds have long been forgotten. Omar dug down deep into the bowels of the desert and brought forth a gushing stream of cool and refreshing water. To this day, as the Bedouins camp around and are invigorated by partaking of it, they recount the mighty deeds of the valiant Omar. His memory lives, for his monument ministers to the needs of mankind.

### *A Fruitful Program of Life*

There are four factors which we wish to consider, four things that must be developed within our lives, if we would that our hands be strong for the needs of our century: *We must adhere to the temporal law of the church, consecrate our talents, grow in love, and develop to a greater degree the spirit of humility.*

In reality, no man or woman can be a Latter Day Saint and not be true to his temporal obligations to the church, for they, too, are ordained of God. It is through obedience to the temporal law that the means is obtained whereby the message of salvation can be carried to those who have not as yet heard of it. Consecrated wealth is a means of ex-

pressing the depth which this message has reached in us. A thing has a value to us directly proportional to the cost we have paid for it or the sacrifices we will make for it. The profession of being a Saint, when accompanied by the failure to respond affirmatively to the temporal law of this church, constitutes hypocrisy, real and undiluted.

#### *Don't Omit the Last Verse*

At the conclusion of a meeting of a group of women, their chairman announced that they would close by singing a certain hymn, omitting the last verse. A member objected and called their attention to the first verse of the song they were to sing:

Take my life and let it be,  
Consecrated, Lord, to Thee.  
Take my moments and my days,  
Let them flow in ceaseless praise.

This verse, she said, was the one which they always sang so feelingly; and then she called their attention to the way the verse started which they were going to omit:

Take my silver and my gold,  
Not a mite would I withhold.

Saints, this is our difficulty; we too many times omit the final verse. We withhold our silver and our gold. It was fresh from the persecutions of Missouri that a poverty-stricken people erected the beautiful temple at Kirtland by the giving up of their keepsakes and precious things, often even the common necessities of life.

#### *Too High Price for Precious Stones*

Rome was surrounded by a barbarian enemy. Her walls were strong and well manned. Sufficient food was in her granaries. Her citizens were not given to worrying, for they could well withstand the siege of the enemy. But one of her daughters was dazzled by the glitter of the jewels and silver and gold worn by the enemy. She consented to open a certain gate during the nighttime. Her price was to be all the valuables worn by them, to be cast into the darkened corner where she would be standing. True to their agreement, these barbarians cast upon her everything that had jewels or silver and gold. Rome, betrayed by her, was sacked and looted that night, but she perished beneath the weight of the jewel-studded shields and helmets which were flung upon her, the purchase price of her faithlessness.

Latter Day Saints, too, can die under the very weight of their prosperity, when they forget the purposes of God's blessings to them. To strengthen our hands, let us be obedient to the temporal law

of the church, for *Zion will be redeemed*, and in part by the consecration of our silver and our gold.

#### *Consecration of Talents*

God has given talents to all of us. To some have been given talents of one kind and to others those of another. To some they have been given to a greater degree than to others. From all of us he demands returns according to that which he has given. It behooves us to study ourselves, finding out what our talents are and then developing our potentialities to the end that we can render a most efficient service. Phillips Brooks has told the story of the natives of India taking a beautiful sundial which had been presented to them and building a roof over it. Even as its function was thus thwarted, so do people who do not put their talents to right uses thwart the purposes of God in them.

Our talents may not be as great as some others, but if we do our best with them, it is well and good. To win a second or a third prize in competition is greater than to take a first without effort. The men and women whose hands have been strong in every age have been those who have continuously sought to grow and who have used the opportunities which have come their way to develop and consecrate their talents, thus rendering a most efficient service to God. By the living of consecrated lives will Zion be redeemed.

#### *Keep Love Alive and Growing*

Jude says, "Keep yourselves in love of God." In the strengthening of our hands for the tasks of this century, we *must* keep ourselves within the love of God. Much of our sorrow and our suffering has been brought upon us as a result of our failure to grow sufficiently in love. If we would love our fellow men, we must place ourselves in the condition whereby we can bask in the love of God.

An American tourist returned from Germany bringing with him a phosphorescent match case. While recounting his adventures to a number of his friends one evening, he thought of this novelty and at once took his guests into the darkened basement to show them the workings of his toy. He removed the cap, but the room was not lighted. Examination revealed the instruction that this match case must be opened and placed in the sunshine a certain number of hours each day in order that it might absorb sufficient sunshine to give forth light in darkness. Like this match case, we must be continuously exposed to the divine in order that divinity might be radiated from us. In no other way can we secure the strength whereby we can withstand the shocks of life and in our lives reveal in fullness the message of this church.

We must lean upon Him and lean hard. We are indebted to Fidelia Fiske for this thought. She recounts how when worn and well-nigh exhausted on a mission to Persia, and yet trying to force her pain-racked body to sit in the circle on the floor, she was attracted by the whispering of a little native girl who had placed her back against her, and leaning closer heard these words, "If you love me, lean and lean hard." God's promise holds good if we will but lean upon him. Try him. Take him at his word, if you would let your hands be strong.

### *Humility a Refining Influence*

Humble men are godlike men. We are humble when we see ourselves as we would have been and thus recognize what God has done for us. We can thus glean something of our responsibility to him. The searchlight of introspection should never be dimmed.

An oriental vizier always carried about with him a small casket of sandalwood. Frequently he would open this and gaze within it for a few moments. A servant timidly approached him and requested permission to look within the casket. The permission being secured, he was surprised and disappointed to see only the ragged and worn garb of a peasant. Upon voicing his surprise, his master said, "These are the clothes in which I was dressed when my emperor took me and elevated me to the position I now hold. When I tend to forget and lose my humility, I gaze within this casket and see myself as I once was and as I would be now were it not for the grace of my ruler."

So should it be with us. Realizing that God has done so much for us, we should show our appreciation to him by humbly assisting others. Opportunities are constantly at our door. Our failure to conduct ourselves humbly may have a world-wide effect. Of late the papers have been quite full of news concerning Mahatma Ghandi and his resistance to British rule in India. It is said that in his early youth he had determined to be baptized a Christian and journeyed some distance to the home of a minister for this purpose. He found the spirit of humility to be distinctly lacking in that man and turned away from him and went back to the great religion of India. We dare not venture to suggest how far-reaching has been the effect of this experience upon the national life of India.

We plead, "Let your hands be strong." Pledge your obedience to the temporal law of God's church. Develop and consecrate your talents to serving God through ministering to mankind. Grow in love of God and of your fellow men. Cultivate humility. Lincoln instructed Admiral Farragut, saying, "Your country demands success at your hands." God is

this day demanding success at your hands. You must be true. Zion must be redeemed. You are a Latter Day Saint. Others have given their all, have even gone to their death for this great cause. Let us live for it and pledge God that by his help we will in this century see a redeemed Zion builded upon the foundation which has been so nobly constructed.

## God's Advice to Young People

*By Arthur Oakman*

It is a commendable faculty in young people that they thirst for knowledge. "Knowledge is power," one man has said. Yet sometimes I fear that those who go to college sometimes neglect the brightest avenues through which truth can come to them. Modern insistence upon the scientific method has served to throw a disproportionate emphasis upon the processes of the intellect in the search for truth. Because, over a long period of time, science has appeared to obscure God behind a universe that has developed in accordance with law, many of the treasured and comforting anchors to life, engendered by loving parents of more simple faith, and sustained by the Christian techniques of faith and prayer, many young people experience heartaches about the treasures of their earlier life, and in extreme cases openly rebel against these "simpler" beliefs.

Whatever we are, it is certain that the universe has produced us, and moreover from it we draw our sustenance. It has given us all our faculties, our feelings, our wills, our intelligence. If therefore we seek truth about that which has produced us, surely we must trust all these as valid instruments upon which to rely during the process. The scientific method is not the only process valid in the approach to truth, nor have its conclusions always been consistent. Many scientific postulates have had to be reconstructed in the light of fuller investigation. Other men besides scientists have perceived truth about the universe, which has the power to commend itself to us with no degree of uncertainty. Consider the great artists. They experienced reality and have endeavored to convey their findings to us in various definite ways. I have repeatedly perceived mental states conveyed by the power of music; for instance, poets, philosophers, and prophets have testified to their deep spiritual convictions, desiring that we shall share with them the profounder things of life. After all, the test of truth is its power. If over a long period of time anything has the power to continually commend itself to

men, and so work upon them that they are moved to bigger and better things, we should by all means seek its possession.

The greatest influence through the ages is Jesus Christ. He still has the power to commend himself to the enlightened spiritual and scientific understanding of the age. He did so rather concretely to Joseph Smith; and through him to us comes the advice to seek learning by study, also by faith. Now it may be that we can not at one time find agreement between two seemingly conflicting ideas, and this may be due to our limited powers of perception, and deficiency in the finer traits of character. Yet we must live. Let us not forget the simple techniques taught at the knees of our parents. Prayer is just as valid an instrument in the attainment of truth as is the scientific method of experimentation,

classification, and generalization. Jesus prayed and turned the world upside down, not simply because he got down on his knees and said things, but that through his prayer and faith was generated a deep spiritual conviction about God and the universe which has served and still does serve to order the lives of thousands, nay millions.

"Let the solemnity of Eternity rest upon your minds," is enjoined in the *Doctrine and Covenants*. Take our problems to the God who inspired this utterance, not merely in an effort to get beyond thought, but in an honest endeavor to think through our problems in light of the consciousness that there is a personal Being who cares and who is striving to make himself known to us through all the avenues possible. He invites us to share with Him.

## CHURCH WORK AND SERVICES

### Kindergarten-Primary Worship Suggestions for November

By Mrs. J. E. Lentell

#### THEME FOR THE MONTH: "PRAISE AND THANKSGIVING."

The aim for the month of November should be to direct the thoughts of the children toward God as the giver of all the good gifts which we enjoy, and to develop within the child a desire to express thanksgiving to God for these gifts. Gratitude to God is best shown by doing his will, and by giving to those of his children who need help.

The children should be reminded of the season's changes throughout the month; for the leaves, the harvest, the nuts, and the winter are all gifts from God.

#### FIRST SUNDAY

THEME: "Our Daily Bread."

Aim: To direct the child's thought to the heavenly Father's daily gift of food. Lead him to desire to express thanks for this gift.

Conversation Period: Exchange greetings. The children's spontaneous interests may be recognized; then the theme of the morning should be discussed.

Quiet Music: "Gavotta, in F Major," Padre Martini, found in *Religion in the Kindergarten*, Rhodes.

Song: "Thank you' song," Carols.

Offering Song: "Like the little brook," *Primary Songs No. 3*, M. Cook.

Offering.

Response or Prayer:

"Take this offering, dear Jesus,  
From thy friends, we pray,  
As a gift of love we bring it  
On thy day."

Story: 1. "Breakfast in the fields," *Primary Story Worship Programs*, Berg. Introduce this story by showing pictures of Armenian children or the picture, "Hope of the world."

A very fine introductory talk will be found preceding the story.

2. "The little loaf," *Ethics for Children*, Cabot.

The two above stories may be adapted to meet the needs of a particular group of children. The first story is especially adaptable.

Prayer. By children. The story and talk will give food for prayer thought.

Prayer Response (tune, "Luther's cradle hymn"):

"Be near me, Lord, Jesus, I ask thee to stay  
Close by me forever, and love me, I pray,  
Bless all the dear children in thy tender care.  
And help us to love thee and willingly share."

March to Classes.

#### SECOND SUNDAY

THEME: "The First Thanksgiving."

Aim: To deepen the children's impressions of God's care.

Picture: "Pilgrims going to church," Perry Pictures Co.

Conversation Period. Talk of God's care, of the children's activities, and of Thanksgiving.

Quiet Music. (See first Sunday.)

Call to Worship: "It is a good thing to give thanks unto the Lord."

Song: "God's goodness," Carols.

Prayer Song: "Thanks for daily blessings." *Song Stories for the Sunday School*, Hill.

Prayer. By several children.

Prayer Response. Same as on first Sunday.

Reading: "How the corn grew." (Let one child give this.)  
Finger Plays, Poulsson.

Offering Song. Same as first Sunday.

Offering.

Offering Response or Prayer: All things come from thee,  
O Lord, and of thine own have we given thee.

Story: "The first Thanksgiving," *Primary Worship Programs*, Berg. "A Boston Thanksgiving story," *In the Child's World*, Poulsson.

March to classes.

#### THIRD SUNDAY

THEME: "Thanking God by Giving."

Aim: To help the children show their thankfulness to God for his good gifts by giving to others who need their help.

Materials: A picture which expresses thankfulness. A plain, good-sized basket decorated for Thanksgiving.



Conversation Period, greetings, and other activities.

Quiet Music: "Night song," Schumann.

Call to Worship. Same as second Sunday.

Songs: "Giving to others." Discuss the bringing of food for the basket. Plan with the children to give this basket to some one in need. The food should be brought next Sunday. If there is a family to whom it would be appropriate to carry food, plan a trip for next Sunday and carry the basket to them. Since children often come to think of those to whom they give food as inferiors, it is sometimes wiser to present the Thanksgiving basket to the deacon of the local church and ask him to give it to some one in need. If a story is desired, the following one illustrates the lesson very well: "The children's surprise basket," *Primary Worship Programs*, Berg.

Prayer song, Prayer, and Response. Same as on second Sunday.

Offering. Same as on second Sunday.

March to classes.

#### FOURTH SUNDAY

THEME: "Making Some One Happy by Sharing."

Aim: To develop an unselfish attitude.

Picture: "Hannah bringing Samuel to Eli." (She gave her all to God.)

Song: "Can a little child like me," *Living Hymns*.

Collecting of Food. Arrange in basket.

Prayer. Thank God for blessing the children and their parents with food which they may share with people who were in need.

Collection Offering. Same as other Sundays.

Presentation of Basket. This should be made a very impressive incident. If the deacon receives the basket, he should be told to show appreciation, for the children should experience the joy of giving. If it is thought best for the children to take the basket to an old couple, or to a needy family, it might be better to make the trip during the week, since the Sunday morning Sunday school time would be short. In a large department the basket would have to be taken by representatives from the various classes.

Story: "How Patty gave thanks," *In Child's World*, Poulsen.

#### FIFTH SUNDAY

THEME: "Showing Thanks by Doing God's Will."

Aim: To strengthen the child's desire to show gratitude to God for his gifts.

Pictures: A picture of fruit, one of birds, an autumn nature picture, and a picture of a father and mother. These pictures may be cut from magazines and mounted.

Conversation Period. Show the pictures and let the children talk about them. Help the children to appreciate that these are some of God's good gifts to us. Direct the children's thinking so that they will realize that they are helping God when they love and obey mother and father; they are helping God when they care for the birds.

Quiet Music: "Good night," Nevin.

Song. Sing any of the Thanksgiving songs.

Prayer Song: "How strong and sweet my Father's care," Carols.

Prayer.

Prayer Response:

"Father, we thank thee,  
Father, we thank thee,  
Father in heaven,  
We thank thee."

—*Songs and Games for Little Ones*, Walker and Jenks.

Special Number. This may be a special musical selection played on the piano or violin, simple enough for the children to appreciate; or, a beautiful record played and a picture shown which matches the music; or, a soloist asked to sing for the children.

Collection Service. Same as given on other Sundays.

Story: "Sharing the last meal," *Knights of Service*, Bradshaw. Dramatize this story, either this Sunday or the following Sunday. This is the story of Elijah and the widow's meal.

Birthday Service. Remember the birthdays for the month with a candle service. Plan this as a happy time for the children.

## Junior Worship Suggestions for November

By Hazel Blohm

### FIRST SUNDAY

*Sacrament Sunday*

"... see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God: and if ye do this, and endure to the end, ye will in no wise be cast out."—*Book of Mormon 4: 95*.

### SECOND SUNDAY

(Thoughts for Armistice Day, November 11.)

THEME: "Peace."

Prelude, soft music: *Zion's Praises* 179, 131, 13.

Call to Worship: "Glory to God in the highest, and on earth peace, good will toward men."—*Luke 2: 14*.

Song: *Zion's Praises* 191 (first two verses).

Bible Reading: *Isaiah 11: 1-9* inclusive. (The leader should explain that this refers to the time when Jesus comes. Ask the Juniors to note the animals named that shall live together in peace.)

Prayer by leader. (Refer to Armistice Day and our hope of peace.)

Reading by the leader: *Doctrine and Covenants* 102: 11. (First, mention briefly the book from which this is read.)

"And again, I say unto you, Sue for peace, not only the people that have smitten you, but also for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good; therefore be faithful, and behold, and lo, I am with you even unto the end. Even so. Amen."

Response by Juniors: "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—*2 Corinthians 13: 11*.

Song: *Zion's Praises* 216. (Call the attention of the Juniors to the pictures in this song.)

Sermonet: Large prints of the church seal may be distributed by the speaker, or William Strutt's picture, "A little child shall lead them," may be shown. The story of the two hundred years of peace upon this continent may be used. (Fourth Book of Nephi.)

Songs: *Zion's Praises* 27 (first verse.) Repeat chorus softly.

Offering: Received by junior ushers while soft music is played.

Offering prayer, by leader.

Story: "Pippa passes," from the *Children's Hour*, by Clara Lewis, p. 104; or "The emperor's vision," from *Educating by story-telling*, by Cather, p. 306.

Benediction, by leader.

### THIRD SUNDAY

THEME: "Gleaners."

Soft Music: *Zion's Praises* 131, 57, 26.

Call to Worship: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."—*Psalms 24: 1*.

Song: *Zion's Praises* 182.

Prayer by a Junior.

Response:

"Let the words of my mouth  
And the meditation of my heart,  
Be acceptable in thy sight,  
O Lord, my strength and my redeemer."

—Psalm 19: 14.

Bible reading, unison, Mark 12: 41-44, "The widow's mite."

Song: *Zion's Praises*, verses 1 and 2.

Story: "*Gleaners in the field.*" (Book of Ruth.)

Picture: "*The gleaners,*" Millet.

Song: *Zion's Praises* 161, verses 1 and 2. (The boys may sing the bass part in the chorus.)

Sermonet: "*Gleaning.*" Matthew 14: 20: ". . . and they took up of the fragments that remained twelve baskets full."

Song: *Zion's Praises* 4, verse 1. Sing softly.

Announcement: On next Sunday, November 23, the Juniors may bring articles of food for a Thanksgiving basket for some needy family, the church deacon to have the distribution of same.

Morning offering.

Story: "*The wheatfield,*" from *Golden Windows*, by Laura E. Richards, p. 9.

Sing softly as a benediction last verse of "*America*":

"Our fathers' God, to Thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King."

#### FOURTH SUNDAY

THEME: "*Thanksgiving.*"

Soft Music: *Zion's Praises* 216, 161, 37.

Call to Worship: "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name."—Psalm 100: 4.

Reading by a Junior: Psalm 100.

Song: *Zion's Praises* 87.

Prayer by leader.

Story: "*The Thanksgiving guest,*" from *Thanksgiving; Our American Holidays*, by Schaufler.

Offering: Articles for Thanksgiving basket. Prayer by leader.

Response: "With my substance I will honor my Redeemer and my Lord."

Sermonet: "*Thanksgiving.*" Origin at harvest time, etc.

Song: *Saints' Hymnal* 250, "*The breaking waves dashed high.*" (Call attention to the pictures in the verses.)

Morning offering.

Closing prayer by a Junior. Piano response, played softly.

#### FIFTH SUNDAY

THEME: "*Prayer.*"

Soft Music: *Zion's Praises* 36, 13, 26.

Call to Worship: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."—Psalm 145: 18.

Bible reading in unison, Matthew 6: 5-15 (Inspired Version).

Prayer by a Junior.

Memory Verse: "The song of the righteous is a prayer unto God.—*Doctrine and Covenants* 24: 3.

Song: *Zion's Praises* 131, "*Holy, holy, holy.*"

Story: "*The boy who viewed the painting of Jesus praying in Gethsemane,*" from *Zion's Ensign* of June 6, 1929.

Song: *Zion's Praises* 187, "*Work, watch, and pray.*"

Sermonet: Prayer. Personal experiences.

Hymn: *Saints' Hymnal* 351, (key of C), "*Sweet hour of prayer*"; or *Zion's Praises* 105, "*Did you think to pray?*"

Offering.

Story: "*An answer to prayer,*" or "*When the Captain turned back,*" from *Beatrice Witherspoon*, p. 53.

Benediction.

## Suggestions for Candlelighting Birthday Services

By M. A. W.

"How far that little candle throws its beam—"  
What joy a birthday candle brings a little child!  
Have you passed so many mileposts on the road of  
life that you are unable to recall your own delight  
when the candles on your birthday cake were  
lighted?

A candlelighting birthday service, as no other  
custom, never fails to interest all the children and  
to bring a thrill of joy to the birthday child. If  
the candlelighting is carefully handled, there need  
be no danger in it. There are various ways in which  
this type of service can be conducted.

In a large department some one or more little  
children's birthdays come almost every week. The  
children enjoy guessing whose birthday it is. They  
can usually detect the birthday child by his tell-  
tale grin or burst of enthusiasm. Tiny candles may  
be placed on a wooden or heavy cardboard birthday  
cake which has been painted white, pink, or choco-  
late color to imitate an iced cake, or placed in little  
holders that will set on a low table in front of the  
teacher. As each candle is lighted an appropriate  
comment may be made by the teacher or children  
concerning what Harry could do when he was one  
year of age, two years, three years, and what he  
can do now; such as "When Harry was one year  
old he had learned to walk. When he was two years  
old he had learned to say many words, and he could  
walk and talk. When Harry was three years old  
he could put on his own shoes and stockings. Now  
that he is four years old he comes to Sunday school.  
We are glad that Harry is old enough to come to  
our kindergarten, and we want to help him to be  
happy on his birthday." When all the candles are  
lighted, the birthday child may drop his pennies one  
by one in the basket, and then choose a favorite  
song for the group to sing, or the birthday song  
may be sung to him. The birthday child may blow  
out the candles, or he may bring his little friends,  
one at a time, to blow out the candles. As each  
little friend blows out the candle he may wish the  
child a happy birthday. The children and teacher  
together may formulate or repeat a little prayer for  
the birthday child, asking the heavenly Father to  
take care of him and to help him to grow to be a  
strong boy and a good helper. Then, one of the  
children or the teacher may select a birthday card  
or other little gift (flower, picture, etc.) for him.

It may be more advisable to set aside a portion  
of the last Sunday of each month for the celebra-  
tion of birthdays. All the children who have had

birthdays during the month may be invited to sit in a special place where they can be seen by the rest of the group. If there are not too many birthday children the candles may be lighted and re-lighted for each child. Should this consume too much time the candles need only be lighted once. Light as many candles as there are birthday children. As each candle is lighted, name the child for which it stands, tell how old he is, and make some special comment about him. Let each child drop his pennies in the basket while the others count. The birthday pennies should be consecrated to a special purpose. After the pennies have been counted, the children may sing the birthday song. Each child may blow out his own candle, invite a friend to blow it out, or all the birthday children may blow out the candles simultaneously. A prayer for these children may be prayed, and a birthday card given to each child.

A candlelighting birthday service provides a splendid opportunity for the teacher to get close to the child, and to call his attention to the significant advances in his growth, physical and social, and also to let the child share his happiness with others.

## Church School Worship Services

By Edith Harkness

November, with its Armistice Day and Thanksgiving Day, brings with it opportunities for many rich and wonderful experiences. The past is recalled whenever Thanksgiving Day is mentioned; while a vision of a new and better day comes with the thought of what the Armistice brought to the Nation, urging us to build a new and better America, to discover our glorious land again.

### FIRST SUNDAY

#### "Discovering America Anew—Building Zion"

Musical Prelude. (This should close with the music of "Jesus calls us o'er the tumult," Hymnal for American Youth, 128, after which the leader shall read:

#### *The Call to the Quest*

Come, share the road with me, my own,  
Through good or evil weather;  
Two better speed than one alone,  
So let us go together.  
And as we go, we'll share also  
With all who travel on it,  
For all who share the road with me  
Must share with all upon it.

—John Oxenham.

(This entire poem will be found in *Gentlemen—the King*, copyrighted by the Pilgrim Press.)

Response to the Call (read by a young man; he need not be on the platform):

"All the past we leave behind:

We take up the task eternal, and the burden, and the lesson,  
Conquering, holding, daring, venturing, so we go the unknown ways,

Pioneers."—Selected.

Scripture Lesson (read by the leader): Hebrews 11: 8-10.  
Hymn: "Onward to Zion!" by President F. M. Smith. (School will rise.)

Short Talk: "The New America." (The following may be used but should be read over a number of times, so that the reader may make it his own.)

"History tells us of the dreams of Columbus. The life of the Old World grew and pushed out into unknown fields; as a result, knowledge increased, and it was then that Columbus dreamed of new ways of doing things, and while endeavoring to make his dreams come true, he discovered a whole new country.

"The lesson that this event brings to us is, that by striving to realize our dreams of noble living among those who are building Zion, we may build a new America. We have much on which to build.

"O Native Land, how fair you seem,  
With lakes as lovely as a dream,  
And, stretching far from sea to sea,  
Great mountains, high in majesty!

"Thy gracious farms, with fields unfurled,  
With wealth to feed a hungry world;  
How fair thy mission, how divine,  
To give thy aid, dear land of mine.

"But we have far to go toward the building of Zion, or the rediscovering of a New America—brotherhood, purity of thought and action, loyalty to Christ, the entire consecration of our lives.

"O God of nations, help us grow  
In kindness, as in power; to know  
The freedom of true brotherhood;  
And wealth of love the highest good!

"But there is a joy in the task and feeling of peace as we achieve. Just as the end of Columbus's search resulted in the beginning of many new and far-reaching searches as America grew, just so, as we vision the New America—Zion—must we seek the better ways of living together, working together, playing together. "Seek, and ye shall find; knock, and it shall be opened unto you."

Prayer Hymn: "O bow thine ear," *Saints' Hymnal*, 67, (tune 90 in *Saints' Hymnal*). (School will rise.)

Prayer by leader (the following suggested):

"Our Father in heaven, we praise thee for the beautiful land which thou hast given us in which to dwell—the place of the 'New Jerusalem,' Zion. We thank thee for those daring, persevering ones who have gone before us, leaving us to new discoveries and achievements.

"We plead for thy guidance in the search for clarity of vision, for strength and earnestness in the tasks that are ours.

"We bless Thy name, and pray these favors through the name of thy Son, even Jesus the Christ."

Hymn: "Consecration."

Dismissal to Classes and Lesson Study.

Announcements.

Sacrament of the Lord's Supper.

### SECOND SUNDAY

#### "The New Americans"

Musical Prelude: "My task."

Call to Worship by leader (school to remain seated):

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Prayer Response (school in unison, seated):

"Savior, hear us, we pray,  
Keep us safe through this day;  
Keep our lives free from sin,  
And our hearts pure within. Amen."

## Testimony of a Searcher:

"Hear this, all ye peoples;  
Give ear, all ye inhabitants of the world.  
Both high and low, rich and poor together."  
—Psalm 49: 1, 2.

"Behold how good and how pleasant it is  
For brethren to dwell together in unity."  
—Psalm 133: 1.

Hymn: "Join the children of the Lord." (School will rise.)

Challenges of the Great Searcher: Matthew 18: 21, 22; 20: 25-28; 25: 34-40; John 15: 12-14; Luke 2: 49b.

Solo: "My task."

Talk: "How we may help":

We are called to be the Discoverers of the New America, and we are taught that "as a man thinketh in his heart, so is he." If there is to be a New America, it must be discovered first in the hearts and lives of present citizens. We must have very definite attitudes if we would realize the high social order that will be the New America. For example:

a. A desire to grow, which must arise from knowledge of and dissatisfaction with the present conditions.

b. A respect for other people's personalities.

c. A sincere love for others together with an earnest desire to serve and to help build the new nation.

d. There must be a guiding principle in our lives such as governed William Penn, the rich Quaker who builded the great city of "Brotherly Love," Philadelphia: "Whatsoever ye would that men should do to you, do ye even so to them."

The following immortal lines may well be indelibly stamped upon our memories and in our hearts:

"The Holy Supper is kept indeed  
In what we share with another's need;  
Not what we give, but what we share,  
For the gift without the giver is bare.  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and ME."

Prayer: (Read in unison, if possible. If not, read by a good reader, the school to give the Amen.)

"God send us men whose aim 'twill be,  
Not to defend some ancient creed,  
But to live out the laws of Right  
In every thought and word and deed.  
God send us men with hearts ablaze  
All truth to love, all wrong to hate;  
These are the patriots nations need,  
These are the bulwarks of the State. Amen."

Hymn: "Blessed are they that do," *Zion's Praises*, 224.  
Dismissal to Classes and Lesson Study.

(The closing hymn of the morning service, following the sermon, may well be "America the Beautiful.")

## THIRD SUNDAY

## "The City Beautiful"

Musical Prelude.

The Call to Worship, by leader (school standing):

"Great is the Lord, and greatly to be praised in the City of our God, in the mountain of his holiness.

"Beautiful for situation, the joy of the whole earth, is mount Zion."

Hymn: "Glorious things of thee are spoken," *Saints' Hymnal*, 279.

The Lord's Prayer (unison).

The Call to Action, by the pastor:

We have learned in the services of the past Sundays that we are called to build a New America. We have been challenged to a great task—the redemption of Zion. The time for action is at hand; a definite setting forth of the beautiful ideals which, if built into a nation, will enrich the lives of all. We, who have been privileged to become members of the church of Jesus Christ, should put into practice in our lives those principles and teachings which have been taught us by those who have gone on before.

It is the time to stand firm upon the foundation laid by the Christ, and the time to do that which we know is right regardless of what the world is doing all about us.

There are many precious things which must be incorporated into our lives, some of which are Truth, Health, Charity, Happiness, Friendship, Humility, Temperance, and Love, if we are to build Zion, the City Beautiful.

Many beautiful thoughts have been given us by the poets and bards of old. From Lowell, we have these lines:

"New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still, and onward,  
Who would keep abreast of Truth."

And these lines of Longfellow from "The Builders":

"For the structure that we raise,  
Time is with materials filled;  
Our todays and yesterdays  
Are the blocks with which we build.

"Truly shape and fashion these;  
Leave no yawning gaps between;  
Think not, because no man sees,  
Such things will remain unseen.

"Build today, then, strong and sure,  
With a firm and ample base:  
And ascending and secure  
Shall tomorrow find its place."

There are others, but these are enough to urge us onward in our task of building Zion. Will we answer the Call to Action?

(A short prayer by the pastor at the close of his talk, asking God to arouse his people to the work at hand.)

Scripture Lesson: Revelation 21: 18-27; 1 Corinthians 3: 10-14.

Hymn: "Hail the glorious Golden City," *Hymnal for American Youth*, 225. (This may be sung to the music of 143 *Zion's Praises*.)

"Hail the glorious golden city,  
Pictured by the seers of old!  
Everlasting light shines o'er it,  
Wondrous tales of it are told:  
Only righteous men and women  
Dwell within its gleaming wall;  
Wrong is banished from its borders,  
Justice reigns supreme o'er all.

"We are builders of that city;  
All our joys and all our groans  
Help to rear its shining ramparts;  
All our lives are building stones.  
Whether humble or exalted,  
All are called to task divine;  
All must aid alike to carry  
Forward one sublime design.

"And the work that we have builded,  
Oft with bleeding hands and tears,  
Oft in error, oft in anguish,  
Will not perish with our years:

It will live and shine transfigured  
 In the final reign of Right;  
 It will pass into the splendors  
 Of the City of the Light."

—*Felix Adler, 1878-1909.*

Dismissal to Class and Lesson Study.

#### FOURTH SUNDAY

The fourth Sunday is left for the celebration of Thanksgiving, and no program is provided here, as local churches can best work out their own programs for that day.

#### FIFTH SUNDAY

"*Thy Kingdom Come*"

Musical Prelude.

Call to Worship (school standing):

Leader: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

School: "Let us search and try our ways, and turn again to the Lord.

Leader: "Serve the Lord with gladness; come before his presence with a song.

School: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee."

Hymn: "Glory to God on high," *Saints' Hymnal*, 53.

Prayer (with musical Amen):

"God of the nations, Father and Creator of all, thou who hast called the children of men, through thy Son, the Prince of Peace, into a kingdom not of this world, send forth thy Spirit into the hearts of men, putting to shame the false idols of every mind; bringing faith to the doubting; zeal to the careless; increasing the workers. Commit thy word to the lips of faithful men, that soon the knowledge of thee and thy kingdom may cover the earth as the waters cover the mighty deep. So let thy kingdom come, through Jesus Christ our Lord. Amen."

\*Talk: "Requisites of a citizen of the New America."

Scripture Lesson: Isaiah 9: 2, 6, 7; 40: 9-11; Micah 4: 1-5; Matthew 28: 18-20.

Musical Response to Scripture Lesson. (Piano and other instruments may play a part of Handel's *Messiah* beginning with "The kingdoms of this world.")

Hymn: "To us a Child of hope is born," *Saints' Hymnal*, 121.

Dismissal to Classes and Lesson Study.

(The closing hymn following the sermon may well be "Onward to Zion," by President F. M. Smith.)

#### \*Requisites of a Citizen of the New America

In the building and redeeming of Zion, or, as we have thought of it during the few weeks just past, discovering a New America, we find that we must leave the past behind, take up the new tasks, carry the burdens, learn the lessons set for us, conquer, venture, dare. This requires *faith* such as Abraham and others of our foreparents had; but with the toil we shall find joy as we work toward the great brotherhood in which shall be found purity of thought and deed.

To be citizens in this New America, we must have a desire to grow; respect for and sincere love for others, making for deeper friendships; an earnest desire to share and to serve, for "he who gives himself with his alms feeds three, himself, his hungering neighbor, and *me*."

Our foundation stones must be Courage, Truth, Health, Home Life, Charity, Light, Happiness, Friendship, Love, Immortality, Humility, and Temperance, remembering always that we can not bring the kingdom of God into the world until we have it in our hearts.

The Master taught us to pray, "Our Father who art in heaven." What then should be our attitude toward those of different race or nation? The New America must be one where God's Spirit reigns and men are truly brothers, not only to the white races but to all colors—an America which will be shared."

## NEWS AND LETTERS

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

### Madison, Wisconsin

219 Jackson Street

The young people met at the home of Sister Walkers for a bunco party September 19.

Many of the Saints of Madison Branch went to Beloit September 21 to attend the all-day service.

September 16 Henry Woodstock was called to Saint Paul to attend the funeral of his brother, Alma.

As superintendent of the church school, Brother Woodstock attended the meeting at Beloit. He was in charge of the church school session. He also preached in the morning, reading Romans 14 and taking for a subject, "*Our great responsibility*." His text was, "None of us liveth to himself." Am I my brother's keeper? he asked. Some one is using us for a pattern of conduct, and we are helping or hurting by the things we do. Are we helping? What is our attitude toward youth? Can we expect our young people to be enthusiastic when they see our carelessness and indifference? Are we consistent and dependable? Are we helping God?

In the evening the sermon by Harold Carpenter, "*Why Jesus must return*," had for a text, "In my Father's house are many mansions."

Rally Day for this branch occurred September 28. A lecture was given by Brother Berve to the adults at the church school hour. At the same time Brother Henry Woodstock talked to the children in the lower auditorium.

Prayer service at eleven o'clock was in charge of Brother Berve. Words of comfort and advice were given through him. In the evening the sermon was by Brother Berve.

The following Tuesday evening the branch president called together the priesthood and teachers and officers of the various departments for prayer service.

Apostle D. T. Williams was here October 4 and called the priesthood together for a meeting. On Sunday he went to Rockford and returned the following day to conduct a special business meeting of the branch. After making a close survey of the situation in Southern Wisconsin District, Brother Williams suggested a change of presiding officers in our branch. Madison is the capital of Wisconsin, and here is located the most promising branch of the church in the State. It is so situated that it is within a few hours' drive of all the branches except two in the district. Brother Williams suggested that Brother Berve, who is making his home here, be made president of our branch and that he spend considerable of his time in attending to the needs of the work here. He asked Brother Berve to arrange his plans so as to be in Madison for one service each Sunday. He also suggested the advisability of developing the congregation here as a future basis of operation. Besides those already named, there are several other reasons for choosing Madison as the center for such a movement. It is one of the chief industrial centers, it is the educational center, and it is the center of all State social activities.

A rising vote of thanks was given Brother Floyd Griswold, whose resignation as branch president was presented and accepted at this service. During his term of office he has given faithful service.

At the recommendation of Brother Williams, Brother Berve was made branch president and then district president. Brother Berve spoke briefly with regard to the work of the future.

This was a very good business meeting. Brother Williams left the thought: "If you expect great things of God, do great things for him."

October 12 Henry Woodstock preached in the morning and Floyd Griswold in the evening. The text of the latter was,

"As we have therefore opportunity, let us do good unto all men."

The Saints are preparing for the district conference to be held October 18 and 19.

### Waterloo, Iowa

The evening of September 26 a fair crowd enjoyed a musical presentation of the Religio. The theme thoughts suggested the subject, which is as old as creation and as new as each individual experience—forgiveness and welcome to the returned wanderer of the family flock. Those participating in the program ranged in age from tiny two-year-old Frances Myers to Sister McCoy, who says she is over seventy. She seems much younger, and her voice rang out clear and strong as she sang her solo. The instrumental accompaniment was by Roberta Allen at the piano and Forrest Hinds with the violin. Each member of the cast performed creditably. The presentation was arranged by Howard Grapes.

W. H. Wood and family are conducting an eating booth at the Cattle Congress again this year.

David Hain, ninety-one years old, father of Sister Emma Roosa, died a couple of weeks ago. The funeral services were held at Kistner's Chapel, Guy Haynes preaching the sermon. Interment was in Lake City, Iowa, the former home of the deceased. Brother Hain was a kindly old man and well liked by all during his short stay in this vicinity.

IVY FISHER.

### Australian Conference Wins Generous Press Notice

Elder W. J. Haworth, lately returned to Australia after attending the Church Centennial Conference in America, recently mailed to the office of the First Presidency a news report of the annual Northern New South Wales district conference, conducted at Wingham, Saturday, Sunday, and Monday, September 6, 7, and 8. The *Wingham Chronicle and Manning River Observer* devotes three full columns to an account of the conference, giving a summary of the addresses delivered, the names of the ministry in charge, and a statement of our beliefs. Attention is chiefly directed to the Sunday afternoon services held in the Memorial Town Hall.

Good attendance characterized the conference sessions, numerous places being represented. On Sunday afternoon District President G. H. Parker was in charge of the service, and with him on the platform were Elder W. J. Haworth, Bishop George Lewis, Elder G. Gillard, Evangelist A. V. Robinson, Mr. L. O. Martin, M. L. A., and Mr. H. E. Baines (deputy mayor of Wingham). Talks upon this occasion were delivered by the district president, Mr. L. O. Martin, M. L. A., Mr. H. E. Baines, and the principal address was by Elder Haworth.

In a letter which accompanies the press story, Brother Haworth tells of recent events in that district and touches upon the conference itself. He says:

"I have just returned from a visit to Newcastle District and to the Northern New South Wales conference, held at Wingham. There we had a very successful time. We were able to arrange the district officers under the new plan of Religious Education and to give two exhibition sessions of church school.

"The Saints were greatly interested in our story and in pictures of General Conference and the American trip. Brother Gillard's talks were also listened to with keen attention. As far as the effects of our visit to America concern Australia, the fillip that is being given to the work everywhere we go shows that it was a good investment.

"Sunday afternoon and evening the services were held in

the town hall, and we had a goodly gathering of nonmembers. Elder Parker got the member of the State Legislature to open the gathering, and the deputy mayor of the town and representatives of the press were invited. Proceedings were reported in the *Wingham Chronicle*. I inclose a copy. We are glad that we got the statement of belief in this account without alteration. There is much in this report to do good in the town.

"At the conference Geoffrey Gillard was ordained to the office of elder by myself and A. V. Robinson. Brother Gillard is spending a couple of weeks in the Northern New South Wales District and will then work in the Newcastle District for the remainder of the year.

"Elder Corbett has done an attractive leaflet in connection with a missionary series to be held in Sydney branches and groups between Rally Day and Decision Day. Similar efforts are being made in the Newcastle branches. My work during this period will be in Victoria and South Australia, and I have advertising matter out for series at Richmond, Westgarth, Norwood, and Geelong. I leave for the south by steamer on Tuesday next (September 16)."

### Saints Participate in Sunday School Convention

The Farmers' Creek Sunday School Association meets semiannually, the first Sunday in June at Fulton, Iowa, and the first Sunday in October at Iron Hill, Iowa. All Sunday schools in the country may attend, join, and take part.

The Saints of Fulton take an active part each time the association holds convention. This fall we had a junior class sing, and the young people were active with recitations and readings. Then there were talks by different preachers and others, such as county superintendents, representatives of the State, etc. We believe that here is opportunity for the work of the Saints to be brought before the people in such a way as to earn the good will of the public.

A collection is taken at each session, and when there is more than enough to care for the expense of the convention, the remainder is divided equally among the participating schools. Twice the Saints have received an equal ratio. As we work among these people, we are endeavoring to make the name *Latter Day Saint* honored and respected among them. And here we find many warm friends.

Through the courtesy of my daughter and her husband, the writer was privileged to attend the state fair for one day and two nights. And one incident there brought to mind most vividly the question: Are the Saints proud of the banner of King Immanuel, and do they show its colors to the world with gladness? The more our minds are centered on God's work, the more his Spirit will radiate from us to others.

We attended Sunday school and preaching services at Lamoni the last Sunday in August and heard Apostle John F. Garver speak.

We now have three sons living in and near Lamoni, so we had a picnic dinner in the Lamoni park with the children and grandchildren and other friends.

The Fulton Sunday school had a picnic early in August at the Moorhead Caves, now owned by the State. This is a fine place for such gatherings, the scenery being of the grandest and the camp equipment ample.

Elder E. R. Davis was at Fulton in the spring and helped the Saints. He delivered an illustrated lecture at the home of Brother Wylie Campbell. It was necessary to conduct this lecture in a home, for the church building has no lights. The people who gave us electric service for the church have moved their plant.

We believe we are holding our own in this region, and those who come to help are energetic in the Master's work. There is only one elder near here, and one deacon. How-

ever, there are other good helpers. Other Saints and ministers are invited to come and help us.

Sunday, September 28, my grandson opened the meeting for us. It made me thankful to realize that father, son, and grandson are now holding aloft the banner of Christ.

For Sunday school, attendance is about forty-five, and thirty or thirty-five compose the congregation for the preaching services.

JOHN HEIDE.

## Burlington, Iowa

The Burlington Branch has been working under a cloud of sorrow for several months. Mrs. Marjorie Wright Smith, of California, a former member of this local, passed away August 23 in Chicago after an illness of one week following an operation. She often visited her mother, Sister H. N. Snively, of Burlington, who was under a physician's care at the time of her daughter's death. News of the passing of Mrs. Smith was so severe a shock to her mother that her health rapidly declined, and September 26 she, too, passed on and was buried beside her daughter at Montrose, Iowa.

Pastor F. T. Mussell was called home to Des Moines by the serious injury of his son, Lloyd, who was shot by a bandit in an attempted hold-up and robbery.

The following young people have moved from Burlington and are making their homes elsewhere: Mr. and Mrs. Earl Cummings have gone to Moline, Illinois; Robert F. Moerke and wife, Melva, have moved to Iowa City, where Robert is taking a course in medicine; Frederick, Hazel, and Ethel Kunz are visiting in Kansas City, and we hope they are not planning to make their permanent home there. Others of the members have been away on visits.

While we lose some members, we gain others. Sister Dixon and daughter, Pearl, of Carman, Illinois, now live in Burlington, where the latter is attending high school. Sister Hulda Sherman, of Fort Madison, is also making her home here.

Our Rally Day has been postponed until the last Sunday of October, which is also Decision Day. We hope for a large attendance, and trust that our branch members of Winfield, Mount Pleasant, New London, Salem, Farmington, and other places, will be present to enjoy the day's services. There will be meetings, morning, afternoon, and night. A covered dish dinner will be served at noon to all present.

## Sister Floyd Returns to Palestine

Algiers, September 29.—I know there are some few who take an interest in my whereabouts and roamings, so I wish to say that so far this has been a pleasant journey and very different from the last time I went over to Palestine. It was just after the war then, and I was alone. The world was very unsettled, and the people on the boat feared striking a mine. We were told that the very next steamer which went through the straits of Messina was blown up, and I thanked God for our deliverance and my safe arrival in Palestine. Also that was the only time for years that I had to go through New York City alone. My brother was not there to help me. His office was closed, and he was in California. But God found for me good friends, and Saints who met me and took me in. Elder Squire met me at the station, and Brother Rich, I found, knew some of my relatives in New Hampshire. He went with me to Washington and helped me to get my visas and passport. This was a big undertaking, but after long waiting I was off and arrived in safety in Palestine, as you know.

As I have said before, this trip is very different from that of 1919. With me are my only son, A. W. Leighton Floyd, and his son. My brother, Frank C. Clark, of Times Building, Broadway and Forty-second Street, was back from the summer cruise to Oberammergau where the "Passion Play" was given this year. He was there and ready to help us.

I was sorry not to have had opportunity to meet the Saints in Brooklyn and New York, but we were there so short a time that we did not let them know we were in the city; I have not their present address. I extend to them best wishes and many thanks for their services of previous years.

MARY J. FLOYD.

## Everett, Washington

Elder Harold I. Velt, formerly of Australia and now the conference appointee and president of Seattle and British Columbia District, conducted one of the most enthusiastic and successful series of missionary services ever held in Everett Branch. Brother Velt was ably assisted by his companion, Sister Velt, and our former district president, Elder M. H. Cook. Sister Velt sang several vocal numbers and furnished much of the instrumental music during the series, as well as operating the lantern during the lantern lectures. Brother Cook assisted with the preaching on Sundays and took charge of the evening services.

There were really two series of services. The first series continued for one week. The theme for this series was "American archaeology and its relationship to the Book of Mormon." The second series dealt with Bible prophecies and the coming forth of the Restoration movement and its contributions to present world thought.

There were two baptisms as a direct result of the series. Brother Howard, who previously had attended our services, was very much interested and convinced of the divinity of the gospel message. Brother Benjamin Pilbeam who has for years been a faithful "dry-land" Latter Day Saint, entered the kingdom through the waters of baptism. But in addition to the two conversions, several excellent contacts were made which should add three or four more to the present membership in the near future if proper care is given by the local priesthood.

Everyone joined hands to make these services a success. Prayer services were held, and spiritual enthusiasm was aroused. Our prayers, as individuals and as a branch, ascended to the throne of grace daily for the success of the services. We felt that indeed we were united in a common task worthy of the best each had to offer.

The College Day program was delayed one week because of the duration of the missionary services. But the spirit of the branch in the interest of Graceland was not lessened by the delay. The two Graceland alumni of the branch had charge of this program. Graceland songs, four talks on the need of Graceland to the church and the need of the scholarship fund, and the offering and offertory prayer made up the entire program. The largest offering ever made by the branch for this purpose was given at this service.

Everett Saints are rejoicing over the return of Elder Carl F. Oliver to regular church activity. Brother Oliver preached two excellent sermons in the past month. He has also consented to teach our teachers' training class, using the course as outlined by the general Department of Religious Education.

The church school Sunday morning services are being improved under the leadership of Sister Edith Davis. Interesting and worshipful programs are arranged for each Sunday morning preceding the study hour.

The local priesthood are concluding their study of Apostle M. A. McConley's outline, "The church home and those who worship there." It is hoped that the class will be continued in the study of other church endeavor.

The pastor's daughter, Annamae Brundage, is attending Washington State College at Pullman this winter. Enthusiastic letters to homefolks assure us that Annamae will give her best to succeed. And the branch rejoices to have its young people willing and ready to qualify for a greater service to humanity.

We are looking forward to Decision Day, when we hope

others will decide to join hands with us in our endeavor to bring to pass, "Thy kingdom come. Thy will be done on earth as in heaven." We, as a branch, desire to contribute our share in attaining the goal and high ideals of the church of Jesus Christ.

GRANVILLE L. SWENSON.

## Mallard, Iowa

The Spirit of God was felt to a marked degree in the communion service for the month of September. Members from Cherokee and Albert City were present. Brother Crippen, of Cherokee, gave an interesting sermon in the afternoon which cheered and encouraged. We always enjoy Brother Crippen's sermons, for we feel that he has a great desire to do his part to help in the latter-day work.

September 10, those who were permitted to attend the district reunion gave a report. We were pleased to hear the expressed desire of the young people to attend next year's gathering.

There was no special program Graceland Day. Violet Hahn is as yet our only student from that institution. She gave a talk concerning her alma mater and answered many questions about it.

September 21 we were pleased to see Betty Jean Peterson and Kenneth Pierson, of Albert City, led into the waters of baptism by Elder Edwards, of Pomeroy. The confirmation took place at the lake soon after the service of baptism, Brother Edwards officiating. These families from Albert City have much for which to be thankful. We have four generations of them who attend our branch, and we understand that all who are old enough belong to the church. Our prayer is that these two children may always have the Spirit to guide them.

That Sunday Brother Edwards was the morning speaker.

We are enjoying a visit from Robert Fish, of Independence, Missouri. Brother Fish was the shepherd of this flock for several years, and it seems like old times to have him here. We hope that Sister Fish may accompany him next time.

MRS. FRED HAHN.

## Cleveland, Ohio

September 28 the church was made cheery by a large basket of autumn daisies, and the Saints enjoyed themselves in an all-day rally. At eight o'clock that morning twenty-five members met for prayer service. At 9.30 there were seventy-five who took up the studies of the church school. Pastor P. E. Farrow was the eleven o'clock speaker, his text being taken from 1 Corinthians 3:9.

The Women's Department then took charge and helped a goodly number to enjoy a basket lunch in the basement dining room.

In the afternoon a musical program was presented: Organ overture, "*Lento espressivo*," Kettelbey, by Byron Neville; soprano solo, "*The Lord is my shepherd*," Clara Farrow; reading, "*A challenge to the youth*," Raymond Troyer; piano solo by Belva Kelsey; tenor solo, "*Spirit of God*," George Neville; organ selection, "*Pastorale*," Byron Neville; A talk, "*Music appreciation in our church*," by George Neville; organ, "*The old, rugged cross*," by Byron Neville.

Byron Neville, one of our young Graceland boys, is to be commended for the way he plays the organ. The Saints deeply appreciate and enjoy his help. We hope, now that he lives near Cleveland, he will often grant us the privilege of hearing him.

The speaker for the evening was Elder Cecil Neville, who gave a fine discourse on "*Faith and our greatest heritage*." His text was from Hebrews 11:10. The choir sang "*Consider the lilies*," under the direction of the new chorister, Elder John Campbell. After this service, the Saints parted

for their homes, feeling strengthened and encouraged after a busy day together.

Brother and Sister Jerome Andes, of Montana, lately came to Cleveland, Brother Andes to take a professorship in one of our universities. We are fortunate to have them here.

The sacramental service the first Sunday of October was a lovely meeting. The Spirit of God was there to bless and encourage us. A prophecy was given through one of the elders, and several brothers and sisters were commended for their work. The general assembly was given admonition and a blessing.

Brother Raymond Troyer, a former Graceland student, is here. We hope he will be able to locate a position in Cleveland, for he is much help to us.

The choir has started its fall work in full strength. It is an asset to our services and brings courage to the speakers and joy to the congregation.

Sister Margaret Oswald, who for the past five months has been vacationing with her mother in Germany, has returned to Cleveland Branch.

B. E. TALBOT.

## Escatawpa, Mississippi

Though it has been some time since this branch has been heard from, we are striving to keep the work of latter days progressing in our community. Attendance is small, but interest is good. Nine children have been baptized since our last letter. Others will follow soon.

Recently the church building was repaired, and we bought a piano. This helps us in the song service.

The church school gave a program, August 28, to a large audience.

We are expecting Elder G. E. Burt, of Mobile, Sunday, October 12, to begin a series of meetings.

Several members from Escatawpa went to Mobile September 28, to hear Apostle J. A. Gillen preach.

## Oshoto, Wyoming

Oshoto Saints met at the Little Missouri Schoolhouse September 28, with Brother Fred Cousins in charge. Brothers L. O. Wildermuth and Charles Wildermuth, of Kyle, South Dakota, were also present.

There was a basket dinner, and L. O. Wildermuth was the speaker in the afternoon and Brother Charles Wildermuth in the evening.

Brother Fayette Cole's baby was blessed and given the name Elbert A. Cole. Brother L. O. Wildermuth stayed with us the following week and held services. There were also a basket dinner and all-day meeting Sunday, October 5.

The Women's Department met for an all-day session October 6 with Sister McElroy. Plans were made for a bazaar to be held later in the fall in order to help raise money for the new church which we hope soon to build.

MRS. W. H. MCELROY.

## Grand Island, Nebraska

Elder E. J. Lenox was here a few days including Sunday, October 5. Sunday school was conducted as usual at ten o'clock in the morning, there being preaching by the visiting minister at eleven o'clock. Dinner was served at the hall at noon, and at 2.30 a sacramental meeting was conducted. Lunch came at five o'clock, then Brother Lenox preached in the evening.

October 6 four little girls were baptized by Brother Lenox and confirmed at the evening service.

The women gave a social October 15. A program and lunch were principal attractions. Fifty-one plates were laid. This is the first social undertaking of the women, who are well pleased with the response. The women's organization meets each Wednesday afternoon for a study hour.

MRS. R. B. CONGROVE.



## Graceland Chats

### *Home-coming Is Near*

About the campus, talk of the annual home-coming is in the air. Committees have been appointed. Rehearsals are scheduled. Students are expecting visits from friends and relatives.

### *The Home-coming Chapel*

The program begins with the chapel on Friday afternoon at 2:45. Students will make the old chapel ring with their Alma Mater song. Then back into the early days of Graceland they will go. "Olive and Mort" (Mrs. and Mr. M. E. Mortimore) will deliver an illustrated lecture on "Early days of Graceland." "Mort" has been going through old albums of snapshots and photographer's shops to discover pictures of "the good old days." Strange photographs of bewhiskered founders and professors, coeds in ruffles, frills, and picture hats, gridiron teams in sweaters of a couple of decades ago—these are some of the pictures that will be converted into lantern slides for home-comers who arrive early.

### *Herald Hall Presents "Kapers"*

At eight o'clock Friday evening the curtain will rise at the Lamoni Coliseum for "Kampus Kapers," the annual show of the Herald Angels. "Jo" Anthony's orchestra will be playing a rousing version of "Graceland forever." A one-act play, coached by Florence Thompson, will appear first, a one-act comedy, "The dress suit." Then a quick change, and the orchestra, led by Stan Barrows, will center the stage. Tumbling, skits, stunts, and singing will lead on to a merry medley of college songs, ending in "Forward now, Old Gold and Blue." A cheer leader in white will mount the stage for a rousing "Go Graceland," and the curtain will ring down.

### *Walker Hall Open House*

Visitors are interested in the "new girls' dorm," and Gracelanders are proud to show it. To accommodate home-comers, Walker Hall will hold open house Saturday morning from 8 to 9.30. Visitors may see the dormitory in full college setting.

### *The Pep Meeting*

This is the main event of the morning. By ten o'clock, the scheduled time for beginning, the chapel will be filled to overflowing. An orchestra will spread the atmosphere of expectancy and enthusiasm. The committee has promised to have the faculty quartet make its annual appearance, but they have refused to divulge the personnel. John Garver will probably be on hand for a bit of reminiscence of the old days' forecast of the game. Other features are not advertised in advance.

### *The Parade and Game*

At 12.45 the festivities will be resumed. The "Home Ec. girls" will be on hand with caps and pom poms. The band will be playing out on the campus as the collegians gather to march to the game. The yell leaders have promised some new stunts for entertainment.

At two o'clock the sidelines will break out in the traditional "Go Graceland" as the whistle blows for Graceland to meet the team of Burlington Junior College. This match promises to provide a tussle to suit the fans of the game.

### *The Athenian Program*

At 7.30 the chapel will again be crowded to capacity. Last year many could not find standing room. There will be a one-act play, readings, music—all those features that make up an Athenian program. Of course there will be a copy of *The Athenian Mirror*. Home-comers would be disappointed if this item were omitted.

### *On Sunday*

A few years ago a new item was inaugurated in the program. An early morning prayer service was added. It was a venture, but the venture was a success. Now this has

come to be a regular feature. So this year at 8.45 a worship service will be held in the old college chapel. Many have spoken of returning to have their "spiritual cups replenished." At eleven o'clock the service at the Brick Church will follow the theme of the day.

## Independence

### *Zion's School of Training in Religious Education*

Outstanding during the first week of Zion's School of Training in Religious Education were the interest taken in the general forum conducted during the second hour (8.40 to 9.30 p. m.), the average attendance of about three hundred and fifty workers, and the serious note struck in all classes.

The school has continued at the Stone Church each evening this week, and closes with tomorrow night's sessions. It is hoped by those in charge that not only the people of the nine congregations in the center place but also surrounding groups and friends will be helped by this class work.

Throughout the course of the institute, the class of Doctor Charles F. Grabske, "The way to health," has received generous response in attendance and interest, as have also "Bible appreciation," taught by John Blackmore and the methods classes taught by Myrtle Weber, Ruby Williamson, and E. E. Closson. These have occupied the attention of students during the first hour each evening.

On Monday of this week the general forum of last week's second hour was divided into groups, the priesthood to consider "A functioning priesthood" as follows: elders taught by F. Henry Edwards; priests, C. Ed. Miller; teachers, John F. Sheehy; and deacons, H. G. Barto. The remainder of the students were divided according to the age of the group with which they work in the church school: Adult group workers taught by John Blackmore; young people, by C. B. Woodstock and E. E. Closson; and children's division workers by Bertha Constance Woodward.

### *Stone Church*

Decision Day opened propitiously at the Stone Church with an early morning baptismal ceremony in the lower auditorium. There seven little children were inducted into the kingdom by Elder W. Wallace Smith. The service was in charge of Elder George G. Lewis. The seven candidates, Wyona Lewis, Wayne Cannon, Donald Beaverstock, Dewey McLelland, William Temple, Vera Thrasher, and Glen Moore, were confirmed during the Sunday school hour before a congregation composed of the primary department. Elders W. Wallace Smith, Vernon Reese, S. A. Thiel, and George G. Lewis confirmed.

Already the continuous program plan of the church school session for the adult and junior young people's departments, in the main room of the Stone Church, is bearing fruit in better decorum. The young people are proving most responsive to the program. Sunday morning each of the seventeen classes of that department elected a representative to act on the junior young people's council, and the council will hold its first meeting next Sunday afternoon. As a special number for the opening exercises of the church school hour, the Mothers' Quartet sang a hymn of consecration.

The scripture reading that presaged the discourse of the eleven o'clock hour delivered by Pastor John F. Sheehy was taken from Matthew 28 and Acts 1 and contains the commission of Christ to his disciples before his ascension into heaven: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The speaker dwelt on the courage with which Peter and

others of the disciples set forth with this great message to the world. He next called attention to the fact that one hundred years ago this month this church sent out its first missionaries. Four young men, Oliver Cowdery, a school-teacher; Peter Whitmer, a farmer; Parley P. Pratt, and Ziba Peterson, started out on their mission to tell this same message. They were the first commissioned to go out and preach again.

Sometimes we emphasize that thought that we must *live* the gospel, said Brother Sheehy, and this we should do, but we must also remember to *tell* the gospel story. The story of the Restoration must be told today, the story of the gathering of Israel, the life and death and resurrection of Jesus must be told, and his second coming made known. People must be brought in closer touch with God, and in this we are the instruments—we must tell them the story of Zion. Are we today actuated by the spirit and power possessed by the disciples when they went forth after Christ's ascension and cherished by the four young missionaries on their journey westward one hundred years ago?

The morning musical program given by choir and soloists was deeply appreciated by the congregation. The Stone Church Choir sang two anthems "*As pants the hart,*" by Spohr, and "*Turn ye even to me,*" Evan Fry directing. There was a violin duet, "*By the river,*" by Gomer Cool and Orrin Fry, accompanied by George Miller, and a vocal solo, "*Consider and hear me,*" by Wooler, by Albert Brackenbury.

Evangelist U. W. Greene was in charge of the service.

The theme of the day for the junior young people, "*Courage to follow Christ,*" was effectively carried out in their Sunday morning worship period from 10.40 to 11.30. Since it was Decision Day and all thoughts were centered about the making of right decisions, stereopticon slide copies of famous paintings of Christ and his life were used by the speaker, Elder John Blackmore, as the basis for his sermonet. Music was contributed by the pianist, Joy Harder, and by a girls' quartet composed of Marcine Turner, Mildred Shupe, Evelyn Shupe, and Betty Good. The scripture reading by the pastor was Matthew 4: 18-22, which tells of the decision of Peter and Andrew and James and John to follow Christ.

The speaker at the Stone Church Sunday evening was Elder Leonard Lea, who used for his subject, "*Decision Day.*" The theme was taken from the life of Joshua, and the text was his final charge to the children of Israel: "Choose you this day whom ye will serve, . . . but as for me and my house, we will serve the Lord." The importance of choice in the building of Christian character, and the necessity of choosing Christ were emphasized throughout the discourse.

Opening the evening service there was music by the congregation and by the Mothers' Quartet composed of Sisters I. A. Smith, J. D. Gault, M. H. Siegfried, and B. J. Scott. The quartet sang "*Brethren, breathe one fervent prayer,*" the words by Joseph Smith, and quartet arrangement by Evan Fry, and later in the service "*My pledge to Jesus.*"

In the stand Elder H. G. Barto was assisted by Brother William Bronson.

#### Organizations and Personalities

The Auditorium Athletic Club has been organized to include all members of the young people's division of the church schools in Independence. Under the sweep of this movement the lower hall of the Auditorium in the last ten days has seen considerable improvement and change preparatory to accommodating the activities of the club. Basket-ball backboards have been erected, volley ball courts laid off, etc. There is room in the hall for ten volley ball games to be in progress at once. Volley ball teams are now organizing and playing, and in about six weeks basket ball teams will make their appearance.

A three-night-a-week program of athletics has been agreed upon by the authorities as a "good start," and so the Auditorium doors will be open three nights a week to the young people of Independence, one evening being especially set

aside for junior young people (twelve to sixteen years of age).

To insure the proper degree of control over activities in the hall, those in charge have organized the club, and cards are issued to the members good for a period of ten weeks each. These cards must be presented at the door. Craig Siegfried is in charge of athletics.

The Auditorium Orchestra is an organization which gives much of its time to church and civic affairs in Independence and surrounding towns. During the summer and fall it responded to calls from Kansas City, Holden, Knobnoster, the Harvest Home Festival, and has played in several of the branches of the center place.

Backing it, this group, under the leadership of Brother Orlando Nace, has a splendid history of usefulness, and ahead is the future, offering greater helpfulness to the church. These musicians are enthusiastic in their outlook and untiring in their practices. They have now begun rehearsals on Handel's *Messiah*, planning to give the Messiah Choir orchestral accompaniment in the presentation of the great oratorio this Christmas.

One Monday night during watermelon season the musicians put away their instruments and forgot practice. In a body they went to the farm home of Mr. and Mrs. Frank Hawley, nine miles southeast of Independence, where melons and games and conversation helped them to pass a pleasant evening.

Not only is the director interested in making of the orchestra the best he can, but in his own congregation, Walnut Park, and among all those with whom he is acquainted, he is watching for signs of musical talent. When these signs are made apparent, Brother Nace lends every effort to the cultivation of the talent. Above all things he wishes to see the orchestra grow, and to aid in this process he is constantly seeking new and promising material. The people of Independence very much appreciate the Auditorium Orchestra.

Two couples of the Auditorium general church force are the proud parents of new sons, both babies arriving Sunday. Brother and Sister E. E. Closson announce the arrival of Edward Eugene Closson, and Brother and Sister Earl F. Hoisington are happy to tell everyone about Earl Everett Hoisington.

Following the second hour of the institute at the church Friday night, a group of about thirty religious education workers and close friends of Brother and Sister Leonard Lea surprised the couple with a visit and informal gathering at the Lea home. The affair was a gesture on the part of the group to welcome home the couple from their trip east and to see their new residence. A happy hour was spent with conversation and refreshments.

#### Walnut Park

The outstanding item in the church service on the nineteenth was the program of the Walnut Park Orchestra and Band under the leadership of Orlando Nace, which was given in the evening between 7.30 and 8.30. The orchestra gave several numbers for the first period of forty-five minutes, after which they reorganized as the Walnut Park Band and gave a few band numbers. This service was very much enjoyed by those present, and congratulations are to be given to Brother Nace and the members of the orchestra and band for their achievements along these lines.

The orchestra has also been assisting in the regular Sunday meetings of the church school, which music greatly adds to the beauty of the worship service during that hour.

Elder Leslie Flowers was the speaker on Decision Day, October 26. The thing that he emphasized in his talk was that conversion to Christ is the biggest part of becoming a member of the church. Christ should be the center of our thinking as it was the central theme of the message of God to us through Joseph Smith's vision, in which the Lord said: "This is my beloved Son, hear ye Him."

A special musical number, consisting of a vocal duet by

Sisters Marian Campbell and Carletta Norman, was provided during the early part of the service, the number being entitled "Hold thou my hand."

In the evening the speaker was Elder Fred Lanpher, who chose as his text John 3: 16: "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life." The choir sang the anthem "Lead me, Lord."

#### Englewood

The girls of the senior class on a recent Friday night presented two plays to an audience of about two hundred. The plays "Pictures" and "This is so sudden," presented by the girls in the church assembly room, were supplemented by another one-act comedy entitled "Suppressed desires" given by the White Masque Players of Independence. These productions were immensely enjoyed by all who attended "The evening of smiles," sponsored by the class. It is the hope of this group to give the set of plays twice more, charging admission each time. The proceeds from each performance will be given to the building fund.

Last Sunday a week ago, Glen B. Closson, deacon's agent in Englewood Branch, announced that the church had succeeded in raising the necessary one hundred dollars to match the sum which Brother and Sister Earl Moore had promised to give as soon as the branch had raised that amount. Brother Closson reports that the money for the building fund is now coming in in increasing quantities with good prospect of raising the amount necessary for the budget, outlined by the bishop, to obtain the new addition this year.

Plans are being made by recreational directors of the branch for a Halloween celebration with masks and costumes. Last year the church met at the home of George Gould in Independence for this celebration.

Members of the congregation met one Friday night of late for an evening of entertainment under the direction of Brother Arthur Welch.

The Englewood Choir started the season in an enviable fashion. It is, however, somewhat short of male voices. Sister Alta Hougas is the director of the group.

#### Enoch Hill

A good degree of the Spirit blessed Sunday's meetings beginning with the eight o'clock prayer service in charge of Brothers Warren and Martin. In the school service four young people, Ruth Quick, Alberta Cox, John Quick, and Lawrence Martin, beautifully painted some of the things before us, and inspired us to make more worthy decisions, that we may work with our Savior in accomplishing his purposes.

At eleven o'clock it was evident that the good Spirit was with Elder C. B. Woodstock who gave the message based on the words of the Lord through Joshua, "Choose ye this day whom ye will serve." It made us feel a keen desire to be numbered among those Saints who have entered into their religious life with a whole-hearted, joyous service that counts nothing so important and worth while as intelligent and efficient work for the Master.

At this hour the intermediates and juniors met in the lower auditorium with Brother John Quick and Sisters Charles Warren and Nellie Kramer who have charge of this service. There they enjoyed a worship period and a talk by Brother C. E. Beal.

At three o'clock thirteen elders of Enoch Hill and Second Church met with Pastor O. W. Sarratt. Brother Sarratt has been confined to his home for some weeks. For an hour they engaged in a season of prayer interspersed by the singing of hymns. A number of wonderful prayers were offered, led by Brother Whitsett, then Elders D. A. Whiting and A. K. Dillie administered to Brother Sarratt. Everyone present felt the influence of the Spirit during this ordinance. The pastor was given a message of courage and comfort in which he was told of the divine watchcare that has been his

all his life, and was assured of an important work yet to be accomplished by him.

As a fitting close to the day's services Bishop B. J. Scott asked the Saints to "Examine yourselves," to see if they are growing, developing, and enjoying the Spirit and true love of God. If the answer to this examination is what it should be, the members may look forward with confidence to the realization of Zion.

## Holden Stake

#### Holden

During the week of October 6 to 12 the Saints enjoyed the visit and spiritual instruction of Patriarch J. T. Gresty. He was kept very busy giving blessings, which made the demands of his office work so heavy that we did not get to enjoy him in the homes as we would have liked to. The few days that he was here he gave thirteen or fourteen blessings. The competent help of his stenographer, Miss Ethel Burnett, made it possible for him to accomplish much more than it would have been if he had depended on other help. We appreciated the help of both Brother Gresty and his stenographer while they were with us and shall look forward to future visits.

October 12 three children were baptized, Everett, Ester, and Bernadine McLanahan. The font was beautifully decorated with autumn leaves, asparagus, and bittersweet. The ceremony was carefully planned so as to make a lasting impression upon the candidates; an effort was made to impress them with the sacredness and importance of the baptismal ordinance. Brother Gresty, who was then present, charged the parents and the congregation with their responsibility to these new members.

During the past week, Holden conducted a street fair, and the ladies of the branch saw an opportunity to help in the financial needs of the local church. They gave their time and labor, and liberally donated of what they had, making it possible to successfully operate a short-order stand. The returns made them feel that they were well repaid for the effort. We are glad to give the women the credit that is theirs for their helpfulness.

Brother W. S. Macrae, branch pastor and stake president, has been absent for two weeks in answer to matters in the different branches over the stake that demand his attention. Last week he held a week's services at Blue Springs, and this week he is working with the Saints in Lexington. Sister Macrae has been in poor health all summer and was confined to her bed the first part of this week. But rather than see the Lord's work neglected, Sister Macrae sacrifices personal needs and feelings. If more of us were willing to make similar sacrifices, the kingdom of God would be built first and some of the lesser things, which are now put first, would be least and last.

Brother Charles Prather died last Sunday evening. He was bedfast for about a month before he died. He was a man seventy-two years of age.

We are making some advances in the work of religious education and feel encouraged with results that have been evident. We are looking forward to better work and more success as our class work progresses. We have some courses outlined in "Food hygiene," "Better homes," and "Priesthood duties." We are expecting real benefit and hearty cooperation on the part of the members.

#### Marshall

Sunday, October 12, two young daughters of Sister John Deileman were baptized by Brother Ralph M. Ridge, and were confirmed by Brothers Thayer and McCormick on the following Sunday night. Sister Dieleman is a daughter of Brother and Sister E. W. Akerley, Kingston, Missouri. She has brought up her large family in the faith and has been

very faithful. Sister Zilta Ruth Ackerley, when a young woman, served as nurse in the Sanitarium at Independence.

We are very proud to say that little W. Harlis Smith, the year-old son of Brother and Sister Walter Smith, received the blue ribbon prize for boys of that age at the Fall Festival this year. He was required to pass twelve points and was examined by two physicians and the health nurse of Saline County. He was awarded \$2.50 in gold and photographs.

A series of meetings will be held here by Elders Ellis Rathbun and J. W. Davis, missionaries of Holden Stake, beginning October 26. They are to be assisted in the music by Miss Frankie Thayer, who devotes a great deal of time to the various departments of the group outside her school work. We like to encourage such faithful workers as Frankie, and hope to see them looking ahead for further service in our great cause for Christ.

Brother and Sister T. L. McCormick and their two sons, A. D. and Walter, met in a family reunion with their son, E. L., and wife at Holden, Missouri. They were joined by Jay, who is attending college at Warrensburg. During their visit they attended a beautiful baptism service in the Holden Group. They took along, as a guest, Miss Frankie Thayer.

### Saint Thomas, Ontario

This branch held Rally Day services September 21.

Communion meeting was largely attended October 1.

The conference of London District was held October 11 and 12 and had good attendance. At the evening services the local choir led the singing. This group of singers appeared for the first time in new robes given by donations and made by the Women's Department under the direction of Sister Kelley. The garments are a credit to Sister Kelley's ability.

Apostle Clyde F. Ellis held some beneficial and uplifting services Monday and Tuesday evenings following the conference. After the Tuesday service, Brother Nelson Kelley was called to the office of priest. We trust God's blessing will attend him.

The Religio is renewing activities for the winter.

Brother Ira Kinsmon has so improved after his operation in the Memorial Hospital that he was able to be removed to his home. We wish him a speedy recovery.

The following account of the conference appeared in our local paper:

The annual conference of the London district of the Reorganized Church of Jesus Christ of Latter Day Saints was held in the local church Saturday and Sunday. Business session opened with Apostle Ellis in charge. Encouraging reports were read by the secretary and treasurer. The following officers were elected for the coming year: President, James Winegarden, London; first counselor, J. E. MacGregor, London; second counselor, C. L. Duesling, London; secretary, Clara Schlotzhauer, Stratford; treasurer, Clarence Weeks, Delhi; superintendent of church schools, C. L. Duesling, London; music director, David A. Withrow, Stratford; bishop's agent, Clarence Weeks, Delhi.

Saturday evening was given to lectures by Apostle Ellis, Arlo Hodgson, London; Ray Best, Corinth; Miss Grace Perry, London; solos were rendered by Bert Richardson and Mrs. Preston Ford and an instrumental duet by Raymond and Harold Neal.

Sunday morning the conference met for prayer service at 9.

The 11 o'clock Sunday preaching service was by Apostle C. F. Ellis of Independence, Missouri, who discoursed on John 1:12. He emphasized the relationship made possible for man through Jesus Christ in becoming sons of God, and the need of subjecting ourselves to every law having to do with this spiritual relationship. The rights of a spiritual are made possible and protected by law just as surely as are the rights of a physical child.

At 3 o'clock Bishop John C. Dent was the speaker, using as a text Matthew 18:3: "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." He stressed the necessity of a continuous conversion until perfection is attained. This can be done only by observance of the law of tithes and offerings as well as every other principle.

In the evening Apostle Ellis was again the speaker and used the words of Jesus in Matthew 16:18, "I will build my church," as his text. He dwelt upon the salvation made possible for man by Christ, then his atonement, and the agency of His church. This discourse was a clear presentation of the efficacy of the means of redemption for man which was made effectual through the "making of his soul an offering for sin."

At one of the sessions of the conference a vote of thanks was tendered August Pletch for the beautiful floral offering which he presented to the assembly.

Special services are being held in the local church Monday and Tuesday evening, Apostle Clyde Ellis in charge.

### Member of the First Presidency in European Mission

(From a letter to the First Presidency.)

It is a matter of gratification to me that the European Mission has been seen through the eyes of another of the Presidency. This is a good thing for this field, and will prove of value to the Presidency and the general church.

More than three months ago President F. M. McDowell, F. Henry Edwards, and myself took our departure from New York for Liverpool. After a month in England of intensive class work, preaching, considering various problems, and traveling, Brother McDowell and I wended our way to the continent. There was a continuation of good meetings and joyful associations in Scandinavia, Germany, and Holland. Contacts of precious worth were established with a number not members of the church.

"Mac" adapted himself finely on all occasions, and in the various countries visited won his way to the hearts of the people. Elders V. D. Ruch, Carl F. Green, and Frank Veenstra served respectively as interpreters in Norway, Germany, and Holland.

Many acquired, through Brother McDowell's ministrations, a clear insight into the purpose and ideals of our church. Viewed in its missionary aspects and congenial associations, the trip is held by me in pleasant memory.

There is manifest disquiet among the European nations, doubt and discouragement about the future. The industrial situation is especially noticeably bad in England and Germany; long lines of unemployed often are seen in the cities. World wide is the economic depression. No conflict like the Great War could leave other than what has been and is being experienced. The time spoken of by Jesus is here, when men's hearts are failing them for fear for "looking after those things which are coming on the earth."

There is in the world a lack of confidence. Suspicion often lurks under a veneer of diplomatic negotiations. Competitive military preparations continue apace.

How interesting is the interpretation of the present age as revealed of God to his people in ancient and in latter days! And his salvation revealed through the words and life of the Man of Galilee, made resplendently clear in the "marvelous work and a wonder" revealed in this age through the instrumentality of the Prophet Joseph Smith and men associated with him, prompts one to join with the psalmist David in saying: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

A couple of weeks ago Brother McDowell and I separated in Germany, he to move southward and sail from Naples,

and I to places northward and then to England. Brother Edwards sails today (September 27) from Southampton, so both are now on the water *en route* home. Brother Edwards did intensive work all the while in England, his labors being received with marked appreciation. His returning to his parents and native land after an absence of nine years, was an experience that all rejoiced in sharing.

It is our purpose to consolidate, retain, and energetically and systematically build on what has been achieved in the mission.

PAUL M. HANSON.

## Kansas City Stake

### Central Church

Indian summer in all its glory ushered in a beautiful autumnal Sabbath day October 26, and the organ prelude "Break of dawn" played by Sister Irene Wolfe, found the lower auditorium well filled for the opening of the church school at 10.45. The attendance contest sponsored by the officers of the school wherein all members on time receive a blue card, which scores two points for their department, and the late comers a red card which scores only one point, has created considerable enthusiasm, and about eighty per cent of the total attendance is on time for the opening of the service.

Brother George Mesley told the morning story to the children, which was followed by assembly for the lesson study.

The morning preaching service was in charge of Elder J. H. Paxton. The choir, under the direction of Brother George Anway, ably sang the anthem "Send out thy light," by Gounod, which served as the foundation for the splendid discourse that was given by the pastor, Elder Cyril E. Wight.

At 2.30 the stake chorus, under the direction of Brother Evan Fry, met for the usual Sunday afternoon rehearsal of "The Messiah," which it expects to give during the holidays.

The stake young people's meetings sponsored by the O. B. K. (Our Brother's Keeper) Council, closed a very profitable week of meetings Sunday evening, October 26. In these meetings musicians and speaker combined to produce the best in the form of program and instruction, and brought their efforts to a fitting climax in Sunday evening's service.

On the last night Apostle F. Henry Edwards was again the speaker. The choir, led by George Anway, was in its place, and the congregation was most responsive. During the first four sessions unfavorable weather had its influence, but a check-up of attendance disclosed fifty-four in number present every evening.

The subjects of the seven sessions of the series were "Rebels for God," "Divine intervention in an orderly world," "The miracle of rebirth," "The reality of priesthood," "The necessity for the church," "The redemption of society," and "What is a Latter Day Saint?" In developing the last-named subject Brother Edwards said that in terms of function a Latter Day Saint is one who does things; he is a newborn man as Paul was a newborn man.

At the close of the meetings Brother Edwards was the recipient of a token of the love and esteem of the congregation, as were also Brother George Anway, Sister Irene Wolfe, organist, and Sister Lucy Bowser, pianist. Suitable responses were made by Brothers Edwards and Anway.

Elder George Mesley is president of the O. B. K. Stake Council and was the moving spirit in organizing the force of helpers which quietly and efficiently cared for the attendants.

The Stake Leadership School will open for a two weeks' session Sunday evening, November 9. Credit courses will be offered in "Our stewardship program," "The importance and use of the Doctrine and Covenants," "Youth and the church," "Eugenics," "Use of the Bible in religious education and working with children." Leading church teachers are preparing these courses. A good enrollment is anticipated.

In the midst of their own security and comfort, the people of Kansas City did not forget that there are many unfortunate ones who must depend on others for help, and that the needs this winter are going to be far greater than ever before. Kansas City responded freely out of the abundance of the great hospitality and love its citizens bear, and opened its heart to the poor and needy, exceeding its quota in the Allied Charities Campaign by \$33,478, the total subscription being \$1,148,478.

### Quindaro Church

The work at Quindaro is moving along. Now that summer vacationists are all at home, the prospect looks good for an intensive program of fall and winter work.

Sunday evening's program of recreation and expression was sponsored by Brother and Sister John Gross and daughter, Mona. It consisted of two orchestral numbers, a violin duet by Pauline McCann and Avis Tyree; saxophone solo by Clarence Tyree; piano duet, Flossie Tomlinson and Lorine Gross; vocal selection, Alma Campbell; number by a girls' quartet, Mona Gross, Mary Belle McMannis, Sarah and Marie Sharp, pianist, Mary Helen Reed.

Thursday evening a dinner will be served in the church basement under the auspices of the aid department. Proceeds are to go to the local fund.

November 2 will be observed in this branch as home-coming and rally day. All old-time members have a special invitation to come home. Basket dinner will be had in the basement at noon, and services will continue throughout the day. Sacrament is to be served at eleven o'clock, Pastor H. A. Higgins in charge. Elder John F. Sheehy, pastor in Independence, will be the evening speaker.

Under the direction of the church chorister, Otis Swart, the choir of about thirty voices is rehearsing the Christmas cantata, *Hail Messiah*, by Ira B. Wilson.

Elder R. D. Weaver, missionary to southern California, will occupy the pulpit here November 16 in the evening.

### Fourth Church

From September 21 to October 12 inclusive, Brothers G. T. Richards and H. H. Sevy, stake missionaries, held a series of services which were most instructive to Saints and non-members.

Rally-day meetings, September 28, were well attended, and an enjoyable time was had. The rostrum was decorated with greenery and flowers, which gave a pleasant background to the services.

October 5 the young people held a prayer service, which was most helpful.

The following Sunday evening the young people presented a fine program. Miss Abney read an interesting story on the twenty-fourth chapter of Matthew. Brother Marion Snead gave a short talk on the commission of Christ, "Go ye into all the world, and preach the gospel."

Sunday, October 19, Elder J. L. Gray, of Independence, used Genesis 8:22 as a text for the morning sermon. No service was held in the evening on account of the young people's meeting at Central Church.

## Terlton, Oklahoma

Terlton recently enjoyed a series of meetings by Brother S. Simmons, of Jennings. The meetings lasted two weeks, and four people were baptized. On Sunday Brother Simmons preached three sermons, and the baptismal service occurred in the afternoon, Brother Simmons officiating. He also assisted in confirming the candidates, administered to the sick, and participated in consuming the bountiful basket dinner provided by the women of the church. The Saints feel that the Lord blessed Brother Simmons physically as well as spiritually in his effort, and we look forward to another season of instruction and growth.

Rally Day was observed in Terlton.

Good Sunday school sessions and splendid midweek prayer

meetings and women's meetings are characteristic of this locality, and yet we do not seem to progress as fast as we wish.

Brother Simmons feels that if his meeting is followed up soon at Jennings, many will be brought into the fold.

It is with interest that we watch the *Herald* news department for letters from various members and places.

### Anamosa, Iowa

October 19.—Rally Day was observed here October 12, and the Saints of this branch gathered with other Saints and friends at the farm home of Brother and Sister Charles Bobst. Altogether fifty-six persons partook of a plentiful basket dinner spread on a long table in the yard. Then as the members sat under the bright October sky, Brother E. R. Davis delivered an inspiring sermon. The text was taken from Luke 10:25: "Master, what shall I do to inherit eternal life?" and touched the hearts of those who were there for their spiritual good.

The home of Brother and Sister Bobst has for years been open when the Saints desired to gather for a spiritual or social time, and the Wapsipinicon River, the quiet waters of which flow nearby, has been the scene of many baptisms, most of which have borne good fruit.

We trust that the rally will be productive of good results and that the Saints who attended left for their homes with hope renewed and the desire to push onward strengthened.

Elders present were Brothers Beal, Penington, Wellday, and Davis. The Reverend Mr. Caldwell, of a union Sabbath school now being held at Fairview which is attended by Saints and Methodists, was present and some Methodist friends. We rejoiced in the spirit of fellowship which was experienced.

### Splendid Feeling in Northern Wisconsin Conference

Many will be interested in hearing of the splendid district conference of Northern Wisconsin District, held on October 11 and 12, at Black River Falls.

As is sometimes the case at this time of the year, the weather man does not always furnish the best of weather, and as earlier in the week we had rain, we were anxious about what kind of weather he was going to furnish us for the conference. It seems, however, that we were especially favored, for the weather could not have been nicer. It was as warm as summer, and many of the Saints and some who are not yet numbered with us took advantage of it and swelled the numbers until we had the best attendance we have had at a district conference since I have been in this district.

The Saints of the branch did a fine job in taking care of the large crowd. The meals were served at the church in the basement. On Sunday for dinner one hundred and three people were served.

We were disappointed in that we could not have with us Apostle D. T. Williams, who was called away by other matters of importance, but we were glad to have Bishop C. J. Hunt.

Throughout the entire conference the spirit of good fellowship and unity prevailed, and everyone seemed to enjoy the good feeling present. Three young men were ordained to the priesthood, and a special ordination meeting was provided. The meeting was impressive and had a good effect upon everyone, there being not only a goodly number of the Saints present but also a number who are not members of the church.

We feel that in many ways the work in Northern Wisconsin District is moving forward. However, we are falling

very much short this year on our quota of baptisms. But what we are losing in this direction we are gaining in spiritual strength and in making preparation for a better work in the future.

W. E. SHAKESPEARE.

### British Young People Meet in Institute

The young people's institute of Midland District was held Saturday and Sunday, September 20 and 21, at Priestley Road, Birmingham, England. It was organized by Apostle F. Henry Edwards as a last appeal to the young people of Midland District for more zealous work on behalf of the church.

Saturday, after the Saints were given welcome, was devoted to recreation under the leadership of Brother F. Schofield, of Birmingham. Everyone enjoyed this live session and forgot his cares in a merry evening.

Sunday commenced with an hour's class work conducted by Brother Edwards. This was a new experience for the Saints and was thoroughly appreciated by all. At eleven o'clock Brother Edwards delivered a sermon which made the members, especially the young people, ask themselves the question: "Do I deserve to succeed?" This question was the speaker's subject.

Following dinner, at 2.30 came a fellowship meeting. It was the desire of Brother Edwards to witness a real old-fashioned prayer meeting, as he calls it, and we think the Saints did their best to grant this wish.

In the evening after being introduced to newcomers, by Apostle Paul M. Hanson, Brother Edwards addressed the Saints.

Brother Hanson was with us fresh from his work with President F. M. McDowell on the Continent. He, however, took no great part in the services, as he wished to give the time to Brother Edwards. This was Brother Edwards's last week-end in England.

The Saints of Midland District wish to thank Brother Edwards for his work in this region and to express deep appreciation of his effort.

EMILY NORTON.

### Oakland, California

*From The Oakland Bulletin*

The service of the Lord's Supper Sunday morning, October 5, was well attended, and the spirit of the occasion was much enjoyed. It was good to meet together and speak well of the name of the Lord. Among the visitors who shared the service was one from Kansas City.

An entertainment was held in the lower auditorium of the church the evening of October 18 as a church fund benefit. Sister Kaeha Ingham Meyer was in charge, and there was a re-show of pictures of the church and congregation.

The opening Sunday evening of the month the pastor commenced the special series of sermons to continue through October and lead up to Decision Day, October 26. His theme on the first night was "*The psychology of conversion*"; the second Sunday it was "*The psychology of faith*."

The Wednesday evening Church Night is proving an enjoyable event. The women deserve credit for the excellent supper they serve. The two classes are proving increasingly popular. The prayer services are better attended, and a splendid spirit prevails. We hope that others will come to share this experience.

Saturday and Sunday, October 18 and 19, was special rally time for the congregation. The program Saturday evening consisted of music, readings, and pictures. Sunday was observed by the usual morning and evening services, the pastor being the speaker. In the afternoon there occurred a social service for prayer and testimony. Meals were served at noon and in the evening.

# MISCELLANEOUS

# THE SAINTS' HERALD

## Conference Notices

Conference of Northeastern Illinois District will convene with First Chicago Branch, 4416 Gladys Avenue, Chicago, Illinois, November 14, 15, and 16. Brother Roy Healey will have charge of the Friday evening program. The first business session of the conference will be called to order Saturday morning at 10 o'clock. Branch secretaries are requested to have all reports in the hands of the district secretary, Grace E. Johnson, 620 South Second Street, DeKalb, Illinois, not later than November 4. Apostle F. Henry Edwards has consented to meet with us and will have experiences and a message of interest to all. All are invited to come and partake of the spiritual food the Lord has for his people.—*Grace Johnson, secretary.*

Southern New England district departmental conference will open at 7.30 p. m. November 14 and will continue November 15 and 16, at the Sewell Street Church, Somerville, Massachusetts. Departmental heads will please forward all reports to the district before that date if possible.—*Frank S. Dobbins, district secretary.*

## All-day Meeting

There will be an all-day meeting November 2 at Limerick Branch, Ohio, to which all are invited. This is one of the oldest branches in the Southern Ohio District, and the members will be encouraged by your presence on this Sunday.—*A. E. Anderton, district president.*

## Address

William Osler, 901 Burdette Street, Mishawaka, Indiana (mission address).

## Our Departed Ones

**HARVEY.**—Albert Earl, son of Noah and Rosina Harvey, was born June 20, 1908, at Wyandotte, Oklahoma; died October 13, 1930, at Joplin, Missouri, following an operation for appendicitis. Was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, June 8, 1919. He was devoted to his church and eager to serve at all times. In the passing of this young man the branch has lost one of its most active workers among the young people. Of his family there remain his father, N. B. Harvey, Joplin; three sisters: Mrs. Ona Turley, Oplis, Kansas; Mrs. Gertie Farris, Webb City, Missouri; Miss Lena Harvey, of the home. Two brothers, Charles, of Fairland, Oklahoma; and Vergel, of Joplin. The funeral services were held in the Reorganized Church of Jesus Christ of Latter Day Saints in Joplin, October 15, in charge of Elder Frank McDonald. Interment was in Forest Park Cemetery.

**STUART.**—William Stuart was born at Council Bluffs, Iowa, March 1, 1855. His parents were members of the early church, and William was baptized when eight years of age. He lived at Council Bluffs and other places in the United States during his life and was well known at Wichita Branch. He died September 19, 1930. Leaves to mourn his wife, three sons, and two daughters. One daughter and two sons are at home, one son at Audubon, Iowa, and one daughter at Boone, Iowa. The funeral sermon was preached by Elder J. R. Hockaday, of Calgary, assisted by the Reverend Bartram of the United Church. The services were held September 21 in the United Church at Rimbey, Alberta, near the home. Interment was in Rimbey Cemetery.

**HOLTON.**—Alfred Erwin, of Eros, Louisiana, was born July 30, 1921, the son of Joseph and Verna B. Holton. He became a member of the church March 16, 1930. Passed away September 30, 1930. Left to mourn are his parents, two brothers, William and Joseph jr.; and three sisters, Louise, Mrs. Erbie Salter, and Mrs. Loren Malone. The funeral sermon was preached by A. M. Baker.

**COOPER.**—John Cooper was born at Winnfield, Louisiana, March 20, 1875. He was baptized into the church February 16, 1925, and remained a consistent member. Passed away June 18, 1930, at Eros, Louisiana, leaving his wife, five children, four sisters, four brothers, and many friends to mourn his death. The funeral sermon was delivered by A. M. Baker.

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All remittances and all communications with regard to financial matters of the church should be made payable to and addressed to the Presiding Bishopric, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium Building, Independence, Missouri.

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## Broadcast Schedule, Program News

K M B C Midland Broadcast Central  
 Pickwick Hotel  
 Kansas City, Missouri  
 Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

### Sunday Schedule

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

11.00 to 11.30 a. m. Stone Church choir and musical service.

1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.  
 During October, Book of Mormon lectures by Elder C. Ed. Miller.

## Your Church Library

Every Saint should add one or more of these new publications to his collection of church books:

<b>YOUTH AND THE RESTORATION</b>	
No. 834	Cloth .....\$1.50
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No. 833	Cloth .....\$2.00
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No. 859	Cloth .....\$1.25
<b>FOUNDATIONS OF GEOLOGY</b>	
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<b>DRAMATIZATION IN RELIGIOUS EDUCATION</b>	
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# THE SAINTS' HERALD

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Volume 77

Independence, Missouri, November 5, 1930

Number 45

## Subscribers to "Herald"

It is interesting to note the varying degree of activity shown by the missionaries or General Conference appointees, as well as by local officers in the matter of securing subscriptions for the church publications. There are a few outstanding instances where subscriptions and book sales have amounted to rather large figures.

I do not hesitate to urge general and local officers to interest themselves in this matter, for the more widely our church literature is circulated among the Saints, the better for them. In our periodicals and other literature we are striving constantly to present church ideals, teachings, and objectives, in appeal to all interested to come up higher. Hence the more widely this literature is read by the Saints the better.

Recently one of our general appointees, working locally, in a letter to me says:

"I take it as a part of my work to encourage the Saints to take the *Herald* and other church papers. I am sending in fifteen subscriptions to the *Herald* today which I secured at —, also seven to *Ensign*, and two to *Vision*. I always make it a part of my business in talking to the Saints to find out if they take the *Herald*. I have been surprised to find so many who do not. I hope to continue my help along this line. I am sure there should be several thousand more *Heralds* going out each week."

This is commendable work, and we hope many more appointees are doing as well or better.

I should like to hear from others on this matter.

F. M. S.

## R. S. Budd Greatly Improved

The many friends of Apostle Roy S. Budd will be glad to hear that he is at last on the road to recovery. Attempting to regain strength after an operation, he suffered a severe relapse which confined him to the Sanitarium for a number of weeks, during which time his friends and family were gravely concerned. Now he is gaining weight, and the various tests show that he is improving steadily. He will not be able to resume his work, however, for some weeks, and the medical advisers caution him "to learn how to take it easy."

## The Adult Division

In the department, "Church Work and Services," is presented a statement of the organization and work of the Adult Division which is the product of extensive study and experimentation. The action of the last General Conference provided for a Department of Religious Education which was to organize and sponsor the various activities which were formerly administered by three departments. The recommendations here presented are in harmony with the action of conference but present in greater detail the operation of the plan as it affects the Adult Division. These recommendations have already been successfully tested in many of the branches of the church. It is urged that as rapidly as consistent the workers in the various branches cooperate with branch officers and the general department in putting into operation this program as herein outlined.

F. M. McDOWELL,

For the First Presidency.

## Dedicate New Sanitarium November 11

It is planned to dedicate the new Independence Sanitarium and Hospital on Armistice Day, November 11. A more detailed account of the ceremony will be found in the news columns of this issue, and will be found to contain some interesting bits of information. The dedication will be an occasion of importance to the church at large and to the people of Independence.

The work on the new Independence Sanitarium and Hospital is going ahead steadily, despite low temperatures and a cutting wind. The workmen finished "pouring" the concrete for the third floor on Thursday afternoon of last week. Under the direction of the Builder, Lyle Weeks, the work is progressing as rapidly as the setting of the reinforced columns and floors will permit.

To the uninitiated, the sight of the construction work is both weird and impressive. Fires roar up into the very maws of the large concrete mixers. An elevator flies up and down the steel mast which looks like spider web against the gray of a cold sky, while an angry little power engine whirrs and

barks pugnaciously below. The workmen run, climb, lift, and carry things with an unbelievable energy, unmindful of the wind which bites deep into an office man's skin. The heavy columns and walls, and the thick floors look as if nothing could ever shake them. Myriad pipes cross and recross in trenches and on the floors. Long pieces of rod and strap iron protrude from the walls. The skeleton of a good building is strong, but homely. Only when one stands back where it may be viewed from a perspective does he begin to see the beauty that it will have when completed.

The Architect, Henry C. Smith, quite unmindful of the cold, smiles happily as he sees another of his plans being worked out in concrete, brick, and steel; then he turns back to his office where the blue prints of this and other buildings are piled high on the tables, fairly hiding the faithful, blue-smocked young woman who is draughting there.

The new Sanitarium will not be just another hospital building. It will conform with the most modern scientific plans and methods of structure, with a view of working in the current trend of attempting to reduce the cost of hospitalization, which has heretofore been too high. President Smith, in company with the Architect and Miss Copeland, have recently been in touch with the leaders of the convention of the American Protestant Hospital Association at New Orleans, who pronounce the plans to be in accordance with the best and most advanced principles that have been worked out for hospitals. They were enthusiastic about the building.

The church is deeply grateful for the splendid cooperation and the loyal help and service of the citizens and officials of the city of Independence in this fine project.

L. L.

### "Here Am I"

It requires bigness of heart and mind, purposefulness of life, self-honesty, and decision to espouse a good cause and say, "Here am I." And no cause is greater than that for which Christ lived among men and gave his life. Indeed the Christ cause challenges in every man, woman, or child his very best and biggest effort. History is full of the responses of men to less worthy causes, but the lives of those who were able to say, "Here am I," and live it, will longest remain in the memory of men. These were the ones who caught the greater vision and gave themselves to its realization.

In time of a severe test Abraham looked into the heavens and uttered the memorable words, "*Here am I.*" He spoke simply but acted obediently and bravely. "Here am I," said the lad Samuel to Eli

the priest, and was instructed to return to his cot and answer when the Lord spoke again. Holy Writ is crowded with the lives of men who have in word and deed answered to the Lord's call, "Here am I."

During the Dark Ages and the Reformation, these words fell from the lips of men who were entering the gates of a martyr's death for a purpose which they were convinced was righteous, or from those who were devoting their efforts to undertakings which they deemed worthy and glorious.

To us comes the program by which our fathers regulated their lives—the instructions of latter-day revelations:

"Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

"Thou shalt love thy neighbor as thyself."

"Pray always."

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit."

"Be clean, be frugal, cease to complain of pain and sickness and distress of body; take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind."

"Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times."

"Teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

"It is a day of sacrifice, and a day for the tithing of my people."

"Learn to impart one to another as the gospel requires."

"Sustain each other in peace."

"Thou shalt thank the Lord thy God in all things."

If our lives are governed by these instructions and many others contained in the *Book of Doctrine and Covenants*, we have this promise: "Inasmuch as ye do these things, with thanksgiving, with cheerful hearts, and countenances; . . . the fullness of the earth is yours."

Are we listening for the call to service? Are we awake to the great needs of the church? Do we realize our individual responsibilities as members of the latter-day church? Are we preparing for service? Are we ready to answer, "Here am I"?

L. B. M.

# Why the Church Must Teach

## The Purpose of the Church

By F. M. McDowell

The purposes of God center in men. "In the beginning God created the heavens and the earth," and said, "Let us make man in our own image."

The will of God as revealed to us in the sacred word, in the message and mission of Christ, and through the service of men is essentially concerned with the welfare of mankind. I can conceive of no better way to define the purposes of God than in terms of humanity.

### *The Purpose of the Church*

The church exists to authoritatively represent God among men. If the purposes of God center in men, we may expect to find that the purpose of the church can best be stated in terms of men. The church exists because God commanded it. God commanded it because humanity needs it.

The church which is to represent God consists of persons, deals with persons, and its product is something essentially personal. Through the transformation of persons, the church expects to usher in a new society. A society transformed is one of the best means of transforming persons. The church exists to change all men in all of their lives, that the purpose of God might be fulfilled. An essential instrument of the church in this great task is teaching. To this end the church must teach.

### *The Teaching Tradition of the Church*

A study of the history of Christian education reveals the fact that the early church found it necessary to organize schools to prepare persons for membership and to train leaders who would be capable of meeting the needs of a changing society and a constantly growing church.

In the Middle Ages the history of the church is the history of education. During the Reformation among various protestant nations and during early American history, the church was the chief promoter of education. It is impossible even to imagine what the development of education in the United States would have been were it not for the influence of the church. A large number of the largest colleges and universities of today were established and are still maintained by churches.

Our one hundred years of church history well illustrate the significance of education to a religious movement. Wherever the Saints have settled, schools have been builded. Not only have results

justified the use of education as a means of carrying out the work of the church, but repeatedly and in various ways God has placed his stamp of approval upon such. The church must teach if it is to be in harmony with the continued practice of the church and in harmony with the revealed will of God.

### *The Perpetuation of the Church*

However one may define the work of the church or the nature of religion, or whatever may be listed as the fundamentals of our church philosophy, we must admit that in the last analysis the perpetuation of the church and its program is in a large measure dependent upon the teaching method.

Is worship an essential element in the church program? If so, then the church most certainly must teach suitable forms of worship and encourage reverent sharing in such upon the part of all.

Must the ideals of Christian living be preserved and made the beacon light of every succeeding generation? If so, then the church can and must teach the content of these ideals and furnish opportunity for their practice in daily living.

If in its preaching ministry the church sincerely desires the salvation of souls, then let it realize that salvation comes through growth, and growth through guidance, and that guidance is teaching of the best sort.

Must the organization of the church be preserved, its doctrines perpetuated, its history understood and appreciated? How can such results be expected save through wise and continuous teaching?

Is the financial program of the church to be something more than a money-getting device? If so, then let it be so presented that it becomes in itself a method of character building. The principles of such a program must be woven into the fabric of complete individual and social living. This weaving process is but another name for teaching.

Does the church covet for its members a God consciousness, a sense of communion and partnership with him? If so, then let it furnish instruction as to how this relationship can be obtained, while fully aware that such blessings can not be given to others outright. Let it provide that sort of spiritual leadership which will bring each pupil to the great fountain of life where he may drink. What a glorious opportunity here for divinely directed teaching!

# The Hope of Immortal Life

By Frederick M. Smith

A sermon delivered on the occasion of the funeral of A. Otis White, at Lamoni, Iowa.

We come today to participate in the obsequies of him who was Lamoni's foremost citizen. As a man, as *entrepreneur*, citizen, as husband, father, neighbor, brother, and friend, he has left a record that is surpassed by few. There is presented to me today a task most difficult to perform and yet one which contains a sweet pleasure; for to stand beside the bier of a fellow worker, a close acquaintance, and a dear friend, wrings the heart, but to speak words of praise of one I have known and learned to love is sweet.

The messages which have been brought to us by the musicians have been sweet; they have been comforting, and I doubt not they have found a response in the heart of every auditor; for when one has been touched by the great experience of the world—pain—which is experienced more frequently beside the bier of a departed one in the form of sympathy, he is prepared for thoughts that give a response to beautiful sentiments which are experienced at no other time. I doubt not that there has been on the part of all who have listened to the message a determination to emulate the life of him who has passed.

As a text for the thoughts around which we will move today, I take one which is familiar to all Christians and yet may be too little appreciated. He whose advent was heralded by the star in the east has said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

The fear of death has been present with all men, I might say with all creation since the beginning of time. Even the animals when they approach that hour give expression in such a way that we know they have been dominated for the moment by a fear of the coming of the grim reaper. With man this has grown to such an extent that death has a horror which is perhaps incomprehensible to those who have been reared in Christianity. But the Christ came into the world that this fear might be banished to be replaced by a composure and faith that shall cause them to face the grim reaper with joy rather than with fear. Christ came to save man, and to save man from death and the fear of death.

The lesson which I have quoted was addressed to a single person, and those who are familiar with the story will know I refer to Martha. Lazarus, her brother, was dead. Lazarus had been a faithful follower of the Christ, and had accepted without re-

serve his philosophy and had been actuated and upheld by the faith that comes to one whose soul has awakened to the Christian touch, and he knew the buoyancy which bears one up who has an unflinching trust in God. And yet he died. And Martha, his domestic sister, had wept bitterly because her Master had not been present. So when Jesus came he was greeted by Martha by these faith-expressed words: "If thou hadst been here, my brother had not died." Jesus said to her, "Your brother shall live again." And Martha said, "I know in the resurrection he shall live. But if thou hadst been here he would not have died."

She still expressed faith, in the mystic and magnetic presence of Jesus, that if he had been there Lazarus would yet have been there in the land of the living. And then Jesus spoke the words that I have quoted as a text: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

Then as a test of her faith he said to Martha (what Jesus would say to you and me today): "Believest thou this?" In other words, Jesus had been giving to them the truth that he came to deliver. He had been attempting to lead them to the heights where they would no longer fear death. But their conduct was such that there was doubt that the import of his message had been comprehended, and so he asked, "Believest thou this?" Did he mean to say by this, Has my message of hope been so faintly impressed upon your minds and hearts that I have not lifted you above fear? We can not but believe that in Martha's words and conduct Jesus saw the reflections of a faith which today challenges your faith and mine, and which has aroused in us a desire to emulate it.

Belief! It is fundamental to the workings of the Christian gospel in our hearts and souls. Without faith there is little that can count in the lives of His followers. Paul has said to us, with a meaning far deeper than most of us can comprehend, that "we walk by faith, not by sight."

We must all pass through the process of dissolution we call death; God has so ordained. And one of the richest blessings among all those given to mankind is that of an unflinching trust in God, and in the commandments and promises he has given us, a trust that will permit us with composure to face the moment when the scythe of time shall sever the thread of life and launch us into eternity. What

promise is couched in the words of Jesus, "He that believeth in me, though he were dead, yet shall he live." Does it not hold out a promise to us that even though we have not always kept the full commandments he has given us, still there is in the majestic power of Christianity a depth of mercy that will reach into the very realms of death and recall one who has passed on. "Though he were dead yet shall he live."

Coupled with that is something more significant; for Jesus said, "And whosoever *liveth* and *believeth* in me shall never die."

He doubtless intended to hold out to us the idea that his gospel is one of work, that his gospel is one of achievement, one that makes an appeal to every human being to work out his own salvation. And therefore, one who believes and works in Jesus shall not taste death. What is meant by that? Does it mean that he shall escape that change from mortality to immortality? that he shall take this human body into the celestial field without that transformation, or is the meaning he intended to convey rather the idea that there is such an approach to death as but a moment in the whole process of the continuity of personality, that the transformation would well be one of joy, rather than one distorted and agonized.

The promise then is greatest to those who both live in and believe in the Christ. One who believes in Christ keeps his commandments and one who lives in Christ never forgets the touch of his genius and soul and ever squares every act and word and deed by the plumb which has been placed with us whereby we can know when we are walking erect and in the paths of righteousness.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life," is a promise which has brought and brings joy. Couple this with the statement used as a text and you have the structure which upholds all Christian peoples. As we face death, which is always in our midst, for in the midst of life there is death, let us not forget the rich promises which have been brought to us by the one whom God sent to the earth that the fear of death might be wholesomely and rightly removed.

Our brother was one who was from childhood supported by an unswerving faith. There have been few men with whom I have come in contact, who have a richer or a finer or a more ever-present faith in God and in his work and in his church. Those who knew him well can testify that his was an ever-present developing and unfaltering trust that enables one to compose himself even in the face of calamities or death. From his earliest childhood he has left an exceptional record. He was as a boy

and man clean in his life, in his thoughts, and in his deeds. Would to God there were more men like him today when there is great need for those who are clean in word, thought, and deed. He was a godly man, not only before the altar and in his devotional exercises, but as well in his home, in his business, and with his friends. To him all men were brothers, and when there was a need he was ever ready to serve. That was evidenced by the fact that there has seldom been an activity in this splendid little community which did not have his direct or indirect support when it was a movement for good or betterment. He was a man of tireless energy, and fearless when it came to standing against those things which tended to work against those whom he loved and served. He devoted his life to ideals, and ever wrought to make them become realities.

I have no doubt there were many hours and days when he took, from needed hours of recreation and rest, time to serve others who had placed on him burdens that he willingly accepted. Fortunate indeed is any community which is served by men of his character and his type of idealism.

As a churchman and as a church officer he was ever ready to give his time and talent to the church to which he gave his allegiance. To him religion was real; it was life; and his life was made to reflect honor because of the devotion and adherence he had given to a philosophy that reached to the great hereafter. His religion guided him at home, at work, at play. He did not fear death. Those of us who were close to him in his last earthly hours know there were very few minutes when he gave more than a passing thought that perhaps his time had come to go; and if he were conscious that his end was near, never once did he manifest any shrinking; never once did his faith break. His faith was real, his faith was the assurance that reaches beyond the grave. To him death came as a kindly messenger from the Great Ruler of the universe to translate him from the imperfect conditions of earth to the all-perfect, peaceful, and beautiful conditions of the life beyond. To him the grave is but a heavenly portal through which he has stepped into the larger and more beautiful life in that city not made with hands which God has prepared for those who faithfully serve him.

Today as we stand beside his bier, we who are present to honor him as friend, as citizen, as loved one, may well think of his exemplary life and determine that we shall so live that we can approach death with the same confidence and composure he did.

I am sure that he would say to us in the words which have been a comfort and a challenge to every

Christian who has read or heard the lines of "*Thanitopsis*":

So live that when thy summons comes to join  
The innumerable caravan, which moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

Such an approach to the hour of dissolution can be made only by one who is supported by an unswerving faith in God, one who has lived his life actuated by the principles of the Man of Nazareth who came under divine impulsion to free the world from the fear of death. Such a faith can be manifested only by the true follower of the Christ; and such a follower you and I might well once again determine to be, so that we may approach the hour of death as but the transference to the more perfect conditions beyond, that we might approach that hour with the smile of divine peace rather than with the cringings and shrinkings of fear.

May such religious beliefs and supports comfort those who at this hour mourn. May God bless all those who loved, trusted, and respected our brother and who will miss him, and enable them so to live that they, too, might pass through the hour of death to the reward God has promised to the faithful with the smile of peace and trust illuminating their countenances.

Blessed in the sight of the Lord is the death of his Saints.

## Morals and Movies

### PART I.—CONCERNING STANDARDS

*By Howard W. Harder*

The quality of the morals of any people can be expressed in four words: right or wrong, or good or bad. Right and wrong refer to the content of behavior; and, therefore, they refer to conduct as it is affected by motives and choices. Good and bad refer to the effect of any behavior—to what grows out of it regardless of intentions.

The notion of right and wrong was originally derived from the idea of the greatest good of the group. Conduct was right if it tended to promote the welfare of society, and wrong if it did not. Since the highest welfare of the individual will coincide with the highest welfare of the community or the race, that conduct is right which is good—that is, any act which is beneficial to the average individual must of necessity be for the best good of society.

### *Moral Standards Change—Not Absolute*

This idea in the main is true, but in judging the "right" or "wrong" of behavior, allowance for individual differences in early environment, training, and conscience must be made; which brings us to the proposition that what may be moral for some may be immoral for others. So, in the end, the idea of what is moral or immoral in moving pictures must depend somewhat upon the individual. However, there must be a point somewhere where conduct can be said to be either moral or immoral, depending on its effect on the majority.

Take, for instance, the question of time and its use. The way I may choose to spend my time can have a distinct effect on my morals. If I do not make the best use of my time, whatever I do with it is morally bad for me, whether it is attending movies, visiting an art gallery, spending an afternoon at bridge, or what not. If there is a better way in which I am free to use my time, I am immoral, because I am not pursuing the course that is best for me; and when I am doing what is bad for me I am doing what is wrong for society, and my conduct is immoral.

This idea also postulates the possibility of a changing morality—that is to say, there may be a change in what is moral. Many of us can remember when it was considered immoral to wear a bathing suit that exposed the arms below the elbows, and the lower limbs at all. A very few years ago it was not only considered immoral but it was also illegal to wear less than a two-piece bathing suit. Today we do not consider a young lady immoral when she wears a backless one-piece swimming suit.

This tendency for our moral standards to change I believe to be both for the better and for the worse. As a people, we are becoming less dogmatic than formerly, and are far more tolerant of those things that do not fit in with our standards, and in many ways that has made us happier. But the danger, as I see it, exists when constant contact with what is bad blunts our moral sensibilities not only to the point of toleration, but to actual participation.

### *The Beginning of Pictures*

Most of us are familiar with the evolution of pictures. The first pictures we know of were made in the Stone Age when paleolithic men hewed out their picture writings on the walls of the caves in which they lived. In ancient India teachers drew pictures in the sand to illustrate their lessons. In the seventeenth century Comenius definitely stated: "Children must learn not only from words, but also from objects along with words." He issued the first illustrated textbook, *Orbis Pictus*, "*The World Illustrated*." From pictures for education to pictures for

amusement was but a short step. When moving pictures were invented, they were a novelty and were first shown to amuse. This struck the popular fancy to such an extent that for years nearly all moving pictures have been produced for entertainment purposes only.

#### *Amusement*

Entertainment—mere amusement—is a fundamental need of normal folk. This is necessary to a well-balanced life, a life lived and not merely existed. Relaxation is as necessary to the health of the human body as is proper diet. There is no sharp line between amusement and education. One always grades into the other. What we do in fun educates us, and what we do in self-training becomes pleasurable.

It is the task of business to give us what we want, to supply those things which we have been educated to believe we can not get along without. It is the task of art to make us continually want something better. The two are beginning to join hands in moving pictures; and this is one way in which pictures are beneficent and helpful. Moving pictures stimulate in many of those who see them almost frenzied desires to reach a position in life where some of the ultra luxurious things seen on the screen can become theirs. Where the individual has the proper hereditary and environmental background, this is very commendable, since often only the stimulus is lacking to make a person's life happy.

However, the very picture which encourages some to greater efforts along recognized and commendable lines toward better conditions may also stimulate others to reach the same heights by any means, fair or foul. That is to say, when stimulated to see the desired result, the early training of some may be such as to allow them to use any means possible to attain it, whether such means be good or bad. Here we come back to the proposition that what is moral in movies depends largely on the previous training of those who see them. This postulates, again, that movies may be either moral or immoral according as they are viewed.

In the movies one sees the happenings of many months or even years portrayed in the short space of an hour. It is often physically impossible to be as detailed in action as one might wish. Especially is this true since talking pictures have slowed up the action of the players. In the silent film, for instance, courtship extending over some months or even years could be shown by several scenes. Now the action is necessarily so slow on account of the dialog that the business of winning a mate must be shown almost entirely in a few minutes. Even under the most favorable circumstances, such an inter-

esting concomitant to almost every picture as courtship culminating in an engagement appears to be the result of what is picturesquely termed "falling in love."

#### *How "Talkies" Teach False Ideas*

And there we can put our finger on one of the evils of the movies. If every picture a young girl sees from the time she can remember depicts the essential business of courtship as but an instantaneous, spontaneous, mysterious emotional upheaval by which means the picture star secures a husband of wealth and power, can she be expected to look for love to come in any other way? And is she to be condemned in her natural desire for a husband, a home, and children, if to gain these ends she uses the only methods known to her, those so successful in the movies?

Love may come to some in the manner universally shown in pictures; but to most of us it does not come that way. I believe such a phenomenon as "falling in love" is but the result of physical attraction, and on that basis alone can not continue long to hold two people together. Love, to be effective in continuing a happy union, must be based not alone on physical attraction, but also on mental and spiritual attraction; and it is almost unthinkable that these three elements in one person on the spur of the moment can find an affinity in another.

#### *The Real Character of Sensible Mating*

Love comes to most of us in a way similar to conversion. Not many of us were converted in an instant, as was Saint Paul. Very few of us "fall in love." We meet a person who strikes our fancy, or in whom for some reason we become interested. If this person is interested in us, or can be induced to be, interest may ripen into friendship. Then begins a period of investigation by both persons of habits, attitudes, likes and dislikes, education, training, earning ability, and companionableness—in short, a period of courtship. This period may be long or short as we feel the necessity for time to make the decision. And finally, when we become convinced we have found a life companion, the engagement follows, and, usually after some weeks or months, marriage. How different from the methods of courtship and marriage shown on the screen!

This mistaken idea of courtship may work to the disadvantage of the phlegmatic type of girl. This person, believing the screen method to be the accepted and successful way to be wooed and won, may refuse several offers of marriage while awaiting in vain the appearance of him who will sweep her off her feet with his passionate love. While innocently living in a world of daydreams and make-

believe, longing for her ideal lover, she is growing older and her chances for marriage are diminishing.

Marriage is the highest and most important of our social institutions and is sacred when consummated between two persons physically, mentally, and spiritually suited to each other. "Falling in love" is not an essential condition to a happy conjugal union. There are many phlegmatic people who could not love suddenly and violently. These people perhaps do not reach the sublime heights of love until the passing years have taught them the real worth of

the character and friendship of their companions. To these people marriage is permanent, "until death does part." Such people do not crowd our divorce courts. On such, the wide prevalence of divorce shown in the movies has no effect. The breaking up of the family and the consequent unfortunate lot of the children does not make a pleasant picture, so these things are very rarely shown in our movies. The dark side of the picture gets little publicity. Here is where the movies fail us. In this, they are not true to life.

## CHURCH WORK AND SERVICES

### The Adult Division

#### For the Department of Religious Education

*By John Blackmore, Director of Adult Division*

##### *Introduction*

Religious education in the church is not synonymous with mere "teaching" or "instruction," but it involves the educational method in all of the church activities. It is therefore essential that a broader and more comprehensive viewpoint of adult education should be promoted in all congregations. The program for adult religious education must include not only the impartation of doctrinal and scriptural truths, but also activities which involve the practice of truth in a great cooperative endeavor.

The curriculum should include a much wider range of activities than has heretofore been customary. The supervisor of the adult division with his, or her, staff should cooperatively work to stimulate a more virile educational program for adults, which will also include a group of correlated activity projects.

##### *Objectives*

The objectives of the adult division should be considered in terms that are more expansive than the mere acquiring of scriptural and religious knowledges. Somehow the crucial problems of a modern world must be intelligently considered and definite solutions sought after. Individual and cooperative activities which will result in increased capacities and strength of personality should be promoted among the adult membership.

The present adult program in religious education calls for an expanded interpretation of teaching in terms of creative leadership in a great forward movement. After all, the purpose of adult religious education in the church is the development of the whole adult membership in terms of Christlike char-

acters, so that each may take a constructive place in the work of the Restoration.

##### *The Congregation a Cooperative Group*

The local organization should be adapted to meet the need of the particular local situation. The same detailed machinery will not function adequately in every branch. Some are large, and some small; some have rural situations to meet, while others are confronted with city conditions.

Further, the church school is not an organization separate from the pastor's administration, but is organized with its officers to assist the pastor in his work of shepherding the flock. In some instances the whole organization may be modified to meet the particular situations of the branch under the administration of the pastor.

It is further pointed out that it is not necessary for all of the activities listed to come under the church school. The pastor may sometimes arrange for clubs and groups of workers who are working under his direction, yet cooperatively functioning in the whole scheme of branch organization and congregational endeavor.

##### *Officers*

The adult division supervisor may be appointed or elected according to the local practice. The various group leaders may be chosen by the adult division supervisor, or elected by the groups according to the local practice. If there is no established local practice, it is wise for the pastor and his counselors in consultation with all officers involved to advise as to the method of selection.



### Group Organization

All groups, such as study groups or activity groups, may be organized in such manner as will best serve the purpose for which they are organized. Each group would arrange its own organization in a manner essential to the accomplishment of its task, always working in cooperative harmony with the total congregational activity.

### Division Councils

In the large branch the supervisor of the adult division with the group leaders constitute the divisional council, with the church school director and the pastor always as ex officio members.

In the small branch a particular council may not be required, so the work is carried on under the division supervisor, who is in constant consultation with the church school director and the pastor.

The divisional council should not be considered an administrative body, but rather an advisory group conferring together for the practical work of correlating and stimulating the complete program of adult religious education in terms of an expanded curriculum.

### Finances of the Division

The method of financing the projects of a group and the disposition of the money earned should be determined by the group in consultation and agreement with the pastor and the financial agent, and with other officers involved.

### Activities

The divisional officers in cooperation with the pastor should stimulate the activities here listed. Emphasis should not be placed by the divisional officers upon the administration of these activities, but rather upon the task of encouraging and stimulating them.

In some cases the activities here listed will undoubtedly be arranged for outside of the administration of the church school by the pastor and his councilors. The emphasis must be placed upon creative cooperation rather than upon administration.

The following is a suggested list of activities which should be encouraged and stimulated by the adult division, though not in every case administered by the church school.

#### *Class Work to Be Stimulated and Sponsored*

Church school quarterlies.  
Bible studies.  
Various church books.  
Church history.  
The Christian family.  
Child psychology.

Child nurture.  
Social principles of Jesus.  
Religion in business.  
Health and physical development.  
Hygiene: Mental; Physical.  
Home budgeting.

#### *Social and Service Functions to Be Encouraged*

Sewing circles.  
Home service work.  
Church service groups.  
Bazaars.  
Dinners and suppers.  
Organized social visits.  
Recreational evenings.  
Men's social dinners.  
Women's social dinners.  
Home beautifying projects.  
Church improvement projects.  
Community projects.  
Charity projects.  
Group picnics.  
Men's clubs and social groups.  
Women's clubs and social groups.  
Church school parents' and teachers' organizations.  
Workers' conferences.

#### *Activities for General Participation*

Public School, parent-teacher associations.  
Missionary work.  
Participation in the work of the choir and church music.  
Teaching in the church school.  
Children's division.  
Young people's division.  
Adult division.  
Church school officers' and teachers' work.  
Special activities requested by pastor.  
Educational institutes.  
Neighborly visiting.  
Home worship.  
Congregational services.  
Visiting teams.

*Note:* In addition to the above, other avenues for study and activity may be initiated and stimulated. It will be observed that some of the class studies and group activities because of their nature will be permanent, while others will be of temporary tenure.

#### *Organization of Adult Division*

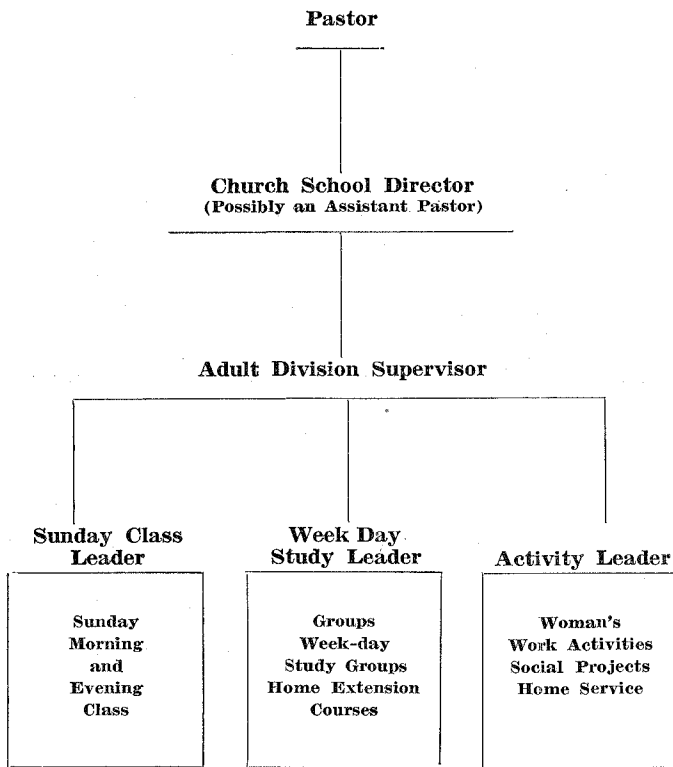
As previously stated, the local organization of the adult division should be adapted to meet the particular need of the local congregation and its general activities. The same detailed machinery of or-

ganization will not be suitable or practical in every branch.

Three graphs outlining types of organization suitable for different size congregations are submitted, not necessarily to be rigorously followed, but as suggestive of the general principle underlying the divisional organization in harmony with the plan of religious education adopted by the General Conference of April, 1930.

Each local in its organization is advised to follow the general principle as outlined in these graphs.

*Large Branch Organization*



In this plan of division organization for the large congregation, the adult division superintendent has three assistants who will stimulate these different activities as outlined in graph.

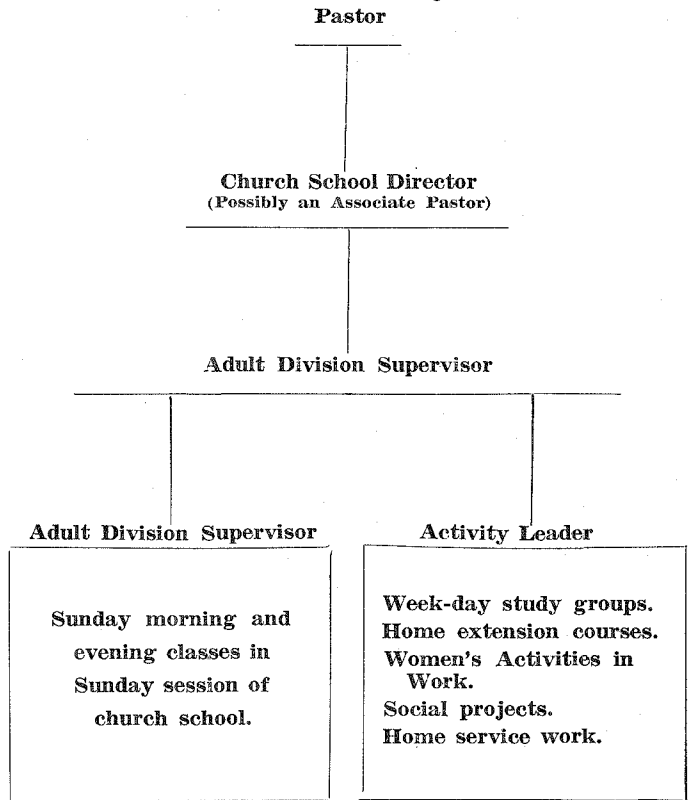
*Medium-size Branch Organization*

In this plan of adult division organization for the medium-size congregation, the adult division superintendent has one assistant who will take immediate oversight of and stimulate the activities as outlined in the graph.

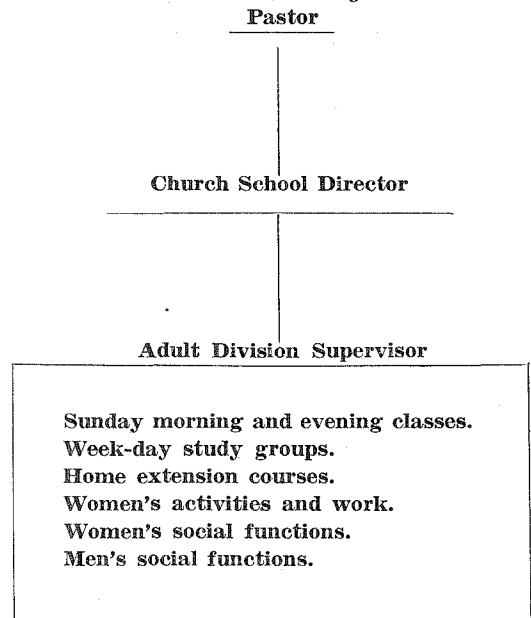
*Small-size Branch Organization*

In this plan the adult division activities are all under the direction of the adult division superintendent, who undoubtedly should be a progressive and sympathetic person, preferably a woman who is capable of leadership and has time for this work.

*Medium-size Branch Organization*



*Small-size Branch Organization*



*Conclusion*

It is obvious that adult religious education is a process in cooperative group and individual experiences. The church school with its adult division operates in conjunction with other agencies as an integral part of the general and local church. Therefore, as the field is so broad, the emphasis must be placed upon cooperation and correlation of programs in harmony with the administration of the pastor and his corps of priesthood officers.

In every case the pastor is the chief administrator of the whole congregational endeavor, including all phases of church school work in the field of religious education.

The adult division of the church school exists only to assist the whole adult membership to cooperate in activities which will result in soul culture expressed in Christlike personalities who are actively engaged in the creative work of building the kingdom of God on earth.

## Suggestions for November Enterprises in the Children's Division

By Myrtle A. Weber

November, Thanksgiving! What splendid opportunities this month offers to church school workers! Are your thoughts not set astir? Do not a host of meaningful enterprises pop into your mind? Just what are we going to make Thanksgiving mean to the children? How shall we help them interpret it?

To develop within the children a keen appreciation of this holiday season, it will be necessary to create an atmosphere characteristic of it. This can be affected by decorating your rooms with autumn leaves and harvest pictures. Real pumpkins and corn stalks with corn on them will add greatly. Encourage the children, particularly those in the primary and junior departments, to contribute to and help plan the decorations. As the whole month should be one of thanksgiving, it is advisable to let your room decorations be the result largely of the children's own enthusiasm. The wise superintendent will contribute just enough suggestive decorative materials to quicken the children's enthusiasm. Once the children have caught the idea, they will need only guidance and suggestions from their teachers. The first Sunday of the month a few autumn leaves and a harvest picture will be sufficient to stimulate and direct the children's thoughts toward the coming holiday. In your conversation period, invite the children to discuss and plan the room decorations and activities for this month.

Undoubtedly, children, particularly those in the kindergarten and primary departments, need opportunities to feel and express gratitude; to feel gratitude toward parents, friends, teachers, and to the heavenly Father; to express gratitude to all of these. Hence, it is for us to provide for the children those experiences which will have the greatest religious value. When selecting activities, we must be largely guided by the children themselves and their particular needs. Thanksgiving provides an opportunity for a departmental project. To kindergarten and primary children, a general group enterprise is more meaningful, more interesting, and the results are

more satisfying than if carried out by a single class.

Too frequently the mistake is made of narrowing down the thanksgiving holiday to a one-day affair. Let us make the whole month one of thanksgiving, eventuating in Thanksgiving Day. Our songs, stories, pictures, conversation, worship services, etc., should be of such a nature that they will lead and direct the children in thought and activity to the great realization we wish them to sense.

Each superintendent, each teacher, must ask herself: "How thankful am I? Do I prattle piously about Thanksgiving, or am I deeply and humbly grateful for the blessings I enjoy? How thankful am I—enough to *act* like it? Emerson said, "What you do speaks so loudly that I can not hear what you say." How true! Certainly it is to our credit to return our thanks to God for his every blessing, but if we are truly grateful for his many kindnesses, then we should live out that gratefulness by showing kindness to those with whom we live. We must help our children to realize that if we desire to please God we must form the habit of thanksgiving as well as that of thanksgiving. If we appreciate God's blessing of health we can live out that appreciation by being thoughtful of and helpful to the sick and crippled. If we are grateful that we are young and spry, we can live out that gratefulness by running errands for the aged and infirm and lending them a helping hand. If we are thankful for our church and Sunday school, we can prove it by inviting other boys and girls to share our religious experiences. These are some of the things that are meant by "thanksgiving." We love God best and we thank him best as we serve others, and at Thanksgiving time, particularly, those in need.

Both the primary and kindergarten quarterlies supply stories and suggest songs, pictures, and activities which will tend to foster the spirit of the thanksgiving season. In all three departments of the children's division, the theme for the worship period may be: "*Thanking God for good gifts.*"

During the week many activities may be engaged in which will help to prepare the children for the Sunday worship service. The following suggestions are offered:

1. Plan to prepare and give from the children's division one or more Thanksgiving baskets to needy families.
  - a. Let the children decorate these baskets.
  - b. Help the children to ice some cookies, or stuff dates with peanut butter for the baskets, or make fruit paste for the baskets.
  - c. Every child should be encouraged to bring some money he has saved or earned to help buy things for the basket.
  - d. Decide with the children what things should

be put into the baskets for good, wholesome Thanksgiving dinners. The following list is a possibility:

Chicken, 6 pounds .....	\$3.00
(Turkey, duck, or goose may be provided if desired.)	
Cranberries, 2 quarts .....	.40
Potatoes, half peck .....	.40
Peas, 1 can .....	.20
Tomatoes, 1 can .....	.15
Apples, half peck .....	.50
Bread, 2 loaves .....	.20
Butter, 1 pound .....	.60
Celery, 1 bunch .....	.15
Sugar, 5 pounds .....	.40
	\$6.00

- e. Appoint a buying committee to purchase the eatables. The marketing and packing may be done on the day before Thanksgiving.
- f. If it would not be wise for all the children to deliver the baskets, appoint a committee to do so.
- g. Place cards may be made for each member of the families to which the baskets are going.
2. Stuff dates for the homefolk for the Thanksgiving dinner.
3. Make place cards for the home Thanksgiving dinner table.
4. Let one department plan a party for another department, or one class of a department plan for the other classes of its department.
5. Plant narcissus bulbs for the department room; some to be placed in the church auditorium; some to be given to a shut-in.
6. One class plan a dramatization, song, or picture story to share with the whole department.
7. The junior department could plan a simple dramatization of the story of the Pilgrims, which could be given, with permission of the pastor, the Sunday preceding Thanksgiving before the entire church school. Allow the children to make their own costumes and do any decorating necessary.

As you know, it would be impossible for anyone to plan a program for your particular group. Each group has its own peculiar needs. While it might be possible for the children's division of one branch to undertake to provide a Thanksgiving basket, it might be unwise for that division of another branch to try to foster such a project. It is for each superintendent to choose and adapt the enterprises here suggested to her particular group and its needs and abilities. May your children develop religiously, because you provide for them activities that will help them to meet their everyday problems.

## Present Plans for the Church School

### DISCUSSION MATERIAL FOR THE NOVEMBER WORKERS' CONFERENCE

By C. B. Woodstock

Throughout the church there is intense interest in developing efficient means, activities, and an organization to care for the work of religious education. This is no new movement by any means, but an interest which has been gaining momentum over a period of years. An action of the last General Conference indorsed the recommendation from the First Presidency that the three departments, Sunday School, Recreation and Expression, and Women, already working as a unit in the general offices, be definitely united as a single Department of Religious Education and charged with the development of the most efficient unified program possible to assist in accomplishing the educational task of the church. It was further ordered that the officers of the single department "work closely under the supervision of the First Presidency, and that the department make every effort to correlate and integrate its activities with the activities of all other phases and departments of church endeavor; that its staff, working in cooperation with the general officials of the church, take such steps as necessary to reorganize the work of religious education in stakes, districts, and branches in accordance with the proposed plan, it being understood that the changes shall be brought about only as found wise and practicable, and as conditions in the various stakes, districts, and branches would seem to justify."

#### General Organization

The form of organization in the general department as set out in the recommendation was put into immediate operation at the close of General Conference. The Joint Council approved the appointment of three men of the general ministry to work in the newly created department. By appointment of the First Presidency, F. M. McDowell is the general director of religious education in the church, C. B. Woodstock is associated with him as director and has special direction of the curriculum and training. John Blackmore is director of adults, E. E. Closson is director of young people, and Mrs. Bertha Constance Woodward is director of the children's division.

The general department thus organized has entered actively into the task of organizing the forces of religious education in branches, districts, and stakes in a unified program of studies, activities, and projects designed to help accomplish the purposes of the church in our day. We are coming

more and more to realize that the work of religious education is quite coextensive with the work of the church; it is the teaching phase of church responsibility. This is primarily the assignment of the priesthood, together with the authority to minister in the ordinances, and the administrative functions which inhere in leadership. But the call to teach is not confined to those who have been ordained. Parents in the home, group leaders, and class teachers; in fact, all who share in the process of molding human personality and in building character, are called to serve in the educational program. The future workers of the church are largely being builded today in the rank and file of our congregations.

It is to be noted that all of the work of the church school in a branch is under the direction of the pastor; who, under his calling and choosing, is the shepherd of the flock. It is to be presumed that he is keenly aware of his responsibility and alert to his opportunities to foster and direct the teaching work of the ministry, both of the priesthood and lay teachers and leaders. The local church school is organized in harmony with a church-wide plan to assist the pastor in his work, particularly that concerned with class and group organization for purposes of religious education.

#### Discussion

On the basis of the foregoing statements, discuss the general organization as typical in form of what is needed in each branch.

In what ways has there been manifest a "forward educational movement" within the church in recent years? To what extent has your local branch participated?

What relationship may be seen between the urge for progress and development within the work of the church and similar movements in secular education, in industry, in social conditions, and government?

What relation may such a movement have to our ideal of the gathering? of Zion? of the endowment?

In what respects is the task of religious education coextensive with the work of the church?

It should be noted that the assumption that "the teaching task of the church is all religious education" does not in any way reduce the authority nor the responsibility of the priesthood in the church.

What significance is seen in the fact that the pastor is recognized as in general charge of the work of the church school as a part of his pastoral responsibility? Because he can not do all of the teaching and all of the leadership, the church school is organized to assist him and the priesthood of the branch in the great work intrusted to all. Only in exceptional cases would it seem wise for a pastor to

permit himself to be chosen as director of religious education.

If further discussion is desired, refer to the article entitled "Organization of the local church school," *Saints' Herald* for October 22, 1930, pages 1167 and 1168.

A discussion of plans for the administration of religious education in the stakes and districts is given in the *Herald* referred to above.

## Training for Service

By C. B. W.

At the fall term of the School of Religious Education in Sacramento, California, under direction of the International Council, fourteen of our local church school workers are enrolled. Our church furnished the second largest enrollment of all the churches in Sacramento. At the spring term our church was first, and it held second place in the two previous schools.

At Long Beach, California, nineteen of our church workers are enrolled in training classes under the local council of Religious Education. In many other cities we have people taking training in interdenominational training schools.

We think this participation in standard training work is commendable, especially when our workers may go with an earnest desire to learn, that they may gain in knowledge of method and in skill in the technic of teaching, that they may be able to render a better service in the church. It is quite necessary, in addition to the available courses in method, that we maintain the integrity of our own faith through a training program of our own in the standard books and in the program of the church.

In this connection it is interesting to note that sixty-five International units have been submitted to our department office for transfer, for recognition of credits, to our point system. This is done on the basis of two points per class hour for completed courses.

At the same time, 338 people have received credit for attendance at 18 reunion institutes during the past summer, and 186 people have been reported for credit for attendance at local institutes and study classes in the period from May to November.

## To the Missionary

By J. A. Ferris

They are not lost, my friend, those hours of service spent  
In the great cause of the Matchless One; he has sent  
Others also who were repulsed—misunderstood.  
Hold fast thy ministry; and unto all do good.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## A Foreign Missionary Returns to His Mission

October 13.—There are certain incidents in everyone's life that are not pleasant. Sometimes such incidents occur in a missionary's life.

Wednesday, September 17, found me awake at 3.15 in the morning and ready for the first part of the journey that would separate me from relatives, friends, a wife, and a bonny four-year-old daughter by approximately seven thousand miles for a period of from one to three years. While I may be rated as one who takes the usual and the unusual events of life as they come, I must confess that bidding farewell to loved ones at that time taxed my endurance to almost a breaking point. As I type these lines I marvel at the courage and missionary zeal of such men as, K. Hanks, Noah Rogers, B. F. Grouard, and Addison Pratt, who, in the year 1843, left loved ones behind in America as they sailed from New York to become the pioneers in this South Sea Mission, when travel conditions and chances of communication with the ones left behind were much less encouraging than they are today. I am also led to wonder what would be the limit of achievement in our missionary and Zionie program if that same zeal and courage were found in every member of the church today. But I started to write about going to my mission.

I traveled by auto from Warton, Ontario, where I had left my family, to Detroit, Michigan, and by train to Chicago and Kansas City, where I spent several days before going on to Denver, Colorado, and San Francisco. From the last-named place I sailed a few days later. The journey was without important incident save for one.

I completed my arrangements for sailing, visited for several days with Doctor Bush and J. W. Rushton, in Berkeley, and on the day for sailing loaded early so that I would not be rushed at the last minute. I stood alone on deck watching the confusion incident to the departure of an ocean-going steamer until the gangplanks were lifted and the cornet began to play, "Till we meet again" and "Smile a while." I found it hard to smile with no one to smile at and no one to whom to say good-bye. It was then that something started to happen.

I found my cabin a good retreat, where I could think things over. It was there that the steward found me sometime after and handed me a letter and a telegram from a faithful companion. The latter read, "We are all praying for you," and was signed "Lillian." That was the important incident. Somehow things looked different then. Worries about possible sickness of loved ones at home and my dangerous trips on small boats among the coral islands left me. They have not returned.

Ten days at sea aboard R. M. S. *Makura*, and I faced again the familiar green mountains of Tahiti. Later I stood on deck, as we neared dock, straining my eyes to discern familiar native faces and the faces of our missionaries, who have been carrying on during my absence. They were all there, and after the usual immigration and customs gauntlet had been run, I was quite at home again in friendly Tarona (headquarters).

I found Brother Ballard and family doing nicely and Brother Farthing looking better than when I left seven months before.

In Brother Farthing I feel that I have a sympathetic friend, for he, too, is separated from his wife and baby by almost seven thousand miles.

Everything looks most prosperous around headquarters, and before I hardly knew it I was talking myself into the affairs of the mission. This mission has the one effective

remedy for my ailment and the ailments of many other men—*work*.

I will soon be traveling to the low coral islands, looking after the local and missionary interests there and will later awaken from my concentration on mission affairs to find that my three years are finished, and that I am back home again among relatives and old friends in America.

J. H. YAGER.

## Union Branch

*Clitherall, Minnesota*

One family circle has been completed here during the past summer, that of Brother Carl Christianson, of Battle Lake. The older son, Edward, was baptized at the Chetek reunion, and Sister Christianson and the younger son, Clark, at their home near Battle Lake.

We were fortunate in receiving a second visit from Elder Swen Swenson early in September. He left the members stronger in faith and courage.

About the middle of October Apostle Garver and Missionary C. J. Smith made a flying visit to Union Branch and held one evening's service at the home of Pastor Lester Whiting. Brother Garver gave just the right kind of a talk for a small, scattered, and dwindling branch. Because we can not see the results of our labors, we may sometimes become discouraged; but the leaven works unseen. The few need the administrations of the gospel and the opportunities it offers for development just as much as the many who are in a gathered condition. He left the workers much encouraged.

Sunday school, prayer meetings, and preaching services are held regularly.

## Tawas City, Michigan

It is a pleasure to report the progress of the branch in Tawas City. For the past twelve years the Saints in this locality have been working for the realization of that one great thing which means so much to all true members—the building of Zion.

October 5 we celebrated the twelfth anniversary of the organization of the branch here. It has been through the untiring efforts of Branch President M. A. Sommerfield that we have kept steadily pressing onward. There have been trials and discouragements, but always we could see the sun shining just "beyond." Brother Sommerfield has been to the Saints in this part like the shepherd of the flock. We have gone to him for advice, and always we have received wise counsel. Several times we know that his responsibilities were almost too great, but because of his love for the church and his fellow men he was always ready to do his part. He organized the branch and with the exception of one year has served as its pastor.

August 24 an all-day service opened a series of meetings held by District President J. W. Peterson and Missionary Arthur Oakman. On Sunday afternoon between services, four young girls were led into the water of baptism by Elder Sommerfield. Much interest was shown at the services, and Brother Oakman's special songs and music brought many nonmembers to the meetings. Brother Oakman made many friends, not only among the members of the branch but among the people throughout the community.

Monday night, September 1, several of the young people of the community enjoyed a marshmallow and wiener roast

given by Myrna Lou Sommerfield at Island Lake for Elder Oakman. Brother and Sister Ervin Uiman chaperoned the party.

The district conference convened at Beaverton October 12 and 13. Services for Sunday were not held in Tawas City, because most of the members attended the conference.

Sister J. W. Peterson, who came with Elders Peterson and Oakman, is making her home in Tawas City. It is a pleasure to have her here.

## Historic Figure Celebrates Natal Day Anniversary

On October 13, 1930, Don Carlos Millikin, of Hamilton, Illinois, was eighty-seven years of age. He was the first-born son of Lucy Smith Millikin, the youngest sister of the Prophet Joseph Smith.

The writer, with his wife, was invited to come to the home of this aged brother and visit on his birthday. We enjoyed a wonderful day, and while there learned the following interesting facts:

Brother Millikin's father, Arthur Millikin, and mother, Lucy Smith, were married in Nauvoo, June 4, 1840. Don Carlos was born in Saco, York County, Maine, October 13, 1843, and the family moved back to Nauvoo before the martyrdom of the Prophet. He remembers the burning of the Temple at Nauvoo, October 10, 1848. He lived at Webster, and Fountain Green in Illinois. In 1856 they moved to Colchester, Illinois, which is twelve miles east of Nauvoo, and in 1874 to the place where he now lives, seven miles north-east of Hamilton. He was baptized into the church June 21, 1873, at Colchester. He married Mary Sophias Gridley about the time of the close of the Civil War, who died in 1881. To them were born four children, two boys and two girls. Both sons have passed away, one daughter lives in Texas, the other in Keokuk, Iowa. Brother Millikin is again married to a splendid wife.

He was a soldier in the 153d Illinois regiment, a justice of peace for sixteen years, a school director for the same period, and served as postmaster of the post office at Millikin, Illinois, for over twenty-one years (1884-1905).

This veteran is in fairly good health, comfortably situated, and claims a strong faith in the gospel and its power as restored by his uncle, Joseph Smith. He is very likely the oldest living descendant of Joseph Smith, sr., and Lucy Mack Smith.

JAMES C. PAGE.

## Sacramento, California

*Twenty-fourth and Kay Streets*

Ernest Doremus, preceding the prayer service, was baptized by W. H. Dawson October 8. Elder E. C. Burdick assisted in the confirmation.

Sacramental service for October was well attended. The day was begun with a spiritual prayer service at 8:30. Elder Hiram Holt and wife were visitors. He gave a vigorous testimony of spiritual blessings received during his long service as a missionary.

Our district president, G. P. Levitt, closed a week's series of meetings October 3, showing a beautiful set of pictures on "The life of Christ." The other evenings he showed historic pictures of the church.

Rally Day was observed September 28, with promotion exercises during the Sunday school hour. The superintendent, Sister Gertrude Bidwell, read an interesting paper, accompanied her daughter, Betty, in a pleasing vocal solo, and later presented the promotion certificates. Priest J. Elam gave a talk on promotion. The juniors sang "A church that makes you happy" and recited "Some things are hard to remember." Kathleen Nulliner gave a reading. Eddie Petersen

rendered a violin number. Sisters Orah Johnston and Hazel Blohm made impromptu remarks on the presentation and acceptance of the promoted children. Priest J. B. Dawson offered the benediction. A beautiful effect in lighting was accomplished by our electrician, Ives Honeychurch. The wall back of the rostrum was illumined with colors, and in the center was visible a large picture of Christ, shown from a hidden projector.

Priest Roy Weldon, of Lafayette, was the speaker at the church hour. He spoke on "Zion," aptly illustrating his talk with a blackboard and chalk and a lump of adobe. Drawing three circles to illustrate the spiritual, animal, and mineral kingdoms, he showed that as man reached from his kingdom to plant, nourish, and produce life in the mineral kingdom, so God has reached down to mankind, planting the gospel through his son, Jesus Christ, to produce spiritual life for man. Thus has he maintained the law of continuity.

Sister Julia Crocker, of Loomis, is in the Sutter Hospital with a broken hip, caused by a fall on a concrete floor in a local department store.

Sister Naomi Hutchinson is convalescing after a lengthy illness.

## London, Ontario

Elder William Fligg, London district missionary, was here on a recent Sunday and occupied the evening hour. His many friends were pleased to again see him in this field. He intends to labor in Delhi. Of late he was called to Independence, Missouri, by the serious illness of Sister Fligg.

London Branch has adopted the continuous service plan for the balance of the year. It is proving quite a benefit to the church school.

Brother Arlo Hodgson, one of our promising young priests, had an interesting paper on "Socializing the group" for the evening program at the district conference held last week at Saint Thomas. Elder James Winegarden, counselor to Pastor MacGregor, was chosen district president by the conference at Saint Thomas last Saturday.

Douglas George, infant son of Sister Weese, was blessed during the evening service October 5 by Elders W. Fligg and J. Winegarden.

Elder David Withrow, president of Stratford Branch, occupied our pulpit the other Sunday evening. There have been present of late a number of other visitors from Stratford and also from Blenheim. During the past month Pastor J. E. MacGregor, Bishop J. C. Dent, and Elders F. Gray, J. Winegarden, and G. C. Tomlinson, of Saint Marys have occupied the pulpit. Their sermons were most helpful.

The last sacramental service was largely attended. The Spirit of the Lord was richly experienced by the membership. Elder Fligg presided and was assisted by the pastor.

October 5 was Rally Day. A special program was carried out at the church school, which was enjoyed by large attendance. In the evening, speakers were Missionary W. Fligg and Elder Frank Gray.

Sister Rosa Small, of Independence, spent a few days here last week. She was called to London by the accident which was fatal to her brother, Mr. Davis, a C. P. R. engineer.

"Uncle John" Vasbinder is around again after an illness of flu for about a week.

Elder S. Tomlinson, lifelong missionary of this district, is with us again after spending a few months with his daughter in Toronto.

The young people of the branch gave a miscellaneous shower to Sister Edith Armstrong, a bride elect, at the church on a recent evening. A suitable program helped to make the evening enjoyable to all.

Two promising young people of this branch, Winnifred Timbrell and Frances Latt, have gone to Toronto. The accounting department of the Bell Telephone Company in which they are employed, has moved its headquarters.

## Plano, Illinois

The first union sacramental service was held here September 21, when Saints from Sandwich, Aurora, and DeKalb united in a fine meeting. Brother C. C. Malcor, of Aurora, gave the evening sermon.

The Sunday school held Promotion Day exercises September 28. At the close of a pleasing program, seventeen received certificates of promotion.

Bishop M. H. Siegfried and Elder J. A. Gardner held special services here Monday evening, September 29.

The Oriole Girls, under the leadership of Sister Hazel Gregory, held a bake sale last Saturday.

Last week Sister John Moore and R. E. Wildermuth were called to Omaha, Nebraska, by the death of E. A., only son of Edwin and Florence Wildermuth. Relatives from Aurora also went.

Jerome F. Wildermuth, district president, was here September 1.

Brother and Sister Foster Walker are happy to announce the arrival of Luther Allen Walker, their second son, September 29.

Sister Clara Southwick is again able to attend services after several weeks' illness.

Brother and Sister Joseph Ewing and daughter sold their business here and moved to Arkansas. Sister Pauline Blakely is in Chicago with her son for the winter.

College Day program this year helped us to more fully realize our college needs. Dick Wildermuth gave a short talk and led in the Alma Mater Hymn. Irene Johnson has returned to Graceland this year.

Since March 1 this branch has lost five members by death and some by removal.

Sister Jennie Wildermuth and son, while visiting relatives in Ohio, attended the Kirtland reunion one Sunday.

Priscilla Ann Reedy is with her grandparents, Brother and Sister Walter Sanderson, while her mother is in the hospital at Aurora.

MRS. AURILLA MOORE.

## Northern District (England) Conference

Northern District has just held its quarterly conference, and it is gratifying to be able to report a splendid gathering at all meetings.

One of the best features of the conference was the church school demonstration staged by the director of Religious Education, High Priest Nephi Dewsnup. We have in the district a fine body of young men and women, and the plan of the director was to harness the forces of these workers and give a practical object lesson of the church school at work. This was designed that the branches represented might have opportunity to observe first hand how the plan works.

The school was a success and did much good; it saved considerable special class work along these lines. Many will now be able to use this method in reaching the whole membership of their branch by unified church services.

The evening service was given to the writer, and I related some of my experiences at the Centennial Conference in Independence. Judging by the expressions upon the faces of the congregation, they enjoyed hearing of the great church gathering, and once again I lived through the never-to-be-forgotten scenes of that world assemblage of Saints. I count myself a fortunate man to have been permitted to participate in those grand meetings and to be a first-hand witness of the struggle of the leading authorities of the church to place the feet of the Saints on the highway to Zion.

Great and vital changes are taking place in the minds of the Saints here. We move along towards the ideals set up for us by those whose duty it is to point the way. Our young people are working as they never worked before, and they are easing the burdens of the older Saints. We have

opened up the way for their services to be rendered to God through the church, bidding them take notice that every function of individual and branch activity should benefit the program of the church.

My prayer is for God's blessing on the pioneers of the faith today headed by our Prophet.

W. H. CHANDLER.

## Four Baptized at Home-coming Series

It will interest *Herald* readers to learn of the home-coming meeting of which I wrote in my letter published October 1, 1930, under the title, "*Back on the old trail.*" The gathering was planned to take place fifty miles west of Elk Mills, in Harford County, Maryland, near Fawn Grove, Pennsylvania, on October 5.

The weather was too cold to hold services out of doors as we had planned, so we conducted the meetings in the home of Brother Stewart Matthews. Some fifty people in the house and on the porch were attentive listeners. Indeed, the interest shown by the people demanded that we continue the services during the week.

Brother H. B. Mann, who took me to the meeting place and assisted on Sunday, returned home Monday and left Brothers Smith and Matthews and myself to carry on the services. It was my work to do the preaching, and every night I spoke to a full house. Brother Mann returned Saturday night and preached. Sunday I preached morning and evening to an interested congregation and enjoyed excellent liberty.

When I had concluded my effort, Daniel Knopp, who has known the latter-day work for many years and has a Latter Day Saint wife, came forward and said, "I can not stay out longer. I desire baptism." Another man about the same age had come to the same conclusion, and two young women said they too were ready. These candidates were baptized by Brother Mann, and as a result two more families were united in the bonds of truth.

I plan to return to that place the fore part of next month, weather permitting, to continue the effort.

A. H. PARSONS.

## Los Angeles, California

East Branch, 1153 South Gage Street

Sunday evening, October 12, closed a three-week series of missionary meetings in East Branch and took from our midst to another field Missionary R. D. Weaver, whom we had learned to love and esteem. He came as a stranger three weeks ago but so quickly and so completely adjusted himself to this local that he was at home with us. His message was one of beauty, grandeur, and simplicity, and at the same time powerful, definite, and positive, winning the hearts of many who were bitter or indifferent to the latter-day work. Good attendance of nonmembers prevailed throughout the meetings, and splendid interest was manifested. One young man, Earl Moore, was baptized by Brother Weaver at the close of Sunday school and was confirmed by Brothers Weaver and Sutherland at the evening service. Many others are near the kingdom, and the good that Brother Weaver did for members through his personal visits as well as his word pictures of the Christ life and other phases of the gospel can not be measured.

The Sunday school held annual promotion exercises September 28. Each department had its group to be promoted, and the candidates contributed their part to the program and received their diplomas. Then they were given a welcome by the classes to which they had been promoted. Those promoted into the junior department were presented Bibles by the school. This is an annual custom. More than one hundred and fifty were present to witness the exercises,



giving the children public recognition of their progress. Brother Weaver, the morning speaker, used as a theme "*The more excellent way.*"

The Shakualto Chapter of Temple Builders produced a magazine, *The Orange Blossom*, in September. This publication contains stories and poetry written by the girls, a recipe page, an etiquette page, jokes, the story of an interesting trip, a page about interesting people, and other features.

The Department of Recreation and Expression has changed its time of meeting from Friday evening to 6.45 Sunday evening. The young people have a dramatics class Friday evening. Brother Joseph Farley is at present in charge of the department. JEWELL THORSON.

## Independence

### Stone Church

In the main auditorium of the Stone Church at the eleven o'clock hour the sacrament of the Lord's Supper was observed. President F. M. Smith presided, and was assisted by Bishops M. H. Siegfried and R. T. Cooper, and Elders John F. Sheehy, W. Wallace Smith, and Stanley Kelley. Paul N. Craig led the congregational singing. Evan Fry played the organ.

Before the partaking of the sacrament President Smith recalled to the minds of the congregation the sacrament and its historical settings. He discussed the origin and significance of the sacrament. He said that the sacramental service is a ceremonial renewal of our covenant with God, and, to us, the deeper meaning of the symbolism of the sacrament is an expression of our testimony to each other that we will protect the sacredness of the personality and life of our brother.

This discourse was followed by the reading of the story of the Last Supper, after which the entire congregation engaged in a few moments of silent prayer. During this season of prayer "*'Tis midnight and on Olive's brow*" was played very softly on the organ.

"*Gratitude for Christ's example*" was the theme thought of the junior young people's communion service in the lower auditorium. It was estimated that more than two hundred boys and girls were present to hear the talk of Elder Leonard Lea on the topic of the morning. This month the junior young people in their continuous Sunday morning service are "*Adventuring with Christ in gratitude.*" In the stand with the speaker were Elder George G. Lewis, who was in charge, and Priests W. Earl Page, Albert Brackenbury, Kenneth Morford, Paul Elliott, Oral Andes, and Gerald Phillips.

In the afternoon the newly elected junior young people's council, representing the seventeen classes of the department, met to organize for an active six months' term of service. Margery Sheehy, daughter of Pastor and Sister John F. Sheehy, was elected president of the group, and Emma Jeanne Etzenhouser, daughter of Brother and Sister R. D. Etzenhouser, was chosen secretary. The council will meet every second Sunday to consider administrative problems of the department. The superintendents and pastor are sponsoring the council. A message was sent by the council to the monthly teachers' meeting held last night.

The Young People's Department at the Auditorium has been using the fall months to definitely organize for the winter program. A number of church school interests are engrossing this group of young people. They have raised three fourths of their Christmas offering quota; they are recruiting new members; and as fast as possible they are deciding upon study courses for the coming months. Perhaps the largest attendance yet was had Sunday morning when two hundred and five were present. Elder E. E. Closson has been appointed by the pastor in Zion to have charge of the young people's division of the Stone Church School.

The Auditorium Orchestra, directed by Orlando Nace, and the Stone Church Choir, conducted by Paul N. Craig, gave an attractive musical program to a congregation which filled the church on Sunday evening. "*Gloria in excelsis,*" by Farmer, was the anthem sung by the choir accompanied by the orchestra, solo parts being sung by Nina G. Smith, Alice M. Burgess, Edward Brackenbury, and Albert Brackenbury; Robert Miller at the organ. "*The great awakening,*" by Kramer, was sung by Nina G. Smith, who was accompanied at the piano by Lorena Kueffer and at the organ by Robert Miller. There were also special numbers by the orchestra.

The trend of religious thought and practice of the English people from early centuries to the present, as given expression in their places of worship, formed the basis for the illustrated lecture by Apostle F. Henry Edwards. Photographs, many of which belong to the set taken by President Frederick M. Smith in 1920, were used by the speaker to give his words a pictorial setting, and showed places of worship in the British Isles from the Stonehenge to our own present-day church homes there. There were some especially beautiful photographs of famous cathedrals.

Elder H. G. Barto was in charge of the service.

### Organizations and Personalities

Universal observance of the Halloween season has characterized the past week and has taken the form of a great variety of parties, hikes, and picnics.

The past ten days have brought home to Independence several general officers of the church, among whom are President F. M. Smith, Church Architect Henry C. Smith and family, Apostles J. A. Gillen and E. J. Gleazer, Elder J. A. Gardner, and Bishop M. H. Siegfried. The last two named arrived home from a thirty-three-day trip made for the purpose of teaching the program of the church and the budgeting system. The trip included branches in two districts in Illinois and six districts in Michigan. Everywhere they were received with eagerness and given good audience, and altogether thirty-three congregations were addressed. Gaylord, Michigan, was the most northern point visited. During this tour it is estimated that Brothers Gardner and Siegfried came in contact with two thousand church members, and they have brought home with them pleasant memories of these associations and assurance that the Saints in outlying districts are deeply interested in the general church program and its execution. In the thirty-three days half a ton of church literature was sold or distributed free of charge.

Sister Mark H. Siegfried underwent a major surgical operation at the Sanitarium Saturday morning. She is reported to be doing remarkably well.

Apostle John F. Garver appeared in the Auditorium offices Monday. As usual his visit to Independence was brief, mission field activities demanding his presence elsewhere.

Bishop Roderick May, who was eighty years old in September, is convalescing at the Independence Sanitarium. Two weeks ago he underwent two major surgical operations, and this week his nurse says that he is "doing well." Brother May was born September 15, 1850, in Glasgow, Scotland, and has served the church in many capacities at home and abroad. His first ordination to the priesthood followed his baptism by a year, when he was called to act as a priest July 18, 1877. He was ordained a bishop April 21, 1900. Brother May is one of the oldest residents in Independence.

A number of the Saints are making plans to attend the sessions of the annual Missouri State Sunday School Convention, to be held in Independence, November 11 to 14. It is estimated that twelve hundred persons will register for regular attendance at the sessions to be held in the First Christian Church. Of this number three hundred officers, teachers, and workers from the churches of Independence are expected to register.

### Second Church

Pastor A. K. Dillee spoke at the morning service October 26, which was Decision Day, explaining the necessity of a church in everyone's life and extending to nonmembers an invitation to complete their family circles in the faith.

In the evening Elder C. Ed. Miller illustrated one of his *Book of Mormon* talks with lantern slide pictures.

All of the services November 2 at Second Church were well attended. Those who were present at the eight o'clock prayer meeting enjoyed a good service in charge of Brothers Anial Burke and J. T. Curtis.

The sacramental hour at eleven o'clock was marked by reverence and spirituality. Earl, the young son of Brother and Sister J. W. Willoughby, was blessed by Elders A. K. Dillee and D. A. Whiting.

The speaker in the evening was Elder W. A. McDowell.

During the week Miss Lora Weir planned and sponsored two Halloween parties in the basement of the church. The one for juniors and intermediates was held October 28, and the other for adults was on Friday night, October 31, about two hundred and thirty people attending. Miss Weir entered into this undertaking with her customary enthusiasm, and the parties conformed to precedent. Everyone likes church parties when Lora plans them.

### Enoch Hill

Enoch Hill did not forget Halloween. All ages made merry in spooky array. Through the courtesy of Brothers Scott and Bullard, a vacant, two-story house on South Pleasant Street, was secured for a ghostly rendezvous. There the children of the church school division held tryst on Wednesday evening, the young people on Friday night, and the Girl Scouts on Saturday night. The house had the appearance of Halloween from attic to basement.

Brother C. Keohn suffered a stroke the middle of last week, and was found unconscious in the field. He remained unconscious until Saturday night when nine elders went to his bedside for a season of prayer. Since that hour he has been conscious and rational.

Teachers and officers of the church school of this district gave almost one hundred per cent response to the call of Zion's Training School in Religious Education, conducted at the Stone Church from October 19 to 30. And they are now in the home congregation, enthusiastic over the ideas they have gained and the facts they have learned. It is planned in the near future to initiate class work at six o'clock on Sunday to include many of the suggestions gleaned from the institute classes. Enoch Hill members would like to see the religious education institute conducted here more frequently than once each year.

The sacramental meeting Sunday morning was conducted by Associate Pastor R. E. Whitsett, who was assisted by members of the local priesthood. A period of peace and communion gave the Saints opportunity to reflect upon the significance in their lives of the covenant they have made with Christ.

The words of God to Moses, as given in latter-day revelation (*Doctrine and Covenants* 22:23): "This is my work and my glory, to bring to pass the immortality, and eternal life of man," were used Sunday evening by Elder Earl F. Hoisington for a text. His talk presented the thought that we are engaged in the Lord's work and that he uses human agency to carry out his purposes. He has provided for man everything necessary for the carrying out of his work—the plan, the means, the opportunity. As men and God's children, it is our task to move forward and occupy the place he has given us.

In the report of the election of officers in the Idaho district conference, conducted during the reunion at Hagerman, in the month of August, and printed in *Saints' Herald* for September 10, page 1022, the name of the district secretary was unintentionally omitted. Sister Bethel Cato, of Meridian, a talented high school student, was elected to this office.

### Brooklyn, New York

Since our last letter to the *Herald* Brooklyn Branch has closed another chapter in its history by the sale of the church located at Park Place and Schenectady Avenue. About twenty-five years ago this property was purchased and the Saints erected a church thereon, which at that time was adequate to their needs. Lately, however, it has been thought wise to sell and move to a new location. Accordingly a sale was completed, and by September 1 the new owners had taken possession. This leaves the branch here without a building, but few of the regular services have been missed. At present we are meeting in an Odd Fellows' Hall on Putnam Avenue near Ralph Avenue. Anyone wishing to attend services should get in touch with the pastor, T. J. Elliott, 1475 East Sixty-third Street, telephone Navarre 8749, to find the quickest means of reaching the new location.

Brooklyn's group of young people has been greatly diminished this fall, as many have gone to Graceland. The three who were there last year, Dorothy Elliott, Frances Harts-horn, and Billy Nichols, in the fashion of true Gracelanders, decided to return for a second year. And, also in the fashion of true Gracelanders, their influence has helped to draw three more to the old West Door. Paul Jacques, George Potts, and Barbara Mueller are now in attendance there. While we miss these young people in the activities of the branch, we are glad to have them go, and are eager to add more to their number, youths alert and interested in the church attending the church college. Another whom we hope to see go to Graceland a year from now is Walter Suydam. Walter is one of whose success at Graceland we need have no fear. He and his violin have been a recognized part of the services in solo work, as well as in the orchestra for the past few years.

The Saints have been fortunate in having several visitors in this branch in the last few weeks. Blanche R. Farrar, church librarian, who with her sister, Mrs. Wendell Forbes, of New York City, sailed for Europe September 6, spent a few days at the Howard Mousley home. Brother and Sister Peter S. Whalley stopped with the Elliots on their way to take up their duties in England. At the Wednesday night prayer service Brother Whalley was ordained to the office of high priest, T. J. Elliott officiating. In his testimony Brother Whalley expressed his willingness to give himself unreservedly in service to God and the church.

At the October sacramental service we enjoyed a talk by Apostle F. Henry Edwards, who had just returned from a visit with home folks in England and church work in the British Isles. President F. M. McDowell, sailing from a Mediterranean port, arrived later in the day from his European trip, and at the evening service he and Brother Edwards gave interesting talks. They were entertained at the home of Brother and Sister Charles W. Harris.

Two visitors whom the branch hopes to see often in the future are Ruth Ortleb, of Chicago, who is attending Columbia University, and Ralph Hall who has recently arrived here from New Zealand.

September 5, at the home of the bride's parents, Mr. and Mrs. William White, occurred the wedding of Violet White and Lester Abbott. Preceding the ceremony a solo was sung by Dorothy Potts, and the ceremony was performed by Elder Ephraim Squire. In the bridal party were Dorothy Potts, maid of honor, and Allan Binnie, best man. The young couple will live in Brooklyn.

Brother Charles Hield returned September 20 from his European tour and is beginning his fourth year as an instructor in New York University. Sister Hield and Shirley arrived on the 19th from their visit in the Middle West.

Although the sale of the church has deprived the Women's Department of a place in which to meet and carry on activities, the members are by no means idle. On Tuesday, every two weeks, a luncheon is held at one of the homes, the proceeds of which go into the department funds. Twenty were present at the first meeting, held at the home of Sister

Beardsley; and at the second, held at the home of Sister Katherine McKenzie, attendance was eighteen. Other features which show the work of the Women's Department are a bake sale which netted thirty-three dollars and a rummage sale which brought eighty-three dollars. Another bake sale is planned for the near future. Every woman in the branch is asked to give five dollars as a Thanksgiving offering to add to the building fund. Another enjoyable event sponsored by the Department of Women was the Eagle luncheon September 19. As an advertising feature, the *Brooklyn Daily Eagle*, Brooklyn's leading newspaper, gives a luncheon to groups such as ours, tickets costing fifty cents each and the proceeds being given to the group. One of the requirements is that there shall be at least one hundred tickets sold. This we were able to do, and the luncheon was such a success that we have arranged to have another in 1931 according to the same plan.

## Mobile, Alabama

September 10, 1930, Mobile Branch voted to adopt the new program of Religious Education. The following officers were elected to take office October 1: Supervisor of Religious Education, G. E. Burt (pastor); supervisor of adult division, Franklin Steiner, associate pastor; supervisor of young people's division, Anna Mae Hough; supervisor of children's division, Verna Burt. The one service plan which combines the church school session and the morning preaching service has also been adopted, and we find that it promotes quiet.

Rally Day was observed September 28, and Apostle James A. Gillen was speaker. Special music for the morning service was given by Anna Mae Hough and Ethel Cooper, who sang "Face to face," accompanied at the piano by Elsie Smith. In the evening the choir sang "Creation," a favorite of Brother Gillen's, and after the sermon "Soft shades." The church was prettily decorated with cut flowers and ferns, and the dark-blue drapery around the choir loft, which the Women's Department purchased in time for the special day, added greatly to the appearance of the pulpit. Many who are not regular attendants and visitors responded to the invitation to be present. Every seat was filled, and all classroom chairs were brought into service.

Meetings continued throughout the week, Brother Gillen preaching fine missionary sermons to an attentive congregation each evening.

At the sacramental service the following Sunday, an unusually large crowd was present. A quiet, peaceful spirit prevailed, and the sacredness of the hour was felt by all. At the evening service Brother Gillen was again the speaker, closing the series of meetings with a forceful sermon on "The great need of the church." Special music at this time was rendered by Sister John Isaacks who sang "Give me thy heart." Sister Isaacks also assisted with special music for the meetings during the week.

The enrollment of Mobile Branch now numbers two hundred sixty-four, and the enrollment of the church school is two hundred, there being an average attendance of one hundred and sixty. Two classrooms in the new building are occupied by beginners, four and five years of age, and one room by the nursery class, including babies from six months to three years. The little building at the rear of the church is occupied by the primary and junior classes, six in all. A junior service is held each Sunday at the eleven o'clock hour except on the first Sunday of each month, when the boys and girls meet with their parents in the church for the sacramental service. Sister Burt has charge of the juniors and is making a service worth while in training the children with regard to behavior and helpfulness.

The flower garden between the two buildings, planted by the children under the supervision of their leader, is still pretty with many-colored zinnias and large red princess feathers. This little flower garden has not only added to the appearance of the grounds but has furnished cut flowers for

the church for several months. The shrubs around the new building are growing nicely, and the lawn grass has spread rapidly and is now a thick green carpet around the church. The rich green of the shrubbery and the lawn against the gleaming white of the building gives the church a pretty setting. The paving of the street on which the church is located adds also to a nice appearance and connects two paved thoroughfares, making a convenient approach in all kinds of weather.

The Women's Department gave a lawn party at the church the evening of September 9, at which they cleared a nice sum for the building fund. They are now getting ready for another party scheduled for October 28, at which time they plan to have enough chicken gumbo for all.

During the summer months the women have been interested in learning pine needle basketry. Some pretty baskets, decorated with pine cones and having large handles, make attractive receptacles for cut flowers. The wall pockets, sewed fruit baskets, and hot dish mats made by these workers are also pretty and useful. The women are taking orders and making these articles for the benefit of the building fund. The two groups of women met the afternoon of October 8 at the home of Sister Isaacks, to get acquainted and bid her welcome to Mobile. We are glad to have the Isaacks family here for the winter.

IRENE DAY.

## Independence Teachers and Workers Go to School

"There is work within the vineyard;  
There is service to be done."

Four hundred voices sang the words of the hymn, "Master, use me," and the hearts of the singers were full of purposefulness, and four hundred heads bowed in the old Stone Church for a moment of silent prayer. The hour was ten o'clock last Thursday night, and Zion's Training School in Religious Education was over for another year. For the tenth time in succession in the last two weeks the doors of the church were thrown open, and the workers after a last handshake separated to their many homes.

The worth of this school is estimated more in terms of fellowship and understanding now existing between the leaders and teachers of the congregations of Independence and vicinity than in credits earned toward certificates. All those who regularly attended class and many of the visitors are, as a result of the instruction and discussion of the group, fired with new hope and courage as they return to their home congregations; they plan to apply the things they have learned. Many were the public discussions and private conversations concerning actual situations, and such expressions were frequently heard in class and between classes as: "I wonder if any other branch has this condition to combat"; "Our biggest Sunday morning problem is this"; "How about adult activities?" "We have an active group of young people who think . . ."

In Independence there are at present two hundred and ten religious education workers—teachers and officers—active in nine congregations. Numbers of these and their friends were present every night and participated in the class work, forums, age group considerations, and worship exercises of the institute. Other evening activities were temporarily put aside by the students and instructors of the training school. The cooperative spirit of every member throughout the sessions was commendable.

"I think it was the best religious education institute we have yet had in Independence," stated a worker of thirty years' experience with boys and girls of the Stone Church congregation, "because this year we seem to be getting down to a consideration of the real needs of our church school. In our study groups we are considering the actual problems

that arise every Sunday, and other days too, of the year. As a result, I think, the teachers will be better able to build up programs for their particular classes which will have real effectiveness in the lives of the young people."

The machinery of this ten-day institute, under the guidance of Elder George G. Lewis, moved smoothly. Class periods were occasionally interspersed with worship exercises, and musicians were generous in their efforts to heighten the beauty and solemnity of these occasions.

Again the Stone Church has housed a school for teachers and workers. New friendships and understandings have been established, and students, according to their choices, have learned the ways of health, a deeper appreciation of the Bible, a better understanding of the functions of the priesthood and the workings of the program of Religious Education. Surely, as a result, the church in the center place will speed forward.

With the energetic wife of a local pastor, the workers agree: "Such schools as this are splendid. They build friendships. They add to our experiences and knowledges. We can not estimate their worth."

L. B. M.

## Kansas City Stake

### Central Church

An outstanding event of the young people's meetings, sponsored by the O. B. K. Council from October 19 to 26, was the honor roll service.

Every evening a special group was invited to the platform. Sunday came the stake officers; Monday, the O. B. K. Council; Tuesday, the young women; Wednesday, the young men; Thursday and Friday, the pastors and their wives. Sunday evening was roll of honor night. There were fifty-three who had not missed a night in the series. Conspicuous among this group were fine showings from Chelsea and Mount Washington Churches.

Previous to the honor roll service the O. B. K's in each group had voted to select from outside the organization the local workers who had been the most help and inspiration to them. The following people were selected and invited to the platform: From Central, C. E. Wight, C. C. Babb, Sister C. C. Babb; from Second Church, Sister P. J. Raw; from Fourth Church, J. O. Worden and E. W. Lloyd; from Bennington, Orville Helm and Harley Sampson; from Mount Washington, Sister H. A. Gould and May Price; from Northeast, Henry Davis and Sister Burge; from Gladstone, Elijah Day and Bob Davis; from North Kansas City, H. R. Higdon; from Argentine, R. E. Browne and Sister Shireman; from Armourdale, R. L. Goold; from Chelsea, R. J. Crayne and Abe Sears; from Grandview, Joseph Coakley and Juno Cook; from Heathwood, Clair Green and Blanche Green; from Malvern Hill, Finis Beebe; and from Quindaro, H. A. Higgins, Ernest Hawkins, and A. H. Hallier.

As the young people think back over the many inspiring thoughts of the meetings, they are conscious of many challenges—the challenge to live a re-born life, the challenge to demonstrate individually and socially the life of Christ in the world today, the challenge to do for others as Christ has done for us: To take up the cross and the challenge to be a rebel for God, a rebel against all ungodliness. "Now God be thanked—he hath matched us with this hour," wrote Rupert Brooke.

A large number listened to a helpful sermon by Apostle James A. Gillen last Sunday evening. The choir on this night gave its regular monthly concert and then left to prepare for a radio program which was given from ten to eleven o'clock.

Next Sunday evening President F. M. McDowell will give the address opening our third Stake Leadership School. The dates of this school include November 9 to 21. Six courses, three each week, will be offered. The members are urged to enroll for the two courses which they most need.

The sympathy of Central congregation and all Kansas City Stake is extended to the family of Sister Josephine M. Walker. Sister Walker departed this life only a few days ago. She was a Saint in thought and action.

## To Lay Corner Stone of New Sanitarium

The ceremony for laying the corner stone of the new Sanitarium unit, new under construction, is being planned for 2:00 o'clock, November 11, Armistice Day.

Concrete for the third floor of the new building has been poured, and it is expected that brick work for the walls of the building will be begun this week.

With favorable weather, it is expected that the superstructure will be completed and the building practically inclosed by January 1, and the work is being rushed with all possible speed to this end.

The ceremony of laying the corner stone, which will be placed at the right of the entrance facing the north, will be in charge of F. M. Smith, president of the Sanitarium Board, and officials of the city and Independence Chamber of Commerce will take a prominent part in the actual work of laying the corner stone and in making the principal addresses planned for the occasion.

A copper box 11½ inches square will be used as the receptacle for the documents bearing record of the occasion and giving the history of the institution. This box will be placed in the recess prepared in the block of stone to be used for the corner stone and will be hermetically sealed before being placed therein. The corner stone itself will then be sealed and brick masons will build up the corner with brick which forms the wall.

All citizens of Independence are invited to attend, and if the weather permits a large crowd is expected to witness the ceremony and enjoy the appropriate program which is being prepared.

The laying of the corner stone marks the reaching of another milestone in the progress of the Independence Sanitarium and Hospital, as it has sought to extend its usefulness as a service institution, owned and directed by the church.

## The Floyds Near Their Destination

On board the *Alesia*, Farber Line, Constanza, Roumania, October 8.—As you see by the heading we are about through with our long journey and are now in the Black Sea. It was beautiful coming through the Bosphorus, and old Constantinople, now called Stamboul, is a place to be remembered.

Although this is the ninth time I have crossed the Atlantic and gone the full length of the Mediterranean Sea, this has been like a new trip to me, as we came a different route and have seen new places. It is fine traveling again, not at all like the trip when I returned to Palestine in 1919 after the World War. Now one has every comfort and luxury on board. There is music every day, an orchestra playing at meal time and in the evening and morning when we are not in port.

In a former letter I think I told you that this trip I am not alone. My son, Albert W. L. Floyd, and grandson, Howard, are with me, so I go on shore more often than when I make the trip alone. We took a nice drive over town and out to the summer palace of the king yesterday. We are stopping here three days, leaving tomorrow afternoon. This is our last stopping place. Next comes Jaffa, our destination.

We stopped at the Azores Islands: 1. Horta, 2. Angora, 3. Torta Delyanda; also at Algiers, a fine city, the Paris of Africa, and the seaport Piræus of Greece. As we go back through the Bosphorus, we will not make any stops but will pass Stamboul again.

It is a lovely sight coming through from the Mediterranean

Sea to the Black Sea. We had our roughest night on the Black Sea, but early in the morning entered the harbor of Constanza Roumania, where they are loading wheat.

MARY J. FLOYD.

### Soldiers' Grove, Wisconsin

Saints of this vicinity were surprised one day with the announcement of the coming into our midst of Apostle D. T. Williams. With him he brought a stereopticon machine and pictures on the history of the church.

Soldiers' Grove Branch is located about three and one half miles from town, and the building is not electrically lighted. Therefore two of the brothers went to Soldiers' Grove to see if we could get a place for the lecture and showing of the pictures. We were fortunate in securing the Electric Theater, a fine place for a lecture of this kind. On October 9 Brother Williams gave a wonderful lecture, beginning with the incident of the boy Joseph going to the woods to pray. There were scenes which told of the bringing forth of the plates from which the *Book of Mormon* was translated, and many which portrayed the suffering of the Saints, as well as those of points of historic interest to the church.

The lecture brought courage and cheer to the members and did much to change the trend of thought in this community toward the latter-day work. Many here were much prejudiced against the church and its doctrines. We were invited to return for other lectures. We rejoice because of the changed attitude of many of our neighbors.

WESLEY DAVENPORT.

### Pittsburgh Priesthood Institute

Punxsutawney, Pennsylvania.—In the Pittsburgh District a priesthood institute was held October 18 and 19, and the men were made happy that we could have present as speakers Apostle Clyde F. Ellis and District President Thomas M. Carr.

The services on Sunday morning were prayer meeting at 8.30, Sunday school at ten o'clock, and at eleven Apostle Ellis addressed the gathering, bringing a message filled with wisdom and inspiration of great benefit to the priesthood and to all members.

This was followed at 2.30 by another sermon by Brother Ellis, which contained a fund of sound advice and was very uplifting and instructive to the Saints. In the evening he gave an illustrated lecture on the South Sea Islands. His visit was much appreciated by the Saints, for he has endeared himself in the hearts of all. He and Elder Carr are visiting all the branches in this district.

EARL BRENNAN.

### Houston, Texas

Houston Branch is progressing perhaps not so rapidly as it could, but it is not at a standstill. There are a number who are investigating the work, and from time to time some one is baptized. The sad thing which confronts the branch is the fact that many are not active. Of course each one thinks his excuse for inactivity is sufficient, but all are needed, and we assure them that they are missed. God asks of his own a willing and consecrated service.

Apostle James A. Gillen made Houston members happy by his presence during a recent week. We have great esteem and love for him, and the thoughts he gave will linger long. We wait patiently for the appearance in our midst of his smiling face and undertsanding heart, and are sure God will bless the messages he gives us.

The Saints were saddened last sacramental service to hear of the sudden death of Brother Bevills. This brother had belonged to the church but a short time, yet he worked diligently.

The Saints welcome Brother and Sister J. H. Post back to Houston. They were missed while away.

MRS. ETTA SMITH.

## MISCELLANEOUS

### Institute Notices

Clinton district institute, conducted by Elder John Blackmore and wife, will be held at Mapleton, Kansas, commencing Friday, November 14, at 7.30 p. m., and closing Sunday, November 16, at 4 p. m. Class sessions will convene as follows: Friday, 7.30 p. m.; Saturday, 9.30 a. m. and 2 p. m.; and Sunday, 9.30 a. m. and 2 p. m. Credits will be given for work done at this institute. We urge all Clinton Saints to take advantage of this opportunity to gain a more perfect knowledge of the work of the church. Mapleton Saints are entertaining all institute visitors. In compliance with a district resolution, a charge of 15 cents will be made for Sunday dinner.—*Birch Whiting, district president.*

An institute will be held with Buffalo Branch, November 14, 15, and 16. There will be class work throughout for which credits will be given. The first service will occur Friday evening, 7.30. Neighboring branch members are welcome.—*J. E. Vanderwood, district president.*

### Notice of Appointment

#### Western Kansas

Brother O. L. D'Arcy has been requested by the proper authorities to give attention to the work in Western Kansas in addition to his activities in Southern Nebraska. The Saints in Western Kansas will take due notice and govern themselves accordingly. It is hoped that the local officers will give Brother D'Arcy hearty cooperation in his endeavors to promote the interests of the work.

THE FIRST PRESIDENCY,

By F. M. Smith.

INDEPENDENCE, MISSOURI, November 3, 1930.

### Conference Minutes

LONDON DISTRICT.—Annual conference was held in Saint Thomas October 11 and 12. The business session opened Saturday afternoon at 2 o'clock with Apostle Clyde F. Ellis in charge. The main points of business discussed were the new program of Religious Education, and the general church request that each branch keep track of all contributions of its members, in order that credit may be given each member for contributions made. The officers elected for the coming year are as follows: District president, James Winegarden, London; first counselor, J. E. MacGregor, London; second counselor, C. L. Duesling, London; secretary, Clara Schlotzhauer, Stratford; treasurer, Clarence Weeks, Delhi; superintendent of church schools, C. L. Duesling; musical director, D. A. Withrow, Stratford; bishop's agent, Clarence Weeks, Delhi. Saturday evening's program consisted of instructive lectures on church school work, Apostle C. F. Ellis speaking on "Planning the church program"; Arlo Hodgson on "Socializing the group"; Ray Best on "The adult church school"; and Grace Perry on "The junior church school." Musical numbers during the evening were provided by Bert Richardson, who sang a solo; Mrs. Preston Ford, a solo; and an instrumental duet by Harold and Raymond Neal. The prayer service commenced at 9 o'clock Sunday morning with District Missionary William I. Fligg in charge. This meeting proved a spiritual feast to all. Apostle Ellis occupied the pulpit at the morning and evening preaching service, while Bishop J. C. Dent occupied in the afternoon. A vote of thanks was tendered a nonmember friend for a beautiful bouquet of dahlias which he had donated to the conference. The entire conference seemed so encouraging and uplifting that when the last meeting was over the Saints were reluctant to leave the scene and go to their homes. Apostle Ellis remained in Saint Thomas to hold special services in the local church on Monday and Tuesday evening.

NORTHERN WISCONSIN.—District conference convened with Black River Falls Branch, October 11 and 12. Started with prayer service at 10 o'clock October 11, William Shakespeare, district president, in charge. Round table occurred at 11 o'clock, C. J. Hunt in charge; business session at 2 o'clock. W. E. Shakespeare and C. J. Hunt were chosen to preside over the conference. Minutes of last conference and joint reunion were read and accepted. Statistical, district officers', and ministerial reports were read, there being good and complete reports from all. The following resolution was moved by C. J. Hunt, supported by Lewis Updike, and carried unanimously: Whereas the church through the Presiding Bishopric (over a year ago) prepared and published a complete and useful local funds account book and also a special receipt book, and have urged that they be used in collecting and expending all funds of the district and branches and separately organized groups, therefore, be it resolved, that the Northern Wisconsin District approve the aforesaid request of the Presiding Bishopric and the action of the last General Conference, and that we adopt the use of the regularly provided books and report blanks, for the branches and district of Northern Wisconsin. Summarized bishop's agent's report by C. J. Hunt was adopted. It was moved by O. A. Knapp and seconded by J. H. Howe that the conference accept the recommendation by

Frankfort Branch of the following names for ordination: Clive Metcalf to the office of elder; William C. Holden, priest; Willis Metcalf, teacher. The recommendation was approved and the ordinations provided for. Motion was made by Mary Mair and seconded by J. H. Howe that the conference approve the recommendation coming from Goodnow Branch, that Paul Utneher be ordained to the office of priest, and that we recommend to the officers of Lamoni Branch that his ordination be provided for. This carried unanimously. Recommendation by District President W. E. Shakespeare that Isaac Brockman be ordained to the office of elder was accepted and the ordination provided for. The motion was made by Sister G. E. Hemstock, seconded by I. H. Bowen. District officers elected are: President, W. E. Shakespeare; secretary, Mary Mair; treasurer of budget, Horace Scafe; chorister, W. E. Shakespeare; librarian, Sister G. E. Hemstock; member of auditing committee, Sister Clinton Scafe. The choice of a district director of Religious Education was left to the district presidency. Next conference was voted to be held with Frankfort Branch, time to be left to the district presidency. Preaching at 8 o'clock was by W. E. Shakespeare. Sunday prayer service convened at 9 o'clock, C. J. Hunt and I. H. Bowen in charge; Sunday school at 10 o'clock in charge of W. E. Shakespeare, preaching at 11 o'clock by Bishop C. J. Hunt. At 2 o'clock in the afternoon the brothers before mentioned were ordained to the priesthood by Bishop Hunt and Elders I. H. Bowen, S. E. Livingston, and W. E. Shakespeare, except William Holden who was not present. Preaching at 2.30 was by W. E. Shakespeare, at 8 o'clock by C. J. Hunt. The Sunday evening meeting brought the conference to an end.

**Our Departed Ones**

**HUDSON.**—Ernest Oliver Hudson, son of Mr. and Mrs. H. B. Hudson, of Eldorado, Kansas, was born at Iuka, Kansas, December 31, 1910. He died October 8, 1930. Was baptized into the church in 1926. During a playful scuffle at the conclusion of a party at his home, Ernest, age nineteen years and a senior in the Eldorado High School, stepped backwards into the glass pane of a door, breaking the glass and inflicting a wound that severed the jugular vein. He died about an hour later at Saint Luke's Hospital from the effects of loss of blood. Ernest had been a member of a Boy Scout troop there for years and at the time of his death was a leader of one of those organizations. He was a splendid friend and leader for the younger boys. His work with scouts brought him in contact with the Eldorado business men who sponsor the troops. He lived in Eldorado most of his life, and all who knew him recognized him as an honest and worthy friend. The funeral was in charge of the Reverend Seimerd, of the Presbyterian Church; the sermon by Elder A. E. Stoft, of Wichita, Kansas. This funeral was one of the largest ever held in Eldorado.

**HOLMES.**—Augustus Allen Holmes was born September 25, 1854, in the State of New York. Moved to Michigan when he was about seven years of age. In 1876 he married Lillie Gage, of Deerfield, Michigan. To them twelve children were born, seven of whom survive. They are Druie, Luella, Grace, Elwyn, Clarence, Merrell, and Lester. He was employed by the Lake Shore Railroad for about forty-two years, having been pensioned as engineer September 25, 1924. He and his companion united with the Reorganized Church December 17, 1922. His first wife departed this life August 2, 1923. He later married Mrs. Amy McGirr. Passed away August 18, 1930, leaving to mourn his widow, two sisters, seven children, eight grandchildren, three great-grandchildren, and a host of friends. The funeral sermon was by William M. Grice August 21, 1930. Interment was in Toledo, Ohio.

**CHADWICK.**—Emily Osner was born January 16, 1854, in Burlington, Ohio. She married David H. Chadwick January 2, 1876. To them were born seven children, three girls and four boys: Mrs. Peter Fischback, of Williamsburg, Ohio; Adolph and Anna, who preceded the mother in death; Thomas B., of Holden, Missouri; Grover C., of Wayne, West Virginia; Lindsey, whose place of residence is unknown; and Mrs. G. F. Baker, of Holden, Missouri. Mrs. Chadwick was baptized April 14, 1882. After the death of her husband, she moved from West Virginia to Holden, Missouri, where they established their home. While she was visiting her daughter in Ohio, she was stricken with the disease which terminated in her death after her return to her home. Her passing occurred October 22, 1930. All who knew her were her friends. She leaves six sisters, one brother, five children, eleven grandchildren, and many friends. The funeral sermon was by C. F. Scarcliff, W. H. Eliason in charge. Interment was in North View Cemetery.

**LOUCKS.**—Cora E. Loucks was born October 31, 1874, in Wells County, Indiana. She became a member of the Reorganized Church of Jesus Christ of Latter Day Saints December 23, 1905, at Fillmore, Saskatchewan, being baptized by E. E. Williams. She first married David Walker, who passed away in 1910. June 9, 1912, she became the wife of James Alfred Loucks, of Trossachs, Saskatchewan. She passed away August 13, 1930, at the general hospital, Weyburn, Saskatchewan. Left to mourn are her husband, eight children, sixteen grandchildren, and many friends.

**SURBROOK.**—Jane Potts was born at Port Huron, Michigan, February 24, 1841. Died October 19, 1930, at the home of her daughter, Mrs. George Whitehead. She married Peter W. Surbrook, of Lexington, Michigan, September 6, 1857, and he departed this life January 16, 1906. To them fourteen children were born, ten of whom are living: William Surbrook, Lexington; Mrs. Dora Mark, Tawas City, Michigan; Mrs. Sylvia Flynn, Crosswell, Michigan; Mrs. Emma Whitehead, Crosswell; Mrs. Nellie Sunny, Crosswell; Mrs. Bessie Gilbert, Crosswell; Mrs. Pearl Dimmick, Crosswell; Myron Surbrook, Detroit; Mrs. Maud Doner, Detroit; and P. J. Surbrook, Mount Pleasant; also fifty-eight grandchildren and thirty great-grandchildren as well as many friends. In early life she became a member of the church and was a devoted Christian. She was a true and loyal wife and kind mother, and was loved by all who knew her. The funeral sermon was by William M. Grice. Interment in Lexington Cemetery.

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

*Sunday Schedule*

- 7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.
- 8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.
- 11.00 to 11.30 a. m. Stone Church choir and musical service.
- 1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.
- 5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.
- 10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.  
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# THE SAINTS' JOURNAL

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

INDEPENDENCE MISSOURI  
111 S. 11th  
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Number 46

## How Decision Day Worked in One Branch

From Brother H. L. Livingston, Philadelphia, Pennsylvania, we have received a letter which tells of the results of Decision Day in the Philadelphia Branch. The letter so succinctly sets out the day's achievement that I here quote the whole letter, for it surely will be of general interest, and may be of more than local value in the way of encouragement to make Decision Day of greater value.

Brother Livingston writes:

"Following out the suggestion in your circular of September 15, we made Sunday "Decision Day," with the result of eight baptisms. The church was crowded, and a very good spirit prevailed and directed the activities. Not only were there a large number of Latter Day Saints, but a very splendid number of visitors, friends, and relatives of the candidates to witness the event. Three of the converts were on our prospect list secured some time ago.

"We made a special service for baptisms and used the entire time for that purpose. The decorum was perfect, even though there were many young children present.

"The best part of the day, or rather the best result of this day, was the new contacts that we made in the homes of the new converts. We were warmly invited to visit them, and one lady, the mother of one convert, told me that she would expect visits from me and that she would attend church as regularly as possible hereafter. To my surprise I found that instead of the Prospect List being decreased by the baptisms, it will be greatly increased.

"The baptisms Sunday made a total of forty new converts in this branch for 1930, and I have found that these baptismal services have helped the branch very much. The Saints are stirred with a fine feeling of missionary zeal. I hear them talking about this person, friend, or their relatives that they are trying to bring into the church; and, Brother Smith, when our people are continually talking about the gospel they can not help being benefited.

"God has been very good to us here, and we hope to keep the work moving, that he may be able to give further increase, for the field is surely ripe, ready for harvest."

We shall watch with interest the reports from other branches where Decision Day was definitely set and ceremonially celebrated.

The fixing of a day for decisions can not but be of value, for it gives a goal to work for, and speeds up activities, arouses additional interest, and widens the numbers who are interested in reaching the goals set.

F. M. S.

## One of Our Principal Inventions

The other day I happened to be looking over a list of "Principal American inventions." Down near the end of the list I came to this entry: "Machine gun . . . Isaac N. Lewis . . . 1912."

1912 . . . and only two years later the nations of the earth were engaged in a conflict in which such an invention as this was put to its most destructive use. Row upon row of soldiery were mowed down by its voracious fire. The killing power of man had been multiplied many times. And in the four years of the World War the machine gun had established itself as one of the most deadly among weapons of warfare.

As I read, I wondered how it would feel to be the inventor of the machine gun. I wondered how it would feel to know that my mind had created an instrument so well adapted to the purposes of destruction and death that I had made it possible for the ravages of war to be increased a hundredfold.

It is now a dozen years since that greatest of wars ended. But in those years the machine gun has continued in use. It has spoken again and again from the hands of the lawless in their war upon organized society. The vicious rattle of its deadly fire has struck fear to the hearts of peaceable citizens. It is still and shall always be the instrument of death.

There are other inventions and other names on the list which I was reading—Morse, Bell, Edison, and others whose work and whose products have amplified the knowledge and the enlightenment of the world, upon whom the blessings of millions fall, and who have taken justifiable satisfaction in their service. But I have wondered how it would feel to be the inventor of the machine gun.

L. E. F.

## Where a Prospect List Is Working

An excellent letter concerning the use of the prospect list comes to us, by courtesy of a fellow editor, from Henry L. Livingstone, the pastor of Philadelphia Branch. We would particularly wish to commend the unnamed sister for her action in contributing to the list. A part of the letter follows:

Last Saturday one sister came to me and told me of a young lad that was talking of baptism and wanted me to go see him. I went, and the result was a baptism. Not only this but we were able to talk about the church to the boy's parents, and his mother said that she never enjoyed anything so much in her life. She told her neighbor that she would like to have had us over to see her sister before she went to the hospital, for she thought we would make her feel better. The thing that impressed me was the fact that this splendid acquaintance would never have been made had not the sister pointed out the prospect. Who knows how far-reaching the effect of that visit will be? If the Saints tell us when these cases arise, much good can be accomplished. Every member can do good for the church. We have so many prospects that we will have to organize definitely to visit them properly.

## A Warning by Conditions

In a letter from a district president, recently received at the office, language is used which touches the heart. He says: "We are very glad to report that conditions are good as far as the spiritual conditions are concerned. We regret to say, however, that so many of our people are out of work. It is really deplorable; and when we see how much suffering there is, it makes our hearts ache for those who are so unfortunate. Considering the conditions, the coal fields having practically shut down, and the depression in industrial lines, I really marvel that the Saints are so patient, and that they do as well as they do in their financial contributions. We hope conditions will soon improve."

This brief story probably reflects conditions in several localities, and it brings again to the fore thoughts of what might have been if we as a people had moved out along lines we should have done in response to divine mandates and suggestions. For reasons difficult to analyze we have apparently been reluctant, not to say fearful, to move out along lines of industrial stewardship and compact organization for greater mutual helpfulness. Had we done so years ago, I doubt not that we could easily take care of the matter of unemployment among our people.

But we have moved too slowly and reluctantly if at all. And we are now paying one of the prices, and may yet have more to pay for our dilatoriness.

The question arises, Shall or will we profit by our experiences, and be from now on more prompt in responding to divine directions?

Our people are patient under suffering; they have always been. And I hope, earnestly hope, that they are clinging tenaciously to a sense of responsibility to Deity, and that duty along all lines of church relationship will loom large in their lives. Because we may have failed in the past to move with promptness in obedience makes it necessary now that we be the more alert. The pressure of the times, mild in comparison to what they might be, reminds us of unfulfilled duties, and should spur us to greater righteousness, finer religious zeal, and a keener desire to do our full duty.

F. M. S.

## Centralia and Its New Hydro-electric Plant

I recently had opportunity to see a special edition of the *Centralia Daily Chronicle*, September 30, in which at considerable length there is told the story of an outstanding municipal achievement.

The city of Centralia, Washington, led by some wide-awake officials, has made the bold step of building and owning a hydro-electric generating plant which guarantees a supply of low-priced power which will not only supply current at fair prices for domestic purposes, but ample quantities for industrial purposes. This is of great importance to Centralia, since the lumber business continually decreases, and other industries are needed to increase the commercial activity of the city. But with dependable electric power at fair rates, it is not at all unlikely that there will be attracted to Centralia industries which will swell the income and the amount of labor utilized. The city is to be congratulated on its forward move, and the boldness with which it has moved into the field of municipal ownership of public utilities.

A matter of special interest in this case to us is that the city clerk of Centralia is Sister Jessie Ward, and as an officer she has had an active role to play in the development and progress of the plans. A picture reproduced in the *Chronicle* of the issue mentioned shows the five "city officials and department heads on whom most of the burden of carrying through the mammoth project has fallen," and among the five is Sister Ward. We congratulate her on the opportunity to serve her home city in so important an undertaking, and from our own knowledge of her ability we readily venture the guess that she did her part well.

We congratulate Centralia on having forward-looking officials who are willing to whole-souledly and unreservedly throw themselves into developments looking towards the future welfare of the city, and who are willing in their service to submerge self-serving interests below the community interests.

F. M. S.

# Why the Church Must Teach

## Religion Is a Fundamental Need of Man

By F. M. McDowell

The foremost authorities in history and social life maintain that they have discovered no human group anywhere or at any time that was not definitely religious. Arising out of man's needs or revealed to him as he needs—perhaps both—religion and religious attitudes seem ever a part of man's total life.

### *Religion Essential to a Stabilized Personality*

To build a strong, stable, healthy personality is a task for a master builder. Doctors, educators, and ministers agree that such an achievement requires the presence of some strong integrating and motivating force. Somehow the various and apparently conflicting elements of one's personality must be unified and woven together into a symmetrical whole. Life must be furnished with a compelling motive, urged onward by some great purpose, urged upward through its devotion to some worthy cause.

When it comes to unifying life and giving it an impelling purpose, there is no other resource that can compare with religion. Doctor William S. Sadler, a noted physician, says, "Religion is one of the basic human emotions. It is able to dominate the entire personality and to control the most powerful feelings and emotions—it is the master mind cure, the superlative therapeutic agent designed to relieve the mental attitudes of fear, doubt, unrest, dissatisfaction, monotony, and loneliness."

### *Religion the Best Guarantee of Morality*

Morality depends upon three basic elements: habits, ideals, and motives; and the greatest of these is "motives."

Habit alone is not a sufficient guarantee of moral stability. Witness the lapse in the habits of athletes after the training season or the variance between the personal habits of the student under the strict control of the teacher and the same individual a few years later when left to his own whims.

There must be something back of a habit as a safeguard to morality, and that something is an ideal. The Iowa Plan of Character Education was deemed worthy of a Twenty Thousand Dollar Prize. Its contribution may be summed up in a sentence. If education is to furnish a safe basis for morality and character, let it "furnish the mind richly with symbols of right living."

This is good as far as it goes, but there is still lacking the most important element in morality—the motive. Says Fiske, "If the love of Christ is real in the heart of youth, the Christ ideal, concrete, personalized, powerful, will dominate his imagina-

tion, control his imagery, and motivate his conduct. There is no other sure basis for Christian character."

Life must be spiritualized before it is morally safe.

### *Religion Necessary in the Development of Character*

Christian character is not inevitable but it is attainable. Such a character is not ready made. One is not born with it. On the contrary, character partakes of the "candidate" quality. The greatest thing about an individual is his power to become.

One is born with a capacity to learn, to grow, to become. What he becomes is determined largely by the forces which are brought to bear upon his life. The supervision and direction of these forces to the end that a Christian character may result is the task of educational agencies.

We hear much these days of "moral education" and "social education." These movements have done much to reclaim our public education from a rather narrow commercialized type of instruction that frequently exists. Under their influence, teachers have been led to consider the welfare of the child and the safety of society as paramount to the making of money as an end in education.

Many educators now agree that *moral* education and *social* education, however excellent, will not guarantee the highest type of Christian character. Something must be added, and that something is *religious* education. Character must be undergirded by that sort of belief in God and man that we can call distinctly religious for "God in the religious sense of the word is to human personality what food and breath are to the body. We sicken and die without Him."

The safety of our civilization today and the new society that is to be the kingdom of God's good will upon the earth, awaits a certain quality of manhood. We can never have a reborn society without reborn men. We shall never produce reborn men without instilling in them a God-consciousness. Religion is a fundamental need of man. His happiness and welfare, the happiness and welfare of society depend in the last analysis upon religion, a religion that will stand the test of time and the light of intelligence, but, nevertheless, religion.

The task of weaving into life this fundamental element so that a stable personality, a sound morality, and a Christian character will result is fundamentally the task of the church.

*The church must teach.*

# The Oblation

By A. Carmichael

The day of rest! The day of all days—the day that is emblematic of the crowning triumph of the Master's mighty work—the day on which the atonement of the human race was finished—the first day of the week.

## *The Voice of God*

Regarding this day comes the voice of God to us his people:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

## *A Definite Message*

There is no dubiety in this statement as to the *duty* of the Saints. There is no "may" in it. Every command comes to us with a "shall." "Thou shalt [not may] go to the house of prayer and offer up thy sacraments upon my holy day; . . . thy vows *shall* be [not may be] offered up in righteousness on all days, and at all times; but *remember* that on *this*, the Lord's day, thou shalt [not may] offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt [not may] do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect."

## *The Two Outstanding Things*

Two things stand out in this command which the Lord requires of us on this his holy day. Two things we *must* offer to God:

- (a) our oblation
- and
- (b) our sacraments

An oblation is an offering—a sacrifice. We have already paid our tithes and our surplus as required by the law. We now come to make an offering, an oblation, or a sacrifice. We bring back to God the thing he brought to us—a sacrifice. For he gave the dearest thing he had, his beloved Son. No father could give more. He sacrificed for us; we must show our gratitude by sacrificing for him. Having offered up our oblation, we then must offer our

## *Sacraments*

By sacrament we mean a solemn covenant.

Having demonstrated in a practical manner our love for our fellow man by sacrificing for his needs, we are now entitled, yes, privileged, to make a solemn covenant with God through his Son Jesus Christ as to what we *will do*. We make the most solemn agreement that could be made by mortal man.

## *The Part of the Priesthood*

Let the priesthood note here the part they take in this holy compact. While Christ stands as the only infallible Savior between the human family and our heavenly Father, the priesthood stands, in a limited way, as saviors between Christ and the people to whom they minister.

The priest officiating repeats the covenant or sacrament saying:

We [the priest or priests administering the sacrament] ask thee in the name of thy Son Jesus Christ [for through Christ come all blessings], to bless and sanctify this bread to the souls of all *those* [the congregation] who partake of it, that they [the congregation] may eat in remembrance of the body of thy Son, and [now comes sacrament or sacred covenant that the congregation will make] *witness* unto thee, O God, the Eternal Father, that they [the congregation] are willing to take upon them [the congregation] the name of thy Son, and always remember him and keep his commandments which he has given them [the congregation], that they may *always* have his Spirit to be with them. Amen.

Note the sacred agreement of the covenant or sacrament.

First, the priest asks God through His Son to *bless* and sanctify (make holy) the bread. And *then* the congregation "witness" (bear testimony, give evidence) to God that they will do these things:

- (a) Take upon them the name of Jesus Christ.
- (b) Remember him.
- (c) Keep his commandments which he has given.

They do this that certain needful results will follow:

They will have God's Spirit to be with them always.

The priest stands between the Lord Jesus Christ and the congregation over which he presides, pleading with and for them. What manner of a man should he be—a Savior to his little congregation: lifting up one of his hands to Christ and reaching down with the other to his congregation, endeavoring to bridge the gap between them and their Master, through this most sacred of all ceremonies, the Lord's supper.

### *A Solemn Compact*

Lightness of thought, of speech, and of action have no place here. Standing in the presence of the King of kings; coming to him with uncovered heads and bowing in his presence, surely we ought to make an offering commensurate with the occasion—an offering that will witness unto God and humanity that we do desire really to sacrifice for our needy brethren; and having so done we can lift our faces toward the throne of God and take fearlessly, courageously, and honestly the sacred pledge, the words of which have been given us direct from God himself.

Saints, reverently and humbly come to the table of the sacraments of our Lord. Meet him there on his terms and receive his divine blessings.

## Morals and Movies

*By Howard W. Harder*

### PART II.—CONCERNING EDUCATION

#### *False and Harmful Teaching*

In the moving pictures, divorce is always shown as pleasurable and easily secured. It is difficult to believe that two people who have lived as one and suffered and rejoiced together over their ups and downs for even so short a time as one year can suddenly decide to separate without a single pang of regret. And yet such suffering is rarely shown on the screen. *To everyone who sees, the movies shout the glad tidings that the remedy for incompatibility is divorce.* Very rarely is there portrayed on the screen any serious effort at reconciliation. When you make divorce fascinating, you stand with the forces that hurt the family. When you hurt the family, you strike at the very foundation of our society. Divorce as a device to separate one person from another who has violated the marriage vows is a far different thing from divorce as a means of merely trying to find another more likeable companion.

The movies are replete with marriages of convenience—marriages to gain wealth, title, rank, position, or social advantage. Obviously, such marriages are not ethically moral. Usually love does not follow such unions. And yet from the apparent satisfactions which follow such screen marriages, the young person of today can not be blamed for thinking well of this particular sort of marriage.

Very often in films the climax of the love-making scene comes when the girl half reclines on a sofa or lounge and the man leans over her showering her neck and lips with kisses. This love-making posture I believe to be positively pernicious in its suggestiveness, and it probably has indicated to many a young

girl the exact method to be used in capturing her lover. Why not? Since this maneuver is so successful on the screen, why should it not work in life? It does—and the sad result of such methods is seen every day in our divorce courts.

#### *The Unfortunate Effects on the Young*

The extravagant dress of movie actresses is a challenge to any girl. Since the average girl can not have such clothes as she sees her favorite actress wear on the screen, she must find a way to provide an approximation. The credit clothier offers the way out. But it usually is not until the young lady has contracted to buy several expensive garments that she finds herself unable from her regular earnings to keep up the necessary payments. She must have more money. Remembering her movie experience, and following suit, she easily finds it—at the expense of her early training in self-respect and morals.

The private lives of the popular stars exercise a very considerable influence on all, especially on the child. Everyone knows about the actors in the movies. It is quite the thing to be up on all the doings of the idols of the moment. Their pictures, their divorces, their scandals are features in every newspaper. Their biographies appear in the most reputable magazines. They furnish the model for styles of hairdressing, for clothes, for sports, for love making, for heartbreaking. They are, in short, the models *par excellence* for everything that appears desirable to the youthful shiek or flapper.

#### *Artificiality of the Movie Life*

Moving pictures are not true to life. How many of us have ever lived in an atmosphere similar to that created for us by a "Western" film? How many of us know society as pictured in dress suits and evening gowns? How many of us are familiar enough with the dressing rooms of chorus girls to meet on a common ground pictures showing such scenes? These types of pictures do not reflect the average life. They show an artificial, false life into which most of us do not enter and in which the majority of people have little interest. Nor do the situations met in these films bring to us solutions for our everyday problems. The stars of our feature pictures do not do the things we do. Will the things they do ever seem so desirable to us that they will eventually become the things we do?

"Thou shalt not kill" is a commandment as old as the Hebrew law, yet in the "play acting" of those before us on the screen murder seems so necessary as to be indispensable to the plot. Killing is such a convenient method of getting rid of some one who

interferes with the pleasure or opportunities of the principals in our pictures that almost every film is punctured with a bullet or a dagger.

#### *Viciousness of the Movie Example*

Bernadine Freeman, in a recent article, states: "What is the moral effect of the movies upon growing, and even mature minds? We can judge only by evidence and inference. We do know that the movie contains the most sexually suggestive elements. It shows lawlessness and crime and drunkenness in all their horror and brutality. Home and family relations are made subjects of jest and ridicule. The movie serves to glorify indecency and immorality solely by its graphic presentation. We know surely that crime by youthful offenders has increased tremendously in the last twenty years. The blame for this can not be attributed wholly to the movies. There have been contributing factors. But no other single element has continually, consciously, and consistently presented to the youth of the Nation, pictures of licentiousness and crime every night of the week."

With such a condition it is not difficult to predict the ghastly spectre of a race of children made not only unmoral, but immoral, by the deleterious environment and suggestive forces which surround them. The child with no power of discrimination can not discard as immoral that which he does not know to be so. Power of discrimination comes only by discriminating. And in order to discriminate, there must be training in making choices, choices between things or actions of differing value. This places the burden squarely upon those primary agencies of child welfare, the home, the church, the school. Most motion pictures of crime carry a moral to the intelligent adult; but that which impresses the mind of the mentally young, and colors their imagination, is the excitement and bravado accompanying the criminal act, while the moral goes unheeded.

There are certain situations in life entirely appropriate for dramatic treatment which children should not see. Herein arises the matter of parental responsibility. We do not place in the hands of our children all books, nor let them see all stage plays. Such oversight is even more essential in pictures. We find that educators as far back as Quintillian, Aristotle, and Plato have insisted upon including in the reading of adolescents only such passages as would inculcate ideals and build character. Have we advanced to such a stage that we may without qualms send our children to view the thrills and excitement of the hectic dramas with the full belief that a beneficent power will, notwithstanding, mold in them the foundations of a solid morality?

The influence of the motion picture is so great that truth and error, good and bad, are stored away with equal tenacity. The movie exerts such a great impression upon the child's mentality because it provides vicarious experience. The child accepts as black what is labeled black. He does not refuse to accept false logic. He does not distinguish vulgarity from humor.

#### *The Benefits of Movies*

I do not want you to think I believe the movies are all bad, that there is no good in them. I do not think that. In many ways movies are helpful to us.

Perhaps the greatest real good to humanity from moving pictures lies in the vicarious satisfactions to be derived. Pictures show us a make-believe world, and when viewing them we enter into that world and identify ourselves with the action and often feel almost as though we were there in person and could have some bearing on the results of the plot. In this way we tend to forget our own life situations and become for the time beings apart from our bodies.

Many of us at times suffer great discouragement and see life only through "blue glasses." We do not seem to accomplish what we would; we feel we never have had a chance; we are getting on in years and begin to realize our ideals can not be reached. At such times the movies "take us out of ourselves," and we become identified with the hero or heroine, and for an hour we are children again, "living in the land of make-believe." At such times, too, we take a new lease on life through having had the happy experience of achievement. True, this satisfaction comes vicariously, but it is none the less real and valuable. Drab life is made bearable by this hour spent in the realm of phantasy.

Love and fighting are two basic human emotions. Hence, when boys and girls in their teens flock to the motion picture theaters, they go to do what civilized mankind must always do—experience the basic human emotions vicariously. Fighting of some sort is part of character. Is it not better for your boy to get his fill of fighting on the screen than on the street? As to contrasting pictures of purposive and purposeless fighting, I can perhaps cite you to no better examples than Douglas Fairbanks in "*Robin Hood*," whose men fought in defense of the downtrodden common people, and Clara Bow's "*Down to the sea in ships*," where the sailors fought for the possession of the favors of a red-headed girl.

Pictures can be a wonderful spur to the ambitions. It must have a good effect on a boy with ability but no particular ambition to see in the movies how some poor boy, by dint of hard work and resourcefulness, has forged to the top in industry,

art, music, or drama. Many of us are so constituted that we lack only a strong incentive. Good movies often furnish that.

Through moving pictures the absent or past can be brought into the present. Countless amounts of time and money have been expended by producers to film the Arctic wastes, the Sahara desert, the pinnacles of the Alps, the depths of the tropical jungles, the palaces of royalty, and the huts of the distant and unknown peoples. This has provided for those who saw them vicarious experiences of travel and association with many peoples of the world. Pictures bring to the viewer faithful representation of objects too large, too rare, too expensive, too dangerous, or otherwise too inconvenient to handle. They overcome time and space.

Our movies are not what they should be. We would like more and better pictures showing the things we believe to be both good and right. We want more pictures we are not afraid to have our children and young people see. But let us not blame the movies for all the ills of society. Let us as parents take some of the blame for the conduct of our children. In many ways movies are immoral to our children only because they have not been given that power of discrimination which makes it possible for them to choose between the real food and the husks in every picture.

In conclusion I want to make to parents two suggestions I think pertinent: 1. Help the child select such pictures as are not of the worst type, and if possible attend with him so that objectionable scenes may be explained and their bad effect minimized. 2. Teach discrimination in choices in all things so that character may be built so strong as to defy the subtleties of modern movies.

## Christmas Offering

### Oelwein Passes the Goal

Oelwein, Iowa, reported on October 24 that their branch of 67 members had passed their Christmas offering quota with \$51.03 on hand, and two months yet to go. This offering may be made the means of a splendid missionary appeal if undertaken in a spirit of desire to help spread the Angel Message. Every member of the branch, old and young, should be urged to participate. Even isolated members and those residing at a distance from a branch should be sought out. They, too, will enjoy making an offering and will grow spiritually through the experience.

C. B. W.

## Capitalism, Unemployment, and Economic Progress

By Alonzo Beryl May

(Synopsis of Chapel Talk at Graceland College.)

We, today, live in a world that is dynamic, a world of changing values, a world that is ever discarding old ideas and practices in favor of new ones. The more one ponders this truth, the more one is convinced that the only constant thing in the universe is change.

Some stoutly assert that this change is good for us. Perhaps it is. We must recognize, however, that it brings about in the business world an economic uncertainty—the most dreadful nightmare a man with a family has occasion to encounter. This economic uncertainty is becoming more acute. Engulfed in this situation are found white-collared \$12,000 per year executives as well as 40 cent per hour day laborers. Quite recently New York City established a free employment bureau to assist men who formerly earned from \$3,600 to \$10,000 per year, to relocate themselves in the business world.

Unlike England, we have no method of determining the number of our unemployed. The Republican Party as a result of the census last spring admits five million are unemployed. The Democratic Party, of course, is certain that seven or eight million is a more correct figure. A labor authority on the west coast asserts that fully eighteen million employable men are out of work sometime during the year. This latter figure represents able-bodied men who would work if they could obtain a job. Most economists agree that fully four million employable men are out of work during our so-called periods of prosperity. A conservative economist probably would estimate the number of unemployed in the United States to be somewhere between eight and ten million.

The writer counted 340 men on one freight train in North Dakota during August of this year. These men were looking for work in the northern wheat harvest belt. North Dakota ordinarily pays harvesters \$3.50 to \$4 per day plus board for shocking small grain. Many men shocked wheat for their board in North Dakota last August.

Unemployment in America today probably is not due to any one specific cause but to many causes. A few of these causes may be listed as follows:

1. World-wide depression since the conclusion of the World War. No doubt this is an important factor. England, France, Germany, and many others of Uncle Sam's best customers have had adverse trade balances with the United States since the close of hostilities in Europe. Since we have purchased little from them in return, largely because of our

tariff barrier, they have found themselves without funds to buy our goods. Hence, we have found our foreign markets suddenly closed, resulting in less production and less need for labor.

2. Overproduction. Business, it is claimed, has overexpanded. Old machines have been scrapped to make way for new ones with greater production capacity. Here, however, arises the question whether there is such a thing as overproduction. There are sufficient grounds for believing that the term *overproduction* should be substituted by the term *underconsumption*. It is asserted that as long as there is a price for a commodity it is impossible to have overproduction. It is true that some of Mr. Ford's cars may go begging at the price of \$600. But, if he were to cut the price in half, a condition of underproduction might result.

3. Machinery taking the place of men. Quite recently eastern coal-mining companies installed machines each of which did the work formerly done by fifty men.

4. Mergers of business organizations. When two or more companies consolidate into one big company, many white-collared executives are "merged out." Fewer advertising men and salesmen are needed in the new concern.

*The four factors above commonly bear the brunt of the blame for America's unemployment problem. Yet, there is another factor worth considering. Perhaps the modern industrial system is out of date. The world in its progress toward the economic millennium has found economic orders out of date. Maybe this increasing uncertainty of economic life today is merely indicative that basically the modern industrial order is becoming old-fashioned and that over the horizon awaits a new order more adaptable to our needs.*

The economist thinks of man's economic development historically as follows:

1. Direct appropriation. In this stage man hunted, fished, and picked the wild fruits and berries for a living.

2. The Pastoral stage. Here man domesticated animals, tended herds, and had no fixed abode. His wealth was reckoned according to the extent of his cattle holdings.

3. The Agricultural stage. In this stage man domesticated plants as well as animals. He inhabited a fixed abode and tilled fields.

4. The Handicraft stage. This was an economic order in which most of the retailers were their own manufacturers. The business man commonly manufactured a commodity in the rear of his home and retailed it in the front end.

5. The Industrial stage. This is the stage in which we now live. It is characterized by a division of

labor, mass production, world-wide interdependence.

The world has passed through five economic stages. When one became out of date, it was superseded by another which conformed more to man's needs. On the basis of this reasoning, is there any foundation for believing that the industrial stage as we know it today is the final stage?

There is a sort of tyranny about the past. It is always trying to dominate the present and the future. We need to use more our mental wastebasket. Many of our ideas should be scrapped. So much of our thinking has been done by others before us that one sometimes wonders if modern civilization itself isn't merely a conglomeration of traditions many of which are questionable as to desirability. Let us hope that the near future will give us a man who will think through to another economic order in which unemployment is eliminated.

## October Statistics

The report of the Department of Statistics for the month of October is as follows:

Total enrollment of the church as of Oct. 1, 1930.....	108,164
October baptisms .....	402
Transfers from the unknown .....	17
Gains by correction.....	6
Total gain .....	425
Deaths regularly reported.....	80
Deaths on the disorganized file assumed because of extreme age .....	117
Expulsions .....	26
Losses by correction.....	10
Total loss .....	233

Net gain during the month of October.....192  
Total enrollment of the church as of Nov. 1, 1930...108,356

The following numbers of the various types of miscellaneous reports were also received:

Transfers .....	794
Blessings .....	192
Marriages .....	109
Ordinations .....	26
Divorces .....	8
Branches disorganized .....	3
Silences .....	2
Miscellaneous change of name.....	2

### A Good Record of Baptisms

The outstanding item in the above report is the number of baptisms reported during October. The total of 402 baptisms is greater than the number reported last month and well above the average for the month of October. During the last ten years the average number of baptisms during October was 316, which shows that this year the church is over 27 per cent above the average.

This brings the total number of baptisms for the year to 3,762, which is 62.7 per cent of the year's objective. While it is not probable that the church will achieve its goal for the year, namely 6,000 baptisms, nevertheless there is a good chance to make a fairly creditable showing in comparison



with other years. If the degree of missionary activity shown in October will continue during November and December, the grand total may well go over the 4,000 mark. There are many Decision Day baptisms which have not yet been reported, and if the ministry will be diligent in seeing that these are reported promptly, it will greatly assist us in having our next month's report for the church up-to-date.

#### Northern Michigan Led Baptisms

During the month of October the leading district in the number of baptisms was Northern Michigan with 31. Twenty-nine of these were performed at Onaway by J. J. Ledsworth, 21 on Decision Day and 8 at other times during the month. Boyne City and Wells were each credited with one baptism. This brings the total up to date for the Northern Michigan District to 114, which in terms of the year's objective of 80 means that it has achieved 143 per cent and is leading the church.

#### Others for Honorable Mention

The Northeast Nebraska District also made a noteworthy showing this past month with a total of 24 baptisms. Fifteen of these were performed at Omaha on September 28 and October 26 by H. A. Merchant and C. A. Kress. Three more were performed by H. A. Merchant at Fremont on September 14, and 6 at Blair by C. A. Kress on October 12 and 26. The total number of baptisms for the district up to date equals 102, which in terms of the goal of 100 makes its present standing 102 per cent.

The Holden Stake ranks next in the number of baptisms for October with a total of 21. Fourteen of these were performed on October 16 and 19 as a result of a series of missionary services conducted by Elder James W. Davis at Sugar Creek, Missouri. Three baptisms were performed at Holden, Missouri, by W. H. Eliason, and the others at various places in the stake. The present total for the Holden Stake is 108, making it 77 per cent of its year's objective of 140.

The Spokane District also did very well this past month with 15 baptisms. Six of these were performed at Yakima, Washington, by Patriarch Richard Baldwin on September 15; 5 at Ione, Washington, by Elder George Leach September 3 to 8; and 4 at Wynndel, British Columbia, by Elder George Leach on October 19. The present total for the Spokane District is 52, or 69 per cent of the year's objective of 75.

The Des Moines District reported 14 baptisms during the month, 13 of which were performed at Des Moines on Decision Day by Missionary E. E. Crownover. The grand total up-to-date for this district is 83, giving it a standing of 69 per cent of the objective of 120.

A total of 12 baptisms was reported by the Eastern Colorado District, being performed by Elders H. E. Winegar and E. B. Johnston. The Southern Missouri District was also credited with this number, all 12 taking place at the district conference held at Kennett, Missouri, on October 5 by W. E. Haden.

The Alabama, Southern Ohio, and Western Oklahoma Districts each reported 11 baptisms. The Alabama baptisms were all performed by W. J. Williamson, 3 of them being credited to the Flat Rock Branch and 8 to the Lone Star Branch. This brings the total for the Alabama District to 56, which is 24 per cent over its objective for the year. The present total of the Southern Ohio District is 95, or 70 per cent of its objective; and of the Western Oklahoma District 27, or 54 per cent of its objective. In Western Oklahoma, 7 of the baptisms were performed by Patriarch Ammon White at Calumet on September 28, 3 at Eagle City by Lester E. Dyke on October 6, and one at Oklahoma City on October 5 by Z. Z. Renfroe.

#### Objectives Attained

The eleven highest districts, stakes, and missions, all of whom have obtained three fourths or more of their objectives for the year, are the following with the percentage ranking as indicated:

Northern Michigan District .....	143%
Alabama District .....	124%
Hawaiian Mission .....	120%
Northeastern Nebraska District.....	102%
Idaho District .....	91%
Northern Saskatchewan District.....	84%
Southern Michigan and Northern Indiana.....	84%
Southern California District.....	83%
Western Michigan District .....	83%
Winnipeg District .....	80%
Holden Stake .....	77%

The grand total of 402 baptisms was distributed as follows:

The stakes and center place.....	44
U. S. and Canada outside the stakes.....	349
Foreign missions .....	9
Total .....	402

Of the above 44 baptisms credited to the stakes, Holden Stake had 21, Far West Stake had 14, Independence had 6, and Kansas City had 3. Of those reported by foreign missions, Hawaii had 4 baptisms, Holland 4 baptisms, and the British Isles one baptism.

The following branches, missions, and district nonresident groups in the United States and Canada reported four or more baptisms each:

Onaway, Michigan .....	29
Omaha, Nebraska .....	13
Kennett, Missouri .....	12
Eastern Colorado nonresident.....	11
Detroit, Michigan .....	10
Pershing, Iowa .....	9
Spokane nonresident .....	9
Blair, Nebraska .....	8
Jonesport, Maine, .....	8
Lone Star, Alabama .....	8
Marion, Michigan .....	8
Sioux City, Iowa.....	8
Beardstown, Illinois .....	7
Calumet, Oklahoma .....	7
Lansing, Michigan .....	7
Highland, Ohio .....	6
Terlton, Oklahoma .....	6
Yakima, Washington .....	6
Crescent, Iowa .....	5
Fairview, West Virginia.....	5
Roundup, Montana .....	5
Salt Lake City, Utah .....	5
Southern Nebraska nonresident.....	5
Burlington, Iowa .....	4
Centralia, Washington .....	4
Dunbar, Pennsylvania .....	4
Elk Mills, Maryland.....	4
Grand Valley, Ontario.....	4
Paris, Tennessee .....	4
Poplar Creek, Illinois.....	4

In the above list there are 24 branches, 2 district missions, and 4 nonresident groups represented. In addition, 10 branches and 5 nonresident groups had three baptisms each, 18 branches and 3 nonresident groups had two baptisms each, and 35 branches and 2 nonresident groups had one baptism each. This means that a grand total of 87 branches and 16 district nonresident groups or missions in the United States and Canada outside the stakes reported one or more baptisms during October. This is a very creditable showing and indicates the widely diffused degree in which missionary activity is obtaining results throughout the church.

THE DEPARTMENT OF STATISTICS.

By CARROLL L. OLSON.

# CHURCH WORK AND SERVICES

## Church School Reports

By C. B. Woodstock

Due to changes in organization of the work in religious education advised by the last General Conference, the former Sunday school now becomes a part of the local church school. This term includes all class work and other activity of a religious educational nature occurring throughout the week.

A splendid response has been made to the recommendation of the conference and to the plans submitted by the general department of Religious Education. The change has been made already in a large number of branches, and fully one half of the remaining branches are planning to make the change at the annual election near January 1. By April 1, 1931, the churches generally should be working on the new plan.

### *The New Report Plan*

A new form of reporting has not yet been worked out in detail. It is desirable to reduce the task and expense to a minimum consistent with efficient results. At present only the following are contemplated:

1. An annual report of the local organization and activities of the church school and its program by the pastor of each branch. This report is made out on special blanks sent out from the office of the First Presidency for report about February 1.
2. A quarterly report from each local church school made on blanks sent out from the general department of Religious Education and returned to the general department.
3. A quarterly report from each local church school to the stake or district director of religious education. This blank has not yet been prepared.
4. An annual report from the stake or district director to the general department. This blank has not yet been prepared. It will not be statistical in character, but rather a report of actual conditions, needs, recommendations, and movements in progress within the district. These will be sent out from the general department office.

It should be noted that *no printed report blanks* are now to be had from the Herald Publishing House. The former supply is used up, and new ones will not be printed and for sale until the new plan is perfected. We are much more anxious for needed work to be done out in the branches than we are to manipulate a lot of useless reporting machinery.

## Memory Work for Juniors

By C. B. Hartshorn, Pastor and Director of Religious Education in Des Moines, Iowa.

While our faith in the value of memory work, as a means of producing desirable changes in conduct, has been considerably shaken in the past decade or two, yet I can not conceive of any thoughtful educator who would maintain that memory work should be entirely abandoned in the field of religious education.

It has been conclusively proved that a pupil may be able to repeat: "Be kind one to another," in a faultless manner, and yet may shamefully fail to interpret the thought in his play or work. However, the old system, which made much of memorizing scripture passages, memory verses, and texts—encouraging it with a scheme of reward cards, or Testaments, and with public performance in "superintendent's reviews"—bore some remarkably good fruit. It gave working material which has served well in time of personal need, or in teaching children in home or in Sunday school. It provided a fund of worship material which undoubtedly has made public devotion more enjoyable and the sermon more interesting.

The Junior age (9, 10, 11) is the golden age for memory work. The pupil memorizes easily and has a lifetime ahead of him for application.

It is the conviction of the writer that, somewhere in our religious educational program, memory work should be stressed. Well-selected materials having permanent value of both practical and literary character should be introduced as a part of the church school curriculum. It may be introduced in a Sunday evening class (some branches may prefer a week night), or it may be introduced as supplemental work to the regular Sunday morning lessons.

Convinced as I am that this work is important in the religious development of the child, I do not hesitate to recommend that it be stimulated by the use of credits, honors, and rewards; and also by competition in drills, spell-downs, and games similar to Bible baseball.

Now comes the question: What knowledge will prove most helpful to the Latter Day Saint boy or girl? What shall we endeavor to fix in the minds of our junior pupils that may prove of most permanent value? Opinions about this may vary among our workers, but a rather conservative selection would doubtless include some of the general facts of the origin and nature of the *Book of Mormon* and the *Doctrine and Covenants*, so that an intelligent

inquiry would receive an intelligent and luminous reply from any boy or girl who had passed through a Latter Day Saint church school with serious purpose. It would also include some general facts about the *Bible* and some of its outstanding passages which have proved comforting and helpful throughout the ages.

Specifically, then, we would use the following content in our memory work for Juniors:

#### I. Concerning the *Bible*:

##### A. Learn its 10 divisions (following Hurlbut's teacher-training lessons, chapters I to III).

###### Old Testament:

1. Books of the Law	5	
2. Historical books	12	
3. Poetical books	5	
4. Major Prophets	5	
5. Minor Prophets	12	39
	—	

###### New Testament:

1. Biographical books	4	
2. Historical book	1	
3. Pauline Epistles	13	
4. General Epistles	8	
5. Prophetical book	1	27
	—	

Total 66

##### B. Memorize the names of the sixty-six books.

##### C. Memorize these choice passages:

- (1) The Lord's prayer, Matthew 6: 9-13.
- (2) The ten commandments (abbreviated from Exodus 20: 3-17).
  1. Have no other gods before me.
  2. Make no graven images.
  3. Take not the name of the Lord in vain.
  4. Keep the Sabbath Day holy.
  5. Honor thy father and mother.
  6. Thou shalt not kill.
  7. Thou shalt not commit adultery.
  8. Thou shalt not steal.
  9. Thou shalt not bear false witness.
  10. Thou shalt not covet.
- (3) The first principles, Hebrews 6: 1, 2.
- (4) The beatitudes, Matthew 5: 3-11.
- (5) Psalms one, eight, and twenty-three.
- (6) Jesus' prayer, John 17.

#### II. Concerning the *Book of Mormon*:

- ##### A. What is the *Book of Mormon*? Answer: It is a sacred record of the ancient inhabitants of the American continent, which was miraculously preserved and was translated by divine help.

##### B. Memorize its five divisions (following the *Book of Mormon Normal*.)

(1) Jaredite Period	1 book
(2) Migration Period	6 books
(3) Unity Period	1 book
(4) Judges Period	2 books
(5) Nephite Christianity	5 books
	—

Total 15

##### C. Learn the names of the 15 books.

##### D. Name the three witnesses and memorize their testimony.

#### III. Concerning the *Doctrine and Covenants*:

##### 1. What is the *Doctrine and Covenants*?

Answer: It is a sacred book containing the latter-day revelations to the church through its Prophet.

##### 2. Are all prophecies put in the *Doctrine and Covenants*?

Answer: Only those which are received by the President of the church and adopted by vote of the General Conference.

##### 3. Memorize the sacramental prayers. See *Doctrine and Covenants* 17: 22, 23.

If the teacher and superintendent will persist in the teaching of this course, it can be mastered by an average pupil in his three years in the junior department. When this has been accomplished and these boys and girls have grown into their life's tasks as parents and church leaders, they will find that while the general lessons have left only a vague deposit of good on their minds, the materials of this Junior Memory Course will be like "apples of gold in pictures of silver," remaining to bless and enrich life so long as they shall live.

### Teaching Children Generosity

(Who does not admire a nature that finds half a loaf with a friend more enjoyable than a whole loaf alone? It is the sincere desire of every parent to have his children unselfish and generous. The wise parent appreciates, with his children, the real struggle that is often necessary before children can share cherished toys or half their candy, apples, etc., with other children. It takes parents of firmness endowed with ingenuity, enthusiasm, sympathy, and understanding to make sharing a delight. Parents, unconsciously of course, often encourage their children to be selfish, both by example and by speech. Generosity is one of those characteristics which can not be taught by "talk" alone but must needs be exercised in everyday living. The following article by

*Marion Brownfield, author of The Courtesy Book, and issued by the National Kindergarten Association, will give some valuable hints and ideas of how to teach your children to be generous.—M. A. W.)*

Some children do not have to be taught to be generous. They are as impartial in giving as sunshine itself! But many children are, if not actually stingy, inclined to be selfish. In a family where there are several children, it will often be noticed that either generosity or stinginess is a marked trait in each child.

The "only" child is often little to blame if he grows up selfish, for he hasn't the opportunity for sharing that one of several children in a family has, and his parents often unconsciously encourage him to be selfish. But unfortunately, adults may also teach children, blessed with brothers and sisters, to be selfish, both by example and by speech. The "holding-on" habit is easy to learn. It grows, and it is hard to break! The mother who hoards, unnecessarily, in her household, the father whose garage is a junk pile from which he won't spare a scrap, or the aunt who can't bear to pick a flower in her garden because "they look so much prettier growing," all teach children to be opposite of generous.

Contrast with these the mother who encourages Johnnie to collect newspapers in his own home and neighborhood to salvage for charity or, better still, the parents who from the child's babyhood by suggestion and example make him eager to share his seat, his playthings, his candy, with brother or sister or even the forlorn little child of the laundress playing at the back door. "Not what we give, but what we share." Children are like putty at the beginning, and those first impulses, educated in the right way, may become the cornerstone of generosity.

When a little girl sees mother share her "company" dessert with a neighbor, remember those at Christmas who can't "exchange gifts," lend her magazines and books, and give willingly to various benevolences instead of spending all her spare change on trifles for herself, the child learns the real joy of generosity. The spiritual doesn't need to be voiced. It will be felt.

But how carefully must the opposite teaching be avoided. The mother who says, "Go and borrow that magazine back from Mrs. Brown. She's had it all day; that's long enough! I want it myself this evening," is unaware, doubtless, that she is grafting an unlovely bit from her own character onto her child's! By this act she is likely to impede even the child's material success in life.

As unselfishness is a fundamental of generosity,

it can be impressed on children that sharing does not always refer to material things. They can easily understand that to share a friend, to show others a pleasant walk or a beautiful sunset is often a most delightful kind of generosity. It is worth while to help them to cultivate it.

## Hints for Speakers and Writers

### NUMBER 1.—KEEP TRYING

Those who attempt to do any good work are bound to make some mistakes and meet some reverses. Some of their most conscientious attempts will be found impractical or unusable.

The hardest thing for people to learn is to keep trying. If it is speaking, and the audience walks out or goes to sleep, they quit. If it is writing, and they get rejection slips, they either quit altogether, or write an indignant letter and quit until the next time.

But there are some who do not quit, and who can keep sweet tempered when they meet reverses. They are the jewels of humanity, and if they are inadequately rewarded here, it is certain that they will be rewarded Elsewhere.

A recent incident moves us to nominate, as one of the kindest souls in existence, our good Brother C. J. Spurlock, of Holden. His verse teaches us to be cheerful and to keep trying. He sent us these stanzas after having a manuscript returned to him.

I have written for the *Herald*,  
And for others papers, too;  
But my writings were not published,  
Or at least but very few.

But I'm not at all discouraged,  
And sometime may try again.  
If I try and fail quite often,  
It's not so great a sin.

—C. J. Spurlock.

## The New Catalog

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THE HERALD PUBLISHING HOUSE.

We must cultivate the mind, but it is not enough to cultivate the mind. With education of the mind must go that spiritual teaching which will turn the trained intellect to good account. . . . Education must be education of the heart and conscience, no less than of the mind.—*Theodore Roosevelt.*

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Stonington, Maine

Some services at Stonington have been omitted the past two Sundays on account of Eastern and Western Maine conferences, held at Jonesport and Vinalhaven respectively on October 11 and 12, and 18 and 19.

The young people of Stonington decided to hire a truck, that all from here might go together to Jonesport. They were fortunate in securing a practically new machine and an excellent driver, and nineteen members began the journey the morning of the eleventh, a gloriously bright and pleasant morning. There were a little more than one hundred miles to travel. The road lay along the coast, where at intervals we caught glimpses of the water, and the hills and forests were gorgeously colored, a panorama of beauty. Several carloads besides the truck made the trip, and there were in all thirty-eight persons from Stonington who went. We were royally entertained at Jonesport, and the young people enjoyed themselves socially as well as spiritually.

As our conference was to take place the following week-end, a crowd of Jonesport people arranged to come to Vinalhaven. A load of young people started out in a truck, but the weather did not prove so favorable as it had the previous week. They encountered rain on the way and got wet, but being a group of Zion builders, they did not turn back. However, when they reached the landing at Sargentville, where they were to have been met by a boat to continue the journey, the captain decided the sea was too rough to make the trip, and they were indeed a disappointed crowd. They had been very eager to visit Vinalhaven, which is on an island some distance from the mainland, and some of the crowd had never been there. They decided to cross the reach and come down to Stonington. The group was invited to the home of "Aunt Marcia" Billings, noted for her hospitality, and given a good dinner. Then they came on to Stonington.

Preparations were hastily made to have a social in Stonington church that evening. The Stonington young people rallied, and a delightful time was spent. During the evening a captain with a good boat was located who said he would take a load to Vinalhaven Sunday morning starting at seven. Accordingly it was a happy crowd, numbering more than thirty, about half of them from Jonesport, who set sail on a clear morning. We arrived in Vinalhaven in time for the first meeting of the day. The services were fine and spiritual, and attendance was all that could be desired. A delicious dinner was prepared and served in the church. The Saints of this branch certainly understand the art of hospitality. Among the crowd were members from Boston, Rockland, Camden, Rockport, Dixfield, Jonesport, and Stonington.

While there was a general feeling of disappointment that Apostle R. S. Budd could not be present, the men who occupied the speaker's stand included Bishop E. L. Traver, Elders Newman Wilson, J. L. Clark, and E. F. Robertson. These seemed at their best and were given a good response by the congregation.

The many friends of Sister Erminie Carter Billings were shocked and saddened at news of her sudden death September 13. This young sister was the first member of the church we met on our arrival in Maine two years ago, and we found her a Saint indeed.

Brother Henry Eaton has been afflicted with heart trouble, so that he has not been able to do his work as foreman in the stone quarry, but has improved his time by doing more church work than usual. He is a faithful and dependable brother. We hope to see him regain his health.

The various groups of the Women's Department are preparing for an active winter's work.

A Halloween social was planned and carried out in the interests of the Christmas offering.

GERTRUDE WOOD ROBERTSON.

## Birmingham, England

"O Master of the beautiful,  
Creating us from hour to hour,  
Give me this vision to the full—  
To see in lightest things thy power;  
This vision give, no heaven afar,  
No throne, and yet I will rejoice,  
Knowing beneath my feet a star,  
Thy word in every wondering voice."

The Saints in Birmingham are happy to send greetings to the church, happy to express their gratitude to God for all his blessings. We feel that we are at the beginning of a new era. We have been visited by one of the Presidency, "Brother Mac," who will ever live in our hearts and memories, and by Apostles Hanson and Edwards. We have been lifted to the heights by the ministrations of these brothers. Now we have Elder Peter S. Whalley sent as pastor. He has come to us with a heart full of divine love, eager to serve, to instruct, to minister to the needs of all.

Brother and Sister Whalley arrived October 7. A reception was held October 14 in their honor to give opportunity for all to get acquainted. Already the pastor has won the hearts of the congregation, and we feel that we have known him many years instead of two short weeks. Our hopes are high, and we believe we shall go forward taking the gospel in our lives to those less fortunate than we.

Brother McDowell's last words to our young people and to all were: "I am expecting great things of you." So we feel that we can not, must not fail. We must go forward to Zion.

Harvest thanksgiving services were held October 19. A beautiful display of fruits and vegetables and flowers was the result of generous offerings of the Saints. Meeting in the morning service, a kindly spirit was present, and the members felt that our gifts were acceptable to God. Brother A. Kendrick was the speaker, presenting many fine thoughts. The church school held its session in the afternoon, Franklin Schofield being the speaker. He presented to the children the suggestion that only the fine and the beautiful seeds should be sown and developed in their lives, that they should preserve their bodies by cleanliness, and he emphasized the value of truth, patience, and generosity. In the evening the Saints again met to sing songs of thanksgiving and to hear what great things the Lord has done for them.

Apostle Paul M. Hanson was the speaker. He read Psalm 95 and delivered a forceful discourse in keeping with the theme of the day. Apart from the material things which are daily provided for us, he observed how great and powerful are our spiritual blessings—love, friendship, beauty, faith.

This day was beautiful in every sense of the word. We were happy as we met and happy as we parted with a greater conception of the bountiful hand of our Father. The infant son of Brother and Sister A. Edwards was presented to the Lord for a blessing and received the name, Ronald James. This ordinance was cared for early in the evening by Apostle Hanson and Elder A. Kendrick. The mother of the babe was formerly Sister Mavis Meredith.

During the last month we were made happy to receive into membership of the church Brother Cyrus Allen. He has

long been associated with us, and we pray that God will further bless him and give him an increased desire to serve. He was baptized by Elder F. H. Edwards, sr., and confirmed by Elder F. H. Edwards, jr.

An arts and craft class has been formed, Sister A. Meredith the teacher. She has a number of students and progress is reported.

Q. SWANN.

## Southern Wisconsin Conference

Conference of Southern Wisconsin District was held at Madison October 18 and 19. Saturday morning at ten o'clock prayer service was in charge of Elders Henry Woodstock and C. J. Hunt. At 11.15 Brother Hunt preached on "Growth of the church," dwelling principally on the Harvest Home Festival and its success.

The business meeting was called to order by Elder Amos Berve at two o'clock that afternoon, invocation being offered by Apostle D. T. Williams. The motion carried that the district presidency assisted by Apostle Williams preside over the conference.

Brother Lee Root assisted the secretary in her work. The report of the district president showed that the general spirituality of the district is on a decided upward trend. Financially the Saints responded fairly well, considering the economic depression which has affected every department of commerce and industry.

Two-day meetings have been held in Lancaster, Beloit, Milwaukee, and Delavan and were successful in every respect.

The presidency stated that they deemed it a wise move when, at the last district conference, the reunion was postponed for one year at least, and recommended that the district not hold a reunion in 1931, but that the present reunion committee be continued and instructed to keep in touch with the reunion committee of Northeastern Illinois District. The recommendation was accepted and approved.

The individual and financial report of the bishop was read. It showed receipts for five months to the amount of \$694.53 and for the nine months of the year \$1,206.25. The district treasurer's report from June 18 to October 17 showed receipts of \$40.89; disbursements \$19.33; district budget fund, \$65.50; disbursements, \$13.40; missionary fund receipts, \$22.46; total receipts in reunion fund, \$265.19; total in district treasury, \$361.31. The report of Harry Wasson, supervisor of Religious Education, and the report of Leda Colbert, superintendent of Department of Women, were accepted. Brother Berve had prepared a summarized report of work done by the priesthood, which was read. Statistical reports were also read.

Brothers Hunt and Berve spoke on discontinuing the reading or posting of tithes and offerings of individuals. It was suggested that those who pay and wish to know the total amount of their tithes or offerings consult Bishop Hunt.

Apostle Williams was then asked to take the chair, and held election of officers. Brother Berve was nominated district president, and a motion was carried that the secretary cast a unanimous ballot for Brother Berve. He was given the privilege of selecting his associates. Those chosen were Henry Woodstock and George Noble. Leda Colbert was elected district clerk; district treasurer, Charles Hoague; supervisor of Religious Education, Harry Wasson, who was given power to choose his assistant; Leda Colbert was chosen. Carl Wirth was elected superintendent of music with power to choose his pianist. The apportioning of a district budget was for the years as follows: District president, \$100; supervisor of Religious Education, \$35; district clerk, \$15. The total amount is to be divided in the following portions for each branch: Madison, \$25; Soldiers' Grove, \$28; Milwaukee, \$18; Beloit, \$18; Lancaster, \$24; Evansville, \$20; and Janesville, \$17. The amount is to be paid quarterly on the first of January, April, July, and October.

The time and place of next district conference were left to

the district presidency. Remarks were made in regard to an institute for the coming year, time and place being left to the district presidency. The business was successfully completed, leaving time for a round-table discussion conducted by Brothers Williams and Berve.

The sermon in the evening was by Apostle D. T. Williams.

A prayer service opened Sunday's meetings, the district presidency presiding. This was a spiritual hour in which the Lord spoke to his people through one of his faithful servants. Words of comfort and cheer were also given certain members.

Church school commenced at 9.45, Harry Wasson and local officers in charge of the adult department. Leda Colbert conducted the primary exercises.

"Jesus said, Many things I have to say unto you, but ye can not bear them now," was Apostle Williams's text Sunday morning, and the theme was "Appreciation and revelation, the proof of true religion."

The words of Columbus, "This day we sail westward which is our course," was the text for Brother Williams's afternoon sermon. There was a solo by Guy Allen. An offering amounting to almost twenty dollars was taken at the close of the hour. Brother Williams left for Milwaukee where he was to preach in the evening.

Before the service closed announcement was made of the call of Guy Allen to the office of priest and of Orville Dahlm to the office of deacon and that their ordinations would be cared for in their respective branches. Brother Allen is a member of Beloit Branch, Brother Dahlm of Madison.

The women of Madison served lunch and dinner each day in the lower auditorium.

The weather over the week-end was disagreeable, and not as many came from other branches as were expected. Evansville, Janesville, Beloit, and Lancaster were represented, and members were present from Rockford, Illinois. Nevertheless, this was one of the best conferences held in this district.

## Moorhead, Iowa

The past few months have been busy and profitable ones for the Saints of this city. Services were dismissed during the Woodbine reunion, and all who could do so availed themselves of the opportunity of participating in the splendid services. Several also attended part of the Decatur, Nebraska, reunion.

Special programs and entertainments have been provided in harmony with the various occasions, such as Children's Day, College Day, Rally Day, etc. Attendance and interest were especially good at these services.

Members of the priesthood attended the recent special services held at Council Bluffs and Woodbine.

Affliction and death have not passed us by. Besides the usual number of common ailments in the group, the pastor, T. O. Strand, some weeks ago suffered serious injuries when a chain broke and let a heavy log roll completely over his body. His condition, however, is now much improved, and the Saints hope that he will soon be able to meet with us once more and be about his duties. Sister Simpson, who has been afflicted for years, is in a critical condition; she has been unconscious for some length of time. Sister Nettie Kesterson has been able of late to attend some of the services, although she suffers severely at times with rheumatism. After several weeks of suffering, Mr. J. B. McElwaine, husband of Sister or "Aunt Lanie" McElwaine, and father of Sister Glenn Wilson, passed away at their home. The funeral was conducted at the Christian Church September 28. Sympathy is extended the bereaved ones.

September 4 the community was shocked to learn of the sudden death of Brother Perry Mann. Although he has been afflicted for several years, he departed from home in his usual health, driving his car to the farm. Before noon word was sent by his tenant of his demise. The funeral sermon

was preached by Brother T. O. Strand, assisted by John Boswell, on September 6 from the local church. He leaves to mourn his wife, two children and families, besides a host of other relatives and friends.

During October Saints and friends have met in social gatherings at the home of Sister J. B. McElwaine in honor of Sister Nettie Kesterson's birthday, and at the home of Brother and Sister David Outhouse in honor of the birthday of their daughter, Ethel. Ethel has for several months suffered with a broken limb. Also October 18 the annual gathering at the home of Grandma Townley was held. This was in honor of Sister Townley's ninety-fifth birthday. For one of such an advanced age Grandma Townley is well preserved. During her daughter's absence on a visit this summer and early fall, Grandma kept house alone for several weeks and as usual was making rugs. Her faith is still strong and firmly grounded in the gospel.

Brother and Sister Joseph W. Lane recently spent a week visiting among the Saints of this branch before departing for Lamoni, where he expects to spend the winter. His work is always appreciated by the Saints.

### Coffeerville, Kansas

Saints of this local were pleased to have Brother and Sister S. W. Simmons here on a recent week-end. Brother Simmons preached four good sermons. On Sunday afternoon Mrs. Floyd Simmons, of Sedan, Kansas, was baptized by our pastor, O. E. Pender, and confirmed by Brothers Pender and Simmons. Floyd is a son of S. W. Simmons.

Brother and Sister Simmons went on their way to other fields of service attended by the good wishes of this branch. We understand that they will spend the winter months in Texas.

Sister Head and Brother Yeubanks were able to be out to hear Brother Simmons' sermons.

### Woodbine, Iowa

Woodbine is endeavoring to follow the new program of Religious Education as far as possible. Brother K. C. Harder has been appointed supervisor of religious education. He is an efficient man for the place, and has selected for the head of the adult division Sister Isaac Jarvis, for the young people's division, Sister Gladys Chiles; for the children, Sister Verna Garver. We have a splendid group of leaders all working together, and a profitable year is anticipated.

Brother Samuel Smith, of Independence, was here Sunday evening, August 31, and gave a splendid sermon concerning conditions in Zion.

Communion service September 7 was well attended.

The church entertained the faculty of the Woodbine school the evening of September 5 in the basement room. After refreshments were served a social good time was enjoyed.

The Graceland College program consisted of the "*Alma Mater Hymn*" and five-minute talks by former Gracelanders: a chalk talk, "*The Graceland skyline*," by Oliver Cooper; "*The faculty*," Verna Garver; "*Graceland's social life*," Charles Young; "*Religious influence at Graceland*," Helen Stewart; "*The spirit of Graceland*," Ollie Smith; "*The scholarship fund*," Myra Harder. The closing song was "*Graceland forever*." A large congregation attended the program, and Saints from Dunlap and Bigler's Grove were present. The offering for Graceland College was more than seventy dollars.

Eleven of the priesthood attended the priesthood meeting at Council Bluffs September 21 at 2.30 in the afternoon. Brothers M. H. Siegfried and J. A. Gardner, of Independence, were the instructors. After a profitable meeting the men came home stirred by a greater desire to serve the Master.

Elder Gerald Gunsolley called a meeting of the priesthood to convene at Woodbine October 5 at 2.30. Fifty members were present. Brother Gunsolley's theme was "*The church program*." He explained his subject in an efficient and clear way. We are much in favor of the program of Religious Education.

The priesthood have been preaching in Dunlap, Magnolia, Logan, Persia, and Pisgah. The ministry is growing in number and unity.

E. A. ROSENBERGER.

### Northwestern Ohio Conference

The Northwestern Ohio district conference convened at Saint Mary's, Ohio, September 27 and 28, at the little church on the corner of North and Perry Streets. The meeting opened Saturday morning with prayer service in charge of Apostle Clyde F. Ellis and District President William R. Grice.

The afternoon business session was presided over by the brothers above named, and the following officers were elected for the coming year: President, William Grice; vice president and leader of church school, E. L. Ulrich; secretary, C. V. Holmes; treasurer, F. Slye; musical director, Sister Ulrich.

In the evening there was an entertainment. The Saint Mary's young people presented the pageant, "*Zion builders*," which was a worth-while effort, one much appreciated by all. There were other numbers from Toledo and Bradner which helped to make the evening enjoyable.

Sunday morning church school was conducted by Brothers Telejohn and Ulrich, and a lesson demonstration given by Sister Mary Smith, of Bradner, was very interesting to all ages. Several pieces of the Bradner and Toledo orchestras were present and furnished music during the conference.

Brother C. V. Holmes, of Toledo, was ordained an elder.

The Sunday afternoon prayer service was one of benefit to all. This meeting was followed by preaching by Brother Ellis.

The conference adjourned to meet again at the call of the presidency of the district.

Saint Mary's Saints were given a vote of thanks for their kind hospitality and the good food which they provided. All those who were present went home with the feeling that it is good to get together with those of like faith.

MRS. E. L. ULRICH.

### Lansing, Michigan

During the last few weeks six persons have been baptized in Lansing Branch, one adult, three young people, and two children. More are expected to join the church on Decision Day.

The church school plan was put into operation October 1. Since adopting this plan we have more organized effort in the branch and more enjoyable and interesting services. For the Friday evening service the congregation has been divided into two groups, one in charge of Eleanor Easlick, the other in charge of Sister William Engler; each to take turns in presenting an entertainment, part of the time being turned over to class work and the rest to the programs. One Friday evening the Boy Scouts entertained, and October 17 one of the groups gave a mock court trial.

On October 5, Elder O. J. Hawn, district missionary, was here in the sacramental service and preached at the evening service.

Elder William Osler, district president, was here from October 7 to 13, preaching Wednesday and Thursday evenings as well as twice on Sunday.

A farewell party was given on Tuesday, October 7, in honor of Elder Albert Stanke and family, who are moving back to their farm near Ionia. Brother Stanke is a fine worker and a promising church school director. We shall miss them very

much. A new director will be elected soon. Until then, John Luce, assistant director, will have that responsibility.

Birthday parties have been held recently for LeRoy Andrews, Sydney Ferrier, Clyde Robinson, and Sister M. B. Wharton.

Mark H. Siegfried of the Presiding Bishopric and J. A. Gardner of the Publicity Department were in Lansing October 20. Saints were present from Battle Creek, Coldwater, and Hammond, Indiana, as well as a good representation of Lansing. These men gave inspiring accounts of the progress of the church in the past and at present, as well as what is expected of us in the future. We were encouraged to learn to "know our own church" better and to know what we have, as a church, that we might be better able to present it to others.

Lansing Branch is advancing, not only in numbers but also in spirituality. More interest is being shown, and especially since the church school has been put into operation and officers elected have we had more unified effort, a greater spirit of helpfulness and cooperative endeavor.

### Society Islands Mission

Papeete, Tahiti, October 9.—Word has reached us that Kehauri a Farina, a former native missionary, has recently died at his home island of Tikehau, Tuamotu, at the advanced age of about eighty years. Brother Kehauri was a Saint of exceptional stability and bore an unsullied reputation to the day of his death.

On October 3, Teumere, the wife of Aririma a Natua, one of our native missionaries, died at Tarona, mission headquarters, and was buried on Sunday morning at eight o'clock in the new addition to Paurani Cemetery at Papeete. This was the first funeral to be held in the new subdivision and was attended by a large crowd of Saints and friends. Much sympathy is felt for Brother Aririma, as this is his second wife lost by the same kind of affliction, and in each case he was working on the stone church being built for the Niau Branch when the wife became ill.

Paia a Metuaaro is recovering from a lengthy illness caused by diving at the island Hikueru.

Horahitu recently returned from America and is now at the above-mentioned island. The natives, of all denominations, are much interested in his reports of experiences in America. Many remark that no other church here has sent a representative to America to see the headquarters of its work, while the Saints have sent three, Metuaaro, Paia, and Horahitu.

R. J. FARTHING.

### Twenty-two Added to the Church on Decision Day

Flint, Michigan.—Decision Day, October 26, was an eventful day in the church at this place. Twenty-two children and young people were added to the church by baptism and confirmation, this being the largest class to be received into the fellowship of the branch at one time for several years. The rite of baptism was administered by the pastor, Thomas L. Clarke, at 9.45 in the morning, followed immediately by the imposition of hands in confirmation. Because of the large number to be confirmed, the group was divided, eleven being confirmed in the upper auditorium of the church, and the other eleven in the lower. Elders Albert Leighton, Allen C. Pohly, Fred Z. Harder, Benjamin McGeatchy, Manley D. Winters, James Phillips, and Wesley E. Alldread were spokesmen in the confirmations. The presence of the Spirit was felt to a marked degree, which accounts for the fact that no one became weary, notwithstanding the fact that we were in session for almost three hours.

The baptismal ceremony was given a beautiful and impressive setting by the pastor. The font was decorated with

artificial grass, palms, ferns, and flowers. At the side of the steps approaching the font stood an electrically illuminated cross on a grassy mound. Before the rite of baptism was administered, the pastor gave to each candidate a white flower, explaining that it was given as a symbol of the gifts and talents with which God had endowed each one of them, and that as they came forward to be buried with Christ in baptism, they should place the flower at the foot of the cross, as a witness to God and the three hundred people who were present, that they were consecrating their all to the service of God and the cause of righteousness in the earth. Every eye was dampened with tears of joy as the candidates made their vow.

After the confirmation, the new members were presented a little pamphlet entitled "*A word of welcome and counsel*," which gave them much instruction concerning their duties as children of God. After the benediction the choir sang "*Blest be the tie that binds*," while the congregation quietly passed from the church.

Much credit must be given Brother Theo Bush, missionary supervisor of the city, for having such a splendid group ready for baptism on Decision Day. He has worked faithfully at his task, and we look forward to even greater things from him in the future. Several of our members are engaged in missionary work under Brother Bush's direction, and are doing wonderful work. Sister Bell McNamara has won at least six of the people who rent light housekeeping rooms in her apartments. She is a real missionary. Sister Ethel Marks brought together a group of little children in the evenings preceding Decision Day, and prepared them for baptism by proper instruction.

Those who were baptized are: Juanita Francis, Vance Dimick, Lloyd Ingram, Alfred Hooper, Winona Porter, Glen Scott, Keith Scott, Allen Crumm, Harold Crumm, William Decker, Mary Hough, Bernadette Decker, Marjorie Hough, Roselene Mogg, Arlee Hunter, Betty Hunter, Clarissa Mogg, Dorothy Williams, Laura Clark, Winnifred Aitken, Kathleen Grennay, and Dorothy Riley.

The Saints of Flint are enthused with the evangelistic spirit, and the work they are doing with nonmembers is producing a revival among our own people.

### Conference of Central Illinois

November 1.—The Central Illinois district conference was held at Taylorville, October 25 and 26. On Saturday afternoon the business meeting was conducted. In the evening there was a short musical program in charge of Leah Denton, supervisor of music. Apostle J. F. Garver delivered a sermon.

The next morning at nine o'clock a prayer service convened. Junior church opened at 9.30, and at 10.45 Brother Garver again preached. Brother R. L. Fulk preached following the noon hour, and at this service Brother Lewis, of Beardstown, Illinois, was ordained a deacon by H. V. Minton and M. R. Shoemaker. Sunday was Decision Day, and ten new members were added to Taylorville Branch, two adults, and eight children. Brother H. V. Minton officiated in the baptizing. The confirmation service took place immediately after the baptism.

Elder Garver preached in the evening.

Elder R. L. Fulk and wife, of Benton, Illinois, were among the visiting Saints and enjoyed meeting old friends as well as making new ones. The members were happy to have Brother Garver as a guest and worker of the conference, for we always feel "repaid in full" by a visit from him.

Saturday and Sunday the Women's Department of Taylorville served meals in the church basement.

Visiting members and local workers considered the conference a great success. Everyone gained good from it.



## Conference Spirit Lives with Members

Williamsdale, Nova Scotia, Canada, October 30.—We met many of our brothers and sisters of the gospel at the Centennial Conference last April to whom we would like to write, and we take this opportunity to tell them through the *Herald* that we often think of them.

We arrived home safe May 1 and have been busy with the farm and home. Frequently we recall our experiences in Independence, and we hope, if our lives are spared, to greet many of those whom we met this year at the 1932 conference.

Last month Brother Johnson went to Amherst, forty miles away, taking with him Brothers Hyatt and Fillmore, who live at Glenville, ten miles distant. They held sacramental service at the home of Brother Boyd Johnson, seven partaking of the emblems. Brother Johnson there secured orders for five new books.

The *Herald* and *Ensign* keep us in touch with the work of the general church.

We also take this opportunity to thank Independence Saints for their kindness and hospitality to us during our visit.

MRS. LEANDER JOHNSON.

## Independence

### Stone Church

A musical treat was given the adult and the junior young people's departments of the church school Sunday morning when the Auditorium Orchestra, directed by Orlando Nace, played several numbers during the half hour of program which precedes the lesson period. The first Sunday of the month two readings helped to make the program attractive, one by little Dorothy Savage, the other by Kathalea Sprague, a member of the junior young people's group. The school appreciates the contributions of those who help it to start the day well.

Bishop M. H. Siegfried was the speaker at the eleven o'clock service Sunday morning. He emphasized the importance of every person in the church doing his individual part in supporting the church's program. He challenged the people of today to work with the same spirit of devotion and far-sightedness that the pioneers of the church had. What shall those who live one hundred years from now, looking back, say of us?

The Stone Church Choir, under the direction of Paul N. Craig, sang two anthems: "*Come, Holy Ghost*," an unaccompanied number by Palestrina; and "*Gloria in Excelsis*," by Farmer, with orchestral accompaniment, the quartet parts being sung by Nina Grenawalt Smith, Alice Mae Burgess, Edward Brackenbury, and Albert Brackenbury. The Auditorium Orchestra, directed by Orlando Nace, played Rubenstein's "*Melody in F*." Edward Brackenbury, tenor, sang "*Hymn of the Last Supper*," by Demarest. Robert Miller was at the organ.

Elder W. Wallace Smith was in charge, and was assisted by Elder C. B. Woodstock.

November 9 was *Book of Mormon* Sunday for the junior young people of this congregation, and the theme of their morning worship downstairs was "*The first thanksgiving in America*." Appropriate Thanksgiving numbers were sung by the junior young people's chorus, conducted by Sister E. Y. Hunker and accompanied at the piano by Joy Harder; there was a story of the early wanderings of the Jaredites, and the scripture reading from the *Book of Mormon* told of their crossing the sea; a vocal duet selection by Joy and Paul Carpenter was accompanied at the piano by Naomi Williams. The pastor and his assistant were in charge of the service. Special Thanksgiving services will characterize the programs of the remaining Sundays this month.

The first of a series of four illustrated lectures on the *Book of Mormon* was delivered Sunday night by Elder C. Ed. Miller, who sought to impress upon the congregation the fact

that America is the land "choice above all other lands," the land which Isaiah saw "shadowing with wings," the land of Joseph. Scriptural promises, blessings, and prophecies and incidents of American history were associated to prove that God has raised up men who have carried out his purposes in regard to this land and its peoples. The text of the lecture was taken from Paul's oration on Mars' Hill: "Whom therefore ye ignorantly worship, him declare I unto you."

Elder H. L. Barto was in charge of the hour, assisted by Elder W. Wallace Smith. Congregational singing was led by Paul N. Craig, Robert Miller at the organ. "*Fear not, O Israel*" was sung by Albert Brackenbury.

### Organizations and Personalities

For the first time this season the Auditorium Orchestra rehearsed Sunday afternoon with the Messiah Choir of Independence. Combined rehearsals will be the order from now until the rendition of Handel's great oratorio, *The Messiah*, at Christmas. Intensive practice was given the choruses: "*All we like sheep have gone astray*," "*Behold the Lamb of God*," "*Surely he hath borne our griefs*," and "*Worthy is the Lamb that was slain*." Paul N. Craig directed.

Elder Earl F. Hoisington, recently elected teacher of the Y. K. T. Class of the Stone Church School, gave his first lesson Sunday morning on "*The growth of the church*."

Among the members who have lately passed away was Brother Orestas Resch, whose death occurred November 7, of cancer. He was born February 9, 1876, and has been a member of the church since May 27, 1894. Surviving him are his widow, Mrs. Cora Resch; two daughters, Mrs. Hazel Blade and Mae Resch; two sons, Evan Resch and Louis Resch, all of the home; his mother, Mrs. Sarah E. Resch, and five brothers: B. F. Resch, W. F. Resch, Clarence A. Resch, Louis Resch, and Clifton Resch, all of Independence. The funeral was held Sunday afternoon at the Stone Church, and interment was in Mound Grove Cemetery.

Members of the White Masquae Players were given a special treat Monday evening at their November meeting when President F. M. McDowell reviewed *The Passion Play*, which he saw given at Oberammergau, Germany. Using a postcard projector, he gave his informal lecture an attractive pictorial background. Many of the pictures used were taken by himself. The theme for the evening, continuing the club's winter study program, was "*The German theater*," and the principal lecture was by Sister Henry C. Smith. Sister J. F. Frazier was the hostess.

### Liberty Street

Fortunate indeed is the branch that has an actively functioning organization of women. Sister Esther Latta as leader of the women's work in the adult department of the church school is proving her capability for such endeavor. Recently these workers turned over to Harry Blake a contribution of twenty-five dollars to be applied to the local basement debt. On election day, November 4, meals were served to raise more money.

Elder C. V. Hopkins, lately of Grandview, Missouri, now of Walnut Park, was the speaker October 25 at the eleven o'clock hour. The example of Christlike living and its effectiveness in destroying prejudice formed an important part of his sermon. If Latter Day Saints could become united, each giving loyal support to the whole group with less negative criticism, happy as a people would we become.

The communion service for November was presided over by Elders B. H. Buntun, Walter Curtis, and F. A. Cool. A marked degree of reverence was felt at this meeting that could not but uplift the soul.

Self-examination formed the basis for the sermon delivered by Bishop B. J. Scott the evening of November 2. What does it matter if my brother disregards this commandment or that precedent so long as I myself am not perfect? was a pertinent question asked by him. The faults of others will not assume such staggering proportions if we focus our critical eye on ourselves and the weaknesses so evident there.

A vocal duet by Fred Friend and F. A. Cool preceded the sermon.

Elder H. L. Barto was the selection of the bishops in Zion as our speaker Sunday, November 9. Stewardships must be put into effect and the whole law observed if the church is to demonstrate to the world the social teaching of this religious group.

At the junior service a lovely a cappella number was sung by three young sisters, Irene, Evelyn, and Mildred Shupe. Raymond Wrigley gave the talk of the morning, centering his remarks around the building of character. Good ideas, right attitudes, and a strong determination to do the right must become a part of us early in life if we are to develop into the grown man or woman we aspire to become.

The Armistice Day sermon was brought to this congregation by Elder John Blackmore. Isaiah 2:4 formed the foundation for this excellent message on the beauty and glory of peace. It is necessary that people allow a feeling of world brotherhood to supersede national and race loyalties and patriotism if world peace is to be realized. The adventure of war is not comparable with the adventure of peace if the latter could be given a fair trial. A violin duet, "Berceuse," was the contribution of Gomer Cool and Orrin Fry at this service. They were accompanied by Lorena Kueffer.

The presence of Elder Glenn Davis is appreciated. He has returned to Independence to take his family with him to his mission field in Alabama. It is with regret that we see them leave, for after they are located in that State, their visits to Independence will be much too infrequent.

#### Walnut Park

The regular monthly sacramental service of Walnut Park congregation, held on the first Sunday of the month, was well attended, and a fine spirit of devotion and interest was shown. There were approximately three hundred and twenty-five present. Elder R. Barnhardt was in charge of the service, assisted by Elders S. C. Smith, C. L. Olson, George Jenkins, C. V. Hopkins, Fred Lanpher, and Alvin Christensen.

In the evening Elder George Jenkins preached to a large and attentive congregation, and his discourse was much appreciated. This was a farewell sermon on the part of Brother Jenkins, because he is moving, with his family, to Eldorado Springs, where he will have charge of the local and missionary work in that vicinity. Brother Jenkins is a missionary in the church with long years of service to his credit. The Saints at Walnut Park regret to see him and his family leave, but trust that they will be happy in their new location and that they will be able to continue the good work which they have been doing in Walnut Park.

The speaker of the morning on November 9 was Elder J. A. Gardner, general publicity agent for the church. His discourse centered about the question "How much do you love your church?" In particular he emphasized the importance of rallying to the slogan "My church first." The choir gave a fitting contribution to the service with the anthem "The King of Love my Shepherd is."

The evening speaker was Bishop B. J. Scott, formerly pastor at Walnut Park and for many years an active member of the priesthood of this congregation. At present he is a member of the Stone Church congregation and regularly teaches a class in the Stone Church school. Brother Scott used two readings as the basis for his discourse, 1 Samuel 7:3-5 and Amos 4:11, 12. His text was taken from 1 Samuel 7:3: "Put away the strange gods from among you and prepare your hearts unto the Lord and serve him only: and he will deliver you out of the hands of the Philistines." Brother Scott gave many words of fatherly counsel and encouragement to the Saints. As his closing remark he stated that his purpose was to awaken a desire to have our lamps trimmed and burning. The choir sang an anthem which harmonized well with the spirit of the sermon, "They that trust in the Lord." During the song service preceding the sermon, Brother Carlos Smith sang a solo entitled "The lamplit

hour." This beautiful song was much appreciated by the congregation. Miss Delta Nace assisted at the piano.

The special Sunday evening classes, meeting from 6 to 7.15 in the evening, are well under way. The first session was held a week ago and the second session last Sunday. Two courses are being offered, one by Sister M. A. Etzenhouser on the subject "Preparation for marriage and parenthood," and the other by Miss Myrtle Weber on "Methods of teaching." Both classes are well attended, and keen interest is being manifested. There were approximately one hundred in attendance at both classes Sunday.

The eight o'clock prayer meeting was also well attended Sunday, and a fine spirit of devotion and consecration was manifested.

The Walnut Park Orchestra, which is a part of the Auditorium Orchestra, made a visit to the Stone Church during the church school hour on Sunday. The Saints of this district are happy to have a good orchestra, under the capable direction of Brother Orlando Nace.

#### Spring Branch

Attendance and interest seem to be growing each week at all services.

The Tankard family is again in Independence and meets with Spring Branch congregation. Sister Tankard decided that she did not care to spend the winter on the farm while Brother Tankard was working in Kansas City.

Of late Kansas City Branch and Sugar Creek Mission have held baptismal services in Spring Branch font. Also Madlyn Smith, daughter of Brother and Sister W. F. Smith, was baptized by Brother Cleveland.

Sunday the eleven o'clock service was in charge of Pastor Cleveland, and Elder Earl Hoisington was the speaker. Attendance at the church school at 6.30 in the evening was over one hundred. The program was greatly enjoyed.

Elder A. K. Dillee, pastor of Second Church, was the speaker in the evening.

#### East Independence

The people of East Independence are kept busy by various activities. We enjoyed a basket dinner not long ago, when old friends and new spread their lunches under the trees on the church lawn. The children fluttered about happily, and the grown-ups enjoyed themselves talking. After the meal an impromptu program was arranged by Brother and Sister Charles Edgerton.

Of late Halloween parties among the young people have helped them to have a happy time.

Brother and Sister T. W. Thatcher have a new daughter at their home. She arrived October 11, and has been named Mary Marcella.

The sacramental service for November was characterized by a fine, peaceful spirit which all felt, and which continued in the evening meeting.

Elder Vernon Reese was the speaker the morning of November 9. He began his discourse by saying that proper judgment of values is necessary to success. Many times we fail to have the necessary comprehension of gospel values and the values of things of the world. In the evening Brother M. M. Turpen brought to the congregation many experiences gleaned from years of service.

#### Gudgell Park

The Oriole Girls held a box social at the church on October 14. The building was decorated with Oriole colors, black and orange. A short program was given by the girls. Besides the boxes which were sold, there was a grab box and ice cream was sold. A tidy sum was made by the sponsors of the program, and a happy evening was spent by the people of this congregation.

Two days later the young people of Brother C. E. Martin's Sunday school class, about eighteen in number, met at his home for an old-fashioned candy pull.

Brother S. H. Fields gave a good sermon on "Faith" the

morning of October 19. The evening speaker was Brother Hayes. And the following Sunday morning Brother C. K. Green preached.

Attendance at the November sacramental meeting was unusually good. The local priesthood were in charge. Elder C. Ed. Miller was the evening speaker.

Brother Story invited the members of the junior choir, about twenty in number, to his home in the country for dinner and an afternoon of games November 2.

Elder Howard Andersen was the morning speaker last Sunday, and in the evening Elder T. C. Kelley occupied.

## Lancaster, Ohio

1111 West Fair Avenue

The work at Lancaster has been making slow progress the last two months because of religious prejudice. However, attendance has been good, and practically two thirds of the congregations have been nonmembers.

On September 7, a good Sunday school service was had. Elder Gray, district Sunday school superintendent, was here and gave an interesting talk after Sunday school on his visit to the Kirtland reunion. There was no church service. In the evening we had a good attendance and a good service with special music by a nonmember.

Elder William P. Vickroy held a series of meetings at The Plains, Ohio, beginning Saturday evening, September 6. He preached to a good gathering Saturday evening. On Sunday morning there was a crowd for Sunday school and preaching service. Keen interest was shown by the nonmembers who came.

Sunday afternoon and evening Brother Vickroy was assisted by Priest Elmer H. Caldwell. The afternoon attendance was larger than any of the other meetings as was that at the night service. Interest increased as the meetings progressed. It is believed that if a member of the priesthood would hold regular meetings at The Plains, much good could be accomplished, for there are many there who are very much interested in the latter-day work. Visiting Saints at these meetings were a source of encouragement to the Saints of The Plains.

Attendance was good at all services on September 14 at Lancaster. Priest Elmer Caldwell spoke at the morning service and Elder S. E. Dickson, pastor, spoke at the evening service.

Elder W. P. Vickroy gave an interesting discourse at the morning service September 21, and Elder S. E. Dickson spoke at the evening service.

The pastor was not here on September 28, and Brother Vickroy spoke both morning and evening.

The month of October has been a good month for us in spite of the fact that we were compelled, by reason of cold weather and the lack of a heating system for one Sunday, to dismiss services. Services are being well attended, and prayer meetings are becoming more spiritual. We pray that God will strengthen us, that we may continue to grow in grace so that great things may be accomplished in Lancaster.

The sacramental service October 5 was very well attended. Several visitors from First Branch, Columbus, Ohio, were present. Elder Fred Welch and family, Priest Gershem Meyers and family, and Elder Gray and family, of New Lexington, were also here as well as visitors from Dayton Branch. A spiritual service strengthened many.

On October 12 Priest Elmer Caldwell spoke at the morning service, and Pastor S. E. Dickson preached at the evening service. Several numbers of special music added much to the evening service.

We had no service on October 19. Priest Elmer Caldwell visited the Saints of Nelsonville, Ohio, and taught a large class at Sunday school, then spoke at the preaching service. Many visitors, members and nonmembers, heard him. There

was a good representation of the church at The Plains, Ohio, present.

On October 26 an all-day meeting occurred at Lancaster. Brother A. E. Anderton, district president, was in charge. The meetings began with a social service at 8.15 in the morning, Elder Gray, of New Lexington, in charge. At 9.30 Mr. G. H. Coleman, federal locomotive inspector of Columbus, Ohio, spoke on the "Signs of the times." At 10.30 Elder John R. Grice, one of the district missionaries, gave a fine discourse. Elder A. B. Kirkendall, of Creola, Ohio, was in charge. At noon basket dinner was served in the basement.

A. E. Anderton, of Columbus, Ohio, spoke at two o'clock in the afternoon on "The atonement of Christ." Brother Anderton gave another fine sermon at the evening service.

Southern Ohio District was well represented in the services of the day. There were visitors from Nelsonville, Columbus, Dayton, Welston, Jackson, Chillicothe, and Creola, as well as many nonmembers from in and near Lancaster.

Lancaster Saints are very desirous of carrying the work forward with all possible speed, and we ask the prayers of the Saints that we may be found faithful, so that we may be prospered.

ELMER H. CALDWELL.

## Growth in Santa Barbara Branch

Seven and one half years ago Brother and Sister Clarence J. Lant left Kansas City, Missouri, and went to Santa Barbara, California, to establish their home. It was during the railroad strike that the removal took place, Brother Lant who is a builder having found it hard to make a living in Kansas City. California offered the best opportunity for one of his trade, and though it meant isolation from church privileges, the little family made the sacrifice. They landed in the city where they planned to make their home and, of course, found no Saints there, but they were not discouraged. Brother Lant began to write to the church papers, and soon was receiving addresses from Saints of surrounding towns and vicinity. The unexpected visit of Brother H. W. Savage gave them encouragement. When it was arranged to hold a series of meetings in the Lant dining room, the gathering of a small group of members and their friends and relatives was begun. As a result, a sister was found who gave to the use of the group two large rooms in the upper part of her house, and a Sunday school was organized by the two conference appointees, William Anderson and H. W. Savage. Brother Lant was chosen superintendent.

This Sunday school has continued to function as a regularly organized body, and now, at the request of the members, Brother Lant writes of the organization and growth there. He continues his story: "Later Apostle James A. Gillen, District President Chapman, and Missionary G. H. Wixom organized us into a mission. This group has continued active. Although we were forced out of a meeting place by the earthquake in 1925 which wrecked the building, Sunday school and midweek prayer service continued at the different homes. At the time of the disaster we were buying a lot and had quite an equity in it. Brother Ira Lytel, a teacher, was in charge of the work here and acted as bishop's agent. Others moved in from time to time and the Sunday school attendance numbered about seventy-five. Brother Chapman came many times and held services, and we learned to love him. A wonderful interest was created at that time and still grows. Then the district president sent Brother Herbert Pedersen, of Long Beach, California, to take charge of the mission. This act gave us an elder and placed us in closer touch with the general church. Later the brother of our pastor, Elder Harry Pedersen, of Saint Joseph, Missouri, moved here with his family and then more men were called to the priesthood, and one of our dreams was realized—we were organized into a branch. Since that time many have

been baptized, until the branch bids fair to become a big one."

At present the branch is moving forward with every department active. Brother Carl Heth is now the superintendent of a progressive Sunday school. Musical talent has for many months been put to use in an orchestra that "any branch would be proud to have," and there are singers among these Saints who are consecrating their time and voices to the enhancing of the branch services. Among those who have been baptized or who have moved to Santa Barbara are men and women who have teaching ability. The Department of Recreation and Expression is actively functioning. And as an index of their ambition Brother Leonard Younger has drawn a set of plans for a new building which has been approved by the city engineer's office. Some Saints come regularly a distance of forty miles to attend the Santa Barbara services.

"We now have," writes Brother Lant in conclusion, "two elders, four priests, two teachers, a deacon, and several promising young men who will in years to come no doubt find place in the priesthood. I have written this letter to help encourage those who are passing through the discouragements which attend early local struggles for organization. Our experience here will help them to realize that the future means reward for their present labors."

### Burlington, Iowa

Sunday, October 26, was a day the Burlington Saints will long remember. It was Decision Day and Rally Day in one. Our Rally Day was postponed from the last Sunday in September because of some unavoidable and unpleasant coincidences which happened just prior to that time.

The church school opened at 9.30, in charge of Sister Emma Bromann. "Cross bearers" was the theme for the day. Appropriate songs were sung by the school. Instrumental music and a duet were special numbers. At the church hour Elder F. C. Bevan, of Ottumwa, was the speaker. The quiet and attention of this service was very good, and the spirit of love and reverence brought one of the gifts which is rarely witnessed on such occasions. After the speaker had preached for some time, he was carried away by the power of the Lord and addressed the Saints first in commendation of past conditions in the branch, second in prophecy of that which is in store for them, and third in admonition to heed the Father's counsel and be found ready and willing to execute his will. A bright future is in store for Burlington Branch if each one who bears His name will keep His laws.

This was indeed a Rally Day for us. It put away that feeling of "I can't" and filled each heart with a desire to say "I'll do what you want me to do, dear Lord."

Luncheon was served at 12.30 in the lower rooms of the church.

Baptismal service was performed at 1.30, Pastor F. T. Mussell baptizing two and Brother Bevan two. The candidates were Lorena Pearl Dixon, Marjory Matilda Pendleton, Evelyn Lorena Dixon, and Elsie Walters. There are prospective members who were unable to decide at this time.

The church was beautifully decorated for the day with ferns and potted flowers. A large basket of yellow, white, and lavender chrysanthemums, and vases of white and yellow fall flowers made an appropriate setting for the services.

The confirmation service followed the baptismal exercise, a short time being given to testimony, song, and thanksgiving. Then an important decision was made by members of the branch. They have set out to raise one thousand dollars for the building fund, to be paid within the month of November. Individuals responded, and the various auxiliaries have pledged. This is a demonstration of the extent of the transition from the "I can't" to the "I can" spirit.

At 7.30 in the evening there was a song service, followed by a short talk by Brother Bevan, after which the playlet,

"The challenge of the cross," was presented by members of the branch.

Every seat was filled for these services, a large per cent of nonmember friends being present.

MRS. MARTHA WEISHAUP.

### Coeur d'Alene, Idaho

The afternoon of October 8 Patriarch Richard Baldwin and his faithful helper, Sister Baldwin, came to Coeur d'Alene. The members are greatly encouraged at the success of their endeavors and the interest shown in other branches and groups in Spokane District where they have been laboring. We were ready for Brother and Sister Baldwin. Sister Baldwin's class work in religious education preceding Brother Baldwin's sermon each week-day evening was very instructive. His sermons were inspiring and caused the members to feel that we should dedicate our lives anew to the cause of Christ. The meetings closed Sunday evening, October 19.

On the morning of that day the branch adopted the plan of Religious Education as outlined by the general church. Our school is small, only sixty-one members being enrolled. Nevertheless we feel that we will make a success of this new undertaking.

September 21 Elder A. C. Martin closed a successful series of meetings conducted for two weeks, and as a result two adults were baptized, James Bond and Myrtle Palmer. By the baptism of Brother Bond, another family circle was completed. Other nonmembers have been attending services quite regularly and are becoming much interested in the message.

MRS. L. E. HOLMES.

### New Castle, Pennsylvania

The branch at New Castle is thriving under the direction of Elder William McCune.

The Saints were glad to welcome Apostle Clyde F. Ellis, of Independence, and Elder T. M. Carr, president of Pittsburgh District, for two nights. The night of October 29 they showed slides and talked of the pictures which Brother Ellis brought with him from his former mission in the islands of the Southern Pacific. On Thursday night Brother Ellis talked on "Religion." The Saints enjoyed their brief stay, and hope they will soon return.

The branch is soon to follow the new church school program, which we are studying at the present time.

FLORA DAVIS.

### Portland, Oregon

Portland Branch is growing spiritually as well as in other ways. There is larger attendance at all meetings than heretofore, which evinces a keener interest on the part of members and friends in the gospel.

Elder Daniel Sorden, the new pastor, who with his family has worked himself into the hearts of the people of this district, is finding that the members here are extending the hand of appreciation. All can readily see the efforts of the Sorden family in the Lord's work.

Each evening of the week of September 28 Brother Sorden conducted a class on "Personal evangelism," convincing the members that each should be a messenger bearing to the world the glad tidings of the gospel. He also conducts a class each Monday evening on teacher's training and the study of the Bible. This class is mostly attended by young people.

Harley Morris, branch secretary, has instituted a card

index system to care for the membership, and this gives us a clear conception of local development and growth.

October 26, Decision Day, a baptismal service was held, two candidates being baptized, Ruth Kellum, a young woman, and Phyllis Laird, eight years of age. After the confirmation of the new members the remainder of the morning service was devoted to the testimonies of several in the congregation, who related experiences which led them to the latter-day light or of the spirit which attended their baptism. There are others here who, we feel, will soon be ready for baptism.

Brother Mark Yeoman gave a lecture illustrated with colored slides of Zion's National Park and other Utah and Arizona scenery October 10. A short program followed the lecture. A silver offering taken was applied to the deficit on the church building. October 23 a rummage sale was held by the Women's Department, the proceeds being also donated to relieve the church debt.

During the past summer and fall the members of the priesthood have been visiting among the Saints, doing what they could to keep the spirit of the work alive in every heart.

FOREST MOORE.

## Topeka, Kansas

621 Jackson Street, Floor 3

During the Kansas Free Fair the Women's Department of Topeka Branch operated a lunch stand. Though it required strenuous effort, the workers felt repaid when the net proceeds were added to the building fund. The women are studying the *Book of Mormon*, several working for credit in a correspondence course. Sister C. J. Sheets has charge of the class. Their regular monthly social hour for September was conducted at the home of Sister Perla Elerick.

Pastor Phillips and family have suffered the loss of their eldest daughter who passed away while undergoing an operation September 9. Eleanor was loved by her many friends. Saints join with a host of friends in Topeka and elsewhere in extending sympathy. The funeral was held at Saint Joseph, Missouri.

We are glad to again have the children in regular services. The ban is now lifted after a threatened epidemic of infantile paralysis.

Several members attended the institute held at Fanning in September, and nine received credits for class work.

Members of the priesthood occupying the stand are O. E. Weedmark, F. O. Kelly, and G. G. Phillips. All have made splendid contributions in the presentation of their themes.

Several nonmembers together with the Saints enjoyed a benefit supper held at the home of Brother and Sister C. J. Sheets the evening of October 10.

College Day was appropriately observed with an impromptu program in charge of O. E. Weedmark. Those contributing were Sisters Sheets, Kelly, Deller, and Brothers F. O. Kelly, and L. M. Pitsenberger.

Some splendid cottage prayer meetings have been held of late at the homes of various members.

Rally Day services were conducted October 19. Presiding Patriarch F. A. Smith was present and gave three excellent sermons on the themes, "What does your church mean to you?" "Charity," and "The Restoration." There was a solo by Sister Emma Happe, and a piano solo by Vernon Goodfellow at the morning service. A basket dinner was eaten at noon.

A musical program by talent from Chelsea Church, Kansas City Stake, was held in the evening preceding the preaching service. This program was sponsored by Sister O. E. Weedmark. The visitors who gave the program were Jessie Belle Taylor, Mabel Snell, Fred Snell, and Raymond Blyle. They were accompanied on the trip by Ralph Snell, Mayme Wells, and Earl Bearse.

Sister Vida Zirkle and husband are the proud parents of a boy born October 13. They have named him Howard Quinton.

MRS. H. C. PITSENBERGER.

## Little Deer Isle, Maine

Rally Day, September 28, was observed in this branch. Sunday school convened at one o'clock in the afternoon, Sisters Laura Eaton, superintendent, and Grace Eastman, assistant, at their posts. Every officer and teacher was present. Fifty-five were in attendance, which was encouraging, our average attendance being about thirty-five. The opening was preceded by a song service. Elder H. H. Billings offered the invocation and then came class study.

Following a brief intermission at the close of the class study, a social service was opened, Elder H. H. Billings in charge assisted by Priest Willie Haskell. As a result of official visiting in the homes, twenty-five members were present out of an enrollment of one hundred and twenty. A number of earnest prayers and testimonies brightened the hour, and a good degree of the Holy Spirit was enjoyed.

The evening preaching service began at seven o'clock, Elder H. H. Billings presiding. Priest Eddie Eaton offered the invocation, and the scripture was read by Brother Billings, Matthew 7, from which he selected two verses as the foundation for his evening topic. A ladies' quartet sang an acceptable number, and an offering was taken to defray expenses on a case of clams sent by the branch to the Harvest Festival at Independence. Half a hundred were present at the evening hour.

Not being a member of this branch but having resided here a few years, I wish to commend the local group. The ranks of Little Deer Isle Branch have been somewhat diminished of late by death and the removal of three families, yet the faithful few are actively following the leadership of Brother Billings, who has been in service for several years. They are ready to respond to the financial aid of the church, and during Sacrifice Week their offerings amounted to one hundred dollars. One year ago two young men were called to the priesthood, Cecil Billings to the office of priest and Tommie Eastman to the office of teacher, and recently another young man, Garfield Billings, was called to be a priest. The harvest is great and the laborers are few, but God is calling young men into his service who must qualify for their respective duties. May the blessings of the Lord attend them.

E. M. BILLINGS.

## Kansas City Stake

Central Church

The third Stake Leadership School commenced Sunday night when President F. M. McDowell delivered the opening address. His subject was "And Jesus taught." Preceding the address there was a special musical program. Many members and friends heard Brother McDowell's sermon.

Class work in "Youth's church problems," "Doctrine and Covenants, its message for today," and "Beginner's course in story-telling" opened promptly at 7.45 Monday night. The members of the stake were asked to select those subjects which best met their needs. Courses in "Stewardship essentials," "Use of the Bible in Religious Education," and "Youth's responsibility to the next generation," will be offered next week. In this school Central Church and all Kansas City Stake has another splendid opportunity to hear interesting topics discussed by leading church workers.

Beautiful music, a profitable class period, and the spirit of friendliness characterized Sunday's sessions morning and evening.

Gladstone Church

Church school and preaching service sessions were well attended October 26. Elder Alvin Knisley was the speaker. In the evening Elder Charles G. Lewis preached. He was the speaker for the meetings held at the home of Brother Barham, 3600 Morrell Street, for two weeks. A good attendance at the home meetings was encouraging to those in charge. Since November 3 these meetings have continued at the home of Elder A. R. Moore, 335 South Drury Avenue.

# MISCELLANEOUS

## Conference Notice

Saint Louis district conference will meet with Saint Louis Branch, Grand and Carter Avenues, Saint Louis, Missouri, Saturday and Sunday, November 29 and 30. Annual election of officers for the district will be held Saturday at 6 p. m. Other routine business will be transacted. Sunday will bring all-day activities from Sunday school at 9.30 a. m. to the closing preaching service at 5.45 p. m. Apostle F. Henry Edwards will be present. Come and enjoy yourself.—*Bruce E. Brown, president; C. J. Remington, secretary.*

## Young People's One-day Meeting

In order to promote the spirit created by the institute held at Fanning, Kansas, in September, the young people of Northeastern Kansas District will hold a one-day meeting at Atchison, Kansas, November 30, beginning at 9.30 a. m. There will be a unified service in the forenoon in charge of Gilbert Hedrick, district Sunday school superintendent, and Dave Little, district president. Basket dinner at noon. Organization meeting of young people at 2 p. m. Address to young people by special speaker at 3 p. m. A large attendance of district young people is requested.—*Institute committee: L. M. Pitsenberger, Fern Weedmark, and William Twombly.*

## New Addresses

Brooklyn Branch, Odd Fellow's Hall, Putnam Avenue near Ralph Avenue, Brooklyn, New York.

Peter S. Whalley, 46 Varna Road, Edgbaston, Birmingham, England.

## Our Departed Ones

**McFEE.**—Edison McFee was born at Kingston, Missouri, September 13, 1881. He was baptized into the church by Elder T. W. Chatburn in the days of his youth, and to the faith he remained true till the end. He passed away after a lingering illness October 20, 1930. Is survived by one son, a brother, his father and mother. The funeral was held at the home of his father near Hamilton, Missouri, the sermon by Elder F. L. Hinderks, Cameron, Missouri.

**KORF.**—Sarah Jane Schwerer was born September 5, 1856, in McDonough County, Illinois, where the first twenty-seven years of her life were spent. She married Leopold Korf January 24, 1884. They made their home in Nebraska for three years and then moved to Yuma County, Colorado, and took up a homestead, living on it for thirty years. The last thirteen years they resided in Yuma. Besides her husband she is survived by these children: Louis Korf, Edwin Korf, Mrs. Lillian Hoch, of Yuma; Mrs. Emma Felderman, of Fleming, Colorado; and one stepdaughter, Mrs. Augusta Schmale, of Trenton, Nebraska. She also reared Charles F. Klusman, whose mother died when he was six months old. Four children preceded her in death. She was a faithful member of the Reorganized Church for thirty years and did all she could to advance the latter-day work, always making a great effort to be present at church and meetings of the Women's Department. She was strong in the faith and testimony and a steady reader of the church papers. She passed away October 12, 1930. The funeral was held in Yuma, October 15, 1930, and the interment was in Yuma Cemetery, Elder J. D. Curtis, of Colorado Springs officiating.

**BILLINGS.**—Ermina Madeline Carter, daughter of Samuel and Jennie Carter, was born at Stonington, Maine, April 13, 1908. She became a member of the church July 1, 1917, and was a faithful Saint, giving her talent in music and making her services valuable to the church in Maine. She married Robert E. Billings November 11, 1928. Their home was a happy and saintly one. She died September 13, 1930, at her home in Rockland, a little son passing with her to the other shore. Left to mourn are her husband, parents, one brother, two sisters, and numerous other relatives and friends. The funeral was held from the Saints' church in Stonington, September 16, the sermon being by E. F. Robertson.

**PYLES.**—Tessie Viola Pyles was born April 28, 1892. She married Erwin Pyles December 31, 1914, and to them were born six children: Robert, Freda, Mildred, Ruby, Imogene, and Maxine, all at home. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in December, 1920, and was a faithful member and ardent worker. She passed away at her home at Pleasant Valley, near Lucasville, Ohio, October 16, 1930, as the result of a siege of pneumonia. Besides her husband and children she leaves to mourn her aged parents, Mr. and Mrs. John Bealor, and two brothers, Donald and Edgar. She was a devoted wife and loving mother.

**STERLING.**—Sarah Ann Sterling was born November 23, 1848, in Livingston County, Missouri, and departed this life October 15, 1930, at Eldorado Springs, Missouri. She married Joseph Sterling November 19, 1868. October 14, 1871, they moved to Vernon, Missouri, and

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Richard J. Lambert, Managing and Assistant Editor.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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spent the rest of their days near Eldorado Springs. To this union seven boys and four girls were born. She was preceded in death by her husband in 1916, and one son, Josephus, 1929. In May, 1887, she united with the Reorganized Church. Besides her children she leaves twenty-seven grandchildren and two great-grandchildren. The funeral was in charge of Elder John Noyes; sermon by Elder George Jenkins. Interment was in Nevada, Missouri, Cemetery.

**McMILLEN.**—Charley McMillen was born in Crawford County, Wisconsin, October 11, 1871. He passed away October 23, 1930, at his home near Soldiers' Grove. In 1921 he married Mary Dean. He was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints March 28, 1915, and was true to the faith.

**SMITH.**—Harvey John Smith was born at Soldiers' Grove, Wisconsin, April 28, 1880, and departed this life October 23, 1930. Practically all his life was spent in Crawford County. He was the eldest son of W. J. Smith. He married Dot Freeman May 30, 1903, who with three sons and three daughters survives him: Archie and Philip, of Milwaukee; Vlademere, at home; Mrs. Burl Sopher, North Clayton; and Blanche and Iva at home. Two children, Helen and Betsy, passed away a few years ago. Since his baptism in 1915 Mr. Smith has been a faithful member of the church. He was an example of kindness and one who loved his neighbor. Much of the fruits of his labors, after the harvest, found its way into the homes of friends and needy ones. In his home the homeless often found shelter.

**WALKER.**—Josephine Magdalene Dunseth was born July 23, 1853, at Hamlin, Illinois, and died October 29, 1930. She was married December 30, 1869, to James Madison Walker. To this union were born ten children, eight of whom are living, two having died in infancy. She united with the Methodist Church in childhood. She, with her husband, was baptized into the Reorganized Church of Latter Day Saints January 20, 1907, by George Jenkins. She is survived by her eight children, her husband having preceded her in death January 29, 1909. Those surviving are: Charles A. Walker, Mrs. F. K. Bothwell, Edna M. Walker, Robert D. Walker, William V. Walker, Mrs. R. J. McVey, Emma S. Walker, Harold M. Walker; one brother, John H. Dunseth; six grandchildren, two great-grandchildren, and a host of friends. Interment in the Holden, Missouri, Cemetery.

## Old Photographs Copied

Frequently we have improved on the original.

GRAPHIC ARTS STUDIO  
 Auditorium  
 Independence, Missouri

# The Reader's Club

Deacon Brown's weekly story:

Last week I went out with the young folk to gather nuts in the woods. When the cars stopped they hopped out, raced up the hill, and out of sight.

While I was sitting there waiting, I looked across the road. There was a big tree, practically bare; but I knew it was a walnut.

The ground under the tree was nearly covered with fine large nuts. I gathered a good big sackful, and sat in the car and waited.

Then the kids came back. The boys had torn their breeches, and the girls had scratched their arms. All of them were tired and dirty. They had a few poor little nuts to show for their trouble.

"Why, Deacon," they asked, "where did you get them?"

"Right here on the road," I said.

*It is just that easy to get this*

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### Broadcast Schedule, Program News

K M B C Midland Broadcast Central

Pickwick Hotel

Kansas City, Missouri

Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### Sunday Schedule

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

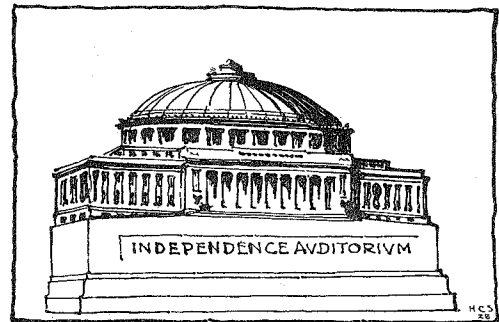
11.00 to 11.30 a. m. Stone Church choir and musical service.

1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

During October, Book of Mormon lectures



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Independence, Missouri

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JULY 21 1921  
W U I T W S O H

# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2 a year in advance. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917; authorized July 21, 1921.

Volume 77

Independence, Missouri, November 19, 1930

Number 47

## Individual Responsibility to Church Finances

Many organizations finance themselves by dues and fees which are payable periodically, and good standing in the organization is closely related to prompt and full payment of such dues. Of course such organizations can not entirely escape the pressure put upon them by times of industrial depression, and their membership total is likely to be affected by suspension for nonpayment of dues; but such societies are not affected in the same way as are those in which funds are raised by voluntary contributions. In the latter the "budget" is likely to be less certain of achievement, as there is an indefiniteness of income more variable than are the expenses fixed by the budget appropriations.

In our church, to a large extent financed by voluntary contributions, we are quite certain to feel sharply any pronounced general industrial depression, for the simple reason that persons are quite likely to meet other obligations before making contributions for church support. This throws a degree of confusion into our church finances which should not be, and at present we find ourselves in a condition which might have been prevented, and can yet be remedied, if the moral responsibility of each member to contribute towards church support were more generally considered as an obligation as binding as any other.

Bishop Carmichael's administration as chief financial officer is characterized by the distinct and constant effort he is making to impress upon every member of the church the obligation each member of the church has to live up to the financial law. Conscience and desire to keep divine law properly prompt obedience to the law of faith, repentance, and baptism; conscience prompts scrupulous observance of the rites and ceremonies of prayer meeting, family devotion, attendance at and participation in the Lord's Supper; and conscience and a sense of obedience to God's law will as deeply impress the sense of responsibility to comply fully with the law of tithing, consecration, and surplus, and, I might add, stewardship.

When the time comes, as it *must* come, that all church members sense the very close relationship of the financial or temporal law of the church to the

spiritual ones, in fact, sense the *unity* between them, then greater blessings will come to the church as a whole and to members as individuals than ever before. And when that time comes (and we hope it is near), the work of the church will move rapidly towards its consummation, and we shall happily approach our goals.

Have you done your duty?

F. M. S.

## The Gospel of Gratitude

At one time during his ministry Christ taught his followers a lesson of faith closely linked with gratitude. He was going to Jerusalem and in the course of his journey passed through Samaria and Galilee. The Scripture version continues:

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

History gives to the world countless examples of those who lived the gospel of gratitude—men and women who did more than their "duty," who were truly profitable servants, who served humanity gladly and gratefully because it was their gracious privilege to have a great vision and a great determination and a great patience.

Today there are among us many spiritual and moral lepers who are seeking the cleansing and healing blessing of the Savior. To such, when they come to him in humility and true repentance, Christ speaks gently: "Behold, the kingdom of God is within you," and they are given a new vision of things as they are—the beauty of the earth, the mercy of heaven, the generosity of mankind. In return Christ expects them to "give glory to God" in words and deeds.

It was the Great Teacher who taught men the lesson of gratitude, who lived the gospel of grati-

tude. And in return he asks of us our thankful help in carrying forward his work, not only at this season of the year when our attention is especially called to thanksgiving but at all times. His great love and his righteous life remind us that it is our pleasure to serve God with gratitude and thanksgiving for the greatest gift the world has known—the Christ.

"We are writing a gospel,  
A chapter each day,  
By deeds that we do,  
By words that we say;  
People read what we write,  
Whether faithless or true.  
Say! What is the gospel  
According to you?"

L. B. M.

### From a Book of Old Hymns

There is sometimes a beauty in simplicity, and even in a simplicity that is not perfect in artistic form, that can not be found in many other places.

Not so long ago I dropped into a certain house and was waiting for a friend of mine. As I waited, there came from the next room the sounds of some one playing the piano, playing from a book of old hymns, at first picking them out with one hand, now and then adding a bit of the bass clef. And somehow, in spite of the errors here and there, the note clumsily struck, the irregular starting and stopping, there was beauty in it all that touched my heart.

To those who lived in this particular house the sounds of the piano perhaps brought no such experience; this particular person may have played away at the piano so often that they tired of hearing the hymns picked out in this manner. But to me it brought a sense of something beautiful.

Probably one thing that caused it be so was the nature of the music, the hymns, themselves—tunes and words that came out of the deep religious experiences of men and women of the past and which have through the years and perhaps hundreds of years been sung and oftentimes lived anew by those who have felt the urge to seek and follow after the Almighty. Probably there was stirred in my own heart some memories long forgotten—feelings that had for a time been unmoved—and perhaps it was well that these simply played strains should be thus borne to my ears, to stir me thus. For I had a feeling as of something neglected, of something I should have been doing and had not. I had also a sense of having been sore and wounded, and now for a moment healed by the power of this faltering music.

Doubtless, too, there came in the midst of these simple strains a sense of worshipful self-expression on the part of the one whose fingers wandered over

the keys, a sense of kinship with those out of whose rich experience the melody was born. This, too, was simple—but most beautiful. L. E. F.

### Speaking to Youth

A year ago there was a man who could not talk to juniors or to junior young people. He spoke an old man's language; he pondered an old man's thoughts. He steadfastly refused invitations to speak to younger audiences, because he had the fixed idea that he could not. It had become almost an article of his faith that it was his calling to speak to adult audiences.

But the need of speakers for junior audiences is great, and the lack of them is the despair of all superintendents.

One day a superintendent asked him to speak to her intermediates. She pleaded with more than the ordinary persistence: there was a note of pathos and despair in her voice. With many misgivings he consented.

Before the audience of youngsters he felt dreadfully inadequate. His knees trembled, and he fumbled through columns of long words that stood like a forest between him and his audience; but he tried to reach them. He finally managed to get through his pointless little stories and his dry advice.

He felt that he had failed, but he saw the need; and when he was asked the next time he tried again, with somewhat better effect. He found the experience exhilarating. He kept trying, and he learned to improve his stories. He reduced the amount of didactic and abstract material. As he went farther, he found some of the youngsters sitting forward in their seats. They whispered less, and paid better attention, and sometimes their eyes shone. He found that he loved them, and he had reason to believe that they liked him.

It was strange to him that for so many years this type of religious experience had been unknown to him, strange that he had so completely ruled out of his life this means of service and this source of happiness. He took a greater interest in all younger people, wherever he met them. He found them endlessly fascinating and enjoyable. His whole personality changed somewhat, and he seemed younger.

Perhaps there are many who are like this man, depriving themselves of happiness and an opportunity for service, simply because they think they can not talk to younger auditors. They should try a few times to live with younger people, and share their problems and experience. The result might be startling. L. L.

# Why the Church Must Teach

## Religion Is a Fundamental Need of Society

By F. M. McDowell

Just now the weight of the world's great social problems almost overpowers us. Law enforcement, prohibition, world peace—these are the concerns of our greatest statesmen and of all of those who care for world progress. Upon the solution of these problems depends the very destiny of civilization.

Through bitter experience we have been compelled to learn that legislative enactments and constitutional amendments do not bring obedience to law and that peace pacts alone do not abolish war. Back of all these we now know that there is something far more fundamental. Some claim that this far more fundamental thing is the education of mankind in the arts of obedience, temperance, and international cooperation. We believe this view to be correct as far as it goes, but what kind of an education will produce these results?

The great social virtues of obedience, temperance, morality, tolerance, and peace are an essence, something spiritual. They arise out of the sublimation of the great inner urges of mankind. They appear as the fruitage of spiritual rebirth. They are sought as the product of religion in its best form. Nothing short of the highest type of religious education can produce these virtues in men.

### *The Fundamental Needs of Society Center in Persons*

Education has long been recognized as a fundamental instrument in preventing social ills, assuring social stability, and stimulating progress. Why? Because society can rise no higher than the character of its citizens, and those agencies which have to do with the production of good character in the members of a society are most fundamental to its welfare. Of such agencies, religion must be given the first place.

We submit the opinion of three of the many students of our social life, who might be quoted. George Walter Fiske says:

The loss of religion demoralizes people and degenerates a nation. The moral foundations of society have never been safely laid except in religious sentiments, convictions, and ideals—religion is the soul of civilization itself without which it reverts to crass materialism—in the moral realm there is absolutely no safe substitute for the sanctions of religion—there is no sane basis for democracy except in righteousness and no sure basis for righteousness except in religion.

Henry F. Cope in a similar vein says:

The simple fact is that a world without the social control of the spirit of religion is unthinkable. The only motive under which men can live together in the future is that of unselfish love—the life of a religious society is the only hope for all social living in the future.

And finally, Doctor Charles Ellwood, in support of the same viewpoint, says:

Idealistic social morality without any religious sanction, so far as social science can see, is an impossible dream; and the more complex our social life becomes, demanding more complex and difficult adjustments on the part of the individual, the more impossible a high social morality without a correspondingly high social religion becomes. The death of religion would accordingly mean the death of all higher civilization.

### *Religion Is Fundamental to the Preservation of Our Social Institutions*

Industrial investments, banking exchange, our monetary system, democracy, family life—all rest upon faith. Men must believe in each other if these institutions of our society are to endure. The canker that eats out the very soul of these institutions is the loss of faith in men, the lack of the firm belief in the supremacy of personal values. Such a belief must be more than mere intellectual assent. It must be a deep abiding conviction that will persist though all hell be arrayed against it. Such a deep and abiding conviction is the very essence of Christian religion. It will arise in an enduring form only in the souls of reborn men.

### *Religion Is a Vital Factor in Bringing about the Reconstruction of Society*

It is not mere preservation of society that we desire. The dreams of God and man center in a reconstructed society based upon world brotherhood. Alas, how easy it has been to dream such dreams! How freely we have talked—how slow and difficult has been our progress—what fundamental changes must take place in the hearts of men before we can have a new society—what leaps of faith—what courageous adventuring will be required.

The reconstruction of society awaits the willingness of men to pay the price of the effort. That price includes the willingness to fight for certain "sublime assurances." It includes faith, prophetic vision, courage, self-sacrifice. Nothing less than the gospel of Christ carries the power to transform the hearts of men.

On the church which professes to represent Christ on earth today rests the responsibility for leadership in this field. Inspired and guided by the presence of the Spirit of God, aided by all the carefully tested methods of teaching which have appeared as the result of the experience of the race, conscious of the vital needs of men and society, desirous above all else of building the kingdom of God, *the church must teach.*

## Corner Stone Laid

For New Independence Sanitarium and Hospital November 11

The ceremonies attending the laying of the corner stone of the new Independence Sanitarium and Hospital were held on the afternoon of Armistice Day, Tuesday, November 11, at 2 o'clock. President Frederick M. Smith, chairman of the Board of Trustees, was in charge of the program. Roger T. Sermon, Mayor of Independence and member of the Board, also spoke and directed the actual placing of the corner stone. E. B. Street, Independence superintendent of schools, was presented, and he in turn introduced a number of men and women on the stand who had served actively in the hospital campaign.

On the platform with members of the Board of Trustees and the campaign workers were members of the medical and supervisory staff of the hospital, members of the dental profession, and a group of uniformed nurses from the School of Nursing.

The audience of several hundred people sang "America" as the opening number, under the direction of Elder John F. Sheehy, accompaniment being played by a quartet of instruments. Reverend H. P. Hunter, minister of the Watson Memorial Methodist Church, offered the invocation.

The Board of Trustees of the Independence Sanitarium and Hospital under its amended articles of incorporation consists of: Mayor Roger T. Sermon; Robert Barr, judge of the eastern division of the Jackson County Court; Frederick M. Smith, Elbert A. Smith, and F. M. McDowell, of the First Presidency; Albert Carmichael, J. A. Becker, and M. H. Siegfried, of the Presiding Bishopric; and Doctor A. W. Teel, church physician. L. E. F.

### Address of President Frederick M. Smith

I think we are all agreed that this is an auspicious occasion, not only for this particular institution but for the community itself when we can feel that there is being accomplished something very definite in the way of progress toward facilities to enhance the interests of our community health, and we trust that this is a symbol of continuous progress, so that eventually we can feel that radiating from this center are those influences which shall make themselves felt in all parts of the community for a better condition in sanitation and a better and wider knowledge of the laws of health, and that as citizens we may have herein laid foundations for a general euphoria that will be progressive and beneficial.

The improved conditions which this building will afford to those engaged in the preservation of health encourages us and will undoubtedly result in better work being done than has been done before, and we trust and firmly believe that it is but a start toward a better plan and a larger and more influential health center for this community.

Independence is a community, which while closely connected socially and industrially with the greater community of which we are a part, is more or less independent; and the time has come in its history when Independence itself must be concerned about its response to demands that will maintain more or less of its independence and that at the same time will put it on a firm foundation toward meeting its own needs and taking care of its own citizens, especially in regard to health.

I doubt not that this institution will not only enlarge its scope so as to become of larger community value, but eventually, because of our location, because of conditions, this institution will make itself felt throughout the entire county.

So, today, it seems to me we can congratulate ourselves on making a step in this direction and seeing definite signs of progress towards that time when Independence can furnish more of the needs of the community. As a rapidly growing center, Independence has need for its own hospital system; hence, we are today seeing the promise of that which, without doubt, is destined to meet these needs in a larger and a much more effective way. Let us hope that this enlarged hospital symbolizes the progress we are making as a community in supplying our needs; and as this work goes to completion, may it still be a symbol of the progress our community is making in supplying still other needs that our spirit of progress, our heritage of history, and the bright promises of the future demand.

We must bend every energy toward the completion of this hospital, not only this section that you see here, but the enlarged hospital of which this is a part, which when it is completed will eventually have not less than five hundred beds.

I am not going to take much of your time, because without any doubt Mayor Sermon, as he lays the corner stone, will want to tell you a number of things he has in his mind. But let me just suggest to you an idea of the burden being carried by the Board of Trustees of this institution by saying that the hospitals which have been completed in this

community and other places average a cost of from \$2,700 per bed up to as high as \$10,000 per bed; and yet we are undertaking to build this hospital of 150 beds at a cost of less than \$2,000 per bed. That means we are watching expenses closely; we are studying every engineering problem that can be studied, so that if possible we can still maintain the necessary efficiency in the building. If any of you folks think this is an easy task, come over some time while we are discussing the problems involved and see how pleasant it is to have to meet this situation. In this job we promise you this, that we are going to do the best we can to spend the community's money in such a way that they will get the most possible for every dollar that has been contributed.

### Address of Mayor Roger T. Sermon

Doctor Smith, Ladies and Gentlemen: This is indeed a very pleasant occasion for me. I am sure that all of the work I have been able to do in this campaign for the raising of funds for this building and subsequently meeting with the Board in planning this building has been most pleasant. May I at this time review briefly the history of this project.

For several years the civic leaders of Independence and eastern Jackson County have realized the need of a larger, modern up-to-date hospital for our community. It was no small task to find a method whereby we might procure such an institution. Through the generosity of this church, this Latter Day Saint Church, this has been made possible.

On February 12, I believe it was, several citizens appeared before the directors of the Chamber of Commerce and talked about building a new hospital in Independence. The president of the Chamber of Commerce was authorized after that meeting by his Board of Directors to appoint a committee from that body to meet with President Smith and his associates. This resulted in several meetings. The thing uppermost in our mind was to get some feasible plan of raising the money necessary for this project.

You all are more or less familiar with the campaign, the wonderful energy injected into it by the individual workers and those in charge of that campaign. I want to say here that Independence is to be congratulated upon her generosity, upon her citizenship in this campaign. I would like to have time to name each and every individual who took part in this civic enterprise, and I want to say that it is a civic enterprise.

The church offered to match dollars with the community in the erecting of this building. Those of us who investigated the matter were a little bit afraid we could not raise \$125,000. That is a lot of money

for a small community, as we have here. But, strange to say, it was comparatively easy after we got started, and instead of \$125,000, there was raised \$138,000. Again may I congratulate the people of Independence upon this splendid achievement.

I want to speak a word of commendation for those who have had direct charge of this campaign. I think it is due them. This group that you see gathered here are to be congratulated upon their part in this splendid achievement. I want to say that they gave hours and days to this project. I want especially to say that the church board lent its influence as well as its energy in making this campaign a success.

Not only was Independence and eastern Jackson County generous in this project, but others were generous, and largely through outside aid was this goal reached.

It is now my pleasure to attend to the corner stone laying. There are certain things that very properly belong in this box which will be sealed and placed in the corner stone. The first thing is a copy of the amended Articles of Incorporation of the Independence Sanitarium and Hospital.

*[Then follows a list of articles placed in the box, listed in the Independence Examiner of November 11. Then the box was sealed with solder and placed in the recess prepared for it, and the stone was lowered. After this ceremony, the Mayor continued his remarks.]*

To those of you who have pledged to this enterprise, may I beseech you to be faithful in discharging your obligations. It is indeed important. The Hospital Board is going ahead with this work upon the theory that those who have pledged will pay their obligations promptly.

### Concerning Your Health

#### ATONIC DYSPEPSIA

*By A. W. Teel, M. D.*

This form of dyspepsia is of the motor insufficiency type; that is, the musculature of stomach lacks functional power, both as respects gastric secretion and movements. It is often secondary to constitutional diseases. Vomiting is absent, but there is usually fullness and oppression in the chest after meals. The tongue is flabby, furred, tremulous, and the papillæ for instance, small raised places on the back of the tongue, are more prominent than normal.

The urine may be normal or highly colored from urates. This form of stomach trouble usually has its beginning in youth, especially among young women, and may persist through life.

The diet is of utmost importance in such cases. It

may be made more liberal as improvement is manifest; therefore it is necessary to be patient and follow instructions. Don't get worried if you lose a little weight, for remember, you are giving your entire body a rest, and what you lose you will regain as soon as you come back to health.

One trouble you will encounter is everyone's advice. It will be a great help if you cultivate a hobby of some sort, whether work or play, in order to get your mind off your condition.

You should chew your food at least twice as long as you think necessary, being careful not to gulp your food. Drink between meals only, and do not drink anything while food is in your mouth. Do not soften food by dipping in liquid, such as soup, coffee, tea, or milk. Be cautious about overeating. Bear in mind that it is much better to undereat than to overeat. Leave the table just before you are satisfied. The food should be of moderate temperature, not too hot or too cold. Fruit juices are extremely important. They may be used either mixed with water or plain, without sugar.

Exercise moderately in order "to work up an appetite." Live in the open air as much as possible. If any food disagrees with you, eat a smaller amount. You may then be able to gradually increase the amount, but should you become satisfied that it disagrees with you, discard it.

You may eat the following foods: Unsweetened orange juice, apple juice, fresh grape juice, strawberries, orange marmalade, milk and milk preparations, baked potato with butter, sour milk, buttermilk, or cultured milk, grape fruit, cereals very well boiled, green vegetable salad, cauliflower and very young carrots, macaroni and butter sauce, jello, junket and custard, egg soft boiled or poached if they agree.

Avoid in general: All fried foods, bulky foods, pork, veal, ham, bacon, liver, goose, duck, salmon, shad, eel, lobster, crab, shrimp, milk with meals (especially meat meals), sweets in general, pastry, etc. Coffee, tea, or cocoa with meals. Fats and fatty foods. Too much of a variety in the menu. Coarse vegetables as boiled cabbage, beets, radishes, old carrots or turnips, onions, cucumbers, dried peas or beans, mushrooms; soft, hot, fresh breads; grid-dle cakes, sour foods, such as pickles, olives, etc.; spiced, smoked, pickled, or salted foods; rich gravies, sauces, or desserts with meals; liquids with your meals, as soup for starting. (Soup should be used alone as a meal.)

Enthusiasm is the doorway toward greater things; Earnestness is the password.—*Selected.*

## Faith—the Opportunity

### A MEDITATION

By Harold Dewsnup

In a quiet hour of meditation, at the close of a day's experiences, typical of the hurry and bustle of present-day commercial life, there was opportunity for contemplation of spiritual things. Infrequent as such occasions are amidst the complexity of modern surroundings, their value should not be underrated on that score. From a tired mind, pent up in a weary body, varying thoughts surged through with increasing magnitude, until it became necessary to jot down the truths revealed. Out of them all, one phrase predominated and gave particular encouragement. Perhaps if passed on it would benefit others.

*"Faith realizes human limitations but visualizes spiritual expectations."*

One evening, many months later, intent dwelling on the theme brought to mind new thoughts, which sought expression in an attempt to comprehend fully the depth of meaning in the message given. As received, they are passed on.

Faith in humanity is dependent on human power. Necessary as it is to have faith of this character, its efficacy is confined to certain limits. Marvelous results have occurred when men have had faith in each other, and yet, sad to relate, the opposite has come to pass when that faith has been betrayed, or when weakness of body or mind has frustrated fulfillment. The fact that men fly through the air is first of all the result of faith. In the press we read of epoch-making journeys, in respect to distance, speed, altitude, and duration. As we view the rapid strides of advancement in this direction, we look with the eye of faith to further and greater conquests. Alas, we are made sad though, for there are still dangers to be faced, dangers which prove the undoing of even the confident and experienced. Loss of life and limb are often reported. Faults in the make-up of both men and their mechanized creations cause great sorrow and anxiety daily.

Do these set-backs deter the maimed, or the comrades of those who have flown ahead? No! The task is deemed more necessary, and added knowledge leads to increased determination to conquer. Faith is still at work, even in spite of the realization that perhaps, after all, absolute safety in the air is unattainable because of the mightier power of the elements.

If *faith* in gospel language and experience meant even this, the results could not be other than far-reaching. If the human family made up its mind to conquer self and environment in spite of all seeming

obstacles, the beauty of true life and being would change the outlook of nations. The true view surpasses this, however, as faith is not only to be defined as "life in scorn of consequences," but belief in the Creator of man and the Giver of the life that is man's stewardship.

Faith understands the human limitations, for man is prone to err and often slow to grasp the needs of the hour, but he is given the opportunity to visualize that overcoming here means entrance and ingoing to a realm of celestial life.

The message of faith is emblazoned in heart-stirring language, in ever-present viewpoint. Shall we interpret aright and live forever, or shall we fail to reach the heights of expectation, through constant thought of life's limitations?

### "Take Time to Be Holy"

(From a Radio Sermon)

By Evan Fry

These words come to us from a well-known and beautiful hymn. I need not dwell on the speed with which we move in modern life. Everyone is too familiar with the speed of modern transportation and communication to need any enlightenment on that subject. But it begins to seem that speed has trapped us in a vicious circle. As things go faster and faster, our nervous tension increases in proportion, and man craves and demands greater and still greater speed. And when he has saved his minutes or hours of time by reason of his increased speed, instead of enjoying his leisure time in some sensible and beneficial way, he invents new things to do that must be hurried. You know that is true; you and I have been doing it so long that we can't remember when we started. The favorite expression of the average American citizen, child or adult, has come to be, "I just can't find time to do that"; or "if I just had the time, I'd do so and so." Time is valuable now as it never was before, and therefore it is becoming more and more vital that we spend our time in pursuits that will be of most value to us—that will give us the greatest return for our valuable investment. In the midst of these conditions, I repeat that the admonition of the hymn becomes increasingly pertinent and timely, and we may do well to heed its homely warning.

#### *Time and Determination*

It is significant that the hymn says *take* time to be holy. If you wait until you *find* the time to be holy, you will be waiting through all

eternity with the time still unfound. The Christlike life must be a life of constant and vigorous activity. Holiness, like most other things that go to make up character, is almost entirely a matter of habit. The only way to become permanently holy (if such a thing be possible) is to make a conscious and determined effort each day to *be* holy until the process becomes a matter of habit. In other words, holiness is a matter of practice. People are always saying to me, "I wish I could play the piano," or "I'd give anything if I could play the piano," yet nine out of ten of those same persons can't play and never will play for just one simple reason—they can't find the time to practice. Holiness has somewhat gone out of fashion, so people don't go around saying, "I wish I could be holy," any more, but if crowded into a corner and asked about their religion, they would probably respond with the same excuse: that they haven't time any more to pray, or to sit down quietly and think things out, or to reason their problems to a conclusion with the aid of the old family *Bible*.

#### *Seeking God*

If you have a friend whom you love very much, and whose companionship and affection you desire, you are going to *take* time to renew that friendship and association frequently. Yet how many Christians who profess a deep love for God and for his Son are totally unacquainted with either one! Jesus has said, "Seek, and ye shall find; ask, and ye shall receive; knock, and it shall be opened unto you"; and we calmly read his words, and trust in his promise, but neglect to take the time to seek and ask and knock. We just can't find the time to talk to God as a friend, and to cultivate that friendship until it can become a very real and tangible and soul-sustaining thing in our lives. Then when some great upheaval comes which tries every fiber of our spirit, we look for God, hoping to find in him the friend that we need. Of course he is always there, and he is always the loving Father who is ready and anxious to greet his prodigal sons when they return, but how pathetically futile it is to try to establish in one day a friendship, the cultivation of which should have extended over a lifetime! Happy is the man who can go to God when in need, knowing that he is going to a friend with whom he has had daily communion and a long period of tried and proved acquaintance.

#### *Holiness in Solitude*

There is another significant verse in the hymn which has thus far suggested the thoughts of this meditation. "Take time to be holy; be *calm* in thy

soul." The man who takes time to be holy, who has established the habit of holiness, who knows God as his very dear and intimate friend—will be calm in his soul. He has mastered the art of withdrawing himself from the mad rush of things of the world—of retiring into the sanctity and quietude of his own soul. The whirlwinds of speed by which he is surrounded do not draw him into their mad whirl. The contagion of speed which can hardly be escaped as long as we must deal with worldly things, can not enter his blood to poison his spiritual life. And happy also is the man who can be calm when every-

one about him has lost his head in a mad whirl of speed and fast and riotous living.

An old adage says, "Do not waste time, for time is the stuff life is made of." We can all agree that time is valuable and that it should not be wasted; can we also agree that the most important thing in this life and in the life to come is happiness? We shall all do well to consider then whether we are spending our time in a manner that will produce lasting happiness. Think it over, and you will come to the conclusion that we could all afford to *take* more time to be holy!

## CHURCH WORK AND SERVICES

### The Young People's Division of the Department of Religious Education

*By E. E. Closson, Director of Young People*

The young people's division of the church school consists of three age-group departments, the junior young people (or intermediate), twelve to fifteen years of age; the senior young people, fifteen to eighteen; and the older young people from eighteen to twenty-four. All young people in a branch are members of this division and should be encouraged to participate in its program of activities. Perhaps many of the young married people will find their interest changing from the more active program for young people to one where they prefer the association and class study provided in the adult division. This will be especially true of young parents desiring study courses in child training and parentcraft. On the other hand there will be some individuals between twenty-five and thirty years of age who still find themselves congenial and their interests compatible with this older group of young people. No birthday should mark the advancement from this division to the adult division. It is more a matter of interests, development, and congenial association.

#### *Aims and Objectives*

The aims of the young people's division should be definitely set out by each local organization. No longer can the church be satisfied with a short period of indifferent study on Sunday. We learn to do by doing; therefore our program of religious education includes all phases of activity which develop character and help the individual to meet life situations religiously and adequately.

It may seem unnecessary to provide such an amount of detailed organization as is herein suggested through which to carry on the program for

young people, but it should be remembered that the mechanics of maintaining many offices and committees to which there is considerable responsibility attached helps to stimulate personal interest, and the *organization* itself becomes an activity project. Locals should plan to stimulate a thorough organization in the young people's division in order that it may become the means of developing young men and women in a practical way for more serious positions of responsibility in the church.

Through-the-week socials, recreation, and other activities should be encouraged because of their intrinsic value to the individual rather than merely as a means of holding our youth to the practice of attending the Sunday services. The objective of the young people's division may be stated in terms of a well-planned program including opportunities for acts of service, fellowship groupings, social and recreational activities, worship and devotional services, cultural and expressional development, specific responsibilities, study courses, and for establishing standards of conduct that will help young people to choose the best that life has to offer them. Through all these activities must run the thread of brotherly love, reverence for God, and service to humanity; clean thoughts, kind words, noble deeds shall be the goal of every individual in his endeavor to develop a character that will reflect the Spirit of God.

#### *Local Organization*

The following complete organization is recommended for large branches where provision must be made for several hundred young people. In smaller branches it may be well to organize into only two groupings, the junior young people and the senior or older young people. Those under sixteen would be in one department while those above this age unite to form the other. When there are but few young people in the branch a still more condensed



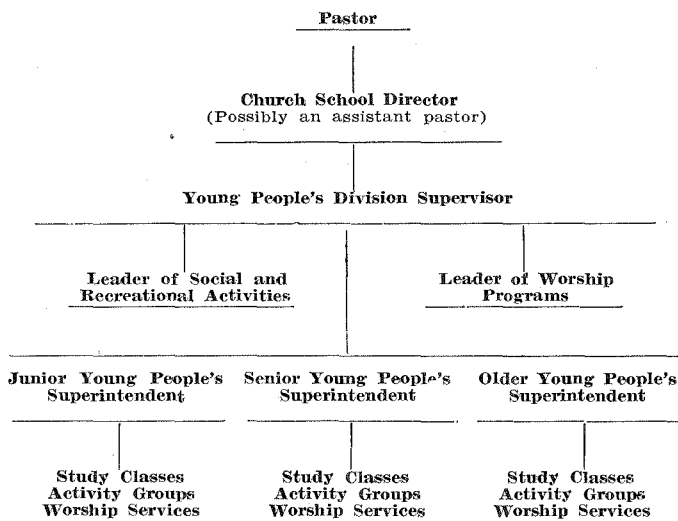
form of organization will be necessary. We should not be satisfied to minister only to the few who are now in regular attendance. The scope of our program makes ample provision for such a variety of activities that the interests of indifferent church members can be aroused, and young people who are not members of the church will be attracted. The local young people's division may be built up by stimulating interest in a program in which the young people find satisfaction through active participation.

*Large Branch Organization*

There should be organized a Young People's Executive Council consisting of:

1. The president of the young people's division, who is president of the Executive Council.
2. The secretary of the young people's division, who is secretary of the council.
3. One councilor representing the junior young people, who is the president of that group; one councilor from the senior young people and one

**LARGE BRANCH ORGANIZATION**



from the older young people who preside over those groups or departments, respectively.

4. Activity workers in charge of worship, recreation, music, etc.
5. The supervisor of the young people's division.
6. The director of the church school and pastor of the branch are ex officio members of this council.

General meetings of the entire young people's division should be provided for throughout the year. Regular meetings of the executive council should be held at least once a month.

Each department in this division maintains a council of its own to regulate its affairs. The personnel of any one of these councils is made up of

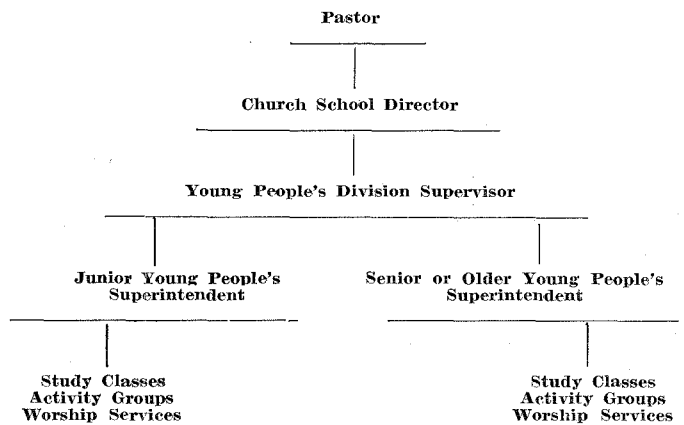
the president and secretary of the department, presidents of organized classes and activity groups, teachers or leaders of organized groups, the superintendent of the department, and the supervisor of the young people's division.

Regular meetings of these councils should be held monthly.

*Medium-Size Branch Organization*

An executive council similar to the one recommended for large branches should be provided. Each of the two departments maintains its own council which meets regularly.

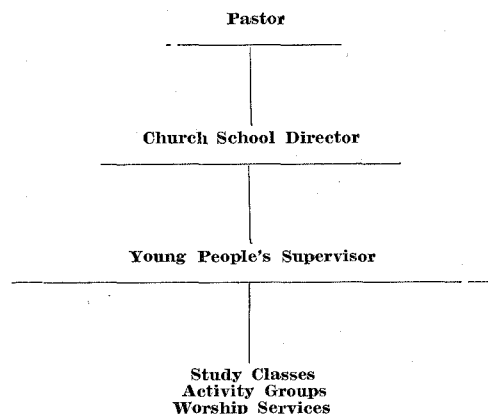
**MEDIUM-SIZE BRANCH ORGANIZATION**



*Small-Size Branch Organization*

Under this form the executive council is made up of the president and secretary of the young people, presidents of organized classes, teachers and leaders of organized classes and activity groups, the supervisor of the young people's division, director of the church school, and the branch pastor. Regular meetings of the council should be provided.

**SMALL-SIZE BRANCH ORGANIZATION**



### Activities within the Division

Each branch will find that local conditions will determine in a large measure the scope and nature of its activity program. The following general suggestions are made in the hope that they will serve to stimulate locals to venture further more energetically in providing through-the-week activities of an interesting, varied, and wholesome nature. Much of the work of planning and initiating these activities will be taken care of by the young people themselves in their council meetings and through their own officers and committees. Adult supervision is provided in the personnel of the young people's supervisor, the director of the church school, and the pastor.

These activities should be encouraged and participated in by the young people, though not always administered by the church school.

#### A. Study courses

1. Sunday morning classes
  - a. Quarterlies
  - b. Standard books of the church
2. Study classes on Sunday evening and during the week
  - a. In music—vocal and instrumental
  - b. In dramatics.
  - c. In expression.
  - d. In health topics.
  - e. Sex hygiene.
  - f. Other topics of interest.

#### B. Recreation and Social Activities.

1. Athletics.
  - a. Practice games in all sports.
  - b. Competitive games.
2. Socials and parties.
3. Hikes, trips, camps, and picnics.
4. Directed reading courses, moving pictures.
5. Supervised Sunday leisure.
6. Banquets and dinners.

#### C. Worship and Service.

1. Sunday meetings.
2. Midweek prayer meetings.
3. Special worship services.
4. Missionary endeavor.
5. Choir work.
6. Teaching and leading in groups of:
  - a. Children.
  - b. Other young people.
7. Special projects: Junior Stewardship, Tenth Legion, etc.

#### D. Expression.

1. Through dramatics.
2. Through music.
3. In taking charge of group meetings.
4. In taking part on programs.

#### 5. In carrying definite responsibility.

- a. Officers of class or group.
- b. Committee work.

#### E. Building Friendships.

1. Through correspondence.
2. At regular meetings of the group.
3. At summer camps and reunions.
4. Home visiting.

F. Community projects, lecture course, playground, civic improvement.

#### G. Scout and Oriole activities.

The above form of organization and the activity projects listed are not final. We feel that any minor changes that may later be found necessary can be made without seriously affecting the status of the plan as herein suggested. Branches are urged to adopt this form of organization for the young people as soon as local conditions warrant. We urge that the young people themselves cooperate with the pastor and other leaders in the constructive work of the branch. The general officers will be glad to assist the locals in their endeavor to plan and carry out a constructive program of religious education among the young people.

### Junior Young People's (Intermediate) Worship Program for December

Arranged by Howard Cook, Leta B. Moriarty, and W. Earl Page

Christmas carols add lilt and sparkle to December's worship programs. Among the carols especially attractive to junior young people are "Silent night, holy night," Tyrolese air; "Once in Royal David's city," Alexander; "Away in a manger," Luther; "O little town of Bethlehem," Brooks; "I heard the bells," Longfellow; "Joy to the world," Watts; and "It came upon the midnight clear," Sears.

"It came upon the midnight clear," has been chosen as the month's theme song for the junior young people of the Stone Church because of its joyful music and its message. This hymn is No. 140 in *Zion's Praises*. It should be taught verse by verse to the entire group until it is memorized and made a vital part of their worship experience. This Christmas carol was written in America. A Boston minister, Doctor Edmund H. Sears, wrote it as a poem, but the next year the music was composed for it and it was adopted as a carol. The inspiration for the writing of the hymn came to the composer while reading Saint Luke's account of the angels' visit to the shepherds on the hillside of Judæa. A few mo-

ments before, everything was peaceful upon the hillside. The shepherds were resting on their cloaks, the sheep were huddled together asleep within the inclosure, the dog was on guard. Suddenly, overhead, there is a bright light. The shepherds start up, shading their eyes from its brilliance. The frightened sheep do not know which way to run; the dog cowers close to his masters. Then comes a wonderful vision. In the sky there appears an angel, and a voice announces to them the birth of the Lord and Savior. The angel points to a spot just a short distance away, where the village of Bethlehem is hidden among the trees, above it the brilliant, new star. And then the heavens are lighted and an angel host sings the message, "Glory to God in the highest, and on earth peace, good will toward men."

This is the message of Christmas to the world; accordingly our junior young people are "*Adventuring with Christ in peace and good will*" during the month of December. In their worship the message of the angels to the shepherds, given a beautiful musical background, will leave in the hearts of the boys and girls a note of harmony and peace.

December 7, Sacrament Sunday, "God so loved the world." Song service led by the chorister. Hymns: "*It came upon the midnight clear*," *Zion's Praises* No. 140; "*Glad tidings*," *Zion's Praises*, No. 149; "*Sing of his mighty love*," *Zion's Praises* No. 110.

Call to worship:

"God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."—1 John 4: 16-21.

Hymn response by congregation, "*Love divine*," *Zion's Praises*, No. 143 (verses one and three).

Address, "*God so loved the world*," based on the text, John 3: 16.

Christmas carol, "*Silent night, holy night*," sung by girls' quartet.

Taking up the oblation.

Serving the emblems of sacrament.

Hymn, "*God is love*," *Hymns of the Centennial*, No. 55; *Saints' Hymnal* No. 62.

Benediction.

December 14, "*How me may show our love*."

Song service: "*Sing of his mighty love*," *Zion's Praises* No. 110; "*It came upon the midnight clear*," *Zion's Praises*, 140. Fifteen minutes.

Scripture reading, Luke 2: 1-20.

Hymn, "*A song of joy*," by M. T. Short and H. R. Mills, sung by junior young people's chorus.

Taking up of offering:

"*Love makes us thoughtful*," two-minute talk by intermediate girl.

Poem read by leader, "*Love and self*."

Self is the only prison  
That can ever bind the soul;  
Love is the only angel  
That can bid the gates unroll;

And when he comes to call thee,  
Arise and follow fast;  
His way may lie through darkness,  
But it leads to light at last.

—Henry Van Dyke.

"*Love makes us forget how to quarrel*," two-minute talk by intermediate boy.

Hymn, "*Joy to the world*," Junior young people's chorus. Responsive reading: "*A service of dedication*," (Christian Quest material):

Leader: To the development of richer and stronger inner lives for us all,

People: We dedicate ourselves, O Lord.

Leader: To those habits of health and exercise that build strong bodies, fit to be temples of the Holy Spirit,

People: We dedicate ourselves, O Lord.

Leader: To the sacred tasks of mental enrichment that through books and study and honest thinking make our minds alert,

People: We dedicate ourselves, O Lord.

Leader: To the joys of social fellowship that make us indeed members one of another,

People: We dedicate ourselves, O Lord.

Leader: To the happy privilege of learning thy will and of helping to achieve it in the world.

People: We dedicate ourselves, O Lord.

Song-prayer by congregation, "*Our Father who in heaven*," *Hymns of the Centennial*, No. 134; *Saints' Hymnal*, No. 112.

Poem: "*In Christ there is no East nor West*"

In Christ there is no East nor West,  
In him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.

In him shall true hearts everywhere,  
Their high communion find;  
His service is the golden cord  
Close-binding all mankind.

Join hands then, brothers of the faith,  
Whate'er your race may be,  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In him meet South and North;  
All Christly souls are one in him  
Throughout the whole wide earth.

—John Oxenham.

December 21: Christmas Sunday. Union service with adults.

December 28, "*We go forward with Christ*."

Song service: "*Come, learn of the meek and lowly*," *Zion's Praises* No. 7; "*Stand up—stand up for Jesus*," *Zion's Praises* No. 71; "*It came upon the midnight clear*," *Zion's Praises*, No. 140.

Poem, "*Christ wants the best*," by the leader.

"Christ wants the best. He in the far-off ages  
Once claimed the firstling of the flock, the finest of the wheat,  
And still he asks his own in gentlest pleading,  
To lay their highest hopes and brightest talents at his feet,  
He'll not forget the feeblest service, humblest love;  
He only asks that of our store we give to him  
The best we have.

"Christ gives the best. He takes the hearts we offer  
And fills them with his glorious joy and peace,  
And in his service as we're growing stronger

The calls to grand achievements still increase.  
The richest gifts for us on earth, or in heaven above,  
Are hid in Christ. In Jesus we receive  
The best we have.

"And is our best too much? Our loving service  
For his sake? Oh, friend, let us remember  
How once our Lord poured out his soul for us,  
And in the prime of his mysterious manhood  
Gave up his precious life upon the cross!  
The Lord of lords, by whom the world was made,  
Through bitter grief and tears, gave us  
The best he had."

Hymn by the congregation, "*We're marching to Zion,*"  
*Zion's Praises* No. 37.

Prayer of blessing on the achievements of the old year  
and the hope of the New Year.

Hymn response by quartet, "*Fairest Lord Jesus,*" Cru-  
sader's Hymn.

Taking up of offering.

The story of the Children's Crusade to Jerusalem.

Hymn, "*Onward to Zion,*" by the quartet.

Address, "*Going forward with Christ.*" The setting for  
this talk is the incident of Christ's farewell to his mother at  
Bethany and his words to his disciples telling them to follow  
him to Jerusalem.

Hymn by the congregation, "*Glorious things are sung of  
Zion,*" *Hymns of the Centennial*, No. 63, *Saints' Hymnal*, No  
110.

"*O Master, let me walk with thee,*" read by leader as con-  
gregation stands for dismissal:

"O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

"Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

"Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong;

"In hope that sends a shining ray  
Far down the future's broadening way,  
In peace that only thou canst give,—  
With thee, O Master, let me live."

Benediction.

Soft piano music as the congregation leaves the service.

## Safety for Church School Funds

Several treasurers of church schools have written  
that their banks have failed and that they are con-  
sequently unable to pay for the supplies ordered  
from this office.

We suggest that you deposit your funds for the  
year's church school supplies with the Herald Pub-  
lishing House. It is not likely to fail. As you buy,  
the charges will be deducted from your balance.  
Don't let the bank fail with your money.

This offer is made for the convenience of the  
church schools and the safety of their funds. Write  
to the Business Manager, Herald Publishing House,  
Independence, Missouri.

## Missouri State Convention of Religious Educa- tion Is Held in Independence

By C. B. W.

Latter Day Saint workers in religious education  
in Missouri and especially in Kansas City and Inde-  
pendence, were extended a cordial invitation to par-  
ticipate in the sixty-fifth annual convention of the  
State Sunday School Council, November 11 to 14.  
While our church as a denomination is not a mem-  
ber of the International Council, our leaders in reli-  
gious education, both in Independence and in many  
other cities, have enjoyed a very courteous and  
friendly relationship with representatives of the  
council. Attention was called recently to the large  
number of our church school leaders who are secur-  
ing training in local schools under the direction of  
the council.

While we enjoy the confidence of other leaders in  
Christian education and have extended to us many  
evidences of courteous consideration, we should be  
extremely careful that our deportment and coopera-  
tion in earnest Christian citizenship shall merit  
their confidence, on the one hand, and yet that we  
maintain the integrity of our position as a church,  
on the other. We must not forget the specific ob-  
jectives for which the latter-day message came to  
the world, nor cease our efforts to enable the church  
to accomplish its tasks. This calls for earnest, con-  
secrated devotion to the work now before us. We  
must effectively demonstrate in our church life, in-  
dividually and as a group, the saving principles of  
the gospel of Christ. Perhaps a supreme challenge  
comes to us in maintaining mutually helpful rela-  
tions with other religionists the while we seek to  
make our special contribution to the building of our  
Master's kingdom.

A number of Latter Day Saint workers in various  
fields of religious education were present and shared  
in the sessions of the state convention. In the main,  
the addresses were stimulating and very helpful to  
our people. It is quite evident that we have already  
made good progress in the work of a single depart-  
ment of Religious Education—the very movement  
now being urged so strongly by other Christian  
churches—a unifying of all programs and agencies  
of the local church making for religious growth.  
But we still need to perfect our materials, to develop  
successful methods, to train our teachers and lead-  
ers, and to learn to work together as efficient units  
under the general direction of the pastors. This  
was the burden of the effort of the convention, ex-  
pressed in the theme, "That in all things He might  
have the preeminence." (1 Colossians 1: 18.)

The pageant, *The Pentecost of Youth*, was beau-

tifully given on Tuesday evening, participated in by a number of our people with others in a Kansas City training school. On Thursday evening a banquet for youth and leaders of youth was held, in which our church was generously represented. The Wahdemna Glee Club, as Happy Hollow singers over KMBC, sang several numbers, winning the hearty appreciation of all present, and reflecting much credit upon our church young people.

An unusually significant occasion was a dinner on Thursday served by the Laurel Club at the Auditorium, in which Doctor Percy R. Hayward, of Chicago, director of Young People's Work in the International Council, Doctor Irvin E. Deer, Kansas City, secretary of the Council of Churches, and Reverend L. W. Harper, pastor of the local Christian Church, were the guests of President F. M. Smith and the working force of the Department of Religious Education.

### Book Review

EVERYDAY PROBLEMS OF THE EVERYDAY CHILD;  
BY DOUGLAS A. THOM, M. D.

For earnest parents who seek aid in understanding their children and their actions and how to intelligently deal with them, we wish to recommend Doctor Douglas A. Thom's book, *Everyday Problems of the Everyday Child*.

Parents, teachers, and others responsible for the training of children will find this book a practical help to them in interpreting the relationship of the mental life of a child to his physical and social welfare. In discussing behavior problems, Doctor Thom does not attempt to stress any particular side of the child. He does not dwell at length on the physical child, the mental child, or the social child, but rather points out the fact that behavior problems to be met intelligently and sympathetically must be studied in the light of the physical, mental, and social needs of each individual child. After reading Doctor Thom's book, you, too, will appreciate the importance of the first five years of life during which period fundamental physical and mental habits and social attitudes are formed.

Doctor Thom is the director of the Habit Clinic of Boston, and from his experience there and elsewhere in dealing with children and parents he has gathered the material for this book. He discusses the behavior problems, not from the point of abnormal children, but the normal, who, as he declares, are capable of meeting and adjusting to the everyday problems of life as found in the social, racial, and economic level to which they have been born. Purposely he has omitted the discussion of theories and mechanisms that can be understood and applied only by specially trained people. His illustrations

and discussions are written to serve the large army of parents and teachers who are responsible for the mental health of children. This book has been prepared particularly for parents, and suggestions are given as to treatment of the everyday problems as seen in normal children.

Are not these familiar questions: Why do children have temper tantrums? Why are they jealous? Why have they not learned physical control? Why must children be coaxed to eat? Why are they afraid? Doctor Thom attempts to help parents and others concerned to get an intelligent understanding of the motives for conduct rather than the conduct itself, so that they will be able to answer these questions.

Do not these following chapter headings invite you to read Doctor Thom's book, *Everyday Problems of the Everyday Child*?

"The relative importance of heredity and environment."

"Habits."

"The parent-child relationship."

"Feeding."

"Sleep."

"Enuresis."

"Thumb-sucking and nail-biting."

"Obedience and discipline."

"Anger."

"Fear."

"Jealousy."

"Destructiveness."

"Inferiority."

"Personality changes following illness."

"Habit spasms and convulsions."

"Delinquency."

"Sex."

"Teacher and pupil."

"Intelligence and conduct."

"Toys and companions."

This book may be purchased through the Herald Publishing House, Independence, Missouri, for \$2.50. We urge that this book find a place in your everyday reading. It is excellent as a text for the use of parents' classes.

MYRTLE A. WEBER.

### CHRISTMAS AT THE INN

By Elva T. Sturges

This play, written by one of our talented young authors, was presented in Boston by the Drama Department of the School of Religious Education, Boston University.

It is a very superior piece of work, well adapted to production in churches for the Christmas program.

This and many other good features appear in the December VISION

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Omaha, Nebraska

The fall, with its invigorating air and its swirling mass of varied hued autumn leaves, can not but inspire activity, and the month of October for the Greater Omaha Branch has been a busy and profitable period.

"Zion," that word that clutches at the heartstrings of every true Latter Day Saint, was the theme for the prayer meeting October 1.

The church school on Sunday mornings is opened with a twenty-minute family worship period. "The entrance of thy word giveth light" was the theme for this period October 5, and the subject was, "Joseph Smith the prophet." Songs, scripture reading, talk, and the prayer blended to give this service a note of solemnity. We caught a "vision from the mountain top" at the sacramental meeting, which was characterized by activity in testifying, especially among the younger members of the congregation. Pastor Jensen spoke to nearly a capacity house in the evening. His thoughts for the evening were gleaned from the parable of the prodigal son.

The desire of this people to gain knowledge was manifested in this branch when over sixty people engaged in class work on Tuesday night, October 7. The two periods of forty-five minutes each are taught by Pastor Blair Jensen, on the subjects, "Psychology," and "You can learn to teach."

In order that the young people might function as a unit in the Religious Education program, a get-together party was held at Central Church October 9. The publicity chairman of the young people's class of the church school has handed in the following: "The young people's class has been reorganized for the coming year, not only in the personnel of the class, but also in the spirit of activity. The officers from the president to the visiting and membership committees have definite duties to perform each month, thus increasing the general activities of the class. The name, 'Re-La-Da-Sa,' is the name of the class and represents the thought uppermost in each of the members—Reorganized Latter Day Saints. The class motto, 'Learn to know,' was selected along with the name, that the activities may be directed along certain lines. At present there are about forty young people regularly attending, and the goal of the class is to bring to church every Sunday the one hundred and thirty young people of the branch who should be in attendance. Under the leadership of Elder W. T. Wellman, the teacher, the class looks forward to a year of interesting study and lively discussions." We might pause right here and say for the young people, that of the forty-one workers that comprise the personnel of the church school of the Greater Omaha Branch, twenty-four come from the ranks of the young.

October 10 will be remembered as a very important milestone in our history, as it marked the dissolution of the two Omaha branches and the reorganization into one branch to be known as the Greater Omaha Branch. Pastor Blair Jensen was chosen president. With the combining of our forces, we can look forward with greater enthusiasm to the accomplishment of our immediate goal—a new and completed church by June 1, 1931. It was at this service that the architect's drawing of our new edifice, by Elder W. T. Wellman, was displayed. Since that time it has occupied a very conspicuous place on the front wall, and serves as a constant reminder to urge us on.

The conference of Northeastern Nebraska District convened at the South Side Church on October 11 and 12. At the business session of this body, Doctor H. A. Merchant, who has efficiently acted as district president for the past seven years, resigned, and Elder Blair Jensen was selected to serve in this capacity. We deemed ourselves fortunate to

have as our guests during the conference Apostle E. J. Gleazer and Bishop A. Carmichael. At the evening session Brother Carmichael gave an interesting talk on "Harmony in the interpretation of our three books."

The subject for the family worship period October 12 was Oliver Cowdery, at both the Central and South Side Churches. Brother Carmichael's sermon at the morning pulpit service at Central was on "God-mindedness." Brother Harry Greenway was the soloist. At the South Side Church Sister Nell Kelley's solo, "The ninety and nine," fitted in every beautifully with Apostle Gleazer's sermon on the return of the prodigal and the lost sheep. Three ordinations were taken care of at a special meeting on Sunday afternoon, that of Brother W. T. Wellman to the office of elder, Brother Fremming Self to the office of priest, and Brother Earl B. Lasely to the office of deacon. The closing sermon of the conference was by Bishop Carmichael, and was a continuation of his remarks of the morning, wherein he told us that we will never solve our problems until we are God-minded.

A quartet number, "The King of Love my Shepherd is," sung by Brother Harry Greenway, Sister Anne Hicks, Sister Constance Borders, and Brother R. W. Scott, opened the pulpit service for October 19. Elder C. T. Self was the speaker and chose as his subject "The evangelization of the world." Elder C. A. Kress delivered the discourse of the evening at a union service of the Greater Omaha Branch. Are we sacrificing today so that others may live more abundantly?

Elder C. A. Kress, district missionary, held an interesting and profitable series of meetings at the South Side Church from October 12 to 26, and his efforts, and those of others who helped make the services a success, were rewarded at a baptismal service on Decision Day. Elder Kress preached at the morning hour on October 26 at Central Church, and chose for his text, "And the Lord added to their number daily such as should be saved." He reminded those of us that are in the church that Decision Day is also for us.

At the union service on Decision Day, Pastor Jensen began a series of Sunday evening sermons under the general theme, "Essentials to salvation." His topic of the evening was, "That primary fruit of the gospel—virtue." Virtue is an active thing is not passive, and is revealed in our actions to mankind and God. Quoting from the Hebrew Talmud, "The virtuous of every nation shall participate in eternal bliss."

The night when the spooks walk was celebrated by the young people at a masquerade affair at which all present got a real "shock." A lively time was had.

E. ELMA HICKS.

## Saint Louis, Missouri

Grand Boulevard and Carter Avenue

This month has been an active one in Saint Louis Branch. Pastor C. A. Edstrom has been conducting a series of missionary services each Sunday night. He has given some inspiring and spiritual sermons, and our congregation has increased in number, for which we are thankful. The titles of the sermons were as follows, "What would Jesus do?" "The love of God"; "The Apostasy"; "Why I am a Latter Day Saint"; "The Restoration."

The Wednesday night prayer services have increased in number attending, and a wonderful spirit has been felt. Our people have come fasting and praying for the sick and needy and also for the success of these meetings, and God is blessing us.

The Women's Department has been progressing, has been increasing in number, and Sister Brown and Sister Crabtree

have charge of the program. We usually have singing and other features to make it an interesting day. The women have been busy making apple butter. This is the second time they have made it to sell for the benefit of their treasury to help in the branch work.

The children seem to take an interest in the junior church school in charge of Sister Edstrom, Brother Billinsky, and Sister Brown.

It is now an ideal time of year, when all the trees are ablaze with glory, to take the classes to the parks and woods to have wiener roasts, to gather persimmons, nuts, etc.

Our Halloween party was Friday, October 31. A happy time was had.

Some of our sick have been blessed, and some of those out of employment have obtained work. ALICE GRIMES.

## Many Visit Nauvoo's Historic Homes

It will be of interest to *Herald* readers to hear of happenings at the old homes of Joseph Smith at Nauvoo, Illinois. Visitors keep coming in increasing numbers as a little comparison will show. The year 1918 was the first year a caretaker was sent here by the church, and in the month of August of that year there were two hundred visitors registered. Ten years later the month of August, 1928, one thousand registered; 1929, one thousand and three hundred; and this year one thousand and five hundred are recorded. The total number of visitors for these years were: 1918, 1,000; 1928, 5,000; 1929, 5,100; and this year up to date 5,600 have registered, so we will run over six thousand. This represents between sixty to seventy-five per cent of the people who visit these properties. And now that a hard road has just been completed and opened up running into Nauvoo from the north, we confidently expect a great increase in the number of visitors.

These visitors represent every walk of life, and we enjoy immensely our work of telling them the true story of Joseph Smith and the gospel as restored by him. There are a few exceptions who say, "If the house is furnished just as Joseph Smith left it, we would like to come in and see it," or "We only want to see the secret room"; or "We just want to see the bullet hole in the door."

We have the Busy Man's Tracts to give to interested visitors, and we sell the tracts, "*The early history of Nauvoo*" and "*What the Latter Day Saints believe*"; also postcards of the principal buildings and men who have played an important part in the church. No admission is charged to the properties, but a plate is on the registration desk inviting an offering which averages about fifty dollars a month during the season of summer and fall.

It seems to us the time is here when the homestead should be furnished as planned, and the monument erected to the Martyrs. We would like to tell you the interesting things that have been given and collected since we have been here, and hope it will encourage others to make offerings in antiques to furnish the Homestead. If you have anything you are willing to donate, first write us and describe what you have, and we will send instructions about sending it to us.

The list of articles and the donors follows:

One old style hall tree, one old kitchen cupboard, one large mahogany bookcase. Brother and Sister August Lee, Nauvoo, Illinois.

One Governor Lathrop desk that was in the temple at Nauvoo. Emmet Seybold, Blandinsville, Illinois.

One water yoke, one frow, one old draw knife, one old wood potato masher, some temple stones, one old sugar bowl, one iron gem pan. Ed C. Knipe, Nauvoo, Illinois.

Forty Indian arrow heads. Gerald Knipe, Nauvoo, Illinois.

Twelve framed *Bible* pictures, three government pictures, one piece of Kirtland Bank money. Elder Lorenzo D. Ullom, Bellaire, Ohio.

One black walnut stand table, one grease lamp, two dishes over two hundred years old, one *Bible* owned by Harmon Simpson, a seventy in the early church. Sister Margaret Snively, Burlington, Iowa.

One German *Book of Mormon*, 1873, Edition. E. W. Wilke, Burlington, Iowa.

One old baby cradle. Mrs. D. D. Heady, Nauvoo, Illinois.

One pair of portieres, two framed pictures, two old chairs, one settee, one round rug. Sister Carrie Parrish, Holden Home, Missouri.

One stone step from the Times and Seasons Building, Nauvoo, Illinois. John Hudson, Nauvoo, Illinois.

One old hammer, one Indian ax. William Kachle, Nauvoo, Illinois.

One old rocking-chair. Mrs. Helen Steel, Nauvoo, Illinois.

One stand table, claimed to have been Joseph Smith's. Mrs. Eliza Lankford, Burnside, Illinois.

One old grain cradle. D. M. Grindle, Carthage, Illinois.

We bought from Mrs. Lena Marchall, of Niota, Illinois, a rocking-chair and a dresser. The rocking-chair at one time belonged to Emma Smith.

Many people's attitude is changed by merely seeing the pictures of the two Josephs. We very likely make more contacts with strangers to the work than any one man of the ministry, so we believe a friendly reception to our visitors is valuable to the church as a missionary endeavor.

Nauvoo is, as its name implies, a beautiful place, quiet and restful. The soil is rich, and vegetation grows in abundance. We have wondered why the Saints have not located here in greater numbers. BROTHER AND SISTER JAMES C. PAGE.

## San Antonio, Texas

*First Branch, Rookwood Court and South Cherry Streets*

Saints of this branch are rejoicing because of their new church home, which is located at the above address. After several years of waiting and working and praying when some had almost lost faith in our ever being able to build a church, we are established in our new building. There were long hindrances, but after plans had been worked out and a vote taken to empower the building committee to start the work of building, the Saints felt that they had begun well. Everyone was anxious for the work to go forward, and as Brother Mannering remarked in the first sermon preached in the new building: "After they once got started, the building went up like a mushroom."

The formal opening of the church was held Rally Day, September 28. District Missionary George H. Wixom was here and preached two stirring sermons to big audiences. In the afternoon a short program was given, E. L. Henson in charge. T. J. Jett, jr., talked on "*The new church program*"; R. W. Jett, bishop's agent, gave a short talk on financial lines, encouraging the Saints. Then Sister Ruth Harp gave a brief history of the church home we had just vacated.

The new church is fully equipped with Sunday school rooms and a baptismal font, which has been used on two occasions. The first one baptized in the font was little Marian Sanger, of Second Branch, who was conducted into the kingdom by her great-uncle, T. J. Jett, sr.

Apostle J. A. Gillen has just closed a series of meetings, which lasted ten days. The inclemency of the weather hindered attendance to some extent, but at the last two services the building was filled almost to capacity, especially at the evening hour. A number of nonmembers were present and seemed to be impressed by the sermons. It seemed to us throughout the series that Brother Gillen was endowed with more power than we have ever before seen rest upon him. We are thankful that the Lord blesses his servants in latter days with wonderful power and assurance. If the people who attended these meetings will put into practice the les-

sons brought to them, they will advance along spiritual lines, and as advancement is made, others will be drawn to see the light of the gospel.

First Branch has adopted the new church school program, Sister Flossie Waite being in charge of Religious Education. Brother T. J. Jett, jr., was elected pastor and E. L. Henson, assistant pastor. Sister Emma Jackson was chosen to act as musical director.

Programs were worked out for the choir for each service and a special number arranged for each service, which took work and practice.

On the last Sunday afternoon five precious souls were led into the waters of baptism, all of them Sunday school children, three girls and two boys. They were grandchildren of Sister Julia Galbraith and Sister Josie Haught. It was a beautiful sight to behold them as they went forth to the watery grave. Brother Gillen had charge of the service, and Brother Rouss Eastham officiated in the sacred ordinance. They were confirmed by J. A. Gillen, E. L. Henson, R. E. Miller, and T. J. Jett, jr. May the time not be long before many others will follow the example of these children and be numbered with the followers of Christ. RUTH HARP.

## Kirtland, Ohio

The Kirtland Temple congregation observed Rally Day and Decision Day October 26. Under the guidance of the pastor, Elder John L. Cooper, and other officers, a unique program brought together in worship, praise, prayer, and song a large number.

The Bible school period opened at 9.30 with an organ prelude. Psalm 24 was read as a responsive reading. A short but effective program followed the close of the class period.

The pastor delivered the morning sermon. There was a solo by Sister Kathryn Moore, and a pleasing duet was sung by Sisters Agnes Martin and Mabel Thomas.

It had been previously decided that it would be well for the Saints to eat dinner together, and accordingly at noon they assembled in the Auditorium.

The afternoon was filled with activity: Song fest directed by George Neville at 2 o'clock; testimony meeting, 3.00; rest period and visiting from 4.00 to 6.00; young people's prayer service, 6.15; song service, 7.00; sermon by Elder George T. Neville at 7.30.

All day a fine rally spirit was sensed among the Saints, and the young people's hour of prayer was especially fine.

## Conference at Vinalhaven, Maine

From one of the newspapers printed in Rockland, Maine, is taken the following news story of the Vinalhaven conference:

"The Latter Day Saints opened the Western Maine convention here October 19 with business session at 2.30, followed by preaching at seven o'clock. Supper was served in the church vestry. Visitors were present from Jonesport, Rockland, Camden, Stonington, Boston, and Dixfield. Sunday was a busy day with prayer meeting at 9.45 in the morning and preaching at eleven by Elder E. F. Robertson of Stonington, formerly of Nebraska. Dinner was served at twelve o'clock, and at 2.15 there was a baptism, ordination services at 3.30, priesthood meeting and preaching at seven in the evening by Elder Newman Wilson of Jonesport. There was special singing, a solo by Mrs. Morris Brown and duet by Mr. and Mrs. Newman Wilson. There were over one hundred visiting Saints, and the main church room was crowded at every service. It was a wonderful convention, and Bishop E. L. Traver, of Boston, member of the Rotary Club, and bishop in this church, gave an address which will long be remembered."

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

A. E. Anderton, district president, preached at the evening hour the first Sunday of October using for a text: "Greater love hath no man than this, that a man lay down his life for his friends."—*John 15: 13.*

The Women's Department met October 9 with twenty-three members and four visitors present. A greater friendship is developed from the association of the women and the potluck dinners held frequently. Interest is growing in the group. A new member was taken in, Sarilla Wemlinger. A round-table discussion was directed by Sister Nieman.

At the morning hour, October 12, our young brother, Edgar R. Kimball, preached his first sermon on "Building." In the evening J. E. Matthews discussed "Authority."

The Women's Department gave a chicken supper at Druid's Hall October 16, the proceeds to be applied to the church debt.

Bishop H. E. French preached at the morning hour October 19, taking for a theme "The art of being good." Doctor W. B. Reeves chose for a text in the evening Matthew 5: 48: "Be ye therefore perfect, even as your Father in heaven is perfect."

The Temple Builders are taking serving lessons under their leader, Lucinda Nieman Madden, and they meet each Friday evening to study.

C. W. Clark, pastor of First Branch, preached in the evening October 26, using for a theme, "Les Miserables."

Prayer meetings for the month were good and of high spiritual order.

Eight of our teachers are taking a six weeks' course in religious education at the Y. M. C. A. VASSIE SHEETS.

## Pleasant Valley Branch

*Lucasville, Ohio*

The Sunday school held its business meeting September 7, and new officers elected are: Superintendent, Emery Williams; assistant, Donald Bealor; secretary, Mabel Culp; assistant, Ora Altman; librarian, Richard Culp; teacher of adult grade, Charles Altman; senior, Lizzie Hill; intermediate, Ora Altman; junior, Rosa Pollock; kindergarten, Julia Culp.

October 12 seventy-three were at Sunday school. Brother and Sister Matthews, of Columbus, Ohio, were here that Sunday; also H. J. Huffman and wife, of Columbus. Brother Matthews preached in the morning and also in the afternoon. Many McDermott Saints were here to listen to him.

Elder Jacob Halb, of Middletown, was here for nearly two weeks preaching. He went from here to West Portsmouth, Ohio, preaching there in a small tent purchased some weeks ago by members of the church. They had good interest for some time, then moved the tent to Valley View. There Brother Halb preached for a time and baptized three men, Armstead Christwell, George Cobern, and James Cheffen.

The district Sunday school superintendent, Brother Gray, was at the tent meeting October 19 to organize a Sunday school. Walter Culp was chosen superintendent, Harry Culp assistant, Anna Christwell, clerk and treasurer. The last Sunday of the month thirty-two attended the tent Sunday school, and November 2 the number had risen to fifty-six. Communion service was held at the tent, there being a goodly attendance.

Brother O. A. Rexroad, of South Portsmouth, Ohio, preaches at the tent every Sunday evening. Church work at this place is being greeted with success, and we feel that eventually this group will be the nucleus for a branch organization.



## Holden Stake

### Holden Stake Conference

This stake holds two and sometimes three conferences a year. This one was at Knobnoster, November 7 to 9. Friday night the first session was a musical and literary program, in which the Nace family orchestra from Independence helped, and it closed with a play by Holden young people, "The conversion of Paul."

The Saturday program began at 8.45 with a prayer meeting, during which many prayers and testimonies were offered, and the session was a fine beginning for the day's work.

At ten o'clock the conference organized with the stake presidency, W. S. Macrae and F. A. McWethy, in the chair, assisted by James Davis, of the stake missionary force; Gladys Beebe and G. R. Wells, secretaries; Bernice Hampton, director of music; Amos Allen, in charge of building, ushering, etc.; Brothers Hancock, McCormick, and Baker, administration committee.

The report of the stake bishopric showed the following: For stake operating fund: On hand February 28, 1930, \$32.68. Received since from Atherton, \$12; Blue Springs, \$12; Lexington, \$15; James Hansen, \$1; Atherton conference, \$79.60; total, \$152.28. Disbursements, for conference expense, Atherton, \$17.50; traveling expenses of stake officers and missionaries, \$127.14; total, \$144.64. Cash on hand October 31, 1930, \$7.64. Report for stake building fund: Cash and securities on hand February 28, 1930, \$745.88; contributions, from Atherton, \$5; Blue Springs, \$14; Lexington, \$5; Lees Summit, \$44; from Square Deal Dining Hall (part proceeds), \$132.12; total, \$200; disbursed to Atherton church building, \$334.65; on hand October 31, 1930, in cash and securities, \$611.35. Statement of Atherton building account: Expended as given in previous report, \$2,576.92; expended as in this report, \$334.65; expended from Atherton local funds, \$1,309.43; total to October 31, 1930, \$4,221. (Much labor was donated from brothers from various branches. This will be reported later, to make building cost complete.) The foregoing was approved.

The stake presidency reported: "To the Saints in conference: We are now in the beginning of the second century of our existence as a church. The evidences of inequality in the possession of material things in the world and in the church are as numerous as when the Lord spoke his displeasure of the same and gave the basis for a remedy in revelations to the church in 1830. The gathering of the Saints and their study of the problems involved in the establishment of a community life devoted to the solution of them was also a matter of direction to the young church. The importance of proper diet and expert medical instruction to conserve health and develop body and mental vigor were pointed out by inspiration. The church has treated lightly these things, and as a result our progress has been slow. As a body we seem not yet to have sensed the fact that to accomplish this tremendous task we must have trained leaders. (See *Doctrine and Covenants* 85: 21.) The church is attempting to supply this need in her Department of Religious Education. The field of our opportunity is large, inviting and ripening.

"*Stewardship.* Interest in the development of stewardship is gratifying, but our pressing need is a demonstration. The church is centering its resources in man and material power at Atherton, Missouri, where we own several hundred acres of fine land. Families are actually at work on the church's land there as stewards. Their progress could be more marked if means and labor for construction and development were available. Every member in the Holden Stake should show an active interest in this church project.

"*Missionary work.* This has been promoted chiefly by our two stake missionaries, J. W. Davis and Ellis Rathbun. But a revival of interest is also noticeable in the priesthood and members of the branches. (See statistician's report.) There it will be seen that we are below our quota in achievement.

These figures are a challenge to every Latter Day Saint in the stake, especially the priesthood.

"*Churches.* Atherton has moved from the standing as a smaller branch to that of second place (149 members) in the stake. They now have a brick building with a seating for 250 and separate rooms for classes. It is located with a view to serving the needs of a growing community and also fitting into the plans for a stewardship group. Amos Allen is pastor, with George W. Beebe assistant. The number at Bates City is about the same, but they have the highest average attendance. Additions have been made by transfer, but are scattered various distances from the church. Frank Cottrell is the pastor. Blue Springs meets in a rented hall over a store and is badly in need of a more adequate room for all services, especially the Department of Religious Education. H. W. Hattey, of Independence, is pastor, giving faithful service. His wife also gives of her time in charge of Religious Education. Grandview has the services of Gomer R. Wells as pastor, but only for part time. Charles Martin is his assistant. C. V. Hopkins, pastor from the time of organization, resigned and moved to Independence. Lees Summit is improved in condition. G. R. Wells has been their pastor for the last eighteen months. He has some excellent helpers there. They also profited by the addition of the John T. Smith family from Oklahoma. Holden: W. H. Eliason, a recent conference appointee, has located and has been assigned an important work there, acting as assistant to the stake presidency, who are the pastors. He has charge of the religious education work, and is organizing Holden in harmony with the new plan adopted by the late General Conference. Gratifying results are already visible. The enrollment is now 336. Jefferson City is maintaining an organization which is being cared for by A. H. Wintermeyer. R. F. Moorman and family are moving there and will be a welcome addition. There are now thirty-four members, renting a neat church. Knobnoster has lost over one hundred members since the church was built, but they are making a commendable showing. J. T. Nutt is pastor. Lexington is growing under the pastorate of Luther W. Payne, ably assisted by Ray Eddleman and Leman Johnson. At Marshall, T. L. McCormick is pastor with a worthy assistant. This group is in good condition. Post Oak has a fine group of young people, who have promising possibilities if they were located where cooperation with other groups were practicable. Sedalia is losing its pastor and a family of helpers with the removal of Brother Moorman to Jefferson City. As in many other places the industrial situation there is discouraging. At Warrensburg G. W. Hancock and G. R. Norris have been ministering to the Saints with considerable handicap from pressure of other duties. Beginning with the school year, Edward Larsen, a student at the State College, has been helpful. He has recently been chosen assistant pastor, and is organizing in the work assigned him.

Evangelist John T. Gresty has held meetings in Sedalia, Marshall, Knobnoster, Post Oak, Warrensburg, Holden, Lees Summit, and Grandview, and has arranged to visit nearly all the other groups. His work is highly spoken of by the Saints, and he is well liked.

"*Department of Religious Education.* Owing to the pressure of two pastorates, G. R. Wells resigned his post as superintendent of this work in the stake, and the stake presidency appointed W. H. Eliason to fill the unexpired term. Several branches have adopted as far as practicable the new plan: Holden, Atherton, Lees Summit, Blue Springs, and Warrensburg. Results have been gratifying.

"*The gathering.* The Saints from distant points continue to gather into the stake but not in any one place in numbers or purpose that would be of practicable benefit to the work as a whole. We can not direct these, but suggest that changes and removals in the stake be taken up with the stake bishopric.

"*Recommendation.* The action of a former conference, requiring the stake presidency to send to each branch copies

of the minutes of our conferences to be posted in a place in the building for reading adds an expense which results do not seem to justify. Few have read these minutes. Therefore, we suggest that this action be rescinded. (signed) W. S. Macrae, for stake presidency."

By regular motion, the foregoing recommendation of the presidency concerning minutes being rescinded was adopted.

*Statistical.* In lieu of a report from the stake recorder, the following from the head statistician was read: Present membership of stake, 1,876; adults, 1,264; young people (8 to 19 years), 477; wage earners (estimated), 721; 14 high priests; 2 seventies; 36 elders; 46 priests; 25 teachers; 30 deacons. Under conference appointment, 9; number of branches, 14; church schools, 15; baptisms, January 1 to October 1, 87 (62 per cent—should have 76 per cent), which is below the objective for this last quarter. Our objective is 140. Number of baptisms during the centennial year was 102.

The stake quorum of elders reported by G. F. Baker: Sermons, 248; baptisms, 27; children blessed, 13; administered to 354 sick; marriages, 5; pastoral visits, 210; tracts distributed, 265; house-to-house calls, 252.

*Department of Women.* Sister Edith Koehler, superintendent, reported that the former "department" is gradually being absorbed by the organization of the church school under the new plan. Activities are composed of study classes, sewing, and other activities for money-raising to help in local expenses, the work of teaching, etc. "I believe the women of the stake, on the whole, are ready to assist in any way possible. It is our hope that within the next year there will be no women's department, as such."

The director of music, Sister Bernice Hampton, reported that she had been prevented from putting in necessary time for the work in stake on account of her school work at the state college. She had, however, helped in her home branch.

In the election of officers the courtesy of the floor was extended to visiting members. By separate votes the stake presidency and stake bishopric were unanimously sustained. The stake presidency nominated the following, and they were unanimously elected: For stake secretary, Gladys Beebe; stake recorder, ElMarie McCormick; musical director, Bernice Hampton; superintendent of Religious Education, W. H. Eliason. A former conference requested the reorganization of the stake high council, but the stake presidency reported that they were not yet ready to proceed with reorganization.

Missionaries Davis and Rathbun reported that the stake missionary tent is in need of repairs and urged that it be reconditioned. This was by motion referred to the stake presidency, bishopric, and council with power to act. Good work by these brothers was reported this last season. Brother Davis also addressed the conference on the outlook in general.

After an excellent musical treat, following the dinner hour, by the Nace family orchestra, there were three lectures: "Ill-advised marriages," by Sister M. A. Etzenhouser; "Organization and administration of religious education in the church school," by W. H. Eliason; and "Petting," by Sister Etzenhouser. Following this period there was a wiener roast out in the country for the young people, in charge of Brother W. H. Eliason.

The time and place of next conference was left with the stake presidency. The matter of holding a reunion had been referred to the stake presidency, who reported it inadvisable and proposed instead other spiritual and educational activities for the stake. It was moved to send a greeting to Brother and Sister Lester Macrae, now laboring in the Sandwich Islands.

Sunday meetings began with a young people's prayer meeting at 8.30 a. m. Following was the session of church school,

and at eleven o'clock a sermon by Bishop J. A. Koehler on "The hope of the kingdom."

After an excellent dinner, served cafeteria style, the afternoon prayer meeting was held from two to three o'clock. Attendance was larger than usual, and there was not an idle moment. It was heartening to note the large percentage of young people present. This meeting indicated a deep desire on the part of the Saints to draw near to God.

After a priesthood meeting, the conference came to an end.

#### Warrensburg

Warrensburg people are enjoying wonderful autumn weather. The woods have donned their gay colors. The days of radiant sunshine and the crisp nights are invigorating.

At the beginning of the fall term of school at the Central Missouri State Teachers' College, Brother E. Larsen enrolled as a student. His active interest in church work, his thorough understanding of church problems, and his holding the office of elder, have made him a valuable addition to this group. He was chosen as second assistant pastor at a recent business meeting. The young people especially appreciate his presence.

A new furnace is being installed in the church. Nearly all have contributed to this new improvement in some way.

A Halloween party, sponsored by the Department of Recreation and Expression, was held at the home of Brother and Sister G. R. Norris the evening of October 31. At the appointed time, weird and ghostly creatures appeared, each in silence staring at his neighbor. Some in less dignified disguise entertained by their pranks. After the masks were removed, games were played, then pie and chili were served. Proceeds from the refreshments went to the furnace fund.

We have some afflicted and sick ones among us who need our prayers. George Allen Hancock, ten-year-old son of the pastor, had the misfortune to seriously injure his eye last week. He was hit by a stick while cutting wood. It is not determined yet if the sight can be saved. Brother Leroy Morgan has been in very poor health for some time. Lately he has suffered considerably. The Saints met at his home for prayer meeting November 5. Brother Morgan has been diligent in service and has lived here many years. We pray his health may be restored if it is the heavenly Father's will. Sister Hartman's condition shows little improvement. She has been courageous in her sore affliction, having been confined to her bed for more than a year with cancer. Such courage is an example to us who are well.

#### Marshall

The meetings by J. W. Davis and Ellis Rathbun are having good interest. Two were baptized Sunday by Pastor McCormick. They were John Dieleman and son Nickolas. Brother Dieleman's aged mother and brother from Ray County arrived at the church in time to join the procession of automobiles that went to the river for the baptism. Confirmation followed immediately at the church by Elders Smith, Rathbun, and McCormick.

The Saints renewed their covenants at a splendid sacramental meeting in the morning.

Sister Zella Lee James surprised the Saints Sunday by resigning as Sunday school secretary. It later became known that she was married September 20, 1930, to Gerald (Jerry) Stewart, at the Auditorium, in Independence, by H. A. Koehler. The happy pair will go to visit his parents at Newman Grove, Nebraska, and they take with them the best wishes and congratulations from their many friends in Marshall. Mr. Stewart is a graduate of Marshall Flying School, and has been employed by the airplane company here for the past two and one half years. Sister Zella graduated from Marshall High School in the class of 1929.

**YOUR HERALD SUBSCRIPTION—DON'T LET IT LAPSE**

## Graceland Chats

### *Home-coming, the Chief Interest*

The town took on its annual home-coming atmosphere Thursday, as the colors of old gold and blue were placed in the windows of the business houses. . . . The sun smiled its warmest and brightest greetings to visitors to the town and college. By Friday afternoon the visitors, as one student expressed it, "were coming in mobs." There is an untold thrill to be gained even if one is a total stranger, by standing aside following the annual performance at the Coliseum Friday night and listening to the expressions of gladsome reunion. . . . Such joyousness of youth can not be duplicated. Such was the experience in a great measure this year, for the crowd attending the annual home-coming was large—*The Lamoni Chronicle*.

### *The Opening Chapel*

The home-coming began officially at 2.45 Friday afternoon. The restlessness and expectancy of the assembly calmed to the voluntary, "*Graceland beloved*," and President G. N. Briggs introduced "Mac" for the opening prayer. At a chord, the assembly was on its feet for the college hymn, "*Sons of Graceland*."

In a collection of fifty slides, Mr. and Mrs. M. E. Mortimore carried present students and visitors back to days of yore. It was a humorous portrayal of costumes and pranks, an historical review of beginnings, and an inspirational urge to the days ahead. The closing picture brought a hush—it was the chapel.

### *The Pep Meeting*

Every home-comer attended the pep meeting Saturday morning. All available standing room was utilized. Old-timers from 1900 on were found in the assembly. "Unk" Cheville, chairman of the home-coming, was in charge. There were songs, pep speeches, and greetings as are usually expected.

At the announcement of the annual faculty quartet, eyes looked toward the door in expectation. In came Barbara Muller, of New York, as G. A. Platz, with a group of girls as a chemistry class. Students of recent years laughed with understanding as the pseudo-professor briskly announced that there could be no faculty quartet since the quartet had forgotten to petition the C. A. C.'s for the right to sing at pep chapel.

John Garver carried the assembly back to the days of 1900-02, and called the athletes of former days to the platform for a cheer for the coach and their alma mater. Morris Mortimore appeared for a decade later in the football regalia of that day. With him were a group of classmates—Doctor Grabske, Mr. and Mrs. George Kelley, the H. H. Golds, the James Thomases, the McDowells, and "Mrs. Mort." Their yell, the old "Gong-gong-g'way," brought riotous applause.

### *Graceland Defeats Burlington*

The score of the game was 19-7. At first it looked like a walk-away for Graceland, but the Burlington team tightened down and prevented any easy repetition of the first touch-down of the early part of the game. Until the latter part of the third quarter, Burlington had been unable to get the ball past the 50-yard line, and it seemed as if Graceland might hold them scoreless. The weather was ideal and added to the joy of the home-comers on the long end of the score.

### *Sunday Morning Service*

At 8.45, in the chapel, another type of gathering was held—the prayer meeting. On the platform were F. M. McDowell, E. Y. Hunker, and Roy Cheville. "Mac" came with expectancy and set the theme when he asked, "What are the values I expect to get here?" He mentioned how many

students returned to have their spiritual cups refilled. The *Graceland Tower* has this to say concerning it:

"Sunday morning the home-comers and students met in the chapel at 8.45 for the home-coming prayer meeting. The question has often been asked as to what makes Graceland different. The home-coming prayer meeting may be pointed out as one way in which the difference shows. Of the hundreds of home-coming gatherings throughout the country, Graceland is one of the few institutions to incorporate in the program a time for prayer meeting. The meeting has become a tradition, and alumni look eagerly forward to attending it."

## Independence

### *Stone Church*

Pastor John F. Sheehy was the speaker at the eleven o'clock hour Sunday morning. His theme might be stated as, "*Restoring Christ*." Individuals as well as nations need Christ, in order that they might have peace. There is a need that Christ shall be restored to the hearts of men, to the family altar, to our ways of thinking and living. We need to seek after and know him better, so that he may speak peace to our souls.

The Stone Church Choir, directed by Paul N. Craig, sang two numbers: a hymn, "*Alas, and did my Savior bleed*"; and the anthem, "*God is our refuge and strength*," by Dudley Buck. Orrin Fry and Gomer Cool, violinists, played "*Berceuse de Jocelyn*," by Godard, with piano accompaniment by George Miller. Robert Miller was at the organ, and played as an offertory, "*An old refrain*."

"*The Pilgrims and their Thanksgiving*" was the theme of Elder C. Ed. Miller, who spoke to the junior young people downstairs Sunday morning. A series of colorful picture slides of scenes from early American history gave his lecture a pictorial background. Appropriate music was furnished by members of the department and their friends. Brother Howard Cook was in charge of the service, assisted by the pastor.

At the Campus the junior department listened to Elder G. G. Lewis during their worship service period. Of late this department has experienced some excellent services. Attendance continues good, and since the first of October the older members of the department as well as teachers and officers have been doing their best to make the new group, formerly of the Stone Church primary department, at home and happy in their new surroundings. Sister Hazel Moler is superintendent of the junior department, and Elder Will Bolinger is pastor.

The senior young people who meet for church school class work at the Auditorium are rapidly organizing and establishing themselves in age and interest groups for the winter's work. Brother and Sister Jack Gardner were introduced Sunday morning and given charge of the senior young people. L. E. Flowers has supervision of the older young people's group. Next Sunday afternoon at three o'clock the young people of the Stone Church school between fifteen and thirty years of age are invited to meet in the publicity office at the Auditorium for the first of the young people's Sunday afternoon meetings. Doctor Charles F. Grabske will speak, and there will be other program numbers.

Elder C. Ed. Miller continued his Sunday night series of *Book of Mormon* lectures, basing his discourse on Isaiah 18: 1. A song fest, directed by Elder J. F. Sheehy, opened the evening services and gave a musical introduction to the lecture, "*Book of Mormon hid for ages*," "*In the light*," "*When earth in bondage long had lain*," and "*We thank thee, O God, for a prophet*." A solo was sung by Blaine Bender. Elder J. F. Sheehy was in charge of the meeting, assisted by Elder W. B. Paul.

Among the members who have lately passed away is Sister Matilda Maud Fligg, wife of Missionary William I. Fligg,

who died November 15, and whose funeral was held at the Stone Church yesterday afternoon. She had been ill for two years. Elder William T. Rushton was called away November 15, in Independence. The funeral was held this afternoon at the Stone Church. James W. Henson passed beyond November 10 at the Independence Sanitarium, and funeral rites were conducted at the Stone Church November 12. Word arrived in Independence of the death of John Edward Farber, a former resident of this city. Heart trouble took him away at his home at Sedalia, Missouri, November 12. The bereaved families have the deep sympathy of the church.

#### Second Church

Since the last report from Second Church this congregation has lost another Saint in the death of Sister Melisa Willis. She had been ill for several months. The family has lived on the south side of Independence many years, Sister Willis rearing her children as members of this congregation. Elder D. A. Whiting conducted the funeral service at the church, Patriarch T. C. Kelley preaching the sermon. Music was furnished by the ladies' quartet. The interment was in Mound Grove Cemetery.

A short Armistice Day program preceded the class work at Sunday school November 9. The speaker at eleven o'clock was Bishop A. B. Phillips. The sermons of this brother are always characterized by a scholarly correctness which we find helpful. In the absence of the chorister and pianist, Sister Gladys Good was in charge of the music. With her she brought two girls who sang a duet, one of the singers being her younger sister.

Elder C. B. Woodstock spoke in the evening. "What lack I yet?" was his text.

Brother Will Inman preached the morning of November 16, his sermon being appreciated by a large congregation. In the evening Doctor Charles Keown spoke.

#### Walnut Park

The outstanding event at Walnut Park on Sunday was a trip in the afternoon to the stewardship farms and community at Atherton. This was planned and arrangements were made by members of the Galilean Class, taught by C. L. Olson, and of the adult class taught by John A. Taylor. Inasmuch as both of these classes have been studying the quarterly courses on stewardships and Zion, this trip was a logical part of the study work. It gave the members of the classes opportunity to observe first hand what is actually being done in the line of practical Christian stewardship.

An invitation was extended to other members of the church school and congregation who might desire to make the trip at this time, and a good response was had. After meeting at the church at one o'clock, the party motored out to Atherton and gathered in the new Atherton church for some words of explanation by the pastor, Brother Amos Allen, who is also a member of the Holden stake bishopric and one of the directors of the stewardship community. He gave a brief history of the movement, its purposes, ideals, and progress, and discussed the points to be visited in the trip of inspection which was to follow.

After his talk, which was much appreciated, he escorted the party of sixty or more Walnut Park folk to the new, modern, and scientifically constructed poultry houses which have been newly built and some of which are still under construction. One of the stewardship families is living in one of these buildings until a more conventional place can be provided, and finds that it makes a good home.

The party then returned to the cars and made a trip of inspection over the remaining part of the almost three thousand acres under the supervision of the Atherton Improvement Association. Most of this land is devoted to grain farming, and the excellent condition of the crop in spite of the drought last summer testified to the abundant fertility of the soil in this tract of land.

The Saints left Brother Allen with thanks for his courtesy in showing them about the properties and an invitation from him to come again. It is probable that a similar excursion

will be planned next spring or summer, that those who were unable to make the trip this time may have the opportunity to do so.

The speakers for the morning and evening services were Patriarch F. A. Smith and Elder Carl V. Hopkins. Both discourses were instructive and much appreciated by the Walnut Park congregation.

Announcement was made of the coming Thank-offering Sale, to be held on Tuesday and Wednesday before Thanksgiving. This sale is to be conducted in the Tillery Building on Alton Avenue near Noland. The women are making preparations for this sale, and the work has been well organized under the leadership of Sisters Schafer and Pennell. Contributions of food products, canned goods, and used clothing are being solicited, and a ready response is being shown.

#### Englewood

Friday night, November 7, nearly one hundred and fifty members of Englewood Branch and a few visitors attended the Halloween party at the church on Northern Boulevard. When the crowd had gathered at the basement, all of the masked figures paraded around the room five times and a group of judges chose the best-dressed Halloween personage.

After the prizes were given, the crowd passed into the back room where they had pie (pumpkin, of course), apple cider fresh from the press, doughnuts, and pop-corn balls.

Following the refreshments the crowd played a few games and then were entertained by an extemporaneous program from the people who attended.

Instead of the regular testimony and prayer service for sacrament Sunday, President Floyd M. McDowell gave a talk after the sharing of the emblems. Brother McDowell based his talk on his experiences and observations while on his trip to Europe during the last few months. The theme of his talk was the statement of Jesus: "I will be with you always, even unto the end of the world." He illustrated this point by showing how many remembrances of Jesus are to be seen all over the world. While he was going through Switzerland on the train, the speaker said, there was never a time when there was not at least one small church in sight, and many times there were more. He brought up the point that people will beat paths to the best soap makers in the world, or the best candy makers in the world, and asked if the world will beat a path to see the best specimen of manhood in the world.

#### Spring Branch

The 8.15 prayer meeting Sunday morning was in charge of Elders Snively and Teeters. A good meeting was had.

Pastor J. E. Cleveland was in charge of the eleven o'clock service. After an extended vacation for the singers, it was good to see the choir again in its place. Under the leadership of the chorister, Dorothy Mabbott, they sang the anthem, "Jesus, lover of my soul." The infant daughter of Brother and Sister Walter Gibler was blessed by Brothers J. E. Cleveland and F. M. McDowell. For the theme of his sermon, President F. M. McDowell chose a portion of a scene from the Passion Play. The words of Jesus, "The kingdom of God shall be taken from you and shall be given to the people who bring forth fruits thereof," were applied to us of latter days. Some of these fruits are faith, repentance, and courage.

Following the 6.30 church school class work, the program was given by the young people's class. The evening speaker was Brother Morris Jacobsen, whose theme was "Light."

## Yuma, Colorado

The members of Yuma group were saddened in October by the death of a faithful member, Sister Lee Korf. She passed away after an illness of a few weeks which did not seem serious until the last few days of her life. "Grandma" Korf, as she was called, was an ardent worker, always present at Sunday school and the department meetings. She will be

greatly missed. Elder J. D. Curtis, of Colorado Springs, came to preach the funeral sermon. "Grandpa" Korf is making his home with his daughter, Sister W. D. Hoch.

Brother and Sister Charles Commons returned October 19 from a thirty-day trip to Oregon, their former home.

Lefa Lutz is now a pupil at the Barnes Business School in Denver. She occasionally spends a week-end at home with her parents, Brother and Sister J. L. Lutz.

Brother and Sister Louis Korf and family are leaving very soon for an extended trip to Illinois and other places. They expect to be away the greater part of the winter. We will miss them in the branch, for Sister Korf is a faithful teacher.

Brother Auld, of Otis, preached October 26. On November 16 he and Brother Vincent will be present at an all-day service. The Saints of Yuma pray that the whole church will be blessed in its work for the year, and hope that our little group may be remembered in your prayers.

CLEO B. COMMONS.

## Kansas City Stake

### Central Church

The response to the leadership school is gratifying, some two hundred having enrolled for the courses offered. The school will continue this week, three new courses being added. One treats the problems of stewardship, Bishop A. Carmichael the teacher; Elder John Blackmore is giving an interesting course in the use of the *Bible* in Religious Education; and Sister M. A. Etzenhouser is meeting the young people interested in the problems of youth in the field of marriage, heredity, and eugenics.

Despite the cold rain that arrived late Saturday afternoon, Sunday dawned beautiful and clear. Attendance at Sunday school was very good, the greater percentage being on time. The adult division is still ahead in the attendance and new member contest, but they do not lead the other divisions by a great margin. They stand a good chance to be overtaken by one of their competitors, the young people's division, before the thermometer reaches the boiling point. Letters have been sent to over a hundred prospective members, and enthusiasm is high.

The opening hymn at the church school was "*Earnest workers for the Master*," and prayer was offered by A. D. Hitchcock. George Mesley gave the children the morning story. "*The Holy City*" was reverently sung by Sister Marguerite Johnson Blaine, Sister Irene Wolfe at the organ.

A beautiful baptismal service was performed by Stake Missionary G. T. Richards, who conducted Lillian Starter into the fold. Sister Starter was confirmed at the church period by Brothers Richards and Harvey Sandy.

Elder G. T. Richards was the speaker at the service period Sunday morning, quoting from the gospel of Saint John. He gave an enthusiastic discourse, and urged the Saints to examine themselves and attain to that high standard which Christ set for us. Frank White rendered a violin solo at this service.

At the 7.45 service Eugene Christy directed the community singing, after which special music was furnished by the octet consisting of Elizabeth Hitchcock, Helen Scott, Luella Wight, Estelle Moore, Clayton Wolfe, Eugene Christy, E. P. Nelson, and A. D. Hitchcock. They sang "*Bless the Lord, O my soul*," by Ippolitof-Ivanof.

Elder H. H. Sevy, missionary of the Kansas City Stake, spoke at this hour.

The stake conference will convene Sunday, November 23, at eleven o'clock in the morning, Stake President C. E. Wight being the speaker. At 2.30 o'clock in the afternoon there will be a sacramental service and a choir concert and preaching service in the evening. The Women's Club will serve at the dinner hour, also lunch in the evening. Business session will be as usual on the following Monday evening.

Sister Suzanne Lewis has been confined to her bed for the last several days. Also E. P. Hitchcock suffered severe

shock and injuries in a recent automobile accident. It is hoped that both Sister Lewis and Brother Hitchcock will rapidly recover.

### Quindaro Church

Rally Day and home-coming were observed in this branch November 2. All meetings were well attended. Pastor H. A. Higgins, assisted by Brothers Albert Hallier and Ernest Hawkins, had charge of the communion service. Sunday school convened at 9.30.

The meeting at 2.45 in the afternoon was in charge of John Tucker, one of Quindaro's pioneer workers. Many others instrumental in advancing the latter-day work here took part in this service. One feature of this hour was the unveiling of a beautiful oil painting of the late Sister Phoebe Tucker, wife of Brother John Tucker, who passed to her reward last March. Sister Tucker did much in establishing the work of the church in this vicinity and always was an enthusiastic worker. The painting was a donation of the Heathwood Church to the art gallery in the Auditorium. It was beautifully framed, and the presentation was made by Elder H. A. Higgins. A violin solo was played by Otis Swart, Sister Eola Hawkins at the piano. Sister Emily Foley sang a solo.

The seven o'clock program was in charge of Brother J. Gross and family and was much appreciated.

Elder John F. Sheehy, pastor of the Stone Church at Independence, preached at 7.45 to a large and appreciative audience. His discourse centered around the redemption of Zion. As a central thought he used the text, "Choose ye this day whom ye will serve."

At the expression hour on November 9 numbers were given by Sister Emily Foley, solos by Margery Hawkins, and a reading by Viola Baker. There was also a duet by Frank Murrah and Charles Scrivener. Mr. Le Roy Cook, park commissioner, of Kansas City, Kansas, was present and told of the work which he is conducting for the city and the children.

The stake missionaries, Brothers Richards and Sevy, are at work in this branch. They are energetic men, and we hope much good will result from their help.

### Chelsea Church

The work of the young people of Chelsea congregation is progressive. The Wednesday evening prayer hour is well attended, especially by the young members. Other services have fair attendance.

Thirteen of our O. B. K.'s were present every night at the young people's meetings recently held at Central Church, and Chelsea has a good representation at the leadership classes which started November 9.

The young people's and adult divisions had a masquerade party Halloween night in charge of Roy Conklin and Charlie Banks. Sisters R. J. Crayne and L. Johnson looked after the refreshments. Everyone had an enjoyable time.

The O. B. K.'s served a supper at the church the evening of November 15, the proceeds to be used for the purchase of a new basket ball.

Recent speakers have been Elder D. E. Hough, Pastor J. A. Harrington, and on October 9 Bishop C. A. Skinner was here. He delivered an interesting discourse on "*Building character which makes real men and women*."

Miss Arline Bernard was baptized into the church October 9 by J. A. Harrington.

The junior choir is rehearsing a cantata for Christmas. We are happy that so many of our young people are willing to put their time and talent into something worth while.

## A Faithful Member Passes On

Sister Margaret M. Martin, mother of Evangelist John F. Martin, passed to her reward Monday, November 10, according to a telegram received last week in the office of the First Presidency. Sister Martin was born April 14, 1855, at Steubenville, Ohio. She became a member of the church June 27,

1894, being baptized at Pittsburgh, Pennsylvania. At the time of her death she was a member of the Wheeling, West Virginia, Branch. She had suffered with poor health for some time.

## Lamoni Stake

### Graceland Home-coming Service

The Brick Church was well filled on Sunday morning, November 9. The programs giving the order of the service read, "Morning Service of the Brick Church, in conjunction with the Graceland Home-coming." Organ music bridged the program of the church school with the eleven o'clock service, and continued as the choir took its place.

Choir and congregation joined in the alma mater hymn, "Sons of Graceland," with vigor and joy. The prayer was offered by Lonzo Jones, now of the faculty of the University of Iowa. The A Cappella Chorus sang Christenson's "In heaven above" as an offertory and also a prayer response, "Hear us, our Father." The choir in full number was at its best and under Miss Carlile's leadership sang Parker's "Before the heavens were spread abroad." Apostle F. Henry Edwards delivered a masterly sermon concerning the necessity of vision. Pastor T. S. Williams presided.

### Armistice Day Observed

The evening of November 9 the Brick Church observed Armistice Day. The congregation joined in the hymns with good response, for they were songs of peace and world fellowship printed for the occasion and sung to familiar tunes. An octet sang "America the Beautiful," and Colin Ferrett gave one of his dramatic bass solos. John F. Sheehy, pastor of the Stone Church, was the guest speaker, and in his direct and earnest manner found response in the congregation. In closing, the hymn, "God send us men," was sung with fervent expression.

### Ordination Service

The November sacramental service was outstanding. The beautiful fall weather brought out a good congregation. After the serving of the sacrament, the pastor explained that the Northern Wisconsin District had recommended the ordination of Paul Utnehmer to the office of priest and had requested that the Lamoni Branch take care of the ordination. The congregation joined in two stanzas of "Nearer, my God, to Thee," and G. N. Briggs offered an ordination prayer. Then from the balcony an octet sang "He leadeth me." Meanwhile the candidate for ordination and the ministers officiating had taken their places on the rostrum. The ordination was performed by Roy A. Cheville with M. E. Mortimore assisting. At its close the octet again sang softly one stanza of "My faith looks up to Thee." In a single expression of appreciation, Roy Cheville extended to the young man just ordained the hand of fellowship. Paul, or "Ute" as he is known about the campus, is a junior and is editor of the college paper and manager of the commissary. After the ordination, the pastor spoke briefly of the responsibility of ordination for all ministers.

### Meeting of Workers of Church School

On Thursday evening, October 23, was held one of the most important gatherings of the local church. Directors, teachers, and committee workers of the church school met for a dinner and forum of discussion. A group of ladies of the church served a warm dinner in the basement of the church. Mrs. W. H. Blair, director of music in the church school, led hymns of service; and Roy A. Cheville, the director, outlined the general purpose of the local program of Religious Education. Martha Young, Ethel Bandy, and Harry Lorance spoke concerning the work of their departments. At the close there were numerous requests for similar gatherings.

### Decision Day

At 8.30 four children were baptized, Roy Cheville officiating. At the primary session of the church school these were

confirmed as a part of the worship period. At two Elder James Thomas baptized a father and son who are to be enrolled with the Davis City Branch. At 2.30 Roy Cheville again officiated in baptizing three young women, two of them students at Graceland. At the eleven o'clock service the pastor preached on the subject, "What does the church mean to me?"

## Philadelphia, Pennsylvania

### Howard and Ontario Streets

Fall finds us in a veritable bevy of activities—spiritual, scholastic, recreational. We are moving forward, recognizing in our moving that we are truly living in the sifting time. Some are becoming stalwart Saints, while others are falling by the wayside.

On the last Sunday in October, Decision Day, eight more were added to our membership. The junior church is producing fruit. These eight young people are regular attendants there. The baptismal service, held in the evening in place of the usual preaching service, was impressive. The candidates and Brother Livingston were dressed in white. The organ solo, special choir music, and the singing of "Youth's prayer," by William Beekman, together with decorations of palms and flowers, gave impressiveness to the service. The following Sunday, the first Sunday of the month, the confirmation took place, and directly thereafter the new members were served the sacrament. Youthful though they are, we noted a beautiful change in them as they realized their ambition in covenanting with the entire congregation to lead clean lives. Our quota for the year 1930 now lacks three of being full.

A great number of our people are taking advantage of the evening schools here. We feel this is a step in the right direction apropos to the statement, "Ye are the light of the world." Our German Saints are also using these schools to advantage. They are becoming more accustomed to American habits and the use of the English language.

Although the new plan of Religious Education has not been put into action by a branch vote, our programs take that trend. The church school has a large attendance and an active leader. The junior church is aiming to take care of its group in recreation and Religious Education. They were fortunate in having some real Latter Day Saint talent for their Halloween party. The Clark family have been in Philadelphia for a few weeks, and everyone knows of their ability to make a party lively.

Great activity is being shown to gather funds for the new Independence Hospital and Sanitarium. A bazaar, sponsored by the Clover Club, together with individual efforts, will bring our goal near—an endowed room. We are glad to welcome Brother and Sister Austin and family into our branch. New material often means new zeal to the ones who long have been on the job. It is our aim to help all remain steadfast to a cause that is all-consuming.

EVANGELINE SHAW.

## Elder A. C. Barmore III

Letters from Sister L. Barmore and Elder Matthew Liston brought news to Independence last week of the serious illness of Elder Alma C. Barmore. On the morning of November 8 Brother Barmore underwent an operation for gallstones at a Port Huron, Michigan, hospital. He was in the operating room two and one half hours. His nurse says that he is doing as well as can be expected, and Sister Barmore is with him almost constantly.

Brother and Sister Barmore arrived in America early in the year with the delegation from Australia, and the Centennial Conference assigned him Eastern Michigan District as a mission, Port Huron as his objective. Since leaving Independence for his mission field, our brother's health has declined, but he has been kept busy preaching and performing other tasks which devolved upon him.

# MISCELLANEOUS

## Conference Notices

Alabama District will hold its conference at McKenzie, Alabama, December 5, 6, and 7. An all-day meeting will be held Friday consisting of class work. Friday evening a program will be presented. Saturday morning class work and a business session will occupy the time. Saturday evening a preaching service will be held. Sunday will be spent in the usual order of services. Our guest will be Elder John Blackmore, of Independence, who will spend some time explaining the new program of Religious Education. Branch secretaries are requested to have their reports in the hands of the secretary by November 1, also the priesthood are asked to report. All Saints in the district are urged to attend.—*Glenn Davis, district president; Will Drake, secretary, McKenzie, Alabama.*

Semiannual district conference of Northwestern Iowa District will be held at Woodbine, Iowa, November 29 and 30. This will be a very important conference, as matters pertaining to our future work are to come up for discussion as follows: The amending of the resolution relative to the holding of conferences, the organization of the district in harmony with the new program of Religious Education, the election of officers in harmony with the new plan, the adoption of a budget to finance our work for 1931, and any other matters that may come before us for discussion. Pursuant to a resolution passed at the last district conference, will the Saints please come Sunday with their basket lunch? We will give a demonstration of a "Group Stewardship in eating," and thus not deny the Saints of Woodbine the services in asking them to provide for our physical needs. Another resolution passed at the district conference suggests that near-by branches close their services on this day and that more distant branches send as many representatives as possible, at least one. In meeting together we move forward in a common cause. All members of the priesthood, please send in reports to District President G. Gunsolley; and, branch clerks, send statistical reports to District Secretary Ruby Adams. As the time is very limited for getting your reports to us, will you please attend to these at once. We expect Brother Garver to be here, and may we ask that the Saints begin to make preparation for this gathering to the end that God will meet with us and lift us to higher ideals, and imbue us with greater zeal to carry on.—*Gerald Gunsolley, district president; Ruby Adams, district secretary.*

## Institute Notice

Saints in the Southeastern Mission will convene for an institute at Mobile, Alabama, November 28, 29, and 30. All members living in Alabama, Florida, and Mobile Districts are urged to be in attendance. The Mobile Branch is making preparations to care for all who attend. An interesting program is being arranged. The principal speaker will be Elder John Blackmore, of Independence. Other general workers who will be present are Elders G. E. Burt, Evan A. Davis, and Glenn Davis. Class work will be provided. An interesting recreational feature will be a volley ball tournament between the three districts. Everyone should plan to attend the institute.—*Glenn Davis.*

## Our Departed Ones

EASTWOOD.—David Eastwood, son of Mr. and Mrs. Walter Eastwood, Stratford, Ontario, was drowned the afternoon of August 4, 1930. The accident occurred about two miles from his home, just outside the city limits. For two hours experts worked with the body in an attempt to revive the spark of life that seemed to be there. David was in his sixteenth year and was a promising young man. He was baptized a member of the church in his childhood and had just reached the age that he was taking active interest in the local branch. At school he was a scholar and an athlete. After his graduation from the Stratford Collegiate Institute, he planned to attend Graceland College and there make preparation for some field

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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of service in the church. The funeral service was conducted at the home, at the church, and at the grave by G. C. Tomlinson, jr., of Saint Mary's, Ontario, and Noble H. Kelly, lately of Graceland College. Interment was in Avondale Cemetery beside his brother, Alex, who was called home two years ago in his twentieth year. David was born September 22, 1914. He leaves a noble father and loving mother to mourn the loss of two splendid sons. There were only the two children, Alex and David.

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Charles Langjahr of Philadelphia writes: "Perhaps you would be interested to know that we have a Research Class for the young people. We study the three books of the church and collect five cents dues each week. This money goes toward buying these books or any other church book that they might want to buy. From April of 1930 until now we have bought \$35 worth of books. We are trying to do what we can in getting these books into every member's home."

This plan of building private libraries in the homes of members is a very commendable one. Other groups throughout the church may be interested in the plan and wish to try it. Build a Library of Church Books.

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## Broadcast Schedule, Program News

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Pickwick Hotel

Kansas City, Missouri

Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### Sunday Schedule

7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.

8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.

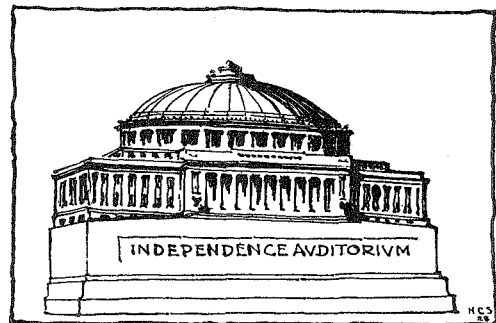
11.00 to 11.30 a. m. Stone Church choir and musical service.

1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.

5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.

10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

During October, Book of Mormon lectures



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OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Volume 77

Independence, Missouri, November 26, 1930

Number 48

## Thanksgiving and Our Ideals

By Frederick M. Smith

In a season of the year usually abounding, in agricultural sections at least, in rejoicing because of bounteous crops gathered and sold or securely garnered, there is the general feeling of euphoria which springs from a sense of well-being augmented by a feeling of security arising from conscious provision against a season of winter cold and the physical comforts needed while awaiting the natural return of another season of crop growing and Nature's evidences of abundant provision for her children.

Even in sections where industry and manufacture of goods chiefly occupy the attention of the people, it seems a natural and easy thing to fall into a spirit of thanksgiving at the harvest home period, especially when prosperity has kept the shops open and the pay roll full and regular.

So it seems logical that a people who, under adverse conditions and new environments which had tested their powers of adaptation to the limits, had, under the blessings of Deity, and in a deep spirit of reverence and religion, successfully wrought out their industrial salvation, should (when prosperity had come and peace rested upon their banners, and they sought ceremonially to give expression to their gratitude in acknowledgment of divine grace and benevolence) select as the season of such rejoicing a time when their granaries were full, their flocks were fat, and bounteous store promised a comfortable winter beside their home fires.

### *We Follow Puritan Customs*

That custom of ceremonial thanksgiving initiated thus logically and earnestly by our Puritan forbears and fixed in the month preceding the rigorous winter has long ago become fixed by custom, and we quite as a matter of course expect the annual proclamations of national and state executives calling the citizens of the Nation to their knees in thanks to the beneficent Author of our existence, for mercies and favors of all kinds.

### *Thanks through Feast*

It seems to have followed quite as a matter of course that (heeding again the example of our Puritan ancestors) we, on the great day of Thanksgiving, pass from out the walls and away from the altars of our cathedrals, temples, and churches when our ceremonies of thanks are formulated and expressed, and repair to the well-laid board in the family dining hall, and there, still in the spirit of thankfulness, partake lavishly, if at times unwisely, from the bounteous board laden with the prepared viands from field and store.

So, through years of plenty and sometimes scantier ones, our custom of Thanksgiving goes on, with its annual recurrence, in so matter of fact a way, that we, not knowing or having forgotten the purposes of its origin or the causes for its continuance, accept its appearance each fall as any of the many holidays, and participate in the feasting features of the day and the celebration, sometimes with little regard for the deeper religious or spiritual motivations, and thus "give thanks" quite perfunctorily if at all. And it may be said that the bounteous hand of Nature has so regularly displayed her generosity to us that we seldom have to consider other than her extravagances and excesses, and have not foreseen that there might be times when our thanks would be returned for a less bounteous store or when our prosperity would be confined to far narrower limits. So generally is this true that we are proverbially impatient with anyone who attempts to raise his voice in warning against extravagance, or in prophecy of leaner times to come, increasing the numbers who are in need.

### *The Present Thanksgiving Season*

This year, however, there have run together a concatenation of events which makes the approach to Thanksgiving Day quite different from many which have gone before.

Nature, for some reasons doubtless quite well

known to Deity and probably well within the limits of His purposes, has so directed its forces that there has been a distinct curtailment of crops in many parts of the world. Added to that, a general depression has brought prices of agricultural products to a low level without a marked reduction in prices to the consumer. Work has slackened, or has been turned over to labor-saving devices until unemployment has grown to the largest proportions known in many years. An inevitable consequence is that the less provident of the people have been thrown into conditions of want and destitution and this to a degree not often seen. And I doubt not that in many homes this Thanksgiving Day the "festive" board of the family will be far from "groaning" beneath its load. It may easily be possible that from many tables even the essentials of an ordinary meal will be absent.

#### *A Warning*

To us as a people this very situation has a significance we may not well overlook. It is what I am firmly convinced is but a gentle reminder of what might yet come, and which *will* come, if prophecy to us is to reach a consummation; and it demonstrates clearly, and (let me express the hope) convincingly to us, how easy it is for the best-laid plans of men to go awry in a common or group sense as well as in individual cases, and how quickly and completely an apparently impregnable defense of industrial lines and works may fall into disorder and chaos, throwing man back upon more primitive natural resources and methods for support, sustenance, and protection. Once again, and impressively too, is taught to us the great truth that dependence is a social force of inestimable importance and is divinely instituted. It ought to appeal strongly to us as a people as a step towards moving us into a condition where we shall perforce of circumstances be compelled to recognize our responsibility to our fellow men. It will be well for us if now and here we shall take due warning, and once more with renewed vigor and with richer understanding take up our task (a task which is, as we firmly believe, a divinely imposed one) of bringing about the religious and social conditions which shall constitute the basic structure of our "golden age" to which we have been looking forward so long. It is well for us again to envisage, if we can, the great ideals and objectives of the church.

#### *Obedience to Law*

Everyone who becomes a Latter Day Saint, or when he comes to himself as such (whether at baptism by water or later under the expanding and illuminating power of the great baptism of the Spirit) is impregnated with a deep and saturating conviction, which illumines mind and soul, that the first

requirement of a child of God is to render obedience to divine mandates and give due respect to divinely instituted authority and forces.

This is the essence of spirituality, based as it is upon the foundation stone of belief in a Supreme Being of omniscience and omnipotence. Reason, it is true, is a power given to man which lifts him above the brute creation and towards the great mind of the universe; but reason proceeds from premise to conclusion, and in the selection of our premises we fall back upon innate convictions. This is true in the realms of both scientific and religious thinking, and in determining from innate convictions the premises of our religious cogitations we utilize a divinely implanted power by fanning into flame the spark God planted in man when he "made man in his own image and made him to feel after God." Obedience, to the Latter Day Saint, means something deep, cogent, and pervasive as a force-developing spirituality, a prime essential for all religious and real social progress.

#### *Spirituality Prompts Social Endeavor*

Such spirituality will and must prompt religious cooperation towards the achievement of better social conditions and the development of a people who possess richer spiritual resources. Purity of heart is a Latter Day Saint ideal. The pure in heart in this sense is one in which every emotional impulse is religiously motivated, and springs from an ever conscious relationship to God. A relationship such as this is incalculable and unattainable without due consideration of fraternal relations, and of our consideration of fraternal relations, and of our re- with whom we have being. To have our ideas of God and what he would have us do towards the welfare of our brother, issue in saner, wiser, diviner, social relations is the essence of Latter Day Saint responsibility to God—*our* spirituality.

#### *Business of the Church*

This ideal connotes, aye, demands the collective or group handling of some very practical and everyday things, forces, and conditions which have a distinct bearing upon social as well as individual well-being and well-feeling.

The ideal or objective towards which the church must work in this direction is to develop a religiously social or socially religious consciousness that will create, develop, and maintain within the soul and mind of every member of the church a conviction that he has not served, can not serve, God as best he can, until his every act, every thought, and every word issue into being with an accompanying consciousness of our responsibility and amenability to God—a consciousness that we are but utilizers rather than owners of all that God has given to us

in the way of strength, capacity, talents, or goods; and that in the utilization of these the measure of our success will lie close to the amount of good, joy, and happiness we have brought to others.

#### *Houses of Worship*

From the beginning of the Deity's dealings with man, God has always seemed pleased to see man worshipping in buildings of such a character that the longings of the soul of man for harmony, beauty, majesty, and grandeur are answered by surroundings of grace and dignity. To worship beneath the trees when all the conditions are those of delight and comfort, is uplifting and inspiring, but to be able to worship at all times amidst conditions so under our control that the surroundings are pleasant and conducive to spiritual tone, is even better. So the possession of temples and houses wherein we may meet and commune with those forces establishing contact with Deity at times when needed, becomes an objective of any people who follow after godly things in a collective way. We have been assiduous in building houses of worship, and in this we must not slack so long as need exists and means are at hand to supply that need. But towards the higher aspects of buildings of worship, we have not yet addressed ourselves as assiduously or as effectively as we could or should. Towards this ideal may we longingly and purposefully look and labor.

#### *Shall We Give Thanks?*

In the light of these ideals, what have we as a people for which to be thankful at this season?

In this year of restricted blessings our people have felt the pinch of untoward conditions along with others, and the group as well as the individuals will suffer curtailment of material blessings; but we may well be sincerely thankful that not yet has the worst been experienced, so far as possibility is concerned. We, as a people, still have enough of this world's goods so that if we are motivated and actuated by the deep religious purpose which should characterize Latter Day Saints, we may yet by sacrifice and rigid economy make offerings upon the altar to the extent that the work of the church shall go onward.

We may be thankful that while we have not yet brought about the social conditions out of which shall be reflected the glory of God, we have withal made some progress in demonstrating the feasibility of our plan; and we may by the very present experiences and curtailments of prosperity be led on, under the inspiration of our cause and work, to put into operation and effect a social program and condition in which through mutual as well as reciprocal endeavor we may keep individual suffering at a

minimum by increasing the fund of common wealth and social surplus, always and ever a reserve against temporary depressions if sufficiently distributed to prevent selfish accumulation with consequent lack in complementary quarters.

It is to be hoped that we may yet be thankful for learning the lessons and heeding the warnings of our present condition.

#### *The Spirit of Devotion Here*

We have cause to be thankful that even amidst the unpleasantness of the present depression and in spite of some inescapable sufferings, there is a spirit of devotion and service which is leading us surely on towards better conditions. And let us hope that our devotion will be deeper as a consequence, that in the momentary curtailment of means to carry out our work there may be gathered power for the greater efforts which must follow. And with our zeal enriched by suffering for a loved cause, our love for God deepened by the revelation of his surely moving plan, and our determination to serve him fortified and expanded, let us move conscientiously and safely into a closer unity of action and into the completion of our tasks leading to the conditions where brotherly service and fraternal social conditions will issue into reality by the spiritualizing and vitalizing of the brotherly love and concern we profess to have.

#### **President McDowell on the Radio**

During the month of December, radio listeners will have the pleasure of hearing President F. M. McDowell in four sermons on the 10 o'clock program Sunday evening from KMBC. These sermons, growing out of President McDowell's visit to Europe, are: "*I have seen Jesus*," touching on the ever-present Jesus in the art and architecture of Europe; "*Playing the part of Jesus*," the story of the Passion Play; "*Challenging events in the story of Jesus*," based on outstanding lines in the Passion Play; and "*I would see Jesus*," an appeal for the application of the teachings of Jesus to the modern world. Each Sunday evening in December, tune in on KMBC, 950 kilocycles, at 10 o'clock, and hear President McDowell.

#### **The Week's Best Saying**

I used to think that it was my first job as a missionary to get people under the water. That was eight years ago. Now I see that it is my main duty to get them *converted*. And it is better and easier to convert them before they are baptized.

E. Y. HUNKER.

# An Anchor for Souls

By Evan Fry

From a radio sermon.

... henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Ephesians 4: 14.

## *The Wind and the Paper*

Last Saturday I paused a few moments between "stints" of work and wandered aimlessly over to my front window, where I stood staring rather listlessly and vacantly out into the street, seeing everything, yet noticing nothing. The cars were whizzing up and down along the car line with the abandon that seems customary among Americans in the absence of a motorcycle patrolman. All at once I noticed a large double sheet of newspaper which some tidy person had thrown out of his car. I noticed it particularly because a south breeze seemed to be blowing it my way. For some reason my front yard seems to catch all the loose papers for blocks around, and I had visions of having to go out again to pick up this latest acquisition. But as it lay momentarily idle in the middle of the street, a speeding auto bore down upon it and whizzed past at somewhere around forty miles an hour. As if the paper had heard a sudden summons from somewhere, it rose in the air and billowed off to the west in the direction of the car; but it had no sooner gotten a good start in that direction than another car zipped by at about the same speed, this time going in an opposite direction. The paper fluttered to the street, wavered a moment as if rather undecided which way to go, and then decided to follow the second car eastward and towards town. Soon its zeal for that direction also cooled off, and it sank listlessly once more to the street, waiting for another object to chase. As it happened, the next thing was not an automobile; it was nothing more than the good stiff south breeze which had been blowing all day, and in less time than it takes to tell it the paper was plunging off northward towards my front yard. As I turned away from the window in more or less disgust, I thought to myself: "How like some people that I know!"

## *Variable Hearts*

Some people never seem settled or satisfied with their religion. They are not certain that they know anything, and they are constantly being blown about by every little gust of wind that rattles their spiritual foundation. Not all of them are affected by the same thing. Some people like to change

leaders about every so often, and they will follow any kind of leader and any kind of doctrine, just so it is quite modern and up to the minute and new fangled. Of course if they are to keep up to date, they must change about every so often; the wind shifts into a new direction, and away they go aimlessly after it. Perhaps that fact will at least help to explain why a man can propound almost any kind of doctrine and promulgate almost any kind of preposterous mythology or theology and gain a following, at least for a time.

Other people feel perfectly satisfied with their church and with their religion until some man, who they thought was just a little lower than the angels, makes a misstep, slips, and goes down in disgrace. Then they yield to the impetus of that breeze and blow away after the fallen brother—their faith in the church and in all religion destroyed because one man has fallen.

Still other people make a great deal of fuss about the letter perfection and sanctity of creeds and dogmas and doctrines. I have known college students to blow clear away from church and religion as soon as the first gust of scientific truth struck them in college. They have been taught at home that God created the earth and all things in it in six days, and when they find out that some men believe God took a few million years to perfect the job, the gust of wind that follows sends them scurrying away from all religion in quest of the theory of evolution. Some men will get violent and call each other names, if they do not positively hate each other, over such inconsequential things as whether or not the story of Jonah and the whale is true, or whether angels have wings, or the disputed meaning of some obscure prophecy in the *Bible*. And countless thousands of other people are constantly being blown about by the latest worldly fancy—blown about on the winds of chance and change, but always in the direction away from the church and away from God.

## *An Anchor for Souls*

There are only a few things that really matter in the field of religion. We must be sure that there is a God, who is creator and ruler of the universe, who is our father and our friend; whose power and might are boundless, but whose watchcare stoops to notice the lowliest man of his creation. We must be sure that Jesus Christ is his Son and our Savior; that he established his church and promised that

the gates of hell should not prevail against it. We must be sure that men are brothers in fact as well as in pretty-sounding theory. Leaders may come and leaders may go, but if your leader is God, you will never need to yield to every fickle wind that breezes past you. Men may fall and may desert the church, but if you know that the gates of hell can not prevail against it, you will be unafraid in spite of man-made mistakes. If you are firmly grounded in the idea of brotherly love, quibbling about unimportant points of doctrine and vacillating with each new argument for or against will have no charms for you. If you are steadfastly set upon serving God, worldly distractions will be powerless to draw you away from the object of your devotion. The peaceful man—the contented man—is he whose hopes are grounded surely and firmly upon the fundamentals of faith; who is not swayed by every chance breeze that frolics across his path.

Centuries ago, Paul wrote to the Ephesians advising them that they "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." God grant that we in this present age may always have our faith securely anchored in the few great fundamentals, and that passing winds may find us unshaken and unshakable.

## PEN POINT PICKUPS

### Turbulent Waters

Not long since, while on my westward journey from Mobile, I had occasion to stop over night in New Orleans, the Crescent City. There being no members of the church there, I sought shelter and rest at the Monteleone Hotel. Having refreshed myself with a good washup, followed by a satisfactory meal, I started out to see some of the near-by points of interest peculiar to this Southern city. My wanderings took me down to the foot of Canal Street, where the Mississippi River, the "Father of Waters," was fast losing its identity as a river, soon to be swallowed up by the Gulf of Mexico. Some few miles distant, standing upon the levee, looking down into the boiling, restless flow, I thought: Turbulent waters going on to the sea, carrying with them the filth and rubbish gathered from the up-state country in its onward course. Small craft and ferryboats were doing service to the demands made in various ways. Again I thought: Busy waters,

rolling, roaring waters going on to the sea. The night was fast coming on, so I began to retrace my steps.

As I advanced toward the shopping district, I found that the night was turned almost to day. The streets were aflame with bright lights, some of which were serving as advertisements under brilliant designs in order to attract the eye of the passer-by, while others were doing public service in a modest way.

Beneath this colorful display of gorgeous splendor was a moving, seething mass of humanity, comprising representatives, perhaps, from every country in the world. Once more I moralized: Turbulent waters, not streams of water, but streams of people going on apace, ever seeking but never satisfied, rushing madly on, yielding to the varied impulses of this "fretful fever" we call life; turbulent, storm-swept turgid waters, gathering in its flow some good, many bad, and very few who serve to compose or stabilize the general current of restlessness—confusion everywhere, a veritable Babylon. Not so much a confusion of tongues, but a confusion of ideals, with greed and selfishness in the ascendancy—with crime and lust decidedly on the increase and withal having no definite or fixed goal in view—busy, restless waters going on to some great sea. Surely the whole world is afloat on the sea of idolatry, ignorance, and superstition.

If the Apostle Paul were in our midst today, his great heart would be "stirred within," no doubt, as it was in days of old when he waited for Silas and Timotheus at Athens.

One looks over churchdom as a whole, and beholds the outward devotions, the many steeples pointing heavenward, and thinks of the inscription found on the altar: "To the unknown God." And one feels like saying with Paul: "Whom ye ignorantly worship, him declare I unto you."

Paul would perhaps remind us that many strange gods had been set up, before which many heads were bowed in worship. Furthermore he would account for the turbulent condition now prevailing to our failure to recognize the true and living God, "Who made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." The world today is deluged with the waters of confusion, and this contrary to the wonderful teachings of our blessed Lord, who wept over Jerusalem and sought to bring his people out of bondage long ago.

Will he have occasion to weep over Zion now? He sought to bring peace on earth when here among his

disciples; he is seeking to bring peace to his people now.

That which will bring peace out of confusion, lasting joy out of this "feverish life," can be brought about only through obedience to the divine plan submitted by the Master of men. This means that a nominal faith must be substituted with a living, active faith, so that the purposes of God shall be our purpose. The power with which the Christ worked shall be the power which will dominate and control us; then the love with which our Lord worked will become the dynamic force in our every act.

The task now appearing great will challenge every virtue within us to the complete accomplishment of the great cause intrusted to our care. The now turbulent waters will in time become the peaceful river in the midst of a people called Zion.

PEN POINTS.

## The Most Essential

By J. E. Vanderwood

Religion, like life, may be made up of many things. But it is quite certain that either a true life or a true religion must be the outgrowth of true principles. Here, as in all things, cause and effect are important factors. He who is careless and indifferent can not in the very nature of things come into possession of that which is of greatest value, nor can one secure the best if he is willing to be contented with the inferior. One can have but little chance to get up if he is constantly looking down. In order for one to arise, he must aspire; he must dwell in thought on the thing he would become; he must reach out and desire to possess that which he would some day have, for the laws of nature have provided that we get only what we work for, whether it be physical, mental, or spiritual. Nothing happens by chance; nothing comes where it is not solicited; and where no effort is made to acquire, nothing is obtained.

### *Striving for the Best*

The reason why the religion of Christ is superior to all others is obvious: he lived a higher and purer life than others did. Here we are reminded that life and religion are inseparably connected, one can not have true religion without at the same time becoming the possessor of true life. He whose religious concepts are false is sure to reveal a life that is defective. Cause and effect hold good here also. The question that here confronts us is, Why should man content himself with anything but the best? Is there any reason why we who are endowed with

intelligence should neglect the most important thing in the world? Can we hope to attain unto the things that are worth while unless we are willing to put ourselves to the task of determining what is of greatest value to us here? No excuses can justify our failure to consider rightly and judge properly the issues of life which, from day to day, are inviting our most sacred thought and consideration. There is no way for us to escape the consequences of our choice, for it is eternally true that I can be no more than what I will to be. The volition of man, then, has much to do with his success or failure, either in this life or in that which is to come.

### *Volition Is Essential*

The religion of Christ was superior to that of other men because his life was superior, and in the measure that we come to possess the religion of Christ, to that degree will we be able to transcend others in our manner of living. Too frequently we fail to weigh the matter involved in the message of the Master of men; we lose sight of the things that are most fundamental to our success in life. He chose to do the thing which was divine; his volition enabled him to transcend all men in his manner of life and teaching. He willed to do what his Father willed to have him do. He therefore taught, "If any man will do his will, he shall know of the doctrine." He desired to have us understand that if we are to become partakers of that which is highest and best, we must will to do so. He who lacks volition must of necessity fail; there can be no escape for him, for only as we learn to choose can we hope to attain. Here the message of the latter-day prophet rings true. He wrote: "Behold, the Lord requireth the heart and a willing mind, and the willing and obedient shall eat the good of the land of Zion in these last days."

### *Religion in Action*

No wonder that Luke should record in the Acts of the Apostles the circumstance concerning the early ministers of Christ, and of the Master himself, that "He went about doing good." He who has put his heart into a thing that is worth while, he who has willed to reflect Christ, can do no other than be found going about doing good. Undoubtedly this is what the Master wished to convey when he said, "By their fruits ye shall know them." Religion becomes vital to us when we put ourselves into it.

He who possesses the most essential things then, a heart and a willing mind, will be found teaching wherever he goes, for his life will be so outstanding that men everywhere will be made conscious of the power that is associated with his presence. He who has the most essential thing will be a real mis-

sionary, for he will be disseminating the spirit and power of his message wherever he may be found.

Surely we are pursuing the right course when we are willing to give ourselves to the thing that is intended to make this world a more fit place in which to live. The restored gospel brings to us the more abundant life, and he who is aflame with its message can not hold his peace; he must teach, he must instruct, he must invite all to come to Christ.

It is therefore very essential that man should discover the need of finding a true basis for his religious life; he should find the thing for which Christ gave his life, and then he should put his whole soul into it; he should will to do and to be all that the Master would have him do and be; and, regardless of the cost, he will find that he is more than paid for every effort he puts forth in this matter. For there is no way to escape the conclusion, that "Whatsoever a man soweth, that shall he also reap."

When we have learned to give our hearts to the best, and we have willed to do the best, nothing but the best can come to us.

### The Christmas Offering

#### MIAMI, OKLAHOMA, REACHES GOAL

A report from the above branch states that they passed their Christmas offering goal of \$210 November 16. We assume that the goal was one tenth of the branch quota of the general church budget. Our attention is called to the growth of the Christmas offering spirit in Miami. In

1926 the offering was.....	\$ 56.10
1927 the offering was.....	112.20
1928 the offering was.....	171.60
1929 the offering was.....	208.00

1930 the goal has been passed with \$210.09, with six weeks yet ahead.

Miami is a small branch with an average church school attendance of forty-five.

## CHRISTMAS AT THE INN BY ELVA T. STURGES

This play, written by one of our talented young authors, was presented in Boston by the Drama Department of the School of Religious Education, Boston University.

It is a very superior piece of work, well adapted to production in churches for the Christmas program.

This and many other good features appear in the December VISION

## Concerning Health

### CALORIES

By A. W. Teel, M. D.

The comparison of the body to that of the "blacksmith's forge" is a good one, the lungs being the bellows and food the coal, for the air we breathe actually burns the food we eat. The greater part of food is used as body fuel, consequently food is measured in fuel-units called calories. One calorie is the amount of heat needed to heat a kilogram (about 2.2 pounds of water one centigrade). The number of calories required has been estimated by Atwater as follows:

Farmers' families, U. S. A.....	3560
Mechanics' families, U. S. A.....	3605
Professional men, U. S. A.....	3851
Army, U. S. A.....	3851
Navy, U. S. A.....	4998

In general it is usually computed that a man weighing 70 kilograms requires in calories as follows:

Sedentary life .....	2500
Light muscular work .....	3000
Medium muscular work.....	3500
Very hard muscular work.....	4000 or more

An undertsanding of the caloric value of foods is important in correcting over and under weight and assists in maintaining health.

From what has already been said, it is evident that a balanced ration or diet is necessary; that is, a diet consisting of a correct and sufficient proportion of each class of food. The vitamins and mineral salts are taken care of if the proteins, carbohydrates, and fats are properly selected. As an example I refer you to *Doctrine and Covenants* 86: 3, which is as follows:

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man," etc. This combination contains all the elements necessary for growth, maintenance, and health. Wheat is especially rich in vitamins and mineral salts, protein, and carbohydrates. Supplement this with the fat of milk and carbohydrates of honey or unrefined sugar, with their additional vitamins and minerals, and "we have a diet fit for a king," and a perfectly balanced diet.

An unbalanced diet helps fill our hospitals, asylums, and jails. The "destroying angel does not pass by." It produces under or over weight, decayed teeth, constipation, falling hair, lassitude, pimples, and other troubles of even a more serious nature.

# CHURCH WORK AND SERVICES

## Junior Worship Programs for December

By Cora B. Taylor, Sacramento, California

[Among Junior songbooks perhaps the best on the market, until our own new Hymnal is ready, is the *Hymnal for American Youth*, by H. Augustine Smith, price \$1.15.

Among source books for Junior stories we recommend *Knights of Service*, by Bradshaw, 85 cents; *Stories for the Junior Hour*, by Demerest, \$1.35. *Educating by Story Telling*, by Cather, price, \$2.20, is an excellent text on the art of story-telling.

Each local church should invest in some books of this type to make good material available.—C. B. W.]

### FIRST SUNDAY

THEME: "Faithfulness."

Piano Prelude: *Zion's Praises*, 157, 131, 155.

Call to Worship: "I will lift up mine eyes unto the hills from whence cometh my help."—Psalm 121: 1.

Song: "True-hearted, whole-hearted, faithful and loyal," *Hymnal for American Youth*, 163; or "God will take care of you," *Zion's Praises*, 58.

Prayer.

Response: "Hear our prayer, O Lord," *Hymnal for American Youth*, 34.

Scripture Reading: Luke 16: 10-13.

Song: "Stand fast for Christ thy Savior," *Hymnal for American Youth*, 167 (read through first and explain), or "Abiding rest," *Zion's Praises*, 92.

Sermonet: "Faithfulness."

Offering Service: Soft music while offering is taken. Offering prayer in unison:

"We give thee but thine own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee. Amen."

Story: "Ruth the Faithful," *Knights of Service*, 120, by Bradshaw. Story-teller to wear Hebrew costume.

Benediction: "A parting blessing," *Zion's Praises*, 90. First verse only, sung softly as the benediction.

### SECOND SUNDAY

THEME: "Living at Our Best."

Prelude: *Zion's Praises*, 212 (softly).

Call to Worship: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Song: "I would be true," *Hymnal for American Youth*, 170.

Prayer.

Piano response.

Scripture Reading: Matthew 5: 39-48.

Song: "Dare to be brave, dare to be true," *Hymnal for American Youth*, 175, or "Dare to do right," *Zion's Praises*, 79 (verses 1, 2, 5).

Sermonet: "Living at our best." Text: Philippians 4: 8, 9. Clean thinking and right living go hand in hand. The greatest happiness comes from living at our best.

Offering service:

Leader: "Honor the Lord with thy substance and with the first fruits of thine increase."

Response:

"Of thine own we offer,  
Of thy gifts we give,  
Unto thee, O Father,  
In whose life we live."

Story: "The boy who gave a cup of cold water," *Knights of Service*, 128, by Bradshaw.

Song: "Yield not to temptation," *Zion's Praises*, 80.

Benediction by a Junior.

### THIRD SUNDAY

THEME: "The Spirit of Christmas."

Prelude: *Zion's Praises*, 169, 191, 140.

Call to Worship: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing."—Psalm 100.

Song: "It came upon the midnight clear," *Zion's Praises*, 140.

Scripture Reading: Luke 2: 8-17.

Song: "Hark, the herald angels sing," *Zion's Praises*, 169. Prayer by leader.

Sermonet: "The Spirit of Christmas." God gave his only Son to the world, but we can give a smiling face, a helping hand, and a loving heart to help brighten the pathway of people we meet. Jesus, whose birthday we celebrate, wants us to be kind and sweet and loving.

Offering: "Silent night," *Saints' Hymnal*, 88, played softly while offering is taken. Offering prayer by leader.

Story: "Saint Nicholas," *Story Telling for Upper Grade Teachers*, page 116, by Cross & Statler, or "David who watched with the shepherds," *Stories for the Junior Hour*, page 135, by Demerest.

Closing Song: "Joy to the world," *Saints' Hymnal*, 141.

Benediction.

### FOURTH SUNDAY

THEME: "Becoming a Friend of Jesus."

Prelude: "Jesus, my Shepherd," *Zion's Praises*, 117 (twice through).

Call to Worship: "Holy, holy, holy," *Zion's Praises*, 131 (1st verse).

Lord's prayer in unison.

Song: "Tell me the story of Jesus," *Zion's Praises*, 27.

Scripture Reading: Luke 6: 27-38. Responsive reading. Reader reads first verse, then children, etc. All together on last verse.

Song: "Fairest Lord Jesus," *Hymnal for American Youth*, 122.

Sermonet: "Becoming a friend of Jesus." Suggest ways a junior can become a friend of Jesus. Must be true to his friends, courteous and kind, even to strangers, must share his good things with others, be cheerful and helpful at home, and a friend and helper of all.

Offering Service.

Story: "The boy who became a friend of Jesus," *Knights of Service*, page 58, by Bradshaw. Show picture, "Christ feeding the multitude," by Plockhorst, or "Feeding the five thousand," by Murillo.

Closing Song: "Oh, to be more like Jesus," *Zion's Praises*, 128.

Benediction.

Piano Response: *Saints' Hymnal*, 219.



## Church School Worship Services

By Edith Harkness

THEME FOR THE MONTH: "THE COMING OF THE KING."

The month of December is with us, bringing with it the Christmas season and a wealth of worship materials, such as hymns, carols, and stories, that the entire month may be enriched with them. As soon as the month comes into view upon the calendar, everyone begins to look forward to the happiest day of the year, and never tires of the theme until the day has passed. The worship service offers an opportunity to keep the real meaning of Christmas before the school, also helping them to become familiar with the carols and hymns that belong to this season. The biblical narrative is so beautiful that it should be memorized and portions recited during the month.

### FIRST SUNDAY

#### "The Shepherds' Watch"

Picture: "Announcement to the shepherds."—Plockhorst. (A picture for each Sunday is suggested and may be purchased from the Perry Pictures Company, Malden, Massachusetts. They will add much to the service if framed and placed in front where all may see.)

Piano Prelude: "The first Noel," *Hymnal for American Youth*, 77.

Opening Thought, read by the leader:

"In the lonely midnight,  
On the wintry hill,  
Shepherds heard the angels  
Singing, "Peace, good will."  
Listen, O ye weary,  
To the angels' song;  
Unto you the tidings  
Of great joy belong."

"For God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Hymn: "Hark! Hark! the notes of joy," *Saints' Hymnal* 153 (school standing).

Scripture: Luke 2: 8-14, "The shepherds and the angels" (memorized).

Story: "The shepherd who turned back," from *Educating by Story Telling*, by Cather; or "The shepherd who didn't go," by Jay T. Stocking, in *Christmas Stories and Legends*, Curtis.

Special Number: "While shepherds watched," Standard Christmas Carols, Lorenz Publishing Company.

Prayer. (Thanksgiving for the shepherds' story and the angels' song.)

Hymn: "Angels from the realms of glory," *Saints' Hymnal*, 330, verses 1 and 2; music, *Hymnal for American Youth*, 73.

Dismissal to Classes and Lesson Study.

### SECOND SUNDAY

#### "There's a Song in the Air"

Picture: "Arrival of the shepherds," Lerolle.

Piano Prelude: "There's a beautiful star," *Hymnal for American Youth*, 86.

Opening Thought, by the leader:

"There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a baby's low cry!

And the star rains its fire  
While the beautiful sing,  
For the manger of Bethlehem  
Cradles a King!"

"Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him."

Hymn: "It came upon the midnight clear," *Zion's Praises*, 140 (standing).

Poem: "The three kings," Henry W. Longfellow.

Leader's Talk: "The song in the air":

Our theme this morning is "The song in the air," and we want you to think for a time about the carols of the Christmas season. We have not time during this one short worship period to make a study of the carol, but we want to bring you a little of the lovely music which the birth of Jesus has inspired throughout all these years, music which we do not often sing. It is hard to realize how this one theme, the prophecy of the coming of Jesus and his birth, has captured the singing world down through the ages. Almost every country has given to us messages in song called forth by this great event.

Scripture: "Story of the first Christmas carol," Luke 2: 8-14 (memorized).

Talk: "The Christmas Carol":

Ever since that night of wonder so long ago, when the shepherds out on the hills near Bethlehem heard the angels singing, "Glory to God in the highest, and on earth peace, good will toward men," the Christmas season has been celebrated in songs of mirth, gladness, joy, and adoration.

It was at least twelve hundred years after this first carol of the angels that the Christmas carol took definite form. In Grecia, a small Italian village near Assisi, the great mystic, Saint Francis of Assisi, made the first Christmas creche, or crib, and the people sang Christmas songs in honor of Jesus the Christ.

At this time there had spread a doctrine called Manicheism, denying the virgin birth of the Christ, and also many other things contrary to the teachings of the church of that period. Saint Francis became very much wrought up over these things and set about to restore to the minds of the people the true meaning and a knowledge of the doctrine of the Divine Babe.

Saint Francis was spending the season in Grecia in 1220. He obtained permission to have all the trappings of a stable prepared in the church—the manger, ox, and ass, and everything that would make a visible and realistic representation of the holy night. The people rallied to the call of Saint Francis. They gathered around the church with tapers and torches, lighting the December night with glory. Those within the church and those without sang the night through in praises to God. The friars sang new carols which were listened to with much eagerness, for in those days this was their only means of learning. Later, this simple presentation led to the *Mystery Play*, a play dealing with life of the Christ.

There are so many classes of carols, even among the semi-sacred and sacred, it is hard to choose. The carols of all the nations include: Carols of nature, legendary carols, carols of the Virgin Mary, lullaby carols of the childhood of Jesus, carols of the angels and the shepherds, and Carols of the wise men.

We can sing only a few today. (Select carols of different nations and classes, singing about four if possible. After singing these, close the talk with the following):

These are only a few of the large collections of great carols. Besides all of these, we have many sacred Christmas carols. May we now sing together the one which is our theme this morning?

Hymn: "There's a song in the air," *Zion's Praises*, 180.

Prayer: As we have come again to the Christmas season, we desire to worship thee, our heavenly Father, and thy dear Son, even as the angels and the shepherds and the wise men did worship, with hearts filled with love and devotion, and hands ready to do thy bidding. May the thoughts that

come to us at this season cause us to rejoice as did those of olden days; may our hearts be as ready to receive the Christ Child as were the humble shepherds on the fields of Bethlehem; may we be as earnestly seeking the star of the Savior as were the wise men on that first Christmas. We would help to swell the "*Song in the air*," tuning our voices to those of the angels as they sing, "Glory to God in the highest, peace on earth, good will to men." We plead thy continued blessings; may thy Spirit hover over as we endeavor to worship thee, we pray in the name of thy holy Son, even Jesus, the Babe of Bethlehem. Amen.

Dismissal to Classes and Lesson Study.

### THIRD SUNDAY

#### "*Silent Night, Holy Night*"

Voluntary.

Musical Prelude: "*Silent night*" (violin and piano).

Call to Worship, by leader:

"Angels, from the realms of glory,  
Wing your flight o'er all the earth;  
Ye who sang creation's story,  
Now proclaim Messiah's birth:  
Come and worship, come and worship,  
Worship Christ the new-born King."

Quartet: "*Watchman, tell us of the night.*"

Poem:

"Star of the East! Show us the way  
In wisdom undefiled  
To seek that manger out and lay  
Our gifts before the Child—  
To bring our hearts and offer them  
Unto our King in Bethlehem."  
—Eugene Field.

Scripture: "*The birth of Jesus*," Luke 2: 8-20 (memorized).

Hymn: "*Silent night*," *Saints' Hymnal* 88 (school standing).

Talk: "*The birth of the Christ Child*":

(During the reading of this, have the violin, with mute, play very softly, "*Silent night*"; let the violin begin and play five or six measures, then the reader will begin to read quietly and smoothly.)

On the birthday of our King, can there be anything more fitting than the Christ story itself, which gains in loveliness and significance with each retelling?

It was near the close of the day. The shadows were growing long, and the quiet of the twilight was settling over the beautiful little town of Bethlehem. Two travelers, a man and a woman, drew near to the place. They were footsore and weary, for they had come a long distance. They breathed a sigh of relief as they found themselves drawing near to the place where they hoped to find rest from their journey.

With many others they had come on an important errand. All day long a constant stream of people had poured into that little town, and now, when these tired ones reached the inn and asked for a place to stay, they found that every place had been taken.

"No room at the inn!" They looked into each other's eyes in dismay. Could it be true? Every effort failed, and at last they found there was but one thing to do, take refuge in the stable that had been offered them.

It was while they were there that Mary gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in the manger, for there was no other cradle. With the lowing of the cattle for a lullaby, he slept; and the young mother felt her heart swell within her with that beautiful love which in all ages has filled the mother heart.

In this humble way was begun the life which has meant more to the world than all other lives combined. It does not seem strange to us that the word of this birth should have been carried first to the shepherds who, in that same

country, were watching over their flocks by night; nor that it should have been carried by an angel. The shepherds were afraid, but the angel reassured them and gave them the wonderful tidings: "For unto you is born this day in the city of David, a Savior, which is Christ the Lord."

Then the angel was joined by a "multitude of the heavenly host," and there burst through the air that chorus which has come down through all the ages, and has never lost its sweetness nor its power:

"*Glory to God in the Highest, and on earth peace, good will to men.*"

Prayer by leader.

Hymn: "*Angels, from the realms of glory*," *Saints' Hymnal*, 330 (tune *Hymnal for American Youth*, 73; omit *Hallelujah* chorus).

Dismissal to Classes and Lesson Study.

### FOURTH SUNDAY

#### "*Peace on Earth, Good Will to Men*"

Voluntary.

Prelude Solo: "*I heard the bells on Christmas Day.*"

Call to Worship, by leader:

"The crest and crowning of all good,  
Life's final star is brotherhood;  
For it will bring again to earth  
Her long-lost poesy and mirth,  
Will send new light on every face,  
A kingly power upon the race;  
And till it comes, we men are slaves,  
And travel downward to the dust of graves."

Hymn: "*O Child of lowly manger birth*," *Hymnal for American Youth*, 93.

"O Child of lowly manger birth,  
On whose low cry the ages wait,  
Lead us thy way, and every day  
Guide us to see what made thee great.

"O Jesus, youth of Nazareth,  
Preparing for the bitter strife,  
Wilt thou impart to every heart  
Thy perfect purity of life?"

Scripture: Luke 2: 21, 22, 25-35.

Introduction to the hymn "*Joy to the world*":

May we turn to the old carol, "*Joy to the world, the Lord is come*." This carol sums up the Christmas message and the program of Christ's kingdom. Let us note the thought in the first verse as we sing, "Let every heart prepare him room." The music is arranged from Handel's *Messiah*. (Sing verse 1, *Saints' Hymnal*, 141.)

In the services of this month, the thought of Christ being born in us as a basis upon which to build a character like unto that of the Christ, has been emphasized. Upon such a foundation must depend so many big things, one of the greatest being the message the angels sang: "Peace on earth, good will to men." One writer states it thus:

"Except the Christ be born again tonight  
In the dreams of all men, 'saints' and 'sons of shame,'  
The world will never see his kingdom bright."

President Herbert Hoover has said: "Peace is not made in documents, but in the hearts of men." You will notice that the writer of this hymn, Isaac Watts, follows his thought of the personal acceptance of the Christ with the thought of Christian gladness and good will when the reign of the Christ is ushered in, for then "saints will their songs employ," and calls on all nature to rejoice. (Sing verse 2, *Saints' Hymnal*, 141.)

Another poet has given us these verses on "world peace":

"Nor with the high-voiced fife,  
Nor with the deep-voiced drum,  
To mark the end of strife,  
The Perfect Peace shall come.

Nor pomp nor pageant grand,  
 Shall bring War's blest surcease,  
 But silent, from God's hand,  
 Shall come the Perfect Peace."

Then shall we have the conditions which the writer visions in the last verse of this beautiful carol:

"He rules the world with truth and grace, and makes the nations prove the glories of his righteousness." (Sing verse 3.)

Talk: "World peace":

A cartoon in the *Brooklyn Daily Eagle* for December 15, 1927, featured Lindbergh on his good-will tour in Mexico. It showed the plane casting the shadow of a cross on the ground, and on the cross these words, "Peace on earth, good will to men."

The prelude solo, "I heard the bells on Christmas Day," was written by Longfellow on Christmas Day, 1864, when the Civil War was at its worst. Longfellow pictures his sorrow and despair at the strife, between brother and brother in the words, "There is no peace on earth, for hate is strong and mocks the song of 'Peace on earth, good will to men.'" But he is encouraged and his faith renewed in the next verse, by the message of the bells, "God is not dead, nor doth he sleep; the wrong shall fail, the right prevail, with peace on earth, good will to men."

One of our later-day poets, Edwin Markham, gives us these beautiful lines:

"There is no time for hate, my wasteful friend;  
 Put away hate until the ages end.  
 Have you an ancient wound? Forget the wrong."

Let us think on the message of the poem, "The hymn of peace," by the same author:

"What was the prophetic word that rang  
 When down the starry sky the angels sang,  
 That night they came as envoys of the birth—  
 What word but *peace*—peace and good will to earth?"

"And what was the last word the Master said  
 That parting night when they broke brother-bread,  
 That night he knew men would not let him live—  
 Oh, what but "peace I leave," and "peace I give"?"

"And yet behold: near twice a thousand years  
 And still the battle wrath, the grief, the tears,  
 Let mercy speed the hour when swords shall cease,  
 And men cry back to God, "There shall be peace!"

Prayer.

Hymn: "At length there dawns the glorious day," *Hymns for Living Age*, 365.

Dismissal to Classes and Lesson Study.

## Safety for Church School Funds

Several treasurers of church schools have written that their banks have failed and that they are consequently unable to pay for the supplies ordered from this office.

We suggest that you deposit your funds for the year's church school supplies with the Herald Publishing House. It is not likely to fail. As you buy, the charges will be deducted from your balance. Don't let the bank fail with your money.

This offer is made for the convenience of the church schools and the safety of their funds. Write to the Business Manager, Herald Publishing House, Independence, Missouri.

## Christmas Play Materials

For those who wish a list of our own materials for Christmas programs we submit the following:

*The Department Journal*, December, 1928:

*The Road to Bethlehem.*

*Christmas* (not hard to produce).

*The Birthday of the Prince.*

*The Department Journal*, December 1929:

*A Christmas Play* (in four scenes).

*Christmas Trees* (a playlet for children).

*Vision* for December, 1927:

*The New Star* (a *Book of Mormon* play).

*Vision* for December, 1930:

*Christmas at the Inn.*

From the Herald Publishing House:

*Wondrous Night* (a program and playlet), 15 cents each.

*Our Christmas Book* (a collection of recitations, songs, and drills, 30 cents each.

A number of short, inexpensive plays may be secured from Ivan Bloom Hardin Company, 3806 Cottage Grove Avenue, Des Moines, Iowa.

## Relax

By T. A. B.

It is good for you to relax, to be frivolous, and to let a spirit of fun run riot for a time. Being always dignified causes stagnation of the mind, while a play spirit helps you to do your work. A task is lighter for the heart's being light.

Neither mind nor body can be kept constantly under tension without impairing its usefulness.

The spirit of play keeps one young. Many a trifling annoyance can be turned into a humorous incident by a merry heart that has readiness to see the amusing side of things. A happy, cheerful temper promotes good health, and good health promotes a happy, cheerful temper. Don't be afraid of seeming foolish when you play.

The more serious your occupation, the heavier your cares, the more you need a play spell. However great you may be, however important your occupation, forget them both for a time. Let yourself loose from the tension of cares, and become a child in spirit. You will live longer and do better work.

Work, don't worry. It is not the revolution that destroys the machinery but the friction.

That man is happy who has within himself fine ideals and lives according to their dictates; ideals of knowledge, ideals of beauty, ideals of patriotism, ideals of virtue.—*Pasteur*.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## To Our News Contributors

A few years ago news from the branches was somewhat spasmodically reported. The editors decided to build up the news department, and now have the satisfaction of seeing it regularly furnished with news from most quarters of the church by a corps of contributors who have conscientiously put themselves in training for the better performance of their work. For their faithfulness the editors take this occasion to express their gratitude.

The news is now coming in larger volume than the columns of the *Herald* can handle under present conditions. The editors wish to use all letters and reports, and not to delay their appearance, but there have been great difficulties. Much condensation has been necessary. At this time we are requesting our contributors not to be offended if their material is condensed, and to remember that one of the characteristics of a good writer is to say much in a few words.

THE EDITORS.

## Rock Island Conference

Rock Island District convened at Davenport, Iowa, for its annual fall conference, October 24 and 26. The weather was delightful, and a record number of visitors assembled from distant and neighboring branches. Bishop M. H. Siegfried and Publicity Agent J. A. Gardner, who have been making a tour in this territory, were here throughout the conference. District President E. R. Davis had planned an interesting program of services, the young people of Davenport provided the entertainment, and delicious meals were served in the basement by the Women's Department. Everything was done to make it a pleasant and memorable convention, and our one regret is that Missionary Amos T. Higdon was unable to meet with us. He is still at his home in Independence recuperating from a serious illness, and we trust that he may soon enjoy a return to complete health, for we need him badly and regret that he has been handicapped so long.

Friday evening was devoted to a program under the direction of Ruth Benson, formerly leader of Recreation and Expression. Doris Gray, of Davenport, played a piano solo and accompanied her sister, Helen, who played the violin. Elizabeth Suttin, of Peoria, also gave a piano solo. Leslie Davis, of Moline, favored us with selections on the ocarina. "*The tell-tale heart*," by Poe, was effectively read by Paul Richards, of Davenport, and Roy Benson gave an original talk on archery. This fitted nicely with Brother Siegfried's talk on "*Burning and shooting your way through school*," which described a Boy Scout project.

After a general prayer service Saturday morning, a class in "*Church finance*" was conducted by Brother Siegfried. The branch budget was discussed in detail, with suggestions that spell efficiency. It was decided that all resources and expenditures should be estimated at the beginning of the year, and that a systematic method, such as the envelope system, should be adopted to stimulate regular contributions and insure accurate receipting. Labor that is donated should receive due credit at a fair price on the branch ledger.

At the business session Saturday afternoon, we voted to reinstate our entire corps of district officers for the following year, including our approval of the district appointees, as follows: District president, E. R. Davis; first counselor, Edward Jones of Kewanee; second counselor, C. A. Beil of Clinton; treasurer and bishop's agent, L. A. White of Rock Island; secretary, Sister Winifred Stiegel of Moline; historian, Sister Nellie White of Rock Island; chorister, Sister

Orpha Holmes of Joy; and missionary, Amos T. Higdon, of Independence. The new officers added to the staff were: District auditor, L. W. Stiegel, of Rock Island; supervisor of Harvest Home Festival, L. A. White; publicity agent, L. W. Stiegel; budget committee, district presidency and district treasurer; and superintendents of Religious Education, district presidency.

The supervisor of the Harvest Home Festival activities has been assigned the task of making our district earn a place of honor in the 1931 exhibit. By beginning early and planning a definite project for each worker, we hope to be able to do more than we have in the past.

The publicity agent is to work with the branch presidents and publicity agents in arranging suitable programs for special days and events. He is also to secure orders for the new hymn book, so that we may be able to take advantage of the one hundred lot rates and induce more branches to adopt them.

Counselors Edward Jones and C. A. Beil have been visiting the branches in the interest of the new program of Religious Education. Each has visited six branches to date, and report good interest in the new plan. Brother E. R. Davis, who has been taking the part of both missionary and president in Brother Higdon's absence, has been conducting a series of lectures in institute work at several places in addition to his illustrated lectures and regular preaching services. These have been well attended and appreciated by all who are interested in such class work.

Brother L. A. White reports a total of \$1,828.04 in tithes and offerings for the past four months. District balance on hand, including \$278.08 which has been reserved for a building and loan fund, equals \$553.89, and we have not yet filled our budget for this year.

The district now numbers 1,635. Twenty-four baptisms and nine deaths have been reported since February, and the net gain, including transfers, is twenty-three for the period.

Saturday evening Brother Siegfried and Brother Gardner addressed a large audience. We were reminded of the small number who organized the church and of their untiring zeal in promulgating the gospel work. If, with our present number, we increased in the same ratio, it would not be impossible to convert almost the entire world. The spirit of the Restoration should carry us forward to accomplish all that we dream and long for when we speak of Zion.

At the close of the service the young people assembled in a spacious hall to enjoy the evening in a social way. Games and refreshments were provided by the Davenport girls, and almost seventy were present to share in the fun and favors. The small group which provided the fine entertainment and delicious luncheon certainly deserve our highest appreciation.

Sunday school was divided into three large classes Sunday morning, Brother Siegfried teaching the adults, Brother Gardner the young people, and Sister John Stiegel the children. This was followed by the regular preaching service with Brother Gardner as the speaker. At this time Brother John Lindburg, of Matherville, was ordained to the office of elder, and Edwin, the infant son of Brother and Sister Edwin Gunlock, was blessed under the hands of Brother Gardner and Brother Siegfried. As our regular chorister, Sister Orpha Holmes, was not present, Sister Theresa Stem, of Lamoni, was placed in charge of the music. At the request of Brother Gardner, she also sang, "*I would be true*," which furnished the theme for his sermon. There are so many people depending upon us, so many things awaiting our faith and fidelity, that we can not afford to be other than true to the very best that is in us. It is easy to live according to our high ideals in solitude, and it is easy to do as the world

thinks proper when we are in the crowd, but the real man is the one who can live according to his high ideals when he is in the crowd. We should manifest our discipleship by the cheer and courage we impart to every fellow traveler on the highway of life. We trust that the Christ shall not find us asleep when he depends upon us in the crisis.

Sunday afternoon Brother Siegfried and Brother Gardner occupied, addressing a large audience, and bringing a message of challenge and inspiration.

We feel that the conference has been a milestone in our road to progress. The large number of pamphlets, books, tracts, etc., which has accompanied the Saints to their home branches, should be fruitful in perpetuating the spirit and faith we enjoyed there. MRS. JOHN STIEGEL.

## Missionary Work in Des Moines District

Because of the great heat and drought of the summer months, Des Moines District suffered spiritually as well as physically. However, since the beautiful Indian summer has arrived, the Saints and nonmember friends are enjoying a much greater interest in their spiritual welfare. The prejudice and persecution which any church has to meet at its inception has practically disappeared, and the friendly spirit of the people at the present time greatly facilitates missionary work.

Elder A. L. Loving and I labored at Knoxville Branch the three weeks from October 5 to 26. Attendance was fairly good, and the interest was excellent. Stereopticon slides of the New Zealand Maori tribes and early church history were shown at times with good results.

C. F. Hull, pastor of Knoxville Branch, has been doing a wonderful work and offers an excellent example of what a local man with missionary zeal can do. As a result of his faithfulness and the good accomplished by the series, nine candidates from Knoxville and two young men from Melcher were baptized by myself in the Des Moines church font on Decision Day, October 26. These eleven people, with two women baptized by C. B. Hartshorn, pastor of Des Moines Branch, were confirmed immediately after the baptismal service by Elders A. L. Loving, C. B. Hartshorn, George Orr, and myself.

There are wonderful possibilities at Knoxville. We feel that the work has just begun there. Truly the harvest is ripe. The Saints should prosecute the ideals of the Restoration with all diligence.

That our efforts may not be in vain, let us implore God to direct us with his Holy Spirit. ERNEST E. CROWNOVER.

## Plymouth, Massachusetts

*Red Men's Hall, Middle Street*

The work of the church goes on in Plymouth. Attendance is good at all services.

Graceland College Day, September 14, was remembered with song and story. Sister Doris Giovanetti responded as a volunteer to prepare an essay on Graceland for that occasion, and much fine feeling for the church college was imparted to all.

Good attendance greeted Rally Day, September 28.

The Women's Department continues with the study of the Church History. We have completed the reading of volume one and about two thirds of volume two. Sister Elva Buttner is unceasing in her efforts to push the work of this department.

All look forward to the inspirational meetings of the Department of Religious Education under the direction of Doris Giovanetti.

The Department of Recreation and Expression holds a meeting each Sunday evening, when a general outline of lit-

erature is considered. The first social since reunion was held in the new, unfurnished home of Brother Arthur Gordon. A large number gathered, and a good time was had. A Halloween party was held October 31 at the home of Sister Buttner.

On Decision Day a fine appeal was made by Pastor Benjamin W. Leland. He took his scripture reading from 1 Corinthians 12 and particularly stressed individual responsibility to the group both local and general. As members of the great church body, we hope to fill our little niche in life and further the great cause. MARGARET MILLMAN.

## Frankfort Branch

*Arkansaw, Wisconsin*

Rally Day was observed September 28, there being a fine crowd present and every attendant enjoying himself socially and spiritually. Each one felt the urge to renew his efforts in the different departments.

Elder W. E. Shakespeare was here and gave two fine sermons. He also favored the congregation with two solos.

Twenty-two from this branch attended the district conference at Black River Falls. Branch President Clive Metcalf was ordained to the office of elder. Brother Willis Metcalf was ordained a teacher. Brothers Hunt, Shakespeare, Bowen, and Livingston officiated.

The Black River Saints royally entertained visiting members. Next year the conference will meet with this branch.

October 16 a large crowd enjoyed Apostle D. T. Williams's fine lecture on church history, beautifully illustrated by slides.

The Women's Department has resumed its work.

Elder Whitehead, of Muskegon, Michigan, is here and has delivered several fine sermons.

The Recreation and Expression Department meets regularly. A Halloween party was held Friday evening in the church basement. About forty were present, and after the "initiation" and games, a nice lunch was served. The following Tuesday there was a wiener roast at the home of the leader, Willis Metcalf.

Saints in this vicinity hope to accomplish much in the next few months.

## Council Bluffs, Iowa

*307 West Pierce Street*

The new church program was put in operation the first Sunday in October, and is meeting with much favor and success. Those in charge are optimistic. O. A. Currie has charge of the adult division, Merle Spence the young people's division, and Sister Vinnie Hatch the children's division.

The Monday night school is in full swing at the present time. This season it was decided to hold only one class period, starting at 7.30 p. m., and continuing until 8.15. Brother Blair Jensen, recently appointed pastor at Omaha, is conducting a class on "Educational psychology." Those attending this class feel that much benefit has been derived and that by continued attendance they will be able to improve their talents, which we have been admonished to do. The other two classes, which are of equal importance, are training classes for teachers and others whose work brings them in contact with children. One class deals with children from the nursery to the primary age and is under the direction of Sister Vinnie Hatch, while the other class deals with the child through the junior and intermediate age, and is conducted by Sister Nell Harper. These teachers are able instructors, having had valuable experience, and those having the care of children up to the adolescent age, whether in Sunday school or the home, are urged to attend these classes.

Wheel No. 7 of the Women's Department gave a social

Tuesday night, October 28, in the lower church auditorium, which was well attended. A good program was furnished by those in charge, and all seemed to enjoy the spirit of fellowship which prevailed. There was not only a "grab bag" for the women (the men were not prohibited), but a fish pond for the children; also an ample supply of pop-corn balls and delicious homemade candy was available. These entertainments are well attended, as the proceeds are applied to the church budget, and we are all desirous of assisting in keeping our budget up-to-date.

The choir is in charge of a new director, Sister Donald Stoff. It is hoped a greater number of singers will avail themselves of the opportunity to cultivate their talents along this line, and assist in a work that is so necessary in our worship.

Starting simultaneously with the new choir, Pastor Ray Whiting prepared a series of six sermons for the evening services. The increase in attendance is encouraging to the pastor as well as the choir.

A short time ago we lost two of our diligent workers, due to the removal of Brother and Sister J. R. Epperson. They will be greatly missed, especially in our school work. They now reside in Shenandoah. Such changes are to be expected in any branch, and make our church school and training classes the more important in order to avoid the necessity of depending entirely on a few to carry the responsibility of the work.

## Houghton Lake, Michigan

November 4.—Although this branch is seldom heard from, we are striving to keep the latter-day gospel moving in this vicinity. Attendance at meetings is small, but we hope and are working for improvement. Sickness and death have taken away some from our number.

Recently three have been baptized.

Elders J. W. Peterson and Arthur Oakman were in Houghton Lake and held meetings for ten days. Their help was most inspiring. Though few nonmembers attended, those who did come seemed much interested, and the members were encouraged. Two were baptized at these meetings, a young daughter of Brother and Sister Jesse Bailey, and a young man, the son of Brother and Sister William Jordan.

The young men were organized into a club by the elders, and now the Women's Department is planning a similar movement for the girls.

The services of Brothers Peterson and Oakman were much appreciated. Brother Peterson has given many years of missionary service to the church and is worthy our support. Brother Oakman is just starting and is a promising helper. He made many friends among the people here.

## Wichita, Kansas

*Osie and Water Streets*

A two-day institute was held here November 1 and 2, Apostle E. J. Gleazer and Bishop Albert Carmichael being present. Their time was well occupied in giving lectures and sermons. The law of stewardship was presented in such a way that a little child could understand. Meetings were well attended and good interest was manifested.

Rally Day for the branch occurred September 28. This had been planned for an earlier date, but owing to the quarantine for infantile paralysis our children under sixteen years of age were unable to attend church school. A contest had been held to determine the class bringing the most visitors and having the largest attendance. The reward was a loving cup. Sister Balman's class of young people received the highest number of points. Sister Ray Cook presented the cup to the winning class.

Rally Day was observed by the installation of the new

corps of officers for the church school for the year. The officers are: Superintendent of church school, Sister Minnie Mae Barraclough; superintendent of adult division, Sister C. C. Jacquith; superintendent of young people, Sister Balman; superintendent of the children, Margaret Williams. Pastor A. E. Stoff was in charge of this service. A charge was given the officers, and the speaker also addressed the congregation concerning its responsibilities. Special music was by the choir. In the afternoon a baptismal service was held. To our membership have been added Mr. and Mrs. Balman and Geraldine Dace.

The choir, under the leadership of Mrs. Paul Nelson, is an asset to the church services and brings courage to the speaker and joy to the congregation. The leader is commended for her work.

Sister Charles Pooler and daughter, Margaret, are recovering from operations for appendicitis. Sister Pooler, of Independence, Missouri, is with her son and family during their sickness.

Sister Alice Anson, a nurse from the Sanitarium, is at home with her parents, Brother and Sister Anson. She is taking a rest cure and expects to be here for the winter.

MRS. I. R. FIELD.

## Ottumwa, Iowa

*Fourth and Washington Streets*

There has been increased attendance at Ottumwa since Rally Day in September, also a deeper expression of fellowship and friendship which we hope will terminate in greater spiritual blessings.

The department of music is progressing. We are fortunate in having Sister Alfred Goodwin, who is helping in this department since the illness of Sister G. A. McMickle, organist. Harold Fry is ably assisting the musicians.

At a recent meeting of the workers' council, it was decided that Brother William Williams should direct the choir.

A number of members attended the Rally Day service at Centerville October 5, where Pastor Bevan was the speaker at the morning hour. We were happy to have here on that day Brother and Sister E. R. Williams and family, of Milwaukee, Wisconsin.

Elder F. T. Mussell was the speaker the morning of October 19, and in the evening Elder Charles Fry. Brother Fry also spoke on October 26.

Pastor F. C. Bevan held a short series of meetings in Burlington preceding Decision Day. He began October 19 and concluded October 26.

The committee for October, who are members of the women's club, raised sixty dollars toward the building fund through various activities. The men's club had a supper October 30, followed by a musical program and talk by Attorney William Hunt, of Ottumwa. He stressed the need for the men of the church to take a more active part in the work of the church.

The young people's division, under the supervision of Sister E. E. Santee, had a Halloween party October 31.

Brother Tess Lee and his two sons have moved back to Ottumwa. We are happy to have them here once more.

The morning of November 2 following the sacramental service, the pastor, assisted by District President F. T. Mussell, raised over nine hundred dollars in cash pledges toward the building fund, Saints in Ottumwa and outside the city contributing.

The Saints had charge of the service at the Sunnyslope Sanitarium November 9 in the afternoon. There was a musical program, and the pastor talked. This institution cares for tubercular patients, and at present has fifty-one inmates.

It is our hope very soon to have a series of meetings in Ottumwa.

## Atchison, Kansas

### *Ninth and Santa Fe*

A pretty home wedding took place at the residence of Brother and Sister William Gildehaus October 15, when Sister Hyla O. Henderson, of Atchison, was married to Mr. Ralph W. Bolton, of Nauvoo, Illinois. Sister Mercine McClaren, of the vocal department of Atchison High School, sang, "Ah, sweet mystery of life." The bridal couple entered the room to the strain of Mendelssohn's wedding march, played by Isabel Gildehaus. Frank G. Hedrick read the ceremony. Immediately after the wedding the couple left on a bridal tour of Lamoni, Des Moines, and Detroit. They will live in Nauvoo, where Mr. Bolton is engaged in the automobile business.

Sister Bertha Brink underwent a major operation at the Atchison Hospital last week. Through the administration of the elders, she was remarkably blessed and is making a rapid recovery.

Sister May Burns, wife of J. W. Burns, died October 13. The funeral was held the next day from Harouff's chapel, the sermon being by Brother Webb, of Saint Joseph. The deceased was one of the early members of this branch, having belonged for nearly forty years.

This group deplores the removal of Brother and Sister Moroni Stewart and family, who left for Council Bluffs the first of the month. Their return in the spring is hoped for.

The rank of active workers in Atchison is being depleted by removals to other branches. Yet we keep the regular schedule of services in all departments in operation and pray for an ingathering that will build numerically and spiritually.

November 30 Atchison will be host to the institute workers of the district in an all-day session. We expect this to be a big day with representatives present from Independence.

Thomas Frederick, father of Sister Robert Johnston, died November 3. The funeral was from the Harouff parlors. The sermon was by Frank G. Hedrick.

The Sunday school began the new school year the first Sunday in October by electing and installing the following officers: Superintendent, Gilbert F. Hedrick; secretary, Carrie Scarcliff; chorister, Anna Lentz; pianist, Isabel Gildehaus.  
FRANK G. HEDRICK.

## Colorado Springs, Colorado

November 3.—Apostle J. F. Curtis visited this branch September 21, and delivered a much-appreciated sermon in the morning. All were sorry that he was unable to stay and talk again in the evening.

Rally Day was September 28. First came the regular Sunday school service. During the preaching hour short talks were given by departmental heads: Brother J. E. La Londe, branch solicitor, on "Branch finances"; J. E. Ebeling, branch president, on "What we expect of the young people"; Sister E. E. Conway, chairman of the children's division of the church school, on "Work of mothers in the nursery department"; Sister F. V. Engstrom and Sister E. P. Darnell sang "Face to face." The talks were resumed by Sister Richard Harrison, chairman of the adult division, on "How old people may help."

The women served a delicious dinner in the basement.

After dinner the juniors remained downstairs for a lecture composed of Bible pictures and references. The picture machine has become a real friend to the younger members of this branch. Similar pictures are shown each Sunday.

During the junior meeting the older members were carrying on a discussion, "How to help the branch." Several other short talks were given.

Good attendance and spirit characterized all meetings. Perhaps if our meetings on Sunday took up a little more time and covered a little more territory, we could see ourselves progressing more rapidly.

District President E. B. Hull has been somewhat limited in his work by the condition of his throat. He is unable to be out much at night. Brother Hull has been a great help to us, and we hope for him a rapid recovery. He would appreciate the prayers of his friends throughout the church.

Sister Mona Vangel passed away, after a long illness, November 2. Her many friends extend sympathy to her mother, Sister William Rogers, and family.

CHARLOTTE DARNELL.

## Wagner, South Dakota

With the election of officers for the new church year beginning in October, came renewed interest and enthusiasm for making advancement over activities of the previous year. The officers elected for this period include: Superintendent of Sunday school, Nina Amundson; assistant, Sister Will Coffman; secretary, Roberta Wood; organist, Sister Will Coffman; chorister, Kleta Finley. Teachers for the classes are: Adult, Sister Will Coffman; intermediate, Charles Hare; junior, Sister Ruth Buhler; beginner, Kleta Finley.

The women of the church are studying as a class "Religion in the home," by Sister Wight. Cleaning and redecorating of the interior of the church and beginners' furniture was undertaken as a project for October. The women are now completing plans for the bazaar and bake sale December 6. Each person is contributing eight articles, representing one for each of the eight weeks from the beginning of the church school year until the date of the bazaar.

The Christmas offering goal has been reached, and now we are striving to double the amount set as the goal. Since all local expenses are cleared, offerings for that item until December 31 are being turned into the Christmas offering.

A visit from a missionary would be appreciated. We have only one member of the priesthood in the branch.

KLETA FINLEY.

## Lincoln, Nebraska

### *Twenty-sixth and H Streets*

On Rally Day several students in our church school were promoted, and two new classes were formed. These classes are taught by Miss Marcia Omev, a university student, who has boys and girls ten to twelve years old, and by Brother Francis Schrunck, who teaches young adults. Both have had teaching experience and are proving successful.

Fourteen have been baptized in Lincoln since January 1, three of these being added recently. A few more names have been handed in and will be cared for in a baptismal service in the near future. Six new inventories have been recently filed, all by persons baptized this year by Brother Lenox.

A number of Lincoln people attended the district conference at Nebraska City, September 27 and 28.

Brother Robert Burgess, of Knobnoster, Missouri, visited his sister, Ethel Umphres, for three weeks in October. He worshiped with us several times, preaching once, and had a splendid testimony for the Saints at sacramental service October 5.

The coming of Brother B. M. Anderson and family to Lincoln has brought inspiration to this group. Brother Anderson is assisting in every way possible, and Sister Anderson helps with the music. She is reading to the women each Wednesday afternoon as they work at quilting and on fancywork for the bazaar. She has also opened her home to the young people every second Sunday afternoon at four o'clock, conducting an interesting class. The Andersons are living at 837 South Fifteenth Street.

Three new members of the church, moved here from other points, have been lately located by the pastor and are now in touch with the church. If there are people who have

friends in Lincoln interested in the church, their names and addresses should be sent to Pastor E. J. Lenox, 3071 S Street, or to the secretary, Francis Schrunk, 2771 Randolph Street. Plans are being worked out to make Lincoln a greater missionary center in harmony with the general church program.

Sister Schrunk gave a Halloween party for her Sunday school class October 24.

Apostle E. J. Gleazer and Elder O. L. D'Arcy visited Lincoln October 26. The latter preached in the morning and the former in the evening. Their sermons were most helpful.

KATIE L. HALE.

## Springfield, Missouri

November 13.—Patriarch and Sister J. A. Gunsolley made Springfield a visit November 1 on their way to the district conference, to be held at Kennett, Missouri. Springfield members had been expecting them for some time and were pleased to receive them and their messages for one week. A number of patriarchal blessings were given by Brother Gunsolley. He was here also to act as adviser at the annual branch business meeting. J. B. Ansley was elected pastor of the branch and chose as counselors, A. W. Duemlar and G. P. Palmer. These three in turn recommended, and the recommendation was approved, for branch officers: Secretary-recorder, Janet L. Bootman; treasurer, Millard Palmer; solicitor, Francis M. Bishop; supervisor of Religious Education, A. W. Duemlar; supervisor of music, Hattie Bishop. This gives a working basis upon which we may enlarge in keeping with the general church plan of work.

Brother and Sister Gunsolley continued their journey to Kennett the evening of November 11.

At six o'clock Sunday evening, November 2, another family circle was made complete in the gospel when Robert Henson was baptized. In the near future four little ones are to be received.

JANET BOOTMAN.

## Little Visits in Zion

Recently Sister Terry and I visited Spring Branch Church. They still hold a service formerly called "Religio," but which has now been given a new name and new function, the church school. There we met our enthusiastic brother, Swen Swenson, who taught a class on stewardships. In the course of the lesson he related several of his experiences. Elder J. E. Cleveland is the president of this branch and is supported by a faithful congregation. They spoke of their spiritual sacramental service. At the usual hour I spoke to the Saints, trying to tell them what a wonderful work they are engaged in. When I preach I often remind myself that nowhere in the scriptures are we commanded to tell people how mean they are.

We greatly enjoyed a very spiritual service on Decision Day, being on that occasion with Fourth Kansas City Church. Their Sunday school hour was of a spiritual nature. Every number harmonized with the whole of the program, and from it I received inspiration for the message which I delivered the following hour. Brother J. O. Worden is a good leader. Brother Marion Snead drove us there and back in his fine car. At Fourth Church we met Sister Fifer, now Sister Cockran, one of the old-time Saints of Saint Joseph, Missouri.

Though eight years have passed since we left Seattle, Washington, we recently received a tangible evidence of their continued love when a silver loving cup and flower vase arrived. Carved on the piece is the church emblem, the lamb and the lion, with the word, *Peace*, also "Sixty-first wedding anniversary, Seattle Saints, 1930." Elder D. S. McDole, their pastor, sent a letter explaining the gift as an evidence of continued gospel love and good wishes from the Saints. My pen can not express our appreciation and gratitude for this gift.

President F. M. Smith gave a splendid talk at the sacra-

mental service at the Stone Church in November, which brought to the vast congregation a spirit of worship and reverence. Nineteen priests were active in distributing the emblems to the congregation, and four more downstairs served the boys and girls in their own service.

One hundred and thirty lately attended the afternoon prayer service at the Stone Church. A good spirit was felt on this occasion, nevertheless we must remember that evil is constantly trying to creep in.

Frequently I visit the Sanitarium in an endeavor to comfort the sick. In this institution are many of the faith and many who are not members. The universal verdict is that they are well cared for by the nurses. Apostle R. S. Budd, who has been a patient there for some time, is about ready for his usual active life as a missionary and church official.

We recently attended a group prayer service, which was very spiritual. The majority of those present were sisters whose spiritual activities made the meeting a great success.

J. M. TERRY.

## San Jose, California

*Spencer Avenue and Grant Street*

September 28 was Rally Day in this branch, and Elder B. R. Gilbert was in charge of the Sunday school. District Missionary Herbert Hinton was the morning speaker, delivering a good sermon. Attendance was small.

The Department of Recreation and Expression held a session at 6.45 in the evening, Superintendent George Thompson in charge. After class a drama was presented, "*The early days of California*." This play caused the minds of the older members to revert to the days of childhood in the fifties, when we ate bread made of barley ground in a coffee mill, and did the evening's reading and studying by the light of a tallow dip made from beef tallow.

October 5 sacramental meeting was in charge of Elder C. J. Cady, assisted by Elders B. R. Gilbert and C. W. Hawkins. Twenty-eight partook of the sacrament. Out of town visitors came from Oakland and San Francisco.

This month the Department of Women met at the home of Sister C. W. Hawkins. By invitation Elder C. J. Cady met with them as instructor in lesson work. The meeting was highly profitable.

Elder Hiram Holt was the morning speaker October 12, and on the following Sunday Elder C. J. Cady spoke. Visiting members at the latter service were Sister Wardel and son and daughter, Sister Vanderwood and husband, from Sandy, Utah. Brother and Sister Vanderwood had their baby blessed at this service.

That evening the Department of Recreation and Expression presented a drama, "*Evil walking in the night*."

District President G. P. Levitt arrived October 22 and remained over the following Sunday, holding meetings each night except Saturday and three services on Sunday. Three of these programs were screen lectures on church history. The rise and progress of the church from 1830 to the present time was interestingly sketched.

Bishop Cecil Hawley was also in San Jose October 26 and taught the adult class of the church school, giving instructions along financial lines. The visit of these brothers was much appreciated.

C. W. HAWKINS.

## Hibbard, Indiana

November 16.—On November 2 we began a series of meetings in Hibbard, and attendance has increased each night until we have been preaching to about one hundred, the majority being nonmembers. The weather has been beautiful, which favored our services. On yesterday we baptized ten splendid people, all adults except one.

These meetings will close November 21, and then we go to Bay City, Michigan, to open a series. We are hoping for good results there, also.

O. J. HAWN.



## Independence

### Stone Church

It was appropriate that the first service of the day opening Thanksgiving week should be an hour of peace and prayer, an adult worship meeting in the main auditorium. Prayers, songs, and testimonies were characterized by the spirit of thankfulness for the blessings enjoyed by the Saints.

Thanksgiving exercises marked all the meetings of the day and were particularly outstanding in the various departmental programs of the Sunday school. In the main auditorium of the Stone Church, where meet the adult and junior young people's departments, a Thanksgiving story was told by Miss Dolly Linkhart, and a piano solo was played by Esther Bolinger.

"*Spiritual imperatives*" was the subject of the sermon by Apostle F. Henry Edwards at the eleven o'clock hour Sunday morning. His purpose was to show that, regardless of the popular revolt against things that are imperative, there are some things which *must* be done—that is, if we are to have certain things which follow as the result of such doing.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems, "*The woods and every sweet-smelling tree*," by West, and "*O Lord, how manifold are thy works*," by Barnby. Edward Brackenbury, tenor, sang the solo part of the first anthem. Lilly Belle Allen, soprano, sang the solo, "*Thanks be to God*," by Bickson. Robert and George Miller played an organ and piano duet.

The service was in charge of Elder W. Wallace Smith, who was assisted by Elder Earl F. Hoisington.

"*The gospel of praise*" was the theme of the junior young people's service downstairs, and four girls and boys were the speakers, Lucille Watkins, Margery Sheehy, John Smelser, and Edmund Gleazer. Music for the program consisted of a selection by an instrumental trio, and hymns of praise by the congregation, Joy Harder playing the piano. The first Presidential Thanksgiving Proclamation, issued in 1789, was read by the pastor, who was assisted by Howard Cook.

Seventy-five young people were present at the Auditorium Sunday afternoon to hear Doctor Charles F. Grabske speak on "*The opportunity of youth*." Youth's greatest opportunity is to get ready to do something, Doctor Grabske said. Youth is a period of power, vitality, and enthusiasm; it should also be a period of training for some definite work in life. The man or woman who makes wise use of youthful years will have achieved success when the vigor of youth is past.

Other numbers on the program were: two violin selections by Orrin Fry, with Paul N. Craig accompanying at the piano; a reading, "*The popular Mr. Watkins*," by Eunice Porter; two quartet selections by the Campus Crooners, accompanied by Joy Carpenter; and a piano solo by Velma Resch.

The program was held in the young people's room, and was the first of a series of young people's Sunday afternoon programs to be held throughout the winter, sponsored by the young people's division of the Stone Church congregation.

In the third of his *Book of Mormon* lectures Sunday night, Elder C. Ed. Miller exhibited to a large crowd of members and friends some beautifully tinted photographs of ruins in Central and South America showing crosses and other archaeological evidences of an acquaintanceship with the Christ on the part of ancient American peoples. These findings confirm the *Book of Mormon* story that Christ did appear to the inhabitants of these continents. In connection with the lecture the congregation sang songs from words flashed on the screen. There was a solo by LeRoy Smith, baritone, and organ music was by Robert Miller.

### Walnut Park

Walnut Park was privileged to have as speakers on Sunday Elder R. Barnhardt, who spoke in the morning on the theme, "*Confidence in the promises of God*," and Elder John Blackmore, who spoke in the evening on the subject, "*Our united purpose*." The worshipful character of both services

was greatly augmented by the contributions of the choir under the leadership of Minnie Scott Dobson, which sang two Thanksgiving numbers, "*Praise the Lord, O my soul*," by Smart, and "*O give thanks unto the Lord*," by Spence.

During the church school hour two special musical numbers, in addition to the regular contributions by the orchestra, were given. The first was a soprano solo by Miss Delta Nace, and the second a piano number by Lavona May Crabb, the ten-year-old daughter of Sister Olive Lavona Crabb.

The congregational singing was conducted by Earl Cox. Brother and Sister Cox moved to Maywood in the early part of the year, and the Walnut Park Saints and members of the Galilean Class, to which they formerly belonged, were happy to have them back as visitors. Brother and Sister Kenneth Morford were also visitors at both morning and evening services, and their assistance in the choir, together with that of Brother Cox, was greatly appreciated. Another visitor Sunday evening was Sister Ethel May Jackett, who was baptized in and was formerly a member of the Vancouver, British Columbia, Branch. She has been in Independence for about a year but heretofore has been attending at the Stone Church.

Elder R. D. Weaver, who has been engaged in missionary work in Southern California for the past six months, is again back at his home in Independence and was present at the early morning prayer meeting and the evening preaching service. Brother Weaver is greatly in demand as a speaker when he returns to Independence and preached at Second Branch in the morning. He was asked to be the speaker for the evening service at Walnut Park, but requested that he be not so called on because in the last six months he had heard only one sermon besides his own.

The eight o'clock prayer service on Sunday morning was characterized by a high degree of devotion and spirituality. In spite of the chilliness of the atmosphere, there were over fifty present at this service.

The evening classes are continuing to hold the interest and support of the Saints of Walnut Park, and the efforts of Sister Ida Etzenhouser and Sister Myrtle Weber are greatly appreciated. There was an attendance of over a hundred in both of these classes, which are conducted preceding the evening service.

The song service beginning at 7.30 was very appropriate to this season of the year. The opening song was "*Praise ye the Lord*." Sister Dobson then read the full text to the Thanksgiving poem, "*The breaking waves dashed high*." There are several more verses in the poem than appear in connection with the hymn by this name printed in the *Saints' Hymnal*. The congregation then sang the hymn, following which four short readings were given by Sister Ruth Bryant. "*We thank thee, O God, for a Prophet*," and "*Bow, ye mortals, bow before Him*" were sung by the congregation.

### Enoch Hill

On Monday night, November 10, the teachers of the children's division met at the home of their superintendent, Sister Charles Warren, for an instructive hour. Elder S. A. Thiel kept all absorbed while telling a story, then Sister Myrtle Weber demonstrated how to teach a class of juniors after making real preparation, gathering outside material to supplement the quarterly. The interest of the class, repaying the teacher for her effort, was clearly shown.

It was good to have Elder R. D. Weaver here the morning of November 16, and Patriarch F. A. Smith at night. Both sermons gave the Saints much to consider. In the morning Elder W. B. Paul talked at the junior service on "*Gratitude*."

Elder E. A. Curtis in his vigorous manner spoke the morning of November 23 from the text, "And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come," and at night Elder J. A. Gardner brought a Thanksgiving message, causing the congregation to sense anew our gratitude to the heavenly Father for his many blessings. This service closed with a little drama portraying how "Thanksgiving" and "Joy" came to the rescue

of "Faith," who was beset by "Doubt" and "Fear." Parts were taken by Sisters Nellie Kramer, Rilla Johnson, C. S. Warren, W. J. Brewer, and Lulu Burrows.

The church school is progressing. Particularly worthy of mention is the young people's class led by Sister Agnes Hartman. This group is showing much interest in the study of stewardship, and is growing numerically.

The general teachers' meeting November 16 was so interesting it was difficult to bring it to a close, everyone wanting to take part in the discussion of methods.

Pastor O. W. Sarratt has had some wonderful blessings in visits and administrations but is still confined to his home. His congregation hopes and prays that it will be the Master's will to relieve him of the suffering through which he has been passing and to restore him to us once more and to the work he loves so much.

We are planning a week of fasting and prayer for the needy members and the spiritual growth of this district. All who will be asked to fast a meal or two each day, ending this period on sacrament Sunday in December. We are thankful for our many blessings and wish to be better qualified to serve him efficiently.

## Kansas City Stake

### Stake Conference

The conference of Kansas City Stake convened at Central Church Sunday, November 23. Church school opened at 9.45 with a brief worship period marked by organ music, a hymn by the congregation, a fervent prayer by Brother G. T. Richards, a solo by Lester Fowler, tenor, a recessional hymn, and the dispersion to classrooms.

At the church period Pastor C. E. Wight, who is also stake president, delivered an excellent sermon. The stake missionaries, G. T. Richards and H. H. Sevy, assisted in the stand, and music was by a special group of singers from the choir, there being also a solo, "A glad prayer," Stenson, by George Anway, tenor.

The conference dinner was served by the Central Women's Club at noon.

At 4.30 in the afternoon the stake high council went into session.

A fine spirit characterized the service of sacrament, which opened at 2.30 in the afternoon. Among the ministry presiding and assisting were Bishop C. A. Skinner, and Elders C. E. Wight, S. S. Sandy, C. D. Jellings, and C. G. Mesley.

President Frederick M. Smith was the speaker in the evening, talking to a house crowded with attentive listeners. The choir was present to give its conference evening concert, and instrumental music was by Otis Swart, violinist, Irene Wolfe, the organist; and Lucy Bowser, pianist.

Kansas City's third leadership school is closed. The total enrollment was 236. The work of this school will be carried on far into the years in the various groups.

The stake missionaries have been conducting successful cottage meetings. Before Brother Richards baptizes a person, that candidate is familiar with the financial law of the church as well as the principles of the gospel. Three members, recently baptized, filed their inventories and made substantial payments on their tithing. Another filed his inventory before baptism.

The conference business session was held Monday evening.

### Bennington Church

Bennington Church members have been busy the past few weeks installing a furnace, the work being done by local men.

A large number have been attending the leadership classes at Central the past two weeks, much interest being shown in the class on "Stewardships."

One more precious soul has been added to the church by baptism, Sister Harris, who was confirmed at Central Church.

Next Sunday morning Stake Missionary G. T. Richards will be the speaker, and in the evening Stake President C. E. Wight. Sister George Bininger, superintendent of the primary department, gave a practical demonstration Sunday morning of the first Thanksgiving. Each child brought gifts for the poor.

## Nauvoo, Illinois

The regular business meeting for the election of branch officers was held October 7, and Elder J. C. Page was chosen pastor; Sister Leon Bauer, secretary; John Williams, treasurer; Arnold Ourth, solicitor; Mildred Sanford, director of music; and A. L. Sanford, director of Religious Education. Brother Page and Brother Sanford later chose as their assistants, L. H. Lewis, supervisor of the adult division; Arnold Ourth, supervisor of the young people; and Florence Ourth, supervisor of the children. An installation service was held the following Sunday evening, when the pastor addressed the officers and teachers who were taking their places for the year. The heads of the departments met with the pastor a few days later and planned activities for the month.

Sister Mildred Sanford organized the young people's class into a choir, and they have rendered an acceptable anthem each Sunday morning.

The monthly problem meeting, which has been held in Montrose during the summer months for the benefit of the workers throughout the district, was held in Nauvoo October 14. The Saints here planned a royal welcome, and refreshments were prepared, but unfortunately it was a stormy night, and Brother and Sister A. M. Chase's car was the only one to come through. They drove twenty miles in order to go one mile. The Saints at Montrose had planned to cross the river by boat but, owing to the storm, thought it not advisable. Brother and Sister Chase took three in their car, drove to Fort Madison, crossed the bridge, and came down on the new hard road, where they met with some thrilling adventures in passing the sand piles left by the construction crew. However, a pleasant evening was spent, on their arrival, in discussing problems of the church school.

On Sunday afternoon, October 19, a beautiful baptismal service took place at the river, when Brother Elmer Sherman baptized Mrs. Raymond Furrow, of Burnside. Following her baptism, a wonderful outpouring of the Spirit was enjoyed at the confirmation service held in the Mansion House, the confirmation being given under the hands of A. L. Sanford and E. Sherman.

Apostle Neal, a Zionist of Chicago, addressed us at the chapel on the evening of October 15. He was a guest of Mr. and Mrs. Robert Blum, who reside opposite, and as they have always been very loyal to our services, we were glad to extend to him this courtesy. Apostle Neal was grateful for the privilege and gave a splendid talk on the signs of the times. Mrs. Blum sang two beautiful solos.

October 12 Mrs. Green and Mr. Johnson of "Ivy Wild" were again with us and gave several splendid readings of their own composition. They said they had never experienced a more appreciative and attentive audience, and expressed a desire to meet with us often. They extended a cordial invitation, in rhyme, for all to visit "Ivy Wild." They have dedicated this beautiful estate to the public, where all may feel free to hold picnics and enjoy the lovely flowers.

The postmasters of the fourteenth congressional district were guests of Nauvoo October 14. A banquet was served at noon in the parish hall, our pastor and wife being among the guests. The afternoon was spent in visiting the historical places, at which time Brother Page addressed them at the Mansion House.

Sister Hyla Henderson, who left here three years ago to enter training at the Independence Sanitarium, returned to us as the bride of Ralph Bolton, a young man who has always been highly respected by the people of Nauvoo. The

couple were married at the home of Elder Frank Hedrick, pastor of Atchison (Kansas) Branch. The voice teacher of the high school sang "Ah, sweet mystery of life," and Isabel Gildehaus played Mendelssohn's wedding march. The house was prettily decorated, and refreshments were served to eighteen guests. The following day the couple left for Lamoni, to visit Russell Pendergraft, brother of the bride. They have furnished an apartment up town, and we are all feeling very happy to have Hyla with us once more.

Miss Mary Faith Carr, teacher of music and art in the school here, gave an interesting lecture one Sunday evening on her trip abroad, telling of the customs she observed while in the British Isles. The following Sunday evening she was again with us, and the young people's class had the pleasure of hearing of her experiences in France.

The tenth of the historical plays was successfully carried out last Sunday evening, with a solo by Sister Lee and talk by L. H. Lewis.

The young people's class held a Halloween party in the basement of the church the evening of October 30.

The following evening Apostle D. T. Williams was here and gave a very fine illustrated lecture on church history.

The women of the branch met one week to clean the Nauvoo House and the following week cleaned the church. Then a number of days were spent sewing strips of carpet and, with the help of the men, carpeting the rostrum and aisles, which has added greatly to the appearance of our building.

MABEL A. SANFORD.

## Tulsa, Oklahoma

### *Fourteenth and Cheyenne*

The grass and leaves have changed from their cool green dresses to warmer coats of red. Some flowers still bravely bloom, their colorful faces a brilliant contrast to the brown of Mother Earth's newest attire. The wind is no longer the soft breeze of summer days. Everywhere change is manifested.

Never in the history of Tulsa Church has there been so marked a change in the spiritual levels of the Saints as now. Since the arrival of Pastor O. A. McDowell in May, this change, emanating from his teachings, has been felt. Tulsa Branch has grown in almost every way, in attendance, responsiveness, cooperation, love, and appreciation of friends, financing, and programming. Although we yet feel far from perfect, we are conscious of improvement and are thankful to the all-wise Father for it.

Under the supervision of Elder McDowell, the Sunday school program has been changed. The four adult classes are more nearly like a real school, with a new teacher and subject each thirteen weeks and certificates of graduation at the completion of the courses. The young people are hearing the "Fundamental principles of the law" interpreted in everyday living by Falice Cunningham. The young married people's class is being taught how to live God's way financially. Sister Maude McComb is depicting this in a series of lessons on the "Land of promise," where prosperity and love prevail. The theme of Elder J. L. Lancaster's lessons is "Why the church—its belief and its missionary task." This brother's already large class is growing each Sunday. "God's purpose in the Book of Mormon," and how it can be applied to our lives is told along with the wonderful history of the people of that time by Harry A. Robinson and Levi Skinner. Each thirteen weeks these capable instructors will change classes, until, at the end of the year, the entire school will have received the same lessons, and be equal in the knowledge gained of God's work.

Another change has been made, this concerning the nights of our midweek services. On each Thursday, dinner is served by the Women's Department from 5.30 to 6.30. Then tables are removed and chairs arranged for the study hour from seven until eight o'clock. Pastor McDowell is the teacher.

At this same hour the choir meets in the upper auditorium for rehearsal. From eight till nine o'clock both groups meet in the lower auditorium, and prayer meeting is held. At nine o'clock the meeting is dismissed, and the Department of Recreation and Expression entertains with a program and games. This one-night-a-week service has enabled more parents with small children to attend all meetings, and we hope will continue successful.

Pastor McDowell and wife motored to Independence, October 10, for a week's visit with relatives and friends. Brother McDowell's father and mother came back with them, and made many friends during their two weeks' stay in Tulsa. Elder W. A. McDowell preached at both services October 19, and conducted prayer meeting the following Thursday. He preached at Sperry the night of October 26, and returned home with his son, Floyd M., and Sister McDowell.

On Decision Day this branch had President F. M. McDowell at the morning and evening services. At eleven o'clock Pastor McDowell was in charge. The prelude was played on the organ by Maude Moore, Hazel Atkins, choir director, conducting congregational singing. Following the offertory Frances Roberta Skinner sang "I do believe," by Ernest R. Ball. "The earth is the Lord's" was the anthem sung by the choir, Alma Adams and Hazel Atkins, soloists.

President McDowell's sermon brought to mind the necessity of the right decisions we must make in the small things of the day as well as the larger things of life. The benediction was by Elder W. A. McDowell.

Dinner was served in the lower auditorium. The women brought food prepared at home and spread it on long tables.

A baptismal service was conducted at Sperry at three o'clock in the afternoon. Roberta Cunningham, youngest child of Elder and Sister F. H. Cunningham, was the only Tulsa person baptized.

In the evening President McDowell told of his recent trip abroad and of the many Christ-reminders to be seen at home and abroad.

F. R. S.

## Milwaukee, Wisconsin

Church work during the past month has revived interest among the members of Milwaukee Branch. Our number is small, but we have had good average attendance and cooperation which have made it possible for new methods and a new program to be adopted under the splendid supervision of Brother E. R. Williams, of Port Washington. The junior church services, recently inaugurated, have been well attended, and much interest is shown.

Rally Day was observed with a program under the direction of Sister Leta Hansen. In spite of the inclement weather, there were several visitors.

The members are saving every penny, as we need every one to build that mile of pennies to be applied to the building fund. The project is under the supervision of Sister Carrie Vanderhoof.

The Sunday evening services are held in the homes of the Saints. Brother E. R. Williams has delivered some very interesting discourses.

Sister Carrie Vanderhoof and Mr. Steven Janesik were quietly married October 25, and are making their home in Sheboygan, Wisconsin.

Brother Everett Lindsay and Miss Nora Krieger were married October 2, and are making their home in Milwaukee.

The superintendent, Sister Nora Williams, gave an inspirational talk on the subject, "Decision Day."

We have had as visiting missionaries, Apostle D. T. Williams and Bishop C. J. Hunt.

The Halloween costume party at the home of Brother and Sister Bernard Hansen was well attended. The guests were the victims of many pranks. The mysterious ghost and the clever fortune teller created much merriment.

We are very sorry to lose the E. R. Williams family as

members of this branch. They have taken up new residence in Burlington, Iowa. They have contributed much toward the building up of this branch and creating new interest among the membership.

The new month began with a spiritual sacramental service. Brother C. J. Hunt and Brother E. R. Williams presided. Brother Clarence Williams was ordained a deacon. Splendid interest was demonstrated by the unusually large attendance. This inspires new hope in the leaders of our small group.

LETA M. HANSEN.

## Bloomsburg, Pennsylvania

Summer is gone, and we have again taken up our class work, missionary effort, and the work of the women. Some of the members were able to attend the district reunion held at Deer Park and to receive the fine spiritual food given by our brothers, who have been faithful in carrying the banner in the great work of God. Others attended the district conference held at Elk Mills, Maryland. But owing to labor conditions here, many were deprived of meeting with those of like faith.

Sunday, September 28, an ordination service was conducted. Three young men, who had complied with the requirements of the law and were set aside for ministerial work, John Shaffer, priest; Jack Hyde, teacher; William Hyde, deacon. Elder T. J. Elliott, of Brooklyn, New York, had charge of the service, assisted by Pastor Walter Lewis and District Patriarch G. W. Robley, also R. J. Hawkins, from Scranton. The opening prayer was by Brother Robley, and Sister Elsie Hyde sang the hymn, "Have thine own way, Lord." Brother Elliott spoke to the candidates in regard to their work and the responsibility they had taken upon them in accepting the priesthood. He also admonished the members concerning their duty in helping these men with their confidence and their prayers. A fine spirit was present, and we feel that these young men will be a blessing to the work here and a credit to the church. Brother Elliott remained in this branch and delivered a fine discourse in the evening.

Rally Day came October 9. Members from Roarsburg and Mifflenville were present, and the Saints and friends had a wonderful day with special music, and there was preaching at both services by District Patriarch G. W. Robley. We made a special missionary effort among our friends and neighbors. Three new openings have been gained, and the gospel preached with power by Brother Robley. The Saints have been blessed, and souls are interested. One was baptized. Brother Robley's visits to Bloomsburg have been a blessing to the work here, and souls have been added to help in the work of latter days.

Class work is conducted each Thursday night. The women meet twice a month to do their part.

Local activities are progressing, and we are praying for the progress of God's work and the redemption of Zion. Saints passing this way will always find welcome at Bloomsburg.

## A Correction

In the last paragraph of the Moorhead, Iowa, letter, page 1247, *Saints' Herald* for November 12, there occurs an error. This paragraph tells of the recent work of Elder Joseph W. Lane among the Moorhead members, and the first line reads: "Brother and Sister Joseph W. Lane recently spent a week." All who know Brother Lane know also that Sister Lane passed away more than nine years ago and that since that time he has gone on alone in the gospel work. No one went with him to Moorhead, but a member of the local priesthood was with him when he visited among the members of the branch. The editors are sorry that this mistake slipped into the news.

## Detroit, Michigan

The dramatizations by President E. A. Smith are given each month at First Church and are proving of much interest. Sister Henrietta H. Forbes has been arranging these programs and deserves honorable mention for her untiring efforts. She is ably assisted by a large number.

September 30 at the call of Pastor E. J. Lancaster, a large number of the priesthood met for a prayer service. The general expression of the prayers and testimonies seemed to be a desire to serve more effectively.

Sunday, November 2, the junior school of First Church experienced for the first time a separate sacramental service. Children present ranged from three years to fifteen, and all, especially the smaller ones, are to be commended for the mannerly way they conducted themselves. Nine children bore their testimony for the first time. One little girl, a nonmember, experiencing an unusual degree of the Spirit, asked in her testimony that we remember her and also her parents, that they let her become a member of the church.

That day a new mission was opened in Brightmoor, on Schoolcraft near Burt Road. The first day of services proved very successful. Elder Hubert Case, city missionary, has visited many homes in that community and finds in general the people eager to hear his message. He will conduct a Community Bible Class Sunday mornings and preaching in the evening.

Final plans are being arranged for the new church home to be erected on Oakman Boulevard, near Linwood. We are trusting the time is near when we shall be able to break ground.

Among those who have of late assisted in the missionary undertakings of Detroit, with outstanding contributions, are Apostle D. T. Williams, Elder O. J. Hawn, Brother A. Blakeslee Smith, Brother Gault, and Brother Fred Anderson. Personal and family evangelism is the aim of missionary endeavor this year.

Since Rally Day there has been an increasing attendance at the Central Sunday school. Plans for the year are being worked out, and there is splendid coordination of effort. The biggest changes are among the juniors, who run their session through the two hours in five periods for phases of the work. The children seem to like it, and adapt themselves to the new order. Elder Case is teaching the big class as usual. The orchestra is helping to make the services attractive and also plays on Sunday evening. The choir is to be commended for its faithful service.

September 21 a pleasing service was held at First Church when ten children were blessed.

Sister Nellie Harkness, while visiting her parents in Windsor, was suddenly stricken with appendicitis, making it necessary for an operation in Hotel Dieu Hospital. Her many friends and coworkers anxiously await her convalescence. Her condition favors a speedy recovery. Sister Nina Rhe, who has spent three years in the hospital, is improving rapidly, and it is reported that she will be able to leave it in about five months. There are a number of others who have recently been ill and need the prayers of the Saints.

Frederick W. Wendt, father of Brother Arthur Wendt, of First Congregation, passed away at the age of seventy-three years. The funeral was held at the Cooper Brothers' Undertaking Parlors.

The Harvest Festival October 5 met with the approval of the membership. The response in contributions was much appreciated. Sister Hunter is directly in charge of this work.

During the month of October a check for two hundred and fifty dollars was presented the city secretary of the Department of Women by Group No. 8. The presentation occurred at the regular mass meeting of the women held at First Church. Group No. 8 was in charge of the service.

An opening meeting of the Patroness Society was held November 18. A good program was presented, consisting of lectures and music. Anna Jacobs is secretary of the society.

# MISCELLANEOUS

## Conference Notices

Southwestern Iowa district conference will meet with Council Bluffs Branch, 307 West Pierce Street, Council Bluffs, Iowa, Sunday, December 7. Annual election of officers for the district will be held and other routine business transacted. Apostle J. F. Garver will be present. All who possibly can are urged to attend.—*Nels Johnson, president; H. W. Alexander, secretary.*

## New Addresses

F. O. Davies, 124 Saint George Street, Wigan, England.

## Conference Minutes

**WESTERN MAINE.**—Semiannual district conference met at Vinalhaven, October 18 and 19, District President E. F. Robertson in charge, associated with Bishop E. L. Traver and Elder N. M. Wilson. Freda Barton was chosen clerk *pro tem*; A. Begg, chorister, Georgie Wilson, organist; Eugene Barton, usher; Freda Barton, press committee. The recommendation of Garfield Billings, Little Deer Isle Branch, to the office of priest was approved and provision made for the ordination. The recommendation of James Robbins, of Mountainville Branch, to the office of priest was approved, and provision was made for the ordination. The names of Ralph Merrill and William C. Porter, of Dixfield Branch, were recommended for ordination to deacon and elder, respectively, and they were ordained Sunday afternoon by E. F. Robertson and Newman Wilson. Newman Walls was baptized by Newman Wilson and confirmed by Brothers Wilson and Traver. Sunday morning a good prayer meeting was enjoyed by the Saints. Elder E. F. Robertson was in charge. About fourteen young people from Jonesport were present. Speakers for the conference were Bishop E. L. Traver, Elder N. M. Wilson, and Elder E. F. Robertson. Motion prevailed that the conference send Apostle R. S. Budd a night letter expressing the sympathy of the group and hoping for his early return to health. The next conference will be held at Stonington.

**NORTHERN MICHIGAN.**—Annual conference was held in Gaylord, November 1 and 2. Social service occurred at 10 a. m. The business session opened at 11 a. m., District President Allen Schreur, Elder Dirk Schreur, and Elder Arthur Starks in charge. Minutes of former meeting were read and approved, and visiting members were given voice in the meeting. Allen Schreur reported labor of the priesthood in the district: ten elders, six priests, five teachers, three deacons; sermons by elders, 186, baptized 15; sermons by priests, 32; sermons by teachers, 18; deacons, 5; total number of services attended, 2,301. The report was accepted. The report of Elder Allen Schreur concerning his work in the district included sermons preached, 70; services attended, 222; baptized, 12; ordained, 2; marriages, 12. This report was accepted. Report of Elder Arthur Starks: sermons preached, 12; total services attended, 103; baptized, 2; ordained, 3; marriages, 2. The report was accepted. Elder Elmer Parks, Sunday school superintendent, and Elder Hector McKinnon, leader of Recreation and Expression, gave verbal reports, as also did Elder Marshall McGuire and Bishop Dick Schreur. The last named talked on tithing and the financial condition of the district. All these reports were accepted by the conference. Verna Hartnell, leader of the Women's Department, reported verbally. Elder J. J. Ledsworth, missionary, reported labor for six months: sermons, 115; total services attended, 231; baptized, 70; children blessed, 12; visits, 287; classes, 18; administration, 34. The report was accepted. The reports of seven branches—Wells, Gaylord, Lachine, Cheboygan, East Jordan, Alpena, Boyne City—were read. The district secretary, Ada Alldread, reported the number of branches in the district, 15; total membership of branches and nonresident group, 1,188. The Sunday schools at Gaylord and Onaway reported to the conference. By motion and vote the organization of a branch at Gladstone was left with the district presidency and missionary in charge. Recommendations of names for ordination came as follows: William Murphy and Fred Light to the office of priest. The recommendations were approved and provision made for the ordinations. Sunday at 2:30 a meeting was held to discuss the church school plan. Talks were given by Ada Alldread and Marshall McGuire. It was moved and carried that the district adopt the new method of church school and put it into operation in the branches as fast as is practicable. The following officers were elected for the year: President, Allen Schreur; two associates, Dirk Schreur, Arthur E. Starks; secretary, Ada Alldread; treasurer, Dirk Schreur; musical director, Harvey Sheaffer; library board: Ada Alldread, Hector McKinnon, Pearl Murphy; superintendents of Harvest Home Festival, August Ingle and wife and Herbert Newman; superintendent of Women's Department, Verna Hartnell; Sunday school superintendent and leader of Recreation, Hector McKinnon; secretary of Sunday school, Ada Alldread; bishop, Dirk Schreur sustained. A vote of thanks was tendered Gaylord Saints. The conference adjourned to be called together by the presidency next fall. Social services were conducted Saturday and Sunday mornings; business meeting Saturday afternoon; preaching Saturday evening by Elder J. J. Ledsworth; priesthood meeting Sunday at 8:30 a. m.; Sunday school at 10 a. m.; preaching by Elder E. N. Burt, 11 a. m.; New church school plan, 2:30 p. m.; preaching by Elder Marshall McGuire, 7:30. The conference was well attended by members from all branches in the district, and everyone enjoyed the accommodations of the church owned by the Baptist congregation of Gaylord. The sermons did much to encourage the members.

## Our Departed Ones

**HALL.**—Tryphena Redfield was born at Nauvoo, Illinois, January 6, 1853, daughter of William H. and Mary Scott Redfield. Her girlhood was spent near Shenandoah, Iowa, where her parents moved while she was very young. January 6, 1875, she married William David Hall, and soon after they moved to Creston, their home for several years. Twenty-six years ago they moved to Des Moines, Iowa. She united with the church July 7, 1863. Her father was one of the early elders of the church, assisting in building the Kirtland Temple and following the struggles of the infant church as far as winter quarters at Council Bluffs, but later returning to Nauvoo where the deceased was born. She died at Des Moines, November 14, 1930. Was the mother of ten children. Alice, May, Fred C., and Mabin preceded her in death, as also did her husband who died May 4, 1917. The surviving children are: Arthur D. Lynchburg, Virginia; Earl F., Des Moines; George B., Creston; Josephine, Henry S., and Robert E., of Des Moines; other relatives, and many friends. The funeral was conducted at the Saints' church in Des Moines November 16 by Pastor C. E. Hartshorn, assisted by Elder E. O. Clark. Interment was in the family burying ground at Shenandoah beside her father, mother, husband, and three daughters.

**WHITT.**—Robert Lee Whitt was born November 26, 1866, in the State of Virginia. When about three years of age he moved with his parents to Arkansas. January 16, 1888, he married Clara Ann Purcelle. To them four children were born, three of whom preceded the father in death. Rosey Lee passed away when three and one half years of age; Johnny Edward at the age of fourteen months; and a son in very early infancy. Those left to mourn are his wife, Clara Ann, one daughter, Laura Evelena, and three sisters: Laura J. Saunders, Fisher, Arkansas; Alice Payton, Pine Bluff, Arkansas; and Millie McCartney, Rammel, Arkansas; also a host of other relatives and friends. He lived in and near Fisher, Arkansas, for many years. There he became acquainted with the latter-day gospel and was baptized July 10, 1912, and on May 21, 1921, was ordained a deacon. In this office he gave faithful service until his death November 6, 1930. The funeral was held from the Saints' church at Fisher, November 8, in charge of Elder A. E. Ziegenhorn. Interment was in Fisher Cemetery.

**LODWIG.**—Clifford George Lodwig was born in 1888. He became a member of the church July 29, 1923, being baptized by Elder V. A. Hall. Passed away November 8, 1930, having been an inmate of the Blackhawk County Infirmary in Iowa, for the past five years. He was a sufferer from paralysis. His father and mother preceded him in death several years ago. Left to mourn are four brothers and two sisters. The deceased was a faithful member of Waterloo, Iowa, Branch. The funeral was in charge of the Reverend Warren L. Steeves, Baptist minister. Interment was in Memorial Cemetery.

**FLIGG.**—Matilda Maud Fligg was born February 10, 1872, at London, Ontario, Canada. July 5, 1882, she was baptized a member of the church at London by John H. Lake. She was the daughter of Mr. and Mrs. James Quick, and was married to William I. Fligg September 23, 1898, by R. C. Evans. November 15, 1930, she passed away at her home in Independence, Missouri. Left to mourn are her husband, William I. Fligg; three daughters: Mrs. Cora E. Bullard, Independence; Mary Louise and Verlyn A. Fligg, of the home; three sons, James Alma Fligg, Philadelphia, Pennsylvania; Kenneth Irving Fligg, Kansas City, Missouri; and Myron Andrew Fligg, of the home; one sister, Mrs. T. G. Turcott, New Rochelle, New York; and two grandchildren. She suffered greatly during the last two years of her life. A faithful mother, wife, and Saint has gone to the life beyond. The funeral was held from the Stone Church November 18, in charge of Elder F. A. Smith and Elder J. M. Terry. Interment was in Mound Grove Cemetery, Independence.

**KUYKENDALL.**—Emma Marian Kuykendall died at her home in Council Bluffs, Iowa, November 14, 1930, quite suddenly. She was born at Brodhead, Wisconsin, October 12, 1865; married William Kuykendall September 21, 1884. She was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints September 24, 1896. She leaves her husband, two daughters, nine grandchildren, two great-grandchildren, one brother, and two sisters to mourn her departure. She was a faithful and humble Saint. Funeral services were held at Dunlap, Iowa, by Elder J. F. Mintun, assisted by Elder P. H. Heuermann. Interment was in Dunlap.

**MARTIN.**—Margaret M. Martin, widow of Elder O. L. Martin, and mother of Evangelist John F. Martin, passed from earth life at her home in Wheeling, West Virginia, November 10, 1930. She was born April 14, 1855, in Steubenville, Ohio, where she lived until sometime after marriage, when the family moved to Pittsburgh, Pennsylvania. While living in that city they came in contact with the church, with which they soon cast their lot and remained faithful to the end. They moved to Wheeling, West Virginia, in 1900, and at once became active in branch and Sunday school work. A marked feature of their work was shown in their efforts in behalf of the young. John F. Martin, the youngest of nine children, is the only surviving member of the family. Other survivors are five grandchildren and one sister, Mrs. Ross Vaughn. Funeral services were held in Wheeling, the sermon being preached by Anostle Clyde F. Ellis, assisted by O. J. Tary. Interment was at Steubenville, Ohio.

**MERRITT.**—Betty Alberta Merritt was born at Hugo, Colorado, in 1923. Died October 7, 1930, of membranous croup. Left to mourn are her mother, grandparents, five uncles, and four aunts. Interment was in Forest Grove Cemetery, at Lamar, Missouri. The bereaved family desires as soon as possible to have the little girl's funeral service which could not be held at the time of her death because the family was quarantined.

**WILLIAMS.**—Malicy Jane Lee was born September 19, 1845, in the State of Tennessee. She was married to Elbert E. Willis in October, 1860. Fourteen children were born to this union. Eight of them, together with twenty-six grandchildren, twenty-eight great-grandchildren, and a large number of friends, are left to mourn her de-

parture. In 1886 she was baptized, and remained a true and faithful member of the church till her death, which occurred at the home, Independence, Missouri, after a long, useful life. Funeral services were held at Second Church, Elder Delbert Whiting in charge. Sermon by Elder T. C. Kelley. She was a faithful member of the church, a devoted mother, a true friend to all.

ERVIN.—Thomas Ervin was born July 21, 1851, at Knoxville, Illinois, and departed from this life September 12, 1930. He was united in marriage to Sarah C. Dodson at Pleasanton, Iowa, July 1, 1883. His companion preceded him in death two years ago. He moved from Iowa to Nebraska, where he resided for a number of years. He was baptized into the church July 12, 1896, at Stockville, Nebraska, by George W. Johnson, of Eustis, Nebraska. He then went to Colorado and lived for a short while, after which he moved to Independence, and was a resident of this city for over thirteen years. He leaves to mourn one son and three daughters: William T. Ervin, of North Platte, Nebraska; Mrs. Grace Stoner, of Independence; Mrs. Sarah Johnson, of Rosehill, Colorado; Mrs. Becky Jane Curtis, of Proctor, Colorado; a number of other relatives, and a host of friends.

WHITNEY.—Susie C. Carver was born in Addison, Maine, April 11, 1846. She was baptized June 17, 1879, by S. O. Foss, of Jonesboro, Maine. She was the wife of Wellington Whitney, who died a few years ago. She lived an exemplary life, keeping her first love for the gospel. In the community where she lived she was honored as a Christian woman. She passed away at Jonesboro, Maine, September 25, 1930. The funeral service was held at the home of her step-grandson, Willington White. The sermon was by Newman Wilson.

FALLON.—Ella Estelle Fallon, wife of Harold Fallon, of Springdale, Connecticut, died a few hours after the birth of a daughter September 19, 1930. Mrs. Fallon was born in 1897, and was baptized a member of the church October 16, 1927, by Elder A. E. Stone and confirmed by Elder A. H. Parsons. Besides her husband she leaves three small children to mourn. She will also be greatly missed by members of the Broad River Branch of which she was a member. The funeral services were conducted by Elder T. J. Elliott, of Brooklyn, New York, and in charge of Elder Charles H. Franke, president of Broad River Branch.

**Marriage**

WHITCHER-TRAVER.—Friday evening, October 24, 1930, at the home of Mr. and Mrs. Edward L. Traver, 20 Winchester Road, Arlington, Massachusetts, Miss Frances Whitcher, of Sioux City, Iowa, was married to Mr. Edward L. Traver, jr. The double ring ceremony was performed by Bishop E. L. Traver, father of the bridegroom. The maid-of-honor was Miss Katherine Schafer, of Philadelphia. The bridegroom was attended by Mr. Myron C. Fisher, jr., and the ushers were Mr. Ralph M. Hardy, brother-in-law of the bridegroom, and Mr. Sanford L. Fisher. Before the ceremony, Miss Thelma Dowker sang, "The bells of St. Mary," and "I love you truly," accompanied by Mrs. Harve H. Elefson. Mrs. Elefson played the "Lohengrin wedding march," and after the ceremony played Mendelssohn's "wedding march." The wedding was attended by more than a hundred friends. After the ceremony, the bride and bridegroom left for a wedding trip through the White Mountains and Canada. After November 8 they will be at home at the Dorothy Q Apartments, 40 Butler Road, Quincy, Massachusetts. Both Mr. and Mrs. Traver, jr. (or as they are better known "Ed" and "Fran") are former Graceland students. Ed was captain of the Graceland football team in 1929-30, and under his leadership the team enjoyed a successful season. Ed also is a member of the Royal Thirteen, All-over-Six, and "G" Clubs, College Players and the Niketes Society. Fran is a "K," a member of the girls' "G" Club, College Players, and Niketes Society. Mr. Traver, jr., is associated in business with his father, being in charge of Sales and Service at the Ashmont Division of the White Cross Laundries.

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Independence, Missouri

**THE SAINTS' HERALD**

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
 Leta B. Moriarty, Leslie E. Flowers, and Leonard J. Lea, Assistant Editors.

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**Broadcast Schedule, Program News**

K M B C Midland Broadcast Central  
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 Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

*Sunday Schedule*

- 7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.
- 8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.
- 11.00 to 11.30 a. m. Stone Church choir and musical service.
- 1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.
- 5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.
- 10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

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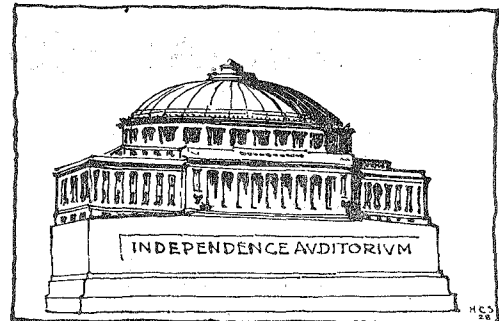
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# THE SAINTS' HERALD

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Volume 77

Independence, Missouri, December 3, 1930

Number 49

## Let Us Give Thanks—and Service

It seems to have been the history of the past that with enlarged means and opportunity to indulge himself in the pursuits of pleasure, man is prone to slow up in his devotions to Deity, to neglect his religious duties and ceremonies, and to weaken in his appreciation of social responsibility to his fellows. And so we see the cycles run: earnest endeavor prompted and guided by conscientious religious convictions resulting in growing prosperity, followed by indulgences in ease and pleasure seeking, and accompanied by departure from righteousness, these to be followed in turn by decadence and even disaster, which again recalls man to a sense of his divine responsibility.

It has not yet been clearly demonstrated that such decadence is inescapable; however, the story of Enoch holds out better hope. But this cycle has recurred with sufficient frequency to constitute a perpetual warning against permitting selfishness and self-serving interests to become dominant in our social relations to the extent that our religious ideals are stunted or warped.

We have much for which to be thankful this season, even in the midst of conditions which might not be fully to our liking; and not the smallest factor in the equation of expression of our thankfulness is the warning to us couched in present conditions, that we should not in the days of our prosperity forget God and our duties to him and to the church.

Let us give thanks to God for the blessings we enjoy, entreat him for others still needed but most earnestly pray that we may, for our safety and future good, have ever in our consciousness the great fact that our greatest blessings and our greatest security are found in faithful service to God and his cause, by keeping all the law and the prophets, and remembering the channel through which our best service is rendered.

F. M. S.

An ancient Persian proverb says: Two things indicate a weak mind—to be silent when it is proper to speak, and to speak when it is proper to be silent.

## An Offering

It was a group of twenty-eight women, met to discuss work which they had in mind to do for the church. That same group had for some years been active in accomplishing work for our institutions. They were dining, and the conversation turned to the present conditions in general and to those of the church specifically. Some one of the group suggested that they then and there see what they could do in the way of an offering to the Bishop to help out. Twenty-eight dollars and ten cents was the offering made; and an analysis of the group shows that of the twenty-eight ten were widows and six were wives of missionaries.

The giving was spontaneous, without previous contemplation or preparation; and it was an indication of fine devotion and willingness to give support to the cause they love. And from what I know of that group, they will do more at any time it is necessary.

F. M. S.

## Qualified Men Always Wanted

Another paragraph comments on a letter from Brother McConley in which he speaks of the unskilled laborers among the Saints of Spokane being the first to lose jobs. In this connection it is interesting to note a letter from one of our brothers who is a manufacturer. He says:

“We have been endeavoring for nearly a year to find the type of man who would fit into our business here as a general superintendent. We have not found him yet.”

He then comments upon the lack of qualification manifest, in training, reputation, and character in some Saints who applied for the position in response to advertising in the *Herald*, and then he significantly adds:

“Some men unfortunately are out of work because depression forced itself upon them. Others, we believe, are acquainted with the facts of why they can not find work or keep a position after they find it. We are beginning to wonder just what Latter Day Saints really expect of themselves to be able to as-

sist in the tasks that lie before us. Many, too many, are aiming too low, carrying heads down instead of chins up."

I pass to our readers this comment by an employer of labor in the hope that his comments, tersely made, will become another factor in stimulating some of our people to greater efforts towards preparation, and closer application to their jobs in the interests of efficiency. Our people should ever be alert to the task of doing the best they can in whatever place they may find themselves, and give the best possible service in whatever task is at their hands.

All the while looking towards the goal of Zion with its glorious as well as arduous work.

F. M. S.

### Spokane Conditions Encouraging

In a recent letter from Brother M. A. McConley to the Presidency he says:

"From Brother Porter's recent survey of his field it appears that the crops have been good and that there is very little unemployment among our people. Some of our unskilled men are unemployed, which seems to be the common condition all over the country. The moral is to encourage all of our young people to prepare definitely along some certain line for their life's work."

This comment by Brother McConley is interesting. It is good to know that in that district there are few of our people out of work and that conditions are better than in some other places. Brother Porter, referred to above, is the district president, and evidently is alert to the necessity and value of keeping well informed as to the conditions prevailing among the Saints of his district. I would like to have reports from other district presidents along similar lines.

It has always been my custom to adhere, both when addressing congregations of Saints and when conversing with individuals, that our young people *prepare* for a definite field of endeavor; and to find the field in which they are best qualified to serve. It is always true that in periods of industrial depression the unskilled laborer is the first to find himself out of work. More skillful and better-trained men adapt themselves to changes more easily, and hence have a larger field in which to find work.

There are many lessons for us to learn from present conditions. I wonder how well we shall learn them.

F. M. S.

### The Lonely Missionary

That church which ceases its missionary functions has resigned itself to a postponed but an inevitable death. There is no standing still: a church either loses or gains. A certain amount of work is necessary to maintain numbers against the depletions caused by removal, defection, and death.

An interest in missionary work carries with it an interest in the missionary. If the work is important, the man is important. Our care and concern for him may well be taken as an index for our care and concern for the work. And then one expects mere largeness of heart, independent of Christian motive, to stir generous impulses leading to action in behalf of the man who is going to carry the gospel into a strange land.

### He Who Scorned God

My neighbor boasted of his moral and intellectual strength. My neighbor scorned God. He laughed at me and my habit of daily prayer. He was a strong, proud man.

Years afterward I saw a man who had a strange but familiar face. He was my neighbor; he had, rather, the body of my neighbor, while his eyes showed that he was one in whom the soul had died.

Trouble had come upon him—not with the mild discipline of pain, but with the terror and destruction of a storm. His strength and pride had crumpled all at once. There were no spiritual resources in his soul for a time of need.

He who had scorned God had suffered a death from which there is no resurrection: the disintegration of character, the loss of will, the renunciation of hope. A fool had said in his heart, "There is no God."

L. L.

### Short Articles

Readers have noticed that short articles have largely taken the place of longer ones in the *Herald*. We have been forced to make the change, not only by the demand for space for a new type of material, but by a change that is taking place in the tastes of the readers.

We take this means of informing those who contribute and those who might contribute that we welcome good short articles of a high quality, of general interest to readers. Selections are difficult, but they are made as wisely and as justly as possible under the circumstances.

For those who are interested, short articles by various authors will appear from time to time entitled "Hints for Speakers and Writers." These are recommended to the attention of those who wish to learn.

L. L.

# Why the Church Must Teach

## Making Religion Function in Life

By F. M. McDowell

Religion, if it is to be effectual, must be made to function in life. Such is the oft-repeated admonition of pulpit and press. In fact, this statement has been made so often that it apparently can be uttered, heard, or read without having much effect upon any of the persons involved.

The implications of the statement are, however, not usually recognized. Neither do we seem to be conscious of the painstaking effort that will be required to carry that into effect in the program of the church. Religion must be made to function in life. Yes, but how? The method of achieving this all-important result would seem to be a vital matter.

### *Limited Conceptions of Religion*

Religion is sometimes considered as a form of knowledge, a matter of belief, a way of thinking or reasoning, a matter of intellectual assent only.

Sometimes religion is considered largely, if not entirely, as a matter of feeling or emotion, and the person is considered to be most religious who gives the greatest evidence of the presence of such feelings or emotions in his life.

Similarly, religion is sometimes limited to form of ceremonies or ways of acting.

Religion is conceived by some as merely a preparation for future life or a private transaction between the individual and his maker. More often it is considered as some special faculty or interest or phase of life. Thus we speak of a man's domestic life, his business affairs, his intellectual interests, and then add "religion" to the list as though it were some rather limited or partial aspect of the total life of the individual.

### *Religion and Life*

Possibly no one of the above concepts of religion is entirely wrong. The great fault of each is that it limits religion to one or more of its important aspects. Religion is more correctly considered as the best of all of these conceptions put together. Religion is right thinking plus right feeling plus right action, as such would center in God on the one hand and the godlike way of living on the other.

Religion, as some one has said, is a "way of living" vitally influenced by belief and intelligence and obedience to the ordinances, but also extending its influence to give color and tone and spiritual significance to every phase of life.

Somehow we must come increasingly to think of religion in terms of the unification and intensifica-

tion of all the values of life: something that has to do with the total meaning and worth of life; something that helps us to evaluate all of life in terms of its relation to God.

### *The Development of Religiously Vitalized Life*

According to the above viewpoint, religion is not something *apart from* life. Nor yet is it correct to think of it as merely *a part of* life. In a very vital and meaningful sense, religion is life itself. It is that which gives meaning and unity and purpose and direction to all of life.

If life, therefore, is to be made to feel the influence of religion in any effectual way, it must come to be unified, purposed, guided in all its aspects by that consciousness of God which is the essence of religion.

### *Making Religion Function in Life*

The problem for the church to consider is that of the method through which this very desirable result can be achieved. If we do this in the light of those great principles of teaching which have come to us out of the experience of the race as well as in the example furnished us by the Master himself, we will find some helpful suggestions.

It is the conviction of the writer that religion will be made to function in the life of an individual only when that individual has had long and continued practice in the art of meeting and solving the problems of life in terms of religion. Just as the best violin lesson is not merely a lecture about violins but consists rather of practice in playing a violin under supervision, so the best kind of a lesson in religion would be one which provides for practice in the art of living religiously under guidance.

To say that the church must teach is to say that the church must give those for whom it is responsible daily practice in the art of living religiously. In this way religion will be woven into the very fabric of life, becoming inseparable from the garment itself. To state the same truth in another way, religion thus will become the dye that gives color to the warp and woof of the entire garment, the leaven that leavens the entire loaf.

The directing of the varied experiences of the growing individual in such a way that those attitudes and convictions and knowledges that go to make up what we here call religion shall be made to give meaning and purpose and color and tone to all of life is the task of religious education. *To this end the church must teach.*

## OFFICIAL

### A Pertinent Question: What the Answer?

Is there any real reason why the missionaries' allowances shall not be paid in full by Christmas?

Confronted by this question, the general officers have been forced to share with the church as a whole the responsibility for its answer.

Letters have been sent to all persons holding positions of responsibility in the church organization, including bishops and bishop's agents, stake and district presidents, pastors, branch presidents, and solicitors, and several thousands of the church membership. These letters have kindly and yet frankly called attention to the present need of the church and made an appeal for the loyal cooperation of all. Local officers were requested to organize their forces so that every member of the church might receive before December 15 a personal invitation to comply with the financial law of the church by making a contribution now, either in the form of a tithe or an offering or both if circumstances permitted.

Attention was called to the fact that altogether too large a per cent of the church membership in the various districts had made no financial contribution to the general church this year, this situation being most unfortunate, since it placed the load of carrying forward the church work upon the shoulders of a few and brought unnecessary hardship to those who are dependent upon the church for their support.

It was emphasized that this appeal was to be in the form of an urgent invitation to each member to comply with the law of the church. The financial program of the church is God's program. By means of it the church is to be financed; through compliance with it, church members are to find their spiritual development enhanced. The church needs the financial contribution of its members now, and the members of the church need the experience of sharing in the task of the church. These two things are inseparable.

The response to this request has been characteristic of the membership and the ministry when a real need is sensed. Beginning at the center place, plans are already matured to reach every member and ask him to share definitely in supporting the church financially, that the church's obligations to the ministry and their families may be fulfilled before Christmas.

Each of the four stakes—Lamoni, Far West, Holden, and Kansas City—has organized its stake and

branch forces and is planning immediately to reach every member with an appeal for tithes and offerings.

Many district and branch presidents have responded to the letters of the Presidency as follows:

Henry Livingston, pastor at Philadelphia, writes: "No stone shall be left unturned to get this before our people by the personal work of the priesthood."

H. P. W. Keir, pastor of the Central Chicago Branch, writes: "At a special meeting of the priesthood last evening, six teams were appointed to work under the supervision of the branch solicitors to make a personal visit to each family of the branch to stimulate activity in contributing to the needs of the church."

Henry Sparling from Springfield, Missouri, writes: "We realize the serious situation in a financial way which faces the church. The church needs a united effort on the part of all. I feel like the sentiment expressed in the good old song we sing, 'The Lord can depend on me.'"

D. S. McDole from Seattle, Washington, pastor of the Seattle Branch, makes this statement: "I feel sure that we can enthuse the priesthood to assume the task of contacting every member, and with a good organization and a definite working system we can see every member and present the needs of the church, urging them to respond."

Walter Ryder, pastor of the Grand Rapids Branch, writes as follows: "We have decided upon a plan of sending out a letter to every member to be followed by a personal visit of the priesthood. The letters have been mailed, and we have called a priesthood meeting for next Sunday. We will do our best to help out."

Gerald Gunsolley, president of the Northeastern Iowa District, in a letter dated November 17 makes this observation: "I am confident that when our people are approached in the proper way and told of the needs of the church, they will arise to meet the situation."

On November 24 Apostle Edwards met with the president of the Minnesota District, Leslie Wight, and the district bishop's agent, Edwin Bennett. Vernon Lundeen, president of the Minneapolis Branch, was also in the conference, and plans were laid to utilize district and local forces in reaching every member in the district.

Apostle Edwards also talked with Henry Castings,

president of the Des Moines District, and C. B. Hartshorn, pastor of the Des Moines Branch, which is the largest congregation in the district. Arrangements have been made for members of the Des Moines Branch and the other congregations in the district to be visited personally by district and branch officers. Those whose tithing is past due will be invited to discharge this responsibility at the earliest possible date.

The Council Bluffs congregation, under the leadership of the pastor, Ray Whiting, has already begun work, and the members are being invited to help.

In the Northwestern Iowa District, Apostle Edwards has been in consultation with Elder Gerald Gunsolley, district president, and Missionaries E. Y. Hunker and L. G. Holloway. Plans to make a canvass of every member in the entire district are well under way.

In the Holden Stake, mass meetings of two or more branches conveniently located have been held each night last week. Stake President W. S. Macrae and Bishop J. A. Koehler have been active in calling these meetings and presenting the needs of the church and asking for a response in tithes and offerings.

These many cases of concerted action promise well for the attainment of our immediate goal and objective. It is hoped that other officers and other districts will do as well in this highly important work.

The test of faith, of conviction, and conversion, is the willingness to sacrifice for the sake of the gospel and one's fellow men. It is not sufficient that one shall be able to lift himself, or be drawn, into the presence of the Spirit of God. Only a selfish man can be satisfied with his own salvation. If he is satisfied, he is not saved, and the Spirit of God has not even begun to work in and with him.

The whole meaning of religion is that life must issue in unselfish service, devotion to ideals, and the effort to build the social order as well as the home and business on which they depend. If religion satisfies an individual with his own comfort and the feeding of his own appetites, it is not only a useless religion: it is primitive, destructive, and anti-social. The religion of Jesus Christ involves not only a concern but an actual responsibility for the welfare of others. And no class of people are more deserving of care than the missionaries and their families.

F. M. MCDOWELL.

To forgive the unrepentant is like making pictures on water.—*Japanese proverb.*

## ORIGINAL ARTICLES

### That They Might Have Life

By Edmund J. Gleazer

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—*John 10: 10.*

The thief comes to steal, and to kill, and to destroy. That which curtails or prevents the fullest expression of life is a thief and should be avoided as a thief should be avoided. That which takes away, whether it is a habit, an appetite, an attitude, or a manner of conduct, is a thief. It leads us to steal from ourselves.

We witness daily the curtailment and destruction of human life. Few of us can say, like the Master, that we have come that others might have life. If one were to judge the purpose of life as it is revealed in the conduct of men in government and business, it would seem that they have come that they might get wealth regardless of the consequences. Human life is daily sacrificed that men might heap up material possessions. In too many instances those that we elect to positions of trust in the government forget the purpose for which they have been elected and pass that legislation which serves the selfish purposes of private interests. Government is intended to make it possible for human life to be protected and more fully expressed.

What we say of government is equally true of business and industry. The abuses we see daily in the modern business world prompt us to ask as Jesus asked so many years ago, "Is not the life more than meat, and the body than raiment?" Today we hear of the great surplus in wheat, oil, and cotton; yet thousands of people are in need of these commodities. To the extent that souls are denied the commodities and services they need, to that extent is life being curtailed and wasted. Modern business and industry is not especially concerned in making it possible for people to have life and have it more abundantly, except in so far as it may be done with a good profit. Modern business and industry operates that its proprietors may make profits. We manufacture that which will bring to us the greatest financial return from the least investment. When the average manufacturer reaches the point of increasing costs per unit of production, he immediately curtails production regardless of the need of society for the article he is manufacturing. The farmer has been advised to curtail his production of wheat, not because he is producing more than society needs but to insure a curtailment that will

create a greater demand and thus bring to him more dollars per bushel.

The present practices of government and industry are not only curtailing and destroying life, but are producing effects that will eventually lead to civil strife. Self-interest, or selfishness, is twice cursed: it curses him that withholds benefits, and those from whom benefits are withheld. The fullness of life is not to be found in seeking one's own interests. "He that seeketh to save his life will lose it." Life is found in serving. Jesus said to one who came seeking life, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: *this do, and thou shalt live.*"—*Luke 10: 26-28.* Whom we love we serve. If we would enter into life we must serve God with all our heart, with all our soul, with all our strength, with all our mind: and our neighbor as ourself. If men in government and business or industry today were functioning in a manner to serve God and their fellows with their might, strength, heart, and soul, they themselves would have found life, and their fellows would be enjoying that more abundant life that Jesus would have them enjoy.

Jesus came that we might *have life.* Every commandment that he gave, every ordinance that he instituted, and every doctrine that he taught was taught in order that we might have life and have it more abundantly. The commandments, doctrines, and ordinances of his church were intended to bring men to that standard of life where they would serve God and their neighbors with all their heart, soul, strength, and mind. This service will make it possible for the individual himself to enter completely into life. "By this we know we have passed from death unto life, because we love the brethren." The love of the brethren will produce conduct conducive to life, and will align us with the Prince of Life, who came that we might have life and that we might have it more abundantly.

### Safety for Church School Funds

Several treasurers of church schools have written that their banks have failed and that they are consequently unable to pay for the supplies ordered from this office.

We suggest that you deposit your funds for the year's church school supplies with the Herald Publishing House. It is not likely to fail. As you buy, the charges will be deducted from your balance. Don't let the bank fail with your money.

This offer is made for the convenience of the

church schools and the safety of their funds. Write to the Business Manager, Herald Publishing House, Independence, Missouri.

## Concerning Health

### TREATMENT OF TUBERCULOSIS

*By A. W. Teel, M. D.*

Tuberculosis may be well called a house disease. This "great white plague" is one of the greatest scourges of mankind. It reaches its greatest maximum in the tenement quarters of great cities. It is prevalent as indoor living is prevalent. It might be well named a bad-air disease. The average modern dwelling is far from being ideal. Air is the first necessity of life, for without air we can live only a few minutes. We can live a few hours without water and without food for several days. Therefore we must consider our air supply the first rule of hygiene.

The robust Negro, and the Indian who formerly roamed the open, since they adopted the modern civilized methods of housing and living fall easy prey to tuberculosis.

#### *Pure Air Needed for Treatment*

The supreme importance in prevention and cure of this disease is a properly constructed house that insures adequate ventilation. It remained for Doctor Mullet, a Brooklyn physician, to discover the value of outdoor sleeping as a cure by having some shoe factory workmen sleep out of doors. In spite of their unsanitary home life, many advanced cases of tuberculosis were much improved and many were cured in a few months. This experience rapidly led to the recognition of the value of uncontaminated air in the treatment of tuberculosis and various other respiratory diseases. Quite recently it has become recognized of great value in prevention of nearly all diseases by building up the bodily resistance. For this reason many persons of all classes, including infants and children, have adopted outdoor sleeping to promote endurance, physical vigor, and working power.

#### *Remedial Diet*

The following diet is suggested, but should be checked over by the attending physician:

*On arising.* A cup of hot milk, plain or flavored, sipped, not gulped, not sweetened.

*Breakfast.* (One-half hour after rising.) Choice of one of the following combinations:

1. Orange juice or other fruit, unsweetened; well-cooked cereal with cream.
2. Two poached or soft-boiled eggs; toast, butter, and milk.

At 11 a. m. If you desire, take an eggnog (raw egg beaten up with milk).

Lunch 12.30 or 1 p. m. (Don't eat unless really hungry.)

1. Lentil or fresh green pea or lima bean or vegetable soup; toast or zweiback; butter.

2. Baked potato, cream or butter, lettuce salad (lemon and oil dressing).

3. Boiled rice or hominy grits, lettuce salad, bread, butter.

Afternoon meal, 4 p. m. Either zweiback and buttermilk or eggnog, if desired.

Dinner, 6 p. m. Choice of one of the following:

1. Bowl of creamed soup; zweiback, hard crackers, or toast, well buttered; Jello.

2. Lettuce, macaroni.

3. Baked potato or cream cheese with bowl sour cream; toast, butter, milk, Jello.

At bedtime (if desired). A glass of milk, either plain or mixed with cream or buttermilk, sipped slowly—not gulped.

You may eat combinations of the following foods:

Eggs—not fried, spaghetti, lettuce—French dressing, eggnog, olive oil, fresh peas or lima beans, junket—custard, Jello, spinach—creamed, boiled rice, oranges, fresh pea or bean soup, ground nuts, baked apple, wholewheat bread—crackers, cream cheese, cream, Graham or rye bread, grape juice, buttermilk, hot milk and barley, baked potato, milk toast, prepared breakfast cereals, fruits (no sugar), milk, butter—peanut butter, cereals—cook well, honey, tender vegetables.

Avoid the following foods:

All bulky vegetables, boiled cabbage, etc.; all acid foods, as pickles, vinegar, etc.; spiced, salted, smoked, pickled foods; pork, veal, ham, duck, goose, kidneys, sausage; strong tea, coffee, especially with meals; all fried foods, cooked fats, gravy, etc.; all sweets in general, candy, jelly, etc.; white and fresh breads, griddle cakes; rich desserts, bananas (unless baked); rhubarb, cranberries, melons, mushrooms; lemons, grapefruit, very sour fruits.

If for any reason you should get an attack of indigestion, then stop all vegetables immediately and substitute milk and milk preparations, crackers and milk, milk toast, until relieved. Skip a meal until the indigestion is better.

Avoid too great a variety at one meal, as it has a tendency to upset digestion. Foods that do not seem to agree with you should not be repeated. Change the combinations.

If the taste of milk becomes disagreeable—try adding a little grated cinnamon or raisin juice or a bay leaf or a little coffee or chocolate to flavor it. Chew food a long time. Don't eat too much unless really hungry. Be patient and hopeful. This diet is only suggestive. Consult your physician before adopting it.

## The Christmas Offering

### DULUTH ADOPTS A NOVEL PLAN

The Christmas offering goal set was \$100. One half of this is already in hand, but the other half must be raised by December 20. The report states:

"A superintendent was selected by the director of religious education, with the approval of the pastor. The entire names of the branch membership were written on slips and placed in a hat, and drawn by lot to form two teams with captains.

"A trip by special trains to Portland, Oregon, will be taken, advancing one mile for each cent turned in by each side. We will return over same route by airplane, advancing two miles for each cent turned

in. The losers of the contest are to give a social time to the winners. Pie socials, apron sales, soliciting from members living outside of the city, etc., will afford means of raising the fund. The plan not only increases our Christmas offering, but it develops more activity among the members.

"It has also been suggested that we buy only fifty per cent of our usual Christmas gifts this year, the other fifty per cent to go for Christmas offering."

## Report of the Department of Statistics

By C. L. Olson

Following is the regional analysis of baptisms as of November 1, showing the objective for each of the regions, the number of baptisms reported during October, the total baptisms up-to-date, and the percentage of objective achieved. In this summary we have given the subtotals for the United States and Canada, and also for foreign countries:

Region in Charge of:

	October	Baptisms Objective	Total Up-to-date	Per Cent Achieved
Edwards & Garver .....	2,473	118	1,251	50.6
E. J. Gleazer .....	784	70	409	52.2
Curtis & McConley .....	839	47	525	62.6
D. T. Williams .....	965	67	617	63.9
C. F. Ellis .....	640	30	337	52.7
R. S. Budd .....	450	34	208	46.2
J. A. Gillen .....	349	27	180	51.6
Sub-total for U. S. and Canada .....	6,500	393	3,527	54.3
P. M. Hanson (Europe) .....	150	5	38	25.3
Australasian Mission .....	200	0	86	43.0
Hawaiian Mission .....	30	4	36	120.0
Society Islands Mission.....	120	0	75	62.5
Foreign Sub-total .....	500	9	235	47.0
GRAND TOTALS .....	7,000	402	3,762	53.7
				*62.7

\* On 6,000 basis.

The above figures supplement the report which we sent you under date of October 10, to which we suggest reference be made.

He who is false to a present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

There has never been a great nor beautiful character which did not become so by filling well the ordinary and small offices appointed by God.—Horace Bushnell.

# CHURCH WORK AND SERVICES

## Kindergarten-Primary Worship Suggestions for December

By Minnie E. Epperson, Council Bluffs, Iowa

The following worship suggestions may be adapted to local situations and be used at whatever time seems advisable. If the children are not kept together during the entire morning, it might be arranged to have a worship program during the church school period.

It is urged that the children meet with the adults in the sacramental service.

### FIRST SUNDAY

Theme: "God's Love for Us."

Bible reading. (If Bible reading is used rightly with the small children, it will help develop an appreciation for the book.)

"Now our Lord Jesus Christ himself, and God even our Father, hath loved us."—2 *Thessalonians* 2: 16.

Song: "Jesus loves me," in *Primary Worship Services*, Humphrey, page 35.

This song may also be found in the old *Winnowed Songs* and in other books.

Use only the first verse as printed.

Second verse:

"Jesus loves me! this I know,  
For the sunshine tells me so;  
Tells me by its golden light,  
As it shines from morn till night."

Prayer Song: "Little eyes," *Zion's Praises*, page 91. (Use the first and last verses.)

Prayer, by one of the children. (With a little encouragement from the leader, and from mothers, the children will soon learn to stand in front and offer the opening or closing prayer.)

Song: "He loves me, too," *Beginner and Primary Songs*, page 62, David C. Cook Publishing Company. If this book is not available, use "Nature's praises," *Zion's Praises*, page 23.

Offering. Use whatever plan you have found most successful in your department.

Offering response: "God loveth a cheerful giver."

"Our hearts, our lives, our offering take,  
And bless them for our Jesus' sake. Amen."

Stories: Use either of the following:

1. "The little Jewish girl," *Zion's Hope*, July 7, 1929.
2. "A scooter keeps Philip home," *Zion's Hope*, December 8, 1929.

(If the above program is used for church school, it may be followed by a fellowship period or by class work. If used in primary church, a short sermon should follow the story.)

### SECOND SUNDAY

Theme: "Our Love for God."

Bible reading: "I will love thee, O Lord, my strength."—*Psalms* 18: 1.

"O love the Lord, all ye saints."—*Psalms* 13: 23.

Song: "Jesus loves me." (Add the third verse.)

"Jesus loves me, this I know!  
And my love for him, I show  
When my happiness I share  
With his children everywhere."

Prayer.

Prayer song: "Here in our Father's house," *Primary Worship Services*, Humphrey, page 34. If this song is not available, use the one suggested for last Sunday, "Little eyes."

Song: "God's little star." *Sunny Songs for Sunny Singers*, Tuller-Meredity, page 30.

Use the picture in *Zion's Hope* for January 5, 1930, with this song.

Offering. (Same as last Sunday.)

Conversation period. Lead the children to sense the fact that only by obedience can we show our love for God.

Stories:

1. "Better than flowers," *Zion's Hope*, May 12, 1929.
2. "When the house caught fire," *Zion's Hope*, August 11, 1929.

### THIRD SUNDAY

Theme: "God's Gift to Us."

Bible reading: Read parts of the Christmas story which you are sure can be understood by the children.

Song: *Luther's Cradle Hymn*: "Away in a manger," October, November, December, 1930, *Primary and Kindergarten Quarterlies*.

Prayer.

Prayer song. Same as used on second Sunday.

Song: "Christ is King," *Zion's Praises*, page 31.

Offering.

Offering response. Same as used on first Sunday.

Stories:

1. "The first Christmas," *Children's Stories*, by Berg, Esenwein, and Stockard, page 275.
2. "The Christmas visitors," same book, page 273.

Note: A poster may be made with a golden star in one corner, the picture from *Zion's Hope*, December 22, 1929, in the other corner, and underneath the following stanza may be written:

"Sweetest of months is December,  
Month when the merry bells chime,  
Month when the stars shine the brightest,  
Telling of glad Christmas time.  
Dearest of months is December,  
Ring out the carols so gay,  
Jesus, the Bethlehem Baby,  
Came on the first Christmas Day."

The children will enjoy memorizing the verse and saying it in unison.

### FOURTH SUNDAY

Theme: "Our Gifts to God and Others."

Bible reading: "Of all that thou shalt give me, I will surely give the tenth to thee."—*Genesis* 28: 22.

"Be ye kind one to another."—*Ephesians* 4: 32.

Prayer Song: "Little eyes," *Zion's Praises*, page 91.

Prayer.

Song: "Jesus bids us shine," *Zion's Praises*, page 51.

Stories. In teaching the children to desire to give to God, the little story on the first page of *The Saints' Herald*, October 22, 1930, could be simplified and used. In teaching giving to others, the following stories might be used:

1. "The kindergarten helps Willie," *Zion's Hope*, August 4, 1929.
2. "His chosen task," *Zion's Hope*, August 25, 1929.

Note: Stories were chosen from the *Hopes* because these papers are available to all workers with children.



## December Joys for the Children's Division

By Myrtle A. Weber

"Glory to God in the highest,  
And on earth peace,  
Good will toward men."

Does not the imagined sweetness of that angelic choir thrill your hearts at this season of the year, as it thrilled the hearts of shepherds out there on the hills of Bethlehem nearly two thousand years ago? Every year, because of the gift of which the angels sang, this prosaic old world is turned into one of happy mystery, of brimming cheer, of love.

Every heart beats a trifle faster at the Christmas season, and the air teems with plans of joy and happiness. As church school workers we, too, are imbued with the Christmas spirit, and we are anxious to impart our joys to those we teach. In our zeal to stir a kindred spirit within our children, we are very apt to cheat them of the opportunity to have a genuine Christmas experience. Therefore, this year, before making Christmas plans for the children's division, let us pause for a moment over these questions:

What is the child's part in all this? Is he merely to be overwhelmed by receiving his heart's desires and more? How unfair if this is the only experience we give our children at Christmas! As real lovers of childhood, let us plan and re-plan, if necessary, our December programs so that they will provide many wide and rich experiences for the children, through which they may find great happiness by sharing Christmas joy with others.

### *Enriching Christmas Hymns*

To us who are older and more susceptible to the appeal of sentiment, the splendid old Christmas carols will ever hold a place in our hearts. The children sing these carols over and over again, in their day-school assemblies and again when they come to the church school. Did it ever occur to you that they might tire of them just a little, or sing them without thinking of their meaning? For fear this suggestion be true, let us endeavor to enrich these beautiful old carols and make them more meaningful to the children. Consider for a moment the carol, "*O little town of Bethlehem.*" There are many interesting things connected with this hymn. It would be well to relate but one or two of these facts each time the song is used, thus keeping interest keen and increasing the children's reverence for this carol. Here are a few facts connected with it.

Phillips Brooks, the author of the words of this beautiful old hymn, wrote them some forty years ago for his Sunday school. At the time, he was pas-

tor of Trinity Church in Boston, and Mr. Redner, the organist, wrote the music which has immortalized the words. Phillips Brooks had visited the holy lands and had spent the Christmas previous to the writing of this hymn in the "little town of Bethlehem." There he had attended a Christmas service in the church which has been built where it is believed the stable stood in which Jesus was born. On Christmas Eve, Mr. Brooks walked in the fields where the shepherds had watched their flocks in the starlight of the first Christmas Eve. He tells us that out there in the fields of Bethlehem the stars seem very near.

At Christmas time the children of Bethlehem decorate their houses with little clumps of soft moss which they find growing in cracks between the rocks. They call it "Jesus' bed," and place it on the hearthstone, a warm, safe place for the child Jesus to sleep. As our trees help us to celebrate Christmas, so the little clumps of moss help the children of Bethlehem. They light no Christmas candles, but they have the stars, which in Palestine seem nearer and larger than the stars that we see.

Other helpful and interesting facts may be found in a *Bible* dictionary, or other reference book, under such words as *Bethlehem*, *Emmanuel*, *Star*, *Light*, *Phillips Brooks*. Like information can be obtained for the other carols. At the library, books containing hymn stories may be secured, and these will prove helpful. Vitalize these fine old hymns and make them live in the lives of the children.

### *Gift Making*

Plan *with* the children the making of some Christmas gift. Half the fun is in the planning, you know.

A picture book may be made for baby brother or sister, or some other baby. Let the children cut pictures from an old magazine, the kind of pictures a baby would enjoy. These may be neatly pasted into a cloth book which can be made from inexpensive, colored cambric. Black is the most serviceable color, and the pictures will show up well on it. To be really lasting, the pages of the book should be stitched together on the machine. The children could purchase the material with their own money which they have earned and saved.

If you want some beautiful pictures of scenery for framing, or the making of calendars, these may be obtained from the Goodenough and Woglom Company, 296 Broadway, New York City, at a very reasonable price. None of the pictures are over fifteen cents apiece, and many cost but five or ten cents. They are done in lovely colors.

Many other gifts could be made. There is no better way to let the children really experience the true

spirit of Christmas than to encourage them to be Santas.

#### *Spreading Christmas Cheer through Caroling*

This project would serve to stimulate and keep interest in the Christmas hymns. Learn at least two or three carols very well and have them ready to sing around the family altar, as well as in the church, or at a municipal celebration. But best of all, plan to sing these carols below the windows of shut-in friends.

#### *Providing a Christmas Worship Experience*

Make a little ceremony of unveiling and hanging a thoughtfully selected picture of the Christ, one which shall linger in the minds of the children. Provide a fine story that will make the picture and the spirit of Jesus live in the lives of the boys and girls. A beautiful musical selection would add much to the service.

#### *The Christmas Party*

Of course, the holiday season would not be complete without a party! But here, again, let us not do all the planning. The children will enjoy it much more if they share some of the responsibility.

Have the children of one department make the favors for the children of another department. For instance, the children of the Kindergarten department could mold some small toys from clay and paint them for the Primary children's party; the Primary children could make pretty Christmas place cards for the Juniors; and the Juniors could make pop-corn balls and wrap them in bright-colored paper for the Kindergarten children.

The children, particularly the Juniors, could be encouraged to bring their games. Have several tables. On each one place a game. Different groups of children may play each game. One group may play "Old Maids" and when finished change tables with the group that was playing "Jack Straws," etc. This will give the children a splendid opportunity to share their games and to enjoy the games of each other.

Make two large-sized Christmas wreaths and suspend from the ceiling of the room. Attach bells on each wreath so that they hang in the center of the wreaths. Provide two soft, white rubber balls to represent snowballs. Divide the group into two teams. Allow each player three throws. Count the number of times each team succeeds in throwing the ball through the wreath and ringing the bell. The team who scores the highest is the winning side.

Many other appropriate games may be found in *The Game Book*, by E. E. Closson. This book may

be purchased from the Herald Publishing House, Independence, Missouri, for \$2.

No Christmas party would be complete without at least one good Christmas story.

If it is the custom of your school to give gifts to the children, the party serves a more appropriate time for the giving than the Sunday school hour. A small, inexpensive gift is far more advisable than the proverbial box of candy to which many a wise parent justly objects. For the Kindergarten folk, each teacher can make bean bags for her class. The Primary teachers could make a game similar to the one called "Whip." Save the labels from fruit and vegetable cans. Cut out the fruit or vegetables and mount them on cards, about 4 x 2½ inches in size. Each set should contain duplicate pictures. You may have as many cards as desired. About twenty-four make a good-sized set. Of course, you may use any kinds of pictures and secure them from many sources.

The Juniors would appreciate a good book. A very appropriate one for this age, to be given as a Christmas gift, is John Oxenham's book, entitled *The Hidden Years*. These are merely suggestions, which may help you to think of some gift suitable for your particular group of children.

## The District Director of Religious Education

*By C. B. Woodstock*

A new field of opportunity has opened for stake and district directors. Formerly district superintendents have responded to a demand for statistics, and much time and energy have been spent in an effort to secure a detailed quarterly report from each Sunday school. Certain items have been tabulated and passed on to the general office in an annual district report. Informations thus gathered have had some value, especially as those in charge have taken occasion to make the data a basis for constructive advice and helpful suggestion. But we have always been duplicating our effort in trying to direct an efficient branch program of education from three general offices, and the reporting system has been slow and generally inadequate. Some earnest and energetic superintendents have been able to accomplish much good in a particular field, but help from the general office has usually been slow in reaching local needs.

#### *Qualifications*

The change in administration from three departments to a single department of religious education centers our effort in a stake or district within a single clearly defined field. The director for the district

is a specially chosen emissary, a missionary, if you will, of religious educational means, methods, and materials. He has no side lines to sell, no competitive interests to champion. He is not a collector of statistics. He is not an administrative officer except as he carries out the directions of the general department, on the one hand, or of the stake or district presidency, on the other. He is a servant of the people, especially of the children, ministering to their needs, seeking to unify all the constructive educational forces available, stimulating where needed, encouraging as may seem best, giving direction and helpful advice. Always he should be a willing assistant, a wise counselor, a sympathetic spiritual leader.

The director should be the one person sought out in the stake or district who has the peculiar qualifications of personality, educational training, judgment, spiritual growth and willingness and freedom to serve fitting him for the task. He must have a growing idea of the meaning and purposes of religious education and its place in the program of the church. He must be a consistent student of materials, means, and methods of religious education. He must be consecrated to the work of the church, leading by influence and example as well as by precept. He must be humble and full of love, ready to cooperate with his fellow laborers, if he is to assist in the work of the Lord.

#### *Responsibility*

The stake or district director is responsible for the interpretation and advancement of the program of religious education of the church within his stake or district. He should attempt to understand and carry out the program advised by the general department in close cooperation with other stake or district officers and under the direction of the stake or district presidency.

The director will attempt to keep in personal touch with local directors and the work of religious education in each branch in his territory. He should give assistance at any point needed to help strengthen the work and to develop teachers and leaders. With the advice of the district presidency, he should organize schools where called for within his territory and assist in the organization of the most efficient program possible within each branch. He should seek to give his help always in those places where most needed.

#### *Reporting*

A simplified form of reporting should keep each local church school in close touch with the general department and also with the stake or district director. It seems unwise at this time to attempt to

forecast the exact nature and extent of the new reporting system. Changes to the new form of organization are being made rapidly. It is thought that more than half of the branches will have made the change before April, 1931. We trust that all will have made the most satisfactory adjustment, wholly or in part, before April, 1932.

In the meantime our reporting system must be flexible enough to meet the changing conditions. Certainly there must be no waste time, effort, or expense in gathering and reporting useless data, yet without close personal touch between the local, the stake or district, and the general office we can not expect to make consistent progress.

For the present there will be four types of reports, as follows:

1. Branch president's report to the First Presidency. This is an annual report made out by the branch president on blanks sent out with a letter from the office of the First Presidency in January, to be filled and returned by February 1. This report will list the various officers of the branch, report activities for the past year, and outline the program proposed for the new year.

2. Report of the local church school to the general department. This report will be made twice each year, on April 1 and October 1. Blanks will be sent out from the general office, and the report will cover the organization and program of religious education within the branch, not only the Sunday school, but all activities throughout the week. The report should be made from the records kept by the church school secretary.

3. Report of the local director to the stake or district director. This report will be made twice a year, January 1 and July 1. The nature of this report has not been determined. It probably should not be statistical, but rather descriptive and personal in character, setting out the progress of the program and calling attention to particular needs. If the stake or district director can make personal visits to the branches, his service will be most helpful, and a formal report may not be necessary.

4. Report of the stake or district director to the general department. This will be an annual report due February 15, summarizing the general aspects of religious education in the stake or district and outlining the program proposed for the new year. A report form will be sent out from the general office early in January.

Each report, whether local or district, should contain only significant data. Reports asked should be sent promptly. Each report deserves a prompt, encouraging, and helpful reply based on the information contained in the report.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Side Lights

### *The Church Pulpit of the World*

It is said, "A drop of ink may make a million think." Our Herald Publishing House uses gallons of ink every week, giving to the reading public thousands of pages in choice doctrinal books, tracts, gospel quarterlies, and other publications, including the *Saints' Herald*, *Zion's Ensign*, *Vision*, and *Stepping Stones*. Are you patronizing your own publishing house as much as you should and procuring the very best of religious literature for yourself and to loan or give to others? Please write today for a free catalog. Holiday season is here with its golden opportunities for giving presents. Our church publications cause people to think along right lines, hence the good to be accomplished by giving the proper literature can not be fully estimated in this life.

It was the Apostle James who wrote, "Behold, how great a matter a little fire kindleth." (James 3: 5.) Paraphrasing that statement we might say, "Behold, how great a soul, family, or community might be converted by printers' ink used in books, tracts, and other publications bought from the Herald Publishing House, Independence, Missouri. The precious ones you convert in this way may share the joys of the millennium with you.

### *Presbyterian Synod for Tithing*

The Wisconsin State annual convention of the Presbyterian Synod favors the observance of the tithing law as a part of their doctrinal teaching. We are pleased that the preaching and observing of that law, for over a century by the Latter Day Saints, has helped other denominations to see its value in character building. It is true that in recent years several religious societies are teaching tithing. Churches who do not advocate that gospel principle are "following afar off," and Latter Day Saints who do not pay their tithes and offerings are liable to be seen *following afar off*. Brother R. J. Farthing, one of our missionaries, desired to encourage delinquent tithe observers by the following verse:

"Almost persuaded," do it today;  
 "Almost persuaded," no longer stay;  
 Now to the word give heed,  
 Making the gospel speed,  
 Sharing with those who need—  
 Do not delay.

### *Good Books, Good Medicine*

The physicians and officials of a Presbyterian hospital have announced plans for opening a training school for hospital librarians, explaining that the reading of certain books has distinct therapeutic value—medicine for the mind, hence helpful to the body. "Peace of mind and spirit aid recovery from sickness." It is also asserted that, "such maladies as ignorance, indifference, prejudice, hardening of conscience, dullness of sympathy and of imagination may have been among the diseases which the library intended to correct." "The well-stocked public library is an institution of social healing."

### *Good Use of Leisure Deters Crime*

Mrs. Frederick Dow, Chicago, past president of the Illinois Federation of Women's Clubs, is reported to have said that when children are taught how to make profitable and constructive use of leisure time criminality will decline. She advocates wholesome activities outside of regular classroom duties for pupils. Judge Lewis L. Faucett, justice of the supreme court of the State of New York, wrote in part as follows: "Permit me to state that in my experience during

twenty-three years on the bench, in which time over four thousand boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school." Secretary of State Simson said, "Progress in civilization comes only from the affirmative cultivation of habits of good." Sunday school workers should not be discouraged in their good work.

### *Annual Cost of Cosmetics and Beauty Specialists*

A noted statistician wrote, "About \$500,000,000 is spent yearly in this country for rouge, powder, bath salts, creams, lotions, and their containers. Another \$500,000,000 is spent for the services of beauty specialists."

Comment on such extravagance ought not to be necessary in a Latter Day Saint church paper.

### *Paragraphs of Interest*

An inactive missionary may want his job prolonged. A member who is slow in paying tithing doesn't want the millennium to be ushered in.

"Any man who goes to work to the tune of a word battle with his wife is just three times as liable to bungle as the man who is mentally at peace."

Bishop J. A. Koehler is quoted as saying, "It is easy to be a soldier in time of peace, or a mariner in time of smooth sailing." It is not easy to "lift up your heads and rejoice" in times of adversity.

A competent janitor that keeps a church house comfortable in all seasons of the year, does more to retain an audience than a poor preacher.

If you believed the end of the world would come tomorrow morning, would you go to a neighbor or call your family together and tell all the bad things you ever heard about So-and-so, or would you forget his faults and try to rectify your own? The Saint who sees faults in a member and does not mention them, exercises true charity.

To what family did the Sunday school child belong who quoted a Bible verse as was observed in the home, "Go ye into all the world and spread the gossip to all the people"?

C. J. HUNT.

## Church Work in Australia

In the four months since landing in Australia, we have had a very busy time. The Saints at all centers have been eager for our story and pictures of the experiences of the Australian delegation to the Centennial Conference. The pictures, particularly, have done a lot to bring the official personnel of the church nearer Australians. Now that they have seen the big, yet humble men who are the leaders of the church, moving and talking with members in front of the Auditorium, they feel that they have a personal acquaintance with them; we have given a formal introduction at each lecture. Then, the pictures of the Auditorium, the church buildings, and other institutions in Zion, and these which illustrate stewardships in operation, Graceland College, the Saints' Home Farm at Lamoni, the Saints' Home in that town with Sister Pascoe, a good Australian, living and moving and talking before them, have all conspired to bring Australians near to the Americans they love in the gospel. Then, again, has been accorded them the privilege of seeing in life-like form many of the good and noble men and women whom in past years they learned to love as missionaries to this country.

The effective missionary work being done by the church is brought home to them as they view the pictures of missionaries and members in Tahiti and Honolulu and as they view

a picture of the international group assembled in front of the Auditorium one afternoon during the Centennial—Germans, Swedes, Norwegians, Danes, Dutch, Swiss, English, Tahitian, Hawaiian, Chinese, Japanese, Australians, etc. We are happy to have the opportunity of sharing the Centennial trip with our fellow Australians, especially in view of the fact that it is working for the advancement of our glorious cause and making for greater zeal in the missionary work.

Since returning, we have met with the Saints of Queensland, Northern New South Wales, and Victoria in conferences and in many of the branches. We are now with Adelaide Branch, in South Australia. In all these places the new plan in Religious Education has been adopted, and is working successfully in almost all centers in the Australasian Mission. Other changes in our methods of worship have added dignity and sacredness as well as new interest to local services wherever they have been adopted.

Rally Day was generally observed, and in most places good work has been done preparatory to Decision Day. I have had the pleasure of assisting with missionary series in Westgarth, Richmond, Geelong, Balmain, and Adelaide during that period. I spent Decision Day with the Adelaide Branch, and we had a glorious time during the whole period.

During the month previous, preparatory classes had been held in the homes of the Saints, to which prospects had been invited. Intensive tracting had been carried out, and the Saints had fasted and prayed for the success of the missionary series I was to conduct towards the end of the month. The meetings during this series were well attended, especially those on Sunday nights and the picture lectures Saturday nights. Still the preaching services held during the week saw attendances little smaller than on Sunday nights. The feature that was especially pleasing to me was that fully one third of the attendance at each meeting were nonmembers. Decision Day witnessed the baptism of seven, five of whom were adults.

Adelaide Branch is doing well. Elder C. A. Davies, the young missionary who succeeded Elder H. I. Velt as pastor here, is making good and is ably supported by a fine body of local priesthood. The spiritual tone of the branch is high, and we believe this is largely due to their decided missionary zeal. Here is a center where personal and group evangelism are popular with officers and members. While this continues, they will succeed.

Our spring itinerary was interrupted by the illness and death of the late Bishop Lewis. I was called from a missionary series at Geelong, and reached Wallsend two days before our brother's death. Evangelist Jones and I performed the last sad offices at the church and graveside. The whole mission mourns, for a great man in Israel has fallen. The funeral over, I returned to Geelong, finished my work there, and came on to Adelaide. My mission here will close tonight, and I shall leave for Sydney tomorrow. It had been my intention to spend three weeks in Tasmania on the way home, but certain adjustments of a pressing nature, consequent upon the loss of our bishop, makes it imperative that I should return to mission headquarters.

We regret that Elder A. V. Robinson is an inmate of Newcastle Hospital, where he has undergone an operation for the removal of his gall bladder and appendix. He has had a painful and anxious time, but reports that he is now on the way to recovery. It will doubtless be some time before he is strong enough to resume duty. He has been a great sufferer during the past three years, but has valiantly remained at the post of duty. We trust that his health will now be greatly improved.

Australians greatly enjoyed Sister Siegfried's article in *Vision*, "Australia by proxy." We have been kept busy explaining to inquirers some of the subtlety of Sister Siegfried's wit, and taken all in all the article has been received with great applause in this country.

W. J. HAWORTH.

## Los Angeles, California

Central Branch, 3851 South Grand Avenue

Although no news has been sent to the *Herald* of recent months, it does not mean that Central Los Angeles Branch has not been busy. We have been especially active in all departments. Attendance at the services is increasing, and interest in all lines of the work is growing. Eli Bronson and Frank Holmes are furnishing much food for thought in their interesting and instructive sermons, and the work in Los Angeles is very much on the upward trend. The new system of group leadership seemingly is working out satisfactorily, although we find it more difficult to gather the news of the various activities. Then, too, Brother Arlie Austin, who is publicity agent, has been spending much time traveling the past few months, and it is for this reason that news letters to the *Herald* have been neglected.

The new class for men which Brother Bronson started some time ago is meeting a demand of long standing. This class meets on Monday evening, and two hours are devoted to study. At the first hour the subject is "*The science of human behavior*," and the second hour is used in the study of "*How to preach*."

Brother Frank Holmes, soon after his arrival in Los Angeles, organized a young people's dramatic class, which is meeting every Sunday evening and is filling a much-needed demand for something to occupy the minds of our young people at the Sunday evening service, as well as to bring out the talent along these lines. A comedy-drama is now in process of rehearsal which these young people expect to have ready the latter part of November. Sister Stella Brockway, who has recently come to Los Angeles, is assisting Brother Holmes in the direction of this play.

There have been several parties of interest during the past few months, and particular mention might be made of the party in honor of Brother Bronson's birthday on June 14. This party was sponsored by the Idola Club, and a good crowd attended. On Tuesday evening, August 26, the Idola Club had its regular monthly meeting at the home of Brother and Mrs. W. D. Gillen. This was a specially augmented gathering to honor Brother Frank Holmes and his wife, who had just arrived to make their home in Los Angeles, Brother Holmes having been sent by the general church to assist with the work in this city. We are glad to have Brother and Sister Holmes in Los Angeles and trust that they will be happy while working among us.

The Mizpah Chapter of Temple Builders gave a Halloween party October 30 in one of the bungalows of the Polytechnic High School. Also the Idola Club had a Halloween party on Friday evening, October 31, at the home of Brother and Sister Frank Gregg.

October 24 the Idola Club sponsored a carnival, which was held in the Recreation Hall of the church. This carnival had been well worked out under the plans of an able committee with Garnet Sames as chairman. Sister Nell Crum and Sister Bertha Austin assisted materially in requesting and picking up donations from the various merchants of the city. Sister Hazel Klein was supervisor and director of decorations, and each organization was represented with a booth. All the "eats" which are usually found at carnivals were served; whistles, horns, and confetti were abundantly in evidence, and the evening was one of noisy and hilarious merrymaking. Special booths were a "Family Skeleton" booth which held baby pictures and pictures of long ago of many of the different members. One of the women conducted a booth in fortune telling. Also there was a "beauty parlor," and a "player piano." An attractive box was made for the depositing of nickels and placed on the piano. A nickel in the slot called for a selection. All of these ideas and booths netted a nice sum of money and furnished an evening of merrymaking and entertainment. Some of them are given particular mention here, that they may give ideas to others who read these letters and are interested in putting on such

things in the various branches. The Idola Club cleared about seventy dollars at this carnival, which money has been voted to be used for the purpose of building in and fixing up a new study for the pastors.

The women of the aid society have also been working, and particular mention might be made of the fact that they recently voted to donate fifty dollars toward the purchase of a mimeograph machine for the church.

We are glad to have added to our congregation Thad Howland, who has recently returned home from Graceland College. Brother Howland is a splendid addition in many ways and particularly in the musical line. Sister Stella Hodges, director of music and of the choir, is turning much of the choir work over to him, and he has also organized a junior musical club, which is making splendid progress. We hope to hear some fine work from these young people under Brother Howland's able direction.

A number of cottage prayer meetings have been arranged by the pastors and their workers, and are being held each Wednesday evening at various homes in the city. This is meeting an urgent need in Los Angeles. The city covers so much territory that it is almost impossible for the Saints who live far away to attend the services at Central Church.

November 2 the Sunday evening service was observed as Guest Night. Each member was urged to bring one or more guests, and a beautiful service was arranged. Laddie MacKay, a promising young organist, played the organ prelude. A contralto solo, "The Cross," Harriet Ware, was sung by Miss Mildred Nesser. Cecil Covalt, young violinist, played Massenet's "Thais." A splendid cast, under the direction of Sister Laura Freie, presented the pageant, "The challenge of the Cross." Brother Bronson then gave a short sermon on the subject, "The challenge of the Cross." This was a beautiful service, and the church was filled. It was very gratifying to the many who gave their time and talent toward making this a lovely and impressive service to be repaid by the attendance of such a large congregation as filled the building on this Sunday evening. We hope that Los Angeles workers will give many more such splendid programs.

District conference will be held at the Central Los Angeles Church this week-end, November 7, 8, and 9, and plans have been carefully worked out to take care of the many who always attend these district conferences.

## Oakland, California

*From The Oakland Bulletin*

Among the ministry who have lately helped this congregation with words of instruction and cheer are R. S. Salyards, of Independence, Missouri, J. B. Carmichael, and Cecil Hawley.

The pastor was the speaker at both services on Rally Day, delivering in the evening the third of the series leading to Decision Day, the theme being "The psychology of repentance."

The question of equipping our church with an Oliver pipe organ was discussed Sunday, October 19, and it was unanimously agreed to go forward in the undertaking. About three hundred dollars was pledged toward the fund. A committee was appointed to make inquiries and report.

The November communion service was an enjoyable occasion. At its close several confined to their homes by sickness and infirmities were visited and shared in the feast of the Lord's Supper.

Following the sacramental hour a vote was taken authorizing the finance committee to negotiate for the purchase of an Oliver organ for the church on the terms announced by Bishop Cecil Hawley.

Sister Holling, sr., of Park-Presidio Branch, suffered another stroke a short time ago and is very low. The list of those who are sick and request the prayers of the Saints

includes Sister Rae Davis, Sister Landis, of San Raphael, Mr. Melberg, and Sister Kaeha Meyer. Brother Savage is at home and ill with influenza. His son, Victor, is also in bed with an attack of bronchitis.

The first wedding to be solemnized in the new church was that of Hazel Werner, daughter of Brother and Sister W. Werner, to Mr. Eddie Gan, of San Francisco, November 15. All the members of the branch were invited to the ceremony, and the reception was held for all in the lower auditorium.

The Halloween party was given large attendance, and a hilarious time was had.

Congratulations are extended Mr. and Mrs. Oscar Kreuter, of San Francisco, who were married November 8 at the home of Brother and Sister Kreuter, parents of the bridegroom. The pastor officiated.

## Sacramento, California

*Twenty-fourth and Kay Streets*

November 15.—A pretty wedding was solemnized in the church following the prayer service November 12 when Miss Margaret Barmore, of Newcastle, and Claire Goldsmith were united in marriage. Elder G. P. Levitt officiated. With Miss Ruth Bergtholdt, of Newcastle, as bridesmaid, and Joseph Inderkum as best man, the wedding party entered to the strains of "Lohengrin's wedding march," played on the organ by Sister Edna Burdick.

Another spiritual sacramental service was enjoyed this month. Two young people's prayer services have been held at 8.30 in the morning on Sundays, Elder Joseph Bussell and Priest John B. Dawson in charge.

Annual branch election was held Thursday evening, October 30. The two evenings previous, District President G. P. Levitt, with a lantern and slides, explained the new plan of Religious Education. This plan was adopted at the business meeting, and officers were elected for a period of nine months, so that we may begin our new year's studies and work in October. Those elected and appointed to take office in January include: W. H. Dawson, pastor; E. C. Burdick and Joseph Bussell, associates; Orah Johnston, clerk; Gertrude Bidwell, director of Religious Education; Joseph Bussell, publicity agent; Zayda Hook, historian; Birdie Clark, superintendent of music; and Adele Taylor, librarian.

The Department of Recreation and Expression, Sister Marian Burton, superintendent, has provided a number of entertainments. A Halloween party was given with decorations, costumes, gruesome sideshows, and refreshments all in season. Early in the month a jamboree, sponsored by the Idola Service Station, was enjoyed. The orchestra, led by Edwin C. Burdick, provided the program, interspersed with piano and vocal numbers. Ernest Doremus was the radio announcer. The country store and food sale netted over twenty-seven dollars. A nut party was shared by the seniors and young people last Friday evening. After the evening's fun, a surprise came with the refreshments in the form of a wedding cake provided as a compliment to the newlyweds present, Brother and Sister Claire Goldsmith.

The Idola Club, E. C. Burdick presiding, at their last meeting, announced they had attained their goal by completing the payments on the branch's grand piano. With Sister Ella Dawson as chairman of the business committee, over one thousand cakes were made and sold in about twenty-three sales. This, with rummage sales, paper drives, and other efforts, accomplished the undertaking. Sister Cora Taylor has been appointed chairman of this committee for the next year, and the goal now set is the payment of the debt on our gas-steam heaters, something over nine hundred dollars. The club also donated one hundred and twenty-five dollars to the branch treasury.

The Idola Service Station, a private stewardship, has just paid the forty dollars balance due on the chancel draperies.

At our branch business meeting the disorganized Rocklin

Branch donated its balance of \$25 to us, and this was gratefully received.

Sister Julia Crocker, confined in a local hospital with a broken hip, developed double pneumonia, but is now improving. Sister Grace Ensley is in a hospital convalescing from an operation.

HAZEL BLOHM.

## Tower, Michigan

Forty-three baptisms during one series of meetings is our record to date. Elder J. J. Ledsworth began a series of meetings October 6 in Tower, and though the Saints here have no church, we were able to get the use of the Baptist Church. The first night about fifty people attended, but the interest increased so rapidly that it was only a short time until from one hundred and fifty to three hundred and fifty were present each evening.

Every night the missionary showed photographic slides which were most educational. On October 26 he baptized nineteen into the church, and on October 31 he baptized nine. Then on November 7 fifteen more entered the waters of baptism under Brother Ledsworth's ministrations. Others also have asked for baptism, and there will be another service of this kind November 15. After the service November 15 there will be a social in the lower auditorium of the church.

Apostle D. T. Williams and Elder Allen Schreur, district president, are expected to be present Friday evening, November 14, the former being the speaker. A crowded house is anticipated. Surely the Lord is blessing his work. Let us "thrust in our sickles and reap, while it is day. For the night cometh when no man can work."

## Cleveland, Ohio

November 12.—During the month two very interesting affairs were arranged and carried out by Cleveland Saints, and inasmuch as both events were in the nature of anniversary celebrations that may be of interest to other Saints, it is fitting that an account be given regarding them.

On the evening of November 3 about thirty-five members of East Side Branch called at the home of Brother and Sister John Farnfield and proceeded to stage an evening's entertainment in honor of Brother Farnfield's eighty-first birthday. Vocal selections by Sisters Anna McNeil and Mae Sheppard and piano solos by Sister Belva Kelsey added much to the pleasure of all, and talks were given by Brother Farnfield and Brother McNeil who have been friends and coworkers for many years. Games were played, reminiscences exchanged, and after partaking of a delicious lunch the crowd joined hands and sang "Auld Lang Syne." They returned home wishing the Farnfields God's blessing and many more happy years together.

Another anniversary on the evening of November 10 was observed. This was indeed one of the most pleasant social affairs held here for some time.

This date marked the first wedding anniversary of our pastor and wife, Brother and Sister Percy E. Farrow, and also the birthday of Sister Farrow. During their sojourn here, Brother and Sister Farrow have endeared themselves to us and have given unstintingly of their time and talent in working with us and for us. To show our appreciation we decided to give them a surprise party and a few tokens of our esteem.

One of the sisters found urgent consultation with the pastor necessary on that evening and incidentally practiced some solo accompaniment for Sister Farrow. While this was in progress the crowd was assembling in the lower auditorium of the church. Presently music could be heard, faintly at first, then gradually growing louder, and as the words of the song, "Blest be the tie that binds," came to their

ears, they opened their door to see the large crowd of Saints and friends who had come to help them observe the occasion. Brother and Sister Farrow were too much surprised at first to realize what it was all about, but soon entered into the merrymaking and helped to make the party a success. An impromptu program was given, each one responding willingly to do his bit. The West Side Branch was well represented, and as a token of esteem and appreciation the Saints presented the Farrow's with a plentiful supply of all kinds of good things that will tax their storage space to its capacity.

A crate of apples and a bushel of hot pop corn were consumed by the crowd, and all departed wishing Brother and Sister Farrow good luck and God's continued blessing.

## Anaconda, Montana

September 14 Anaconda Branch voted to adopt the new program of Religious Education. The following officers were elected to take office October 1: Pastor, Elder Joseph Beck; supervisor of Religious Education, Fred Kendall; associate pastor, Elder P. Helstrom; supervisor of adult division, Sister M. Matchett; supervisor of young people's division, W. E. Staton; supervisor of children's division, Sister D. L. Allen. The combining of church school and morning worship has strengthened the desire of everyone to be searchers for all truth.

A teacher's training course, with an enrollment of thirteen, is progressing, everyone working to become better teachers. Twenty-one adults are enrolled in the church school class and will receive credit at the end of the year. Our branch enrollment is sixty, ten of whom have moved away. We have about forty members who are working for the advancement of the branch.

Rally Day, September 28, was successful. The services encouraged all in the great cause. Some came from Butte to participate. The initiation of officers and teachers was one of the morning features. Late in the afternoon we closed by renewing our covenant with the Lord in a service of sacrament.

The Women's Department gave a Halloween party, the proceeds of which went to the building fund. We are renting a church in which to worship until a sufficient amount can be raised to build a church home of our own. The committee in charge is planning a number of social events with a view to adding to that sum as rapidly as possible.

MRS. ANNA STATON.

## Bay City, Michigan

Bay City Branch, under the leadership of Branch President Burt Turner, is doing very well. A good attendance is had at most of the meetings.

On November 16 two young candidates were conducted into the church. They were baptized by Elder Charles Bellinger. After the confirmation Cyrus Myril Lambkin was ordained to the office of teacher by Elders J. W. Peterson and Burt Turner.

The departments of the church are working well under the direction of their leaders. The Saints have at all times the aims of Zion before them.

Church school meets every Sunday morning for class work. On Friday nights we have a short session of study, followed by a program. One night a month is turned over to the social committee, which plans recreational activities. We have a number of nonmembers attending these meetings. The church school is under the direction of Brother Roland Bellinger.

The Department of Women meets every Thursday afternoon and is well attended. The department is under the leadership of Sister Daisy Mamerow, who has planned many worth-while things for the women to do.

The choir is composed of young people, some nonmembers.

Officers are as follows: Chorister, Hazel Turner; choir leader, Roland Bellinger; president, Walter England. The young people are interested in music and eager to learn. The district chorister, Brother Lambkin, has attended some of our meetings.

The branch has been favored with visits from District President J. W. Peterson and our district missionary, Arthur Oakman, and has profited by talks. We enjoyed Brother Oakman's singing.

Bay City is planning a series of meetings which will begin November 30.

On Thanksgiving Day the branch is having a dinner at the hall of the Odd Fellows' lodge. Midland and Saginaw Saints have been asked to take part in this. In the afternoon and evening we are going to have a program. Brother and Sister Hawn, Brother and Sister Peterson, Brother Arthur Oakman, and Sister Louise Evans, of Grand Rapids, are to be here. These people are also expected to conduct the series of meetings. With the Saints cooperating with the workers, success will surely mark this missionary campaign.

EDNA BELLINGER.

## West Haven, Connecticut

Our numbers here have increased, and now there is an attendance of twenty-six for church and Sunday school nearly every week. There is also good attendance at the evening study hour, and the Saints are learning much from this study period and are better able to sense the object and significance of Zion.

The services of sacrament are spiritual and uplifting, and the midweek prayer meetings by their nature encourage a good response on the part of those who come together to worship.

October 29 an enjoyable Halloween social was had. The usual spooky decorations were used, and games were played. Refreshments consisted of homemade pumpkin pie, doughnuts, and cider. With November 1 came the children's party.

Nearly all the services and socials have been held at the home of Brother and Sister Donald Crowell.

The members are glad to hear that Brother R. S. Budd is improving. Our prayers are for his complete recovery.

Arrangements are now under way for Christmas programs and festivities.

We send best wishes to the Saints everywhere for a happy Thanksgiving, and assure them that in this vicinity we are going forward.

ALICE CROWELL.

## New Westminster, British Columbia

*Tenth and London Streets*

This little branch can say that it is making progress, and reports good attendance at all meetings. Pastor Pope has done much during his eighteen years of faithful service to build up a branch worthy of the church, and his efforts are being blessed.

September 9 two brothers were ordained to the priesthood, A. S. Coburn, a priest, and H. F. Morrison, a teacher.

A few weeks ago the Saints welcomed with pleasure one of our own boys, Clarence Butterfield, and his bride from Modesto, California. It is pleasant to see two such young people sail out on the sea of life, strong in the faith and with church work their objective. They have our best wishes for a long and happy life.

The newly organized orchestra is a helpful unit in the Sunday school and Religio organizations. This week the organization made its initial bow in public, assisting the Vancouver Branch in a program.

A member of New Westminster Branch is this year at-

tending Graceland College, Walter Gerow. On the evening of his departure the members of Vancouver and New Westminster joined to give him a surprise social at the church and presented him a pen and pencil set.

On World Temperance Sunday this local was favored with the services of the Reverend R. J. McIntyre, organizing secretary for the Prohibition Association of British Columbia, who gave an appealing address, setting forth astounding facts and figures regarding our system of "government control."

Brother and Sister William Hartnell are spending a holiday in Washington. We will welcome their return.

Sister Pope is ill. Her daughters, Lillian Pope Cross, of Independence, Missouri, and Irene Rannie, of Chicago, have come home to care for her. The prayers of the branch are that Sister Pope may be restored to strength and health and to her old place among us, where she was always an inspiration to do well.

MRS. M. GEROW.

## Hearne, Texas

November 15.—This branch is not progressing as fast as it could, but the members are hoping for more accomplishment in the future. Many are not as active as they could be, and we are praying that each will in the year to come be more deeply impressed with his responsibility in the Lord's work.

Elder J. W. A. Bailey, of Independence, Missouri, held services here each night for two weeks. Because of sickness and bad weather, attendance was not so good as it might have been, but much knowledge was gained from the *Book of Mormon* lectures. Elder Bailey left here to go to New Baden, where he expects to continue his work. This branch looks forward to another visit from him.

RUTH NUNLEY.

## Oshoto, Wyoming

The Saints of Oshoto meet every Sunday for Sunday school at 10.30 and preaching at 11.30.

October 12 two cars went to Spearfish and met with the members. We were sorry not to have Apostle J. F. Garver present, but Elder C. J. Smith delivered a fine sermon, and every member felt paid for the trip. Some were eight hours on the road to this meeting and know from experience that Wyoming mud gets very heavy when the rain continues.

The Saints assembled for a business meeting October 15.

The following day Brother and Sister Roy Truman, from Belle Fourche, brought Elder C. J. Smith to preach for us. Everyone was thankful to have the elders call, and hopes that they will continue to remember our needs.

Brother Horace Hartshorn was the speaker October 19, Decision Day.

On November 2 Brother Fayette Cole spoke, and a good sacramental service was had, the Lord blessing us with his Spirit.

A community church at New Haven was dedicated November 9. Some of the Saints here helped to build the church. A Baptist and a Christian minister and Brother Cousins, our pastor, helped in the dedicatory service, and a peaceful and friendly feeling marked the program.

November 11 the Women's Department met for an all-day session with Sister Tom Grey. Eight women were present. This is the best meeting we have ever had. Plans were made for a bazaar, and the winter work was blocked out. Unity marked this meeting. We hope to accomplish much.

Brother and Sister Vaughn McElroy are happy over the arrival of a little son who will answer to the name, William Vaughn.

MRS. W. H. MCELROY.



## The Early Church on the Western Coast

From an article by J. H. Yager in the *Herald* for November 5, 1930, I quote: "I marvel at the courage and missionary zeal of such men as K. Hanks, Noah Rogers, B. F. Grouard, and Addison Pratt, who, in the year 1843, left loved ones behind in America as they sailed from New York to become the pioneers in this South Sea Mission."

Among the passengers on that ship were Seth S. Lincoln and wife, and my father and mother, the two latter traveling for my father's health. Father was a Baptist preacher. Learning that there were Latter Day Saint missionaries aboard, he thought it was his duty to convert them and show them their errors. His efforts in that direction were not a success, for before they reached their destination they converted him; and when they reached Tahiti, my father and mother were the first persons baptized. When they had baptized enough members to organize a branch, my father was made the first president. He and mother remained there until 1847, when they and their two sons came to San Francisco, then called Yerba Buena. Here they found a branch of the church which had sailed from New York in 1846 on the ship *Brooklyn* under the leadership of Samuel Brannan. There were about one hundred and fifty members. They united with this branch, and my father was made president. How long he served in that office I do not know, but from an old branch record I have copied the following: "Elizabeth Pool was baptized in San Francisco Bay November 3, 1847, by Seth S. Lincoln."

Some years later he and mother took a trip to their old home in Massachusetts, where I was born. On their return trip father died on board the steamship *Cortez* as they were coming through the Golden Gate into San Francisco Harbor, December 5, 1852. GEORGE S. LINCOLN.

## San Francisco, California

### *Little Brown Church, Caselli and Danvers*

Rally Day was a wonderful time for this branch. Ninety-eight were present at the morning services. Edmund C. Burdick, of Sacramento, was here and spoke on the stewardship plan, which plainly gave our duty in regard to Zion's principles. A splendid program occupied the morning, there being solos and readings.

At night Elder John W. Rushton came from Oakland and spoke.

The Department of Women is busily preparing for its annual bazaar in an endeavor to help pay off the indebtedness on the church building. October 23 the women gave a home-made ravioli dinner.

Sacramental service was well attended in October, and the gifts of the Spirit were given. The Saints were told that there is no other organization on the face of the earth like this one, and that the Lord is with us to comfort and lead. We were told to rejoice in the gospel.

October 12 Brother G. P. Levitt was again here to instruct the members concerning the gospel.

Sister Lou Rood has been elected president of the Happy Hour Club. She is an active worker, and we expect good from her efforts.

The boys are practicing basket ball, hoping to win a number of games from neighboring branches.

The music class, under the direction of Sister Ruth Evans, is practicing for a concert, to be given before the end of the year.

Brother R. S. Salyards was here October 16 and spoke morning and evening. He is from Independence and is spending a few weeks in this vicinity.

Brother Shippy and family have returned from Los Angeles and intend to remain in San Francisco if conditions permit. MARDEL HOLDEN.

## Skiatook, Oklahoma

Skiatook Branch is progressing under the leadership of T. P. Greenwood, the only member of the priesthood living here. Brother T. G. Williams, teacher, lives at Walco, thirteen miles north of Skiatook, and works in the oil field. He does not often get to meet with the Saints. We are praying that our priesthood quorum may be filled.

Attendance and interest are commendable. The prayer services are remarkable, almost one hundred per cent taking part in prayer or testimony.

Skiatook's membership is eighty-five, but many are scattered over the country, living at Nelogany, Bartlesville, Hominy, and some have moved away and can not be located on our records. When the records are considered locally, we have about forty members.

The branch is endeavoring to live up to the program of the church. We think it will not be long until we are working under the new plan of the church school. We are studying everything put out by the church along this line, so that we may act intelligently when the change is made. The Sunday school is supervised by Loyd Carter. This work is new to him, but he does well.

Promotion Day and the installation of officers aroused much interest. The children promoted were provided with graduating gowns and caps, and the pastor presented each a certificate. The program was reverently given, there being talks, readings, and music. Officers and teachers, who were seated on the stage, stood while the pastor gave the charge of responsibility to them and offered a special prayer of blessing upon them. Then he turned to the congregation and charged the parents and members concerning their responsibility and duty in behalf of the children of the school.

The Department of Women, under the supervision of Sister Earl Greenwood, is active. The members serve school lunches to the children each school day. We meet each Thursday at 9.30 and have a session of prayer. The day is spent in quilting, piecing quilt blocks, or canning fruit, which is stored in the cellar for dinners or banquets. Most of the fruits and vegetables are donated by the sisters. Once a month a bake sale is held at one of the grocery stores. Occasionally there come calls for special baking or sewing. The department has held a flower sale, bazaars, chicken dinners, and in other ways has helped to meet and solve the financial problems of the local. It serves as the financial arm of the branch. The third Thursday of the month is set aside as missionary day; the sisters seek to get neighbors and friends out. Church doctrine is discussed, and we always try to have a program of talks. We are studying the *Doctrine and Covenants* and lectures of Doctor Teel from the *Herald*. Some nonmembers are interested.

It is hoped that a series of meetings will be held here this winter. Brother and Sister S. W. Simmons were here a few days early in October, and his sermons were most encouraging.

September 28 Sister Leona Wheeler came to visit Brother and Sister T. P. Greenwood. Sister Wheeler is from Washington. She has been active in church work in Everett and Seattle. She found employment here and is active in church work among the young people. She is also helping in the musical department, the musicians meeting on Thursday evenings for orchestral work and on Friday evening for song service.

The branch met in the church basement for a Halloween social which was successful with pranks, stunts, and merriment. Sisters Leona Wheeler and Georganna Vickery had charge of the entertainment.

A copper coin of 1830, found by Cecil Pierson, son of Brother Everett Pierson, Freeland, Michigan, has been sent in by Elder J. W. Peterson to the Graphic Arts Bureau, to be turned over to the church museum. The bureau is glad to receive all contributions of historic value.

## Saskatoon, Saskatchewan

November 23 to 30 special missionary services are being conducted in Saskatoon, Elder Ward L. Christy speaking each evening.

October 1 the chapel was the scene of a pretty wedding when two active young people in this branch, Ethel Cruce and Henry Piedt, were married by Brother Christy. Preceding the wedding ceremony, Sister Sidney Taylor sang, "O promise me." The wedding march from "Lohengrin" was played by Sister Steves. The bride was given in marriage by her father and was attended by Opal Cruce, bridesmaid, and Eileen Diggle and Pauline Cruce, flower girls. Little Earl Cruce and Orval Pettet were ring bearers. Frank Piedt was groomsman, and Clifford and Dan Moran ushers. As the bridal party left the beautifully decorated chapel, "Mendelssohn's wedding march" was played. Following the ceremony a reception was held at the home of Brother and Sister M. G. Beckman. Brother and Sister Piedt are making their home here. A consecration service was held at the home of the newly wedded couple a few days after their marriage.

The various groups are intensely interested in class work, under the supervision of Sister Christy, director of Religious Education, and the membership is enthusiastic over the church school.

Last month the adult group enjoyed an evening study of parent problems, followed by a social hour. Refreshments were served. Not to be outdone, the young people arranged a Halloween party at the home of Brother and Sister Henry Piedt, where ghosts and witches were much in evidence. The children's department also spent a hilarious time from four o'clock to 6.30. After playing a group of Halloween games, twenty-seven children sat down to a gayly decorated table to eat sandwiches, cat cookies, apples, and pop corn, after which Brother Christy, dressed as an old witch, dispensed homemade candy.

A fowl supper was held in the basement of the church November 7, and a good sum was realized to supplement the radio fund. About forty per cent of those present were non-members. A program of instrumental and vocal music, tableaux, and pageants was enjoyed. The evening was voted a huge success.

Several of our members have been recently bereaved. Sister Baker lost by death her sister, Mrs. Archibald, who was active in public work and served as an overseas nurse. Brother and Sister Howard Loucks and Brother and Sister Hurley are mourning the loss of their father, and Brother and Sister Weingarten have lately lost their grandchild, Billie McCammon.

LOTTIE CLARKE DIGGLE.

## Elkhart, Indiana

Sunday, November 16, was the date announced for our reply to lectures on Mormonism given in two churches in Elkhart, by Mrs. Lulu Shepherd, employed by the National Reform Association. We occupied Moose Hall at the two o'clock hour of a busy day.

The Sunday school conducted a profitable session at 2245 Morton Avenue at ten o'clock that morning, and I preached on "The harvest—the end of the world."

The group of members in Elkhart had set cards of announcement in the windows of many business establishments as well as residential sections of the city, had written special invitations to various points, and at two o'clock in the afternoon a crowd was in evidence at Moose Hall. Mrs. Shepherd had said some colorful things about Utah Mormonism and placed the entire responsibility on Joseph Smith, the Martyr. She perpetuated the ecclesiastical chain without dropping a single link from Palmyra, New York, to Salt Lake City, Utah. I spent almost two hours in the reply. The general publicity department of the church had sent a large assortment of tracts, and these were distributed at the entrance of the hall. In replying to Mrs. Shepherd, I used the *Bible*,

*Book of Mormon, Doctrine and Covenants, Spalding's Romance, Congressional Reports, Senatorial Investigation in the Reed-Smoot Case, and other books and documents containing well-authenticated matter.* Sister Wilsey mailed *Address to the Clergy* to the pastors of the city churches.

Thus are we trying to combat the work of Mrs. Shepherd. Such religious controversies many times develop the child of God in bravery and courage, giving him a deeper understanding of and appreciation for the truth he represents. From four to six persons have expressed a desire to be baptized before the holidays.

People from Mishawaka, Gary, South Bend, Niles, and other points attended to hear the reply to Mrs. Shepherd. Professor Mays and Sister Coonfare, of Mishawaka, led the congregational music with violin and piano. It was a great meeting.

The *Elkhart Truth* in its editorial column came over to our side before we replied to Mrs. Shepherd's lectures, printing an article of considerable length. This paper has a wide circulation in Michigan and Indiana, and we think the stand it has taken has done much good.

S. W. L. SCOTT.

## Columbus, Ohio

### First Branch, Tompkins and Medary Avenues

The little building which First Branch calls home has been a very busy place for the past six weeks. Few indeed are the times when no lights gleam from this church on the hill. It is hoped that this will continue, and that still more activities will throw open our doors.

Sermons during this time have been varied as the speakers themselves, and all of them conducive to the upbuilding and progress of the church. From Second Branch we have been pleased to have present Brother Emmet Madden and Brother J. E. Matthews. Besides our own speakers we have two who recently made their debut as teachers, Brother Don Gabriel, and Brother Nathan Weate, for many years branch chorister.

The Sunday School Department is well attended and growing in spite of the fact that many of the older and faithful members are devoting their time to the newly organized mission in the West End of Columbus.

Religio, too, is offering interesting as well as educational features and stimulating enthusiasm in the development of talent.

The new dramatic society has adopted the appropriate *nomen*, L. D. S. Players. They are working hard and hope soon to present something worth while.

The scout troop is gaining popularity under the leadership of Brother Paul Vail. Splendid cooperation among the boys and those who are qualifying for leadership has been the keynote of this progress. We know they will soon rank with the finest troops of the city.

It is hoped that united effort and well-directed zeal will see us through 1930 and on to new fields of attainment.

MRS. GLADYS H. CARTER.

## Saint Louis, Missouri

### Grand Boulevard and Carter Avenue

November 21.—The Sunday morning and evening services have been increasing in number present, and Pastor C. A. Edstrom has been blessed in delivering sermons.

A manufacturers' dinner and bazaar were had the first Friday in November.

The Women's Department has been doing well. The members finished one quilt donated by a sister, for the bazaar. Now they are at work on another. This group has splendid programs. This week they are having a pound party for the pastor and his wife.

November 23 will be gift Sunday, and those who have

been blessed with plenty during the past year are asked to remember the less fortunate ones.

The district conference will convene here November 29 and 30.

Brother Bell is conducting a class on Thursday evening in the rudiments of music.

There is also a training class every Wednesday evening from 6.30 to 7.55, two subjects being presented: "*The Book of Mormon*," by G. S. Trowbridge, and "*The teaching task of the church*," by Carl Edstrom. MRS. ALICE GRIMES.

## Delta, Colorado

Under the direction of N. L. Booker and wife, Delta Branch is making progress.

During the early part of September Apostle E. J. Gleazer visited Western Colorado District, making a few days' stay at Delta. The night of September 8 he called a special meeting of the Saints to better organize the branch. At this time he declared Montrose Branch disorganized and requested that Brother C. L. Olson be notified to enroll its members with Delta Branch. An election of officers then followed. N. L. Booker was elected branch president; church school supervisor, Sister Olive Hubbard; supervisor of Religious Education, Sister N. L. Booker; music director, Lilah Harshman; treasurer, Lewis Park; clerk, Jewell Harshman. Under these workers the branch moves onward.

We realize God's loving-kindness in the location with us of Brother and Sister Booker. The Saints are in need of their help and counsel.

The church school plan of continuous services is carried out. Special musical numbers, readings, and other exercises are provided for each Sunday.

The last Sunday in October Brother Booker held a dedication service, dedicating first the officers and teachers, and second the entire membership to pledge themselves to do their best in church work. This was a beautiful ceremony, one blessed with an outpouring of God's Spirit.

Sacramental services are well attended, there being a number of Montrose members present. The fact is that Delta Branch has a large attendance every Sunday.

Brother Booker has for a number of weeks spent long hours remodeling the church home. At present the upstairs is in good condition, with kalsomined walls, one partition torn out making a double room curtained off for two classes; plenty of seats, an organ, and a radiator, so that the rooms may be warmed from the stove downstairs. We plan soon to install a new stove. A new flue has been built, and Brother Booker hopes to make the two rooms downstairs into one, so that we may have more space.

The young people held a Halloween party, charging admission and five cents to go through "death valley." The sum they collected was used to make ready their upstairs classrooms.

The theme for the services during the month of November has been and will continue to be "*Thanksgiving*." This is carried out in scripture reading, recitations, and songs. A Thanksgiving program and supper are planned for Thanksgiving eve. Elder Booker, much to our regret, will not be with us at this time. He plans to visit Monte Vista Saints for a few weeks, leaving Delta about November 20. During his absence Brother Albert Rose will be in charge of local activities. JEWELL HARSHMAN.

## Dow City, Iowa

Dow City Branch has been called upon to sustain a great loss in the death of its president, J. L. Butterworth, who passed away November 12, 1930, following an operation in an Omaha hospital. He had suffered from physical ills for some time. Brother Butterworth was shepherd of this flock for a number of years, and his help is greatly missed. He was faithful to his charge and a father to all. Young and old went to him for advice.

## Mallard, Iowa

Brother and Sister Benjamin Fish attended the Harvest Festival at Independence. Robert Fish returned to his home in Independence after husking corn with his brothers for three weeks. He told friends here that the longer they live in Missouri the better they like it.

We were fortunate to have three district officers here October 18 and 19, Gerald Gunsolley, president; Brother Adams, district bishop; and L. G. Holloway, missionary. Brother Gunsolley explained the new program in regard to church school, and we think it will be a big help to our work here. We want soon to put it into effect. Brother Adams discussed his line of work, and we were disappointed to learn that so few in this district are paying tithing. We hope that the economic condition of many will improve and that all will obey the financial law of the church. We are eager to see more missionaries in the fields and their families taken care of as they should be.

Brothers Gunsolley and Adams left for home after the afternoon meeting on Sunday, but Brother Holloway remained two weeks, holding a series of meetings. A good number of nonmembers attended the services, and although no one was baptized we feel that some were interested.

November 1 a surprise party was held at the Benjamin Fish home in honor of Brother Holloway. The evening passed with the playing of games, visiting, and eating lunch. A purse was presented Brother Holloway by the branch in appreciation of his services.

Violet Hahn attended home-coming at Graceland. She reports a fine time meeting with old friends.

MRS. FRED HAHN.

## Nauvoo District Conference

Nauvoo district conference was held in Ottumwa, Iowa, November 15 and 16. District President F. T. Mussell could not be present but was represented by his two counselors, A. M. Chase and A. L. Sanford. Brother Sanford was able, however, to stay only until after the business session on Saturday. Bishop Charles Fry and Pastor F. C. Bevan, of Ottumwa, were present.

The conference opened Saturday morning at ten o'clock with a prayer service in charge of Brothers Fry and Chase. A fine spirit was felt during this hour.

At eleven o'clock there was a round table talk on problems of the church school. And at two in the afternoon the business session was held, including the election of officers for 1931. F. T. Mussell was reelected district president, and given power to choose his counselors; W. Gunn, of Fort Madison, was reelected district secretary; F. Henry Broman, of Burlington, was reelected treasurer. The choice of directors for the various phases of work in the Religious Education Department was left in the hands of the district president.

The next conference will be held in Burlington in June, 1931. The bishop's report showed that the district has a little over eight hundred dollars more to raise in tithing and offerings to reach its quota of seven thousand dollars for 1930.

Brother Chase gave an illustrated lecture on Saturday evening.

Priesthood meeting began Sunday morning at eight o'clock, and was well attended. Church school at 9.30 was in charge of local officers. At eleven o'clock Brother Chase was the speaker. Music was furnished by the Ottumwa Choir at these services, and there were violin numbers by Harold Fry, of Ottumwa.

Social service came at two in the afternoon, and at 3.30 a play, "*The Challenge of the Cross*," was presented by mem-

bers of the Burlington congregation. This was preceded by a sermon by Ottumwa's pastor.

In the evening Bishop Charles Fry brought a forceful message on sin and its results to the congregation.

Meals were provided on Sunday in the basement of the church by the Women's Club, of Ottumwa.

Attendance at the conference was very good considering the weather. And appreciation for the services was expressed by all who were present.

## Webb City, Missouri

*Oronogo and Second Streets*

Several months ago this branch voted to try out the new church school plan for study and worship. It was immediately put into operation and is proving very acceptable. Everyone is well pleased with it. We hope that all branches which have not yet tried it will do so. Our service opens at 9.30 and closes at 11.30, two hours of church school on Sunday morning.

Rally Day was marked by special meetings, and Elder Lee Quick of the missionary force of this district was here to deliver two sermons.

On November 9 in the evening, in keeping with the approach of Armistice Day, the choir sang several patriotic hymns, and the church's service flag, with thirteen stars, including one gold star, was on display. A reading, "*Just at the break of day,*" a war poem, was given by Mrs. A. L. Newton. Elder Ira Waldron, who served in the A. E. F., overseas, told of his war experiences, his talk being a description of the Saint Mihiel offensive. Brother Waldron is now pastor of this branch.

Sister Frank Stokes, who was ill for some time, has about recovered, and her friends are happy to see her back in church work.

Church school study hour is held every Thursday night. The young people's division has for a teacher Frank McDonald of Joplin, Missouri, the district president. The adult division has been studying the "*Church,*" Ira Waldron teacher.

F. L. FREEMAN.

## Dunlap, Iowa

October 9 three girls of primary and junior age were baptized in the font at Woodbine by Elvin Baughman, and the following Sunday a confirmation service was held, Elders F. A. Fry, D. A. Holcomb, and Elvin Baughman confirming the new members. A group of older girls sang beautifully, and six children were blessed. An afflicted sister received administration. Elder Fry, in his remarks, called attention to the fact that three of the four ordinances, for which the laying on of hands is authorized of God, had been brought before the people in this service. Sixty-three were present to witness the ceremonies, some being nonmembers.

The members of this group need a church building. We meet as yet in a private home.

Two families from Gallands Grove have recently been added to this congregation. The greater part of this mission at one time belonged to that historical branch, and many memories of that place are cherished by those who are now laboring to build up the work where, at the present time, the field seems more fertile. Conditions are such that this branch is now inactive. Many of the Saints have moved to other localities. The work that has been accomplished here in past years has gained the respect of the whole church. Gallands Grove Branch has given much talent and missionary ability to the latter-day cause.

We are yet studying F. M. McDowell's outlines, and feel that we are understanding better the new plan of Religious Education.

A peaceful sacramental service was enjoyed November 2.

A request for fasting and prayer in behalf of an afflicted one was observed.

Elder Fred A. Fry spoke at the evening service.

## Independence

*Stone Church*

"*Your financial responsibility to the church*" was the subject of President Frederick M. Smith's sermon at the eleven o'clock service. In his analysis of the present "hard times," President Smith pointed to lack of confidence as one of the principal factors. There is plenty of money in the country, but it is not circulating normally, he said. Those who have been improvident have been subject to the most distress. He recommended the budgeting of individual and family incomes as of great value for stability and economy. The ideal of the Presiding Bishop toward having "*Every member a tithe-payer,*" was stressed as a means of enlisting everyone to help with the task of the church.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems: "*God is love,*" by Shelley, Albert Brackenburg taking the bass solo; and "*Fear not, O Israel,*" by Spicker, with a quartet composed of Edward Brackenburg, Ina Hattey, Elizabeth Okerlind, and Albert Brackenburg. "*Cavatina,*" by Raff, was played by Irving Jenkins, cellist, George Miller, pianist, and Robert Miller, organist. Elder W. Wallace Smith was in charge of the service, and was assisted by Elder S. A. Burgess.

A service of thanksgiving concluded for the junior young people, who meet in the lower auditorium of the Stone Church, a month of the theme, "*Adventuring with Christ in gratitude.*" A thanksgiving story was told by La Von Budd, and short talks on "*How we may show our gratitude*" were made by four boys and girls, Ardyce Brown, Willie Russell, Harold Brower, and Maxine Budd. The girls' chorus sang "*My God, I thank thee, who hast made,*" by Maker, and Dorothy Fairbanks and Muriel Bain sang "*A little prayer,*" by Preston, Wilma Ruth Luff accompanying at the piano. The piano offertory and music for congregational singing was by Joy Harder. Briefly the pastor summarized the month's lessons on gratitude and read the story of Christ healing the ten lepers, Luke 17:11-19. Assisting in the stand were Brothers Roy McNeil and Howard Cook.

To conclude his series of four *Book of Mormon* lectures, Elder C. Ed. Miller on Sunday night presented outstanding criticisms made of the book and his own clear-cut, convincing answers. Stereopticon pictures brought out the points and proofs of his arguments, and his text was one used throughout the series, Isaiah 18:1. A large congregation of *Book of Mormon* students and their friends filled the church and followed the lead of Elder J. F. Sheehy in congregational singing. Elder S. O. Smith assisted Brother Sheehy in the stand.

President F. M. McDowell was the speaker at the special Thanksgiving service last Thursday morning at 9.30, his subject, "*The first Thanksgiving.*" He made an appeal for the renewal and cultivation today of the courage and devotion which moved the early American pioneers.

Pastor John F. Sheehy presided and read a scripture lesson of praise and thanksgiving. Patriarch U. W. Greene offered the Thanksgiving prayer. Evan A. Fry played organ music for the service. The congregation participated in a period of meditation and in the singing of appropriate hymns.

*Second Church*

Few men who come to Second Church are more greatly appreciated than Elder R. D. Weaver. November 23 Brother Weaver was at his best when he addressed the congregation on "*The background of the years.*" Sunday school was unusually well attended, as was also the eleven o'clock service.

The groups of Second Church met in a union prayer meeting at the church on Wednesday. The gathering was blessed with a fine thanksgiving spirit, Brothers J. M. Robinson and A. K. Dillee in charge.

The annual Thanksgiving service was held Thursday morning at 9.30. Elder T. A. Beck was in charge, and his wife, Sister Sunshine Beck, played the organ. Elder G. G. Lewis delivered a sermon, and music was by the ladies' quartet of this district.

Bishop Albert Carmichael was the speaker last Sunday. His sermon was appreciated by the congregation. He stressed the urgent need, as he, the Bishop, plainly sees it, for aid and support of the church members. An appeal was made for everyone to give what he could of food, clothing, and money, to the church, to care for the poor this winter.

#### Walnut Park

The speaker of the eleven o'clock service Sunday morning was Elder R. D. Weaver, who gave a forceful sermon on the subject, "*Put first things first.*" He urged everyone to put the Lord's work first, and especially to support the church in the present financial crisis. The choir sang the anthem, "*Lead on, O King Eternal,*" by Marzo. There was unusually good attendance at this service.

A meeting of the priesthood of Walnut Park was held in the afternoon for the purpose of discussing the problems which they have to meet and of getting better organized to carry on their activities. Elder H. G. Barto, recently selected by Brother J. F. Sheehy to supervise the group work in Independence, was the special speaker of the afternoon.

At the evening service Elder George G. Lewis gave the discourse, on the subject, "*Witnessing for and adventuring with Christ.*" He pointed out how all could be heroes and adventurers, even at the present time. During the song and worship service, a duet was sung by Erwin E. Moorman and Carletta Norman, and an anthem by the choir, "*How beautiful upon the mountains,*" by Buck.

S. C. Smith, the pastor, has been ill since Thursday and was not able to be present at the Sunday services. He has been improving rapidly, however, and expects to be up and about again in a day or two.

A special Thanksgiving service was held at the church on the morning of Thanksgiving Day, beginning at 9.30. The order of the service was as follows: Piano prelude, scripture reading, song by the congregation, invocation, reading of the President's Thanksgiving Proclamation, congregational singing of "*Come, ye thankful people, come*"; talk by Pastor S. C. Smith on "*The first Thanksgiving*"; a vocal quartet, "*The breaking waves dashed high*"; a period of meditation followed by a prayer of thanksgiving; singing of "*America*" by the congregation, and closing with a reading of the Mosaic benediction as found in the sixth chapter of the Book of Numbers. This service was greatly appreciated.

#### Persia, Iowa

Since Persia Branch last reported there has been considerable ministerial work here. Elder L. G. Holloway began a series October 5. Those who are acquainted with this worker know that his services were worth while. Everyone profited from the lessons taught from the *Bible*, the *Book of Mormon*, and the *Doctrine and Covenants*. Clearly, simply, and forcefully he told the people the answer to the question: What must I do to be saved?

Judging from attendance during the two weeks of services, our brother gave general satisfaction. He left a good impression in this community, and further help from him will be much appreciated.

## Kansas City Stake

### Central Church

There has been a marked increase in attendance and punctuality since the beginning of the church school attendance-and-new-member contest between the three divisions. The members help their division by (1) being present every Sunday, one point; (2) being on time, one point; (3) bringing new members to enjoy the class studies, fifteen points. Special points are also awarded for visitors.

The session of the church school last Sunday morning from 9.45 to eleven o'clock was devoted to thanksgiving exercises and observances. Preluding the morning's special activities, there was organ music, hymn singing, and the invocation. The primaries observed the order of the day with music and readings and songs, and the adults listened to music from the organ, choir, and soloist, Brother Eugene Christy.

Congregational singing in the evening was directed by Brother Eugene Christy, and the octet from the choir sang. Patriarch F. A. Smith was guest speaker.

The stake O. B. K. basket ball league matches began Tuesday evening at the Woodland gymnasium, Eighth and Woodland. Six Latter Day Saint teams entered this year. On Tuesday, Central played Gladstone; Chelsea tussled with Bennington; and Mount Washington played Fourth Church. Bill Ely, Central coach, has a fast team.

The young people and adults are reserving New Year's Eve for a big church party and vesper service.

### Gladstone Church

Attendance at the Sunday services is increasing. November 23 the scripture reading at the church school was taken from 2 Thessalonians 5 by Brother A. D. Moore; and Sister Lucy Williams told the *Bible* story, using the life of the boy Christ for her theme.

Stake Director of Religious Education George Mesley has been meeting with the O. B. K's the past few Sunday evenings, giving interesting talks and helpful suggestions.

November 16 Bishop Skinner met with the O. B. K's and gave an interesting chalk talk, followed by Brother Burlington, of Fourth Church, who spoke to the young people on the responsibility and the promise for them in the future of the church. Brother Mesley occupied at the 7.30 preaching hour.

The O. B. K's had an old-fashioned taffy pull at the home of Robert and Dorothy Parsons, November 25, and a rabbit supper at Central Church December 1.

## Holden Stake

### Lees Summit

Saints of this branch enjoyed a good thanksgiving sermon on Sunday morning by Elder H. L. Barto, of Independence, Missouri.

The women's auxiliary met with Sister J. T. Smith on Thursday to hold an all-day meeting. There was an interesting lesson on "*Religion in the home.*" The women are making a quilt for the Sanitarium.

A business meeting and social time were held at the home of Sister Dorothy Maddux November 18.

A thanksgiving program was held Wednesday evening, November 26 at the church.

The young people are planning a Christmas play.

### Atherton

November 16 the Holden stake presidency, high council, and bishopric visited Atherton. Some arrived early enough for the Sunday school, and all were present for the preaching service at eleven o'clock. When Brother McWethy, of the presidency, preached, he used as his subject, "*What is the truth of the matter?*" and told us to ask this question and

# MISCELLANEOUS

## Pastoral

*To the Saints of Manitoba; Greetings:* There are many families of church members living in Manitoba, isolated from attending church services. Many do not even have the church papers, to read from week to week the good news of the gospel and the great work the Lord is doing in this "hastening time." But through the *Herald* I hope to communicate with many who are scattered throughout this district. I have been appointed to labor in missionary and pastoral work here, spending most of my time in Winnipeg. Here we have a fairly good church building at 247 Kensington Street, Saint James, the western part of the city. This is located on Portage Avenue street car line going west from the center of the city. We have services each Sunday morning at ten and eleven o'clock, also in the evening at seven. There are other meetings during the week. We would be much pleased to have all Saints who have opportunity to meet with us, to make themselves known. For further information call Wellington Wilson, Beverley Block, Notre Dame Avenue; telephone 88545. The general church is moving forward in missionary and other work looking to the establishment of Zion. The trying times through which we are passing tell us that there are great events in the not far distant future. Uncertainty is on every hand; great men of the world are perplexed concerning what is to come from year to year. I am wondering how many of the Saints of Manitoba would like to have part in the great work of the Lord in building Zion. Are you taking the official church paper, the *Saints' Herald*, which comes each week laden with good news? Its price is two dollars a year. Or do you take the missionary paper, *Zion's Ensign*, a very interesting weekly periodical at only one dollar a year? These papers are filled with good sermons, articles, and letters which are especially attractive to members who are unable to attend meetings. You can send your subscription either direct to the Herald Publishing House, Independence, Missouri, or to my address as given below. Also, fellow Saints, have you felt the necessity of paying your tithing this year? Even though the amount you feel able to pay seems small, it is important in the Lord's sight. And in time to come you will be glad that you have even in small part assisted the Lord in the great latter-day work.—*Leonard Houghton, 618 Toronto Street, Winnipeg, Manitoba, Canada.*

## Conference Notices

Southwestern Kansas district conference will meet with Wichita Branch Saturday and Sunday, December 13 and 14.

seek its answer in any rumor we wished to give consideration.

These brothers met after church and were addressed by Bishop J. A. Koehler on "Stewardship," following which a tour of the stewardship properties was made. In the afternoon a large delegation of Walnut Park Saints came to Atherton and met in the new church with Elder Amos E. Allen, who explained stewardship and the program as it is being worked out at Atherton. After this meeting, they, too, toured the farms.

Bishop A. Carmichael recently spent a day at Atherton, preaching morning and evening, explaining the principles of stewardship. In the afternoon he met the stewards.

Last Sunday Bishop J. A. Koehler preached in the morning on the theme, "The qualifications necessary to become a steward." In the evening Brother C. V. Hopkins, a member of the stake high council, preached an optimistic sermon.

The young people recently gave a play portraying a helpful lesson. Sister L. L. Bogue had this in charge. A glee club has been organized by our young people, and Sister Myron Holman has charge. Much interest is shown.

# THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
Leonard J. Lea, Managing and Assistant Editor.  
Leta B. Moriarty and Leslie E. Flowers, Assistant Editors.

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Annual election of officers for the district will be held Saturday. Sunday will bring all-day activities from the church school session at 9.30 a. m. to the preaching service at 7.30 p. m.—*C. T. Pooler, president; Mrs. L. R. Field, secretary.*

## Home-coming Services

December 14 will be annual home-coming day for Des Moines Branch. Evangelist F. A. Smith will be the speaker. This is an appropriate time to renew old acquaintances and form new ones. Meals will be served in the lower auditorium.—*R. D. Williams, secretary, 1316 Buchanan Street, Des Moines, Iowa.*

## Our Departed Ones

BILLINGS.—Eliza M. Walker Billings passed to her eternal reward October 29, 1930, at Little Deer Isle, Maine, at the home of H. H. Billings. She was born at East Machias, Maine, February 8, 1851. Was baptized there by J. C. Foss nearly sixty years ago. She moved to Jonesport and married Joshua S. Walker and was one of the corner stones of the church work in Eastern Maine, devoting her life to the cause of the gospel. Her husband died in 1907. In 1923 she went to Little Deer Isle and in August, 1924, married Elder J. J. Billings. He preceded her to the future home by a few years. She leaves a brother, James Chase, of Alameda, California, and a sister, Lucy Ober, of East Machias, Maine. The funeral service was held at Jonesport before a large congregation of friends. The sermon was by Newman M. Wilson, November 2, 1930.

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### Broadcast Schedule, Program News

K M B C Midland Broadcast Central  
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Kansas City, Missouri  
Frequency 950 Kilocycles

Beginning Sunday, September 28, and continuing through the winter months, the following schedule will be in effect for L. D. S. radio programs over K M B C, the Midland Broadcast Central, Pickwick Hotel, Kansas City, Missouri. Frequency, 950 kilocycles.

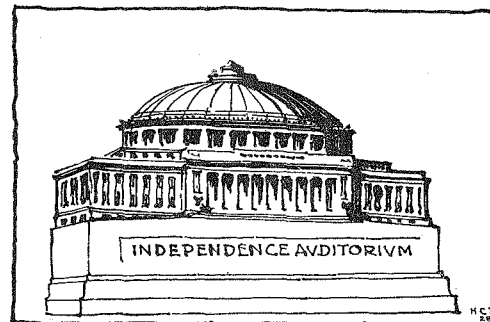
6.00 to 6.15 a. m. daily except Sunday, Morning Devotional service.

#### Sunday Schedule

- 7.00 to 8.00 a. m. Heroes of the Church; Columbia Chain feature sponsored locally by the church.  
8.00 to 8.30 a. m. Bible Study hour conducted by Evangelist U. W. Greene.  
11.00 to 11.30 a. m. Stone Church choir and musical service.  
1.00 to 2.00 p. m. Cathedral Hour; Columbia Chain feature, sponsored locally by the church.  
5.00 to 5.30 p. m. L. D. S. Radio Vesper; Evangelist U. W. Greene, speaker.  
10.00 to 11.00 p. m. L. D. S. Studio Service from Stone Church Auditorium.

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Number 50

## Who Shall Dwell?

As is well known, a move has been made to meet present emergencies by increasing the number of Saints who are doing their duties in a financial way. Too few have been carrying the burdens. It is felt by general as well as local officers that to awaken every member to a full sense of his duty to the church, and stimulate him to a compliance with the duties in the line of tithes, offerings, surplus, and stewardships, will be to improve the spiritual condition of that member. And this is logical. Hence, any move to establish contact with all church members, to ascertain attitude, willingness, and ability to comply fully with duty, is a distinct move towards general betterment of the church.

In this light, it is pleasing to note a portion of a report made to the Presidency from the Lamoni Stake. A call to the priesthood resulted in a well-attended meeting in which the whole situation was freely discussed, was followed by the perfecting of an organization by means of which a "personal canvass" of the entire stake was to be made, the object in view being to have in hand soon "data concerning every member of the stake, concerning abilities and attitude." And the report significantly adds:

"In Lamoni this has not been a *sensational* but an *educational* movement. The goal of the stake workers is towards a general understanding of the church's financial affairs and the creation of a disposition to share responsibility. Certainly more of this aspect of the church's program has been taught during the last three weeks than in any preceding equivalent time."

It is easy to predict that such a program will result in better understanding and better spirituality, with the inevitable result of greater happiness because of duty being more nearly discharged in full.

In the midst of trying times, when the forces of the hastening time are at work, it is well to ask, as did David of old (Psalm 15):

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

F. M. S.

## "Messiah" on Columbia Chain

Saints and their friends everywhere will receive with joy the news that Handel's famous oratorio, "*The Messiah*," will this year be presented to the radio world by the choir in Independence over the network of the Columbia Broadcasting System. For the first time this rendition will thus be broadcast with facilities that will enable listeners in all parts of the United States and neighboring countries to tune it in without difficulty. Some forty or more stations associated with the Columbia system will be receiving and re-broadcasting the program sent out from the studios of K M B C in Kansas City.

This special broadcast will occur in place of the "*Cathedral Hour*" program, 1 to 2 p. m. (central standard time), Sunday, December 21. The oratorio will be sung by a chorus of 100 voices selected from the Independence Messiah Choir, directed by Paul N. Craig, which will give its thirteenth annual rendition at the Stone Church in Independence the evening of the same day.

Soloists will be: George Anway, tenor; Mrs. George Cowden, soprano; Mrs. Raymond Havens, contralto; and Arthur Oakman, bass.

The broadcasting of "*The Messiah*" over the Columbia system is being made possible through the courtesy of The Midland Broadcasting Company, operators of Radio Station K M B C. It has been suggested that the Saints gather in groups where radios are available to listen in for this program, or arrange special services in the churches where sets may be installed especially for the reception of this oratorio broadcast.

L. E. F

## On Observing Birthdays

When a person has a birthday, it is the privilege of his friends to help him observe the day with their presence and gifts. These are marks of esteem, appreciation, and love.

It is now almost nineteen hundred and thirty years since that Holy Babe of Bethlehem lay in a manger, the long-promised Messiah. About him knelt the shepherds who on the hillside of Judea had just witnessed a marvelous thing. To the humble birthplace came wise men from the east. When they saw the Child and his mother, Holy Writ tells the story, they fell down and worshiped him, and then they opened their treasures and *presented to him gifts* of gold, and frankincense, and myrrh.

On Christmas we will observe once more the natal day of our Savior. How are we planning to make this event this year an outstanding experience in our lives? In another issue of the *Herald*, Sister Lizzie A. Vincent, of Sandwich, Illinois, writes a splendid answer to this question in a letter entitled "*Whose birthday are you celebrating?*" Her idea is worthy our most thoughtful consideration.

L. B. M.

## Bishop May Passes

In the passing of Bishop Roderick May on December 3 at the Independence Sanitarium and Hospital, there goes out into the Great Beyond another of the stalwart group who in the early eighties of the last century planted the work of the Reorganized Church in Independence, and who in the midst of unfavorable conditions carried on with courage and zeal. Their fine devotion has made it easier for those who came later to build on the foundations they laid.

Thus one by one those of the older generation lay down the burdens of life, and we must take up the tasks where they left off. It was quite appropriate that Brother Joseph Luff should be called upon to speak at the obsequies, for these two men had labored shoulder to shoulder in the past, and both were prominent in the work of bringing to completion the "Stone Church" in which the services were held. While Brother Luff presented his analysis of the Christian's hope, my mind was very busy as I gratefully considered the works of those who have preceded us. I could only hope and pray that we who are now bearing heavy burdens may be able to build so well that our successors may be assisted to carry the work forward, as we were assisted by Brother May and his associates. And may we always be able to show as unswerving devotion and fine zeal as they have shown. For over fifty years of his life he exercised the functions of the priesthood, and was always ready to make any sacrifice

within his power for the cause. May we who follow be as faithful and as ready to sacrifice.

F. M. S.

## The Birth of the King

The wise men who came from the east sought Jesus, asking:

"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Jesus, however, was to be more than the king of a small nation of people. His was a spiritual, not an earthly kingship. When Pilate asked him, "Art thou the King of the Jews?" Jesus answered:

"My kingdom is not of this world: . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

But it was only the disciples who fully understood the spiritual significance of the place of the Christ in the kingdom of heaven. This is best expressed in the language of Peter who, in response to a question, answered: "Thou art the Christ, the Son of the living God."

Christ came as the Savior, not alone of the Jews, but of all men. This the apostles and ministry of Judea learned through Peter's experience at Joppa. When Peter came up to Jerusalem, they charged him with associating with the Gentiles and taking to them the word of God. Then Peter related to them the vision given him and his experience with the Gentiles, concluding his story with these words: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

And the scripture version goes on to record: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Jesus' spiritual kingship was, from the beginning, intended to comprehend the whole world. His message was universal in its application, his truth everlasting. We are told this in the following language by a writer who loved the Lord: "God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The divine and world-wide mission of the Savior was sensed by John in Bethabara beyond Jordan where he was baptizing. Looking up he saw Jesus coming to him, and he said, "Behold the Lamb of God, which taketh away the sin of the world."

# Why the Church Must Teach

## A Task Which Can Not Be Shifted

By F. M. McDowell

Of all the institutions of society, there are three which are fundamentally responsible for the personal character of its citizenship. These are, of course, the home, the church, and the school.

On a number of occasions when the writer has outlined the position taken in previous articles, namely that the church is to be held responsible for the establishment of a sound basis for personal character and social order, the question has been raised as to the place of the public school and the home in this task. On the one hand there are those who contend that the public school with its emphasis on moral and social education furnishes an adequate safeguard for character and social stability. Others, admitting that religion is essential for such a result, claim that the home is the one institution to be held responsible for its teaching.

### *The Public School*

American schools, as other American institutions, soon broke from European traditions. The frontier life, the rapid expansion of business, and the increase in material wealth, demanded many new ideas. It is not surprising that in such an atmosphere a competitive spirit of sectarianism appeared among churches.

This, however, led to consequences which were hardly anticipated. Sectarianism led to denominational ambition, and denominational ambition led to strife and jealousy. Finally out of the travail of such conflicts emerged as the confirmed policy of America the doctrine of the separation of church and state. The result was that religion was and is practically banned from the curricula of our public schools.

We shall not here discuss the various advantages or disadvantages of this situation. The fact is that little if anything can be expected of the public schools as far as teaching religion is concerned. In some of the States, even the reading of the *Bible* in the public schools is prohibited by law.

The movement to emphasize moral and social education in the public school is an excellent one, already justified by its results. It is our contention, however, that a system of education, no matter how efficient, that omits religion will not be effective.

If religion is to be taught, we can not expect the public school to do it, and since religion is of paramount importance to the development of character and a stable social order, the church must teach religion.

### *The Modern Family*

The oldest and most fundamental institution of society is the family. In olden times every function of civilization was cradled there. Practically all the activities of life were centered there. Because of the close and personal relationship of its members, and because of the unifying of all its activities and the giving and taking that was demanded, the old-time family life was in a very vital sense religious. In modern times the functions of the family have largely been usurped by church school, the community center, the Boy Scouts, etc. Too often the family has been altogether too willing to turn over its work to these agencies, which at best can not effectively take the place of the home.

The closest of relationships have always existed between a family and religion. The best assurance against broken homes is family religion. And the best means of perpetuating religion is the family. The one is essential to the other.

If the modern family could really be brought to fill its old-time functions, we might safely leave the teaching of religion to it, but how are we to rebuild the temple of home religion? How are we to develop the type of parents that will establish the religious family? How is the family to become again the source of religious inspiration? There is but one answer to these questions, and that is, the church must teach.

### *No Way for the Church to Escape*

Let us state our conclusion in other words. In a very vital way the destiny of men and nations rests upon character. Character in turn must be undergirded by certain deep-seated convictions which go to make up what we call religion. The public school has been compelled to eliminate this very factor from its curriculum. At best we can not therefore expect it to meet this most fundamental need.

On the other hand that institution from which we have a right to expect most in the meeting of this need is in many respects failing to measure up. There are many who believe that the modern home has been weighed in the balance and found wanting. If the home is to teach religion, it must be religious. If it is to be religious, those who build it must possess that virtue.

The church can not avoid the issue. It can not and must not shirk its task. It is the one institution that is expected to put religious values first in all its considerations. *The church must teach.*

## Spiritual Growth

By S. A. Burgess

In the time of our grandparents fifty years ago, the conventional division was in force in the schools dividing things into the mineral, the vegetable, and the animal kingdoms. The latter two were recognized as living. But later research has caused questions to arise as to the first, as the crystals of any salt are always in the same form. Some believe that indicates life, because even in the mineral kingdom the cells seem to have definite and continued form.

A story is told of one of the emperors of Germany when quite old, that he visited a school and took on his knee a little golden-haired girl. He took out of his pocket an orange and asked to what kingdom it belonged. She answered at once to the vegetable kingdom.

"Right, my dear," he said, and gave her the orange.

Then he took a 20-mark piece out of his pocket. This coin was then worth nearly five dollars in gold, and asked her to what did this belong.

"To the mineral kingdom," she replied.

"Right again!" and he handed her the coin.

Then he looked around the room and finally pointed to himself and said:

"To what kingdom do I belong?"

The child looked up at him in surprise, looked at the teacher, looked around the room. What could she say? She could not say her emperor belonged to the animal kingdom. She looked at him almost frightened, looked again around the room, looked at the teacher, and then her face broke into smiles as she turned to him and said:

"To the kingdom of heaven!"

Tears came into his eyes as he answered, "No, my dear, not yet, but I hope soon."

This brings definitely to our mind that there is a kingdom above the animal kingdom. We can trace the growth of the child, first the infant in arms, then the tot just learning to walk, next the child able to walk but needing oversight and care, some one in attendance, then the youth able to go alone. But there is a later stage when the boy perhaps is taken into his father's confidence. He has grown to manhood's estate and is able to see the world with the eyes of a man, not only self-reliant but such a man as others can depend upon.

Perhaps this is going too far, as it does not depend simply upon physical development. We should first consider the fact of the child just beginning to understand, then the child just learning to talk, its gradually unfolding intelligence. A six-year-old

mind in a six-year-old body is normal; a six-year-old mind in a five-year-old body shows unusual development, but a six-year-old intelligence in a thirty-five-year-old body shows a serious deficiency.

The child mind grows, and then at a sufficient age the child goes to school and develops year by year. It is here his knowledge becomes more certain, and self-reliance develops. After school, comes continued development, in high school, and after that in college. As the mind becomes more sure of facts, it means intellectual development. As the intellect gains, we have intelligent adulthood, the 22-year-old mind in a 22-year-old body. Some may reach this point a year or two before others, some may for various reasons reach it a year or two later, but those who have closely observed will agree that graduation from college is after all a commencement, and only partly fits for practical life. There should be a continued growth of intelligence. Now the son may be put to work by his father and may later come to a time when he is taken into full confidence of the father, and knows his aims and hopes and purposes.

As there is this growth physically and mentally, so there is need also for a spiritual growth. When Nicodemus came to Jesus, he was told he must be born again. He answered quite naturally, "How can a man be born again when he is old? Can he enter again into his mother's womb?" Can he become again an infant? The reply was, "Thou must be born again, or thou canst not enter the kingdom of God." It should be only the beginning and not the end of our spiritual life, but alas there are many who still need to be carried after years in the church. They have to be, to use an everyday expression, "babies." Their feelings are too easily hurt. They get along well as long as they are still babes in arms.

There is, at times, something to be said in favor of this condition. A song that we used to sing in Sunday school says:

"Safe in the arms of Jesus, safe on his gentle breast."

That is a splendid place for a baby, and in a certain sense there is a time when any of us may feel that need. In trouble, in time of extreme sickness or approaching dissolution, in time of very severe trial, we may hope for the everlasting arms to bear us up. Even though adults, Israel could still rejoice in that promise of the everlasting arms, Deuteronomy 33:27: "The Eternal God is thy refuge, and underneath are the everlasting arms."

As there is a physical childhood, so there may be a spiritual childhood representing a second stage, a time when we feel safe only with our hand in his. We are able to walk if we have his hand or even a finger upon which to hang. At first we may grow a little tired and want to be carried. Still, when we consider how far below the divine we are and how poorly at times we seem to carry out his purposes, it may well be a comfort to feel that we can, when need be, place our hand in his, and that if we stumble and fall, he is there to help us up again and on the way.

There is a third stage, when we are willing to go with him. We feel unsafe to go alone.

"If Jesus goes with me, I will go all the way."

And then comes that stronger time of self-reliance as indicated by the song that is frequently sung near the close of General Conference when the appointments are read:

"I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord.  
I'll be what you want me to be."

This feeling is also illustrated in another song:

"Call me forth to active service."

Of course we rejoice in coming home again and having the father's welcome, but we are ready to go where the Master sends and willingly do all that he desires us to do.

But there is a greater possibility before us, that of divine communion. Many times in the Scriptures we are told in various ways that we are not servants, but sons of God even as in 2 Corinthians 6: 18:

And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Again in John 14 we learn that just after Jesus was taken, when he was asked why his disciples should see him and the world not, he said:

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

This is the height of spiritual growth, that a man should come to the stature of a man in Christ Jesus. For this purpose has he set the officers in the church, Ephesians 4: 13. John comments on that in his letter to the church:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.—*1 John 3: 2.*

This is a completion of spiritual growth, a coming to the stature of a man in Christ Jesus and be-

coming indeed a son or daughter of God, to be like him.

When we are spiritually very small and young, we are too self-centered and sensitive. All our thought is for ourselves. But when we are able to be about our father's business, then our horizon is enlarged; we not only realize there are others, but know that our sympathy should be first for them. Then we no longer need to be carried, but we ourselves are able to help carry and sustain others. There are blessings all along the line and wonderful evidences of God's love, but we should keep before us always the need of our development until we indeed put on the divine likeness and the full stature of Christ Jesus.

## A Parable of the Father's Vineyard

By Evan Fry

From a radio sermon.

A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They sayeth unto him, The first.—*Matthew 21: 28-31.*

Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven.—*Matthew 7: 21.*

This pointed little parable was uttered to fill a particular need on a particular occasion. Christ used it to illustrate to the chief priests and elders of the Jews the fact that the publicans and harlots who repented and turned to do their father's will were more worthy of reward than the priests and Pharisees who openly professed to do their father's will but who ignored his precepts in their everyday lives. Under other circumstances Christ might have completed the parable as follows:

### A Possible Modern Version

A certain man had five sons; and he came to the first, and said, "Son, go work today in my vineyard." He answered and said, "I will not," but afterward he repented and went. And he came to the second and said likewise. And he answered and said, "I go, sir," and went not. And he came unto the third and said, "Son, go work today in my vineyard." And the third answered and said, "I go, sir," and went to the vineyard. But during the whole day he made merry with some friends in the shade of some trees close by the vineyard, and when evening came he had accomplished nothing. Nevertheless, he came unto his father and said, "Father, I have been an obedient son, and this day have I spent in thy vineyard as thou hast commanded." Now the fourth

son had also been commanded of his father that he should work that day in the vineyard, and he also had responded, "I go, sir." Forthwith he went into the vineyard, and through the long day he labored in the heat of the sun; and when evening came, behold the work of his hands was good, and the vineyard waxed lovely in his sight. And he also came and said unto his father, "Father, I have been an obedient son, and this day have I spent in thy vineyard as thou hast commanded." But the fifth son, being commanded of his father that he also should labor in the vineyard, waxed wrathful, and did rail against his father, and openly vowed that he would not so much as lift a finger to do as his father commanded. Now which of these five sons, think you, obeyed the will of his father?

We can have respect, if not always love, for three of the boys of the parable. The one who refused at first, but later repented and remedied his former error, is worthy of our sincere commendation. The boy who promised to go, and who worked sincerely and conscientiously throughout the day is worthy of substantial reward and praise from his father. The boy who rebelled and refused point blank can at least command our respect for his plainness and the frankness with which he stated his intentions and followed them out to the letter, even though we deplore his lack of respect and obedience for his father. But far worse were the two brothers who pretended to obey the father's will and then deceived him by playing traitor to themselves and to him. No reward is due them, and it is only a matter of time until their father finds out that these two sons have been deceiving him, for the fruits of the vineyard will tell the tale of neglect and abuse.

Practically every citizen of these United States could be arbitrarily placed in one of the five categories suggested by these five boys. There are the people who stubbornly refuse to have anything to do with religion. And by religion, I don't mean organized religion, the church, but the religion of good deeds and brotherly love and happiness. Some people deliberately rebel and choose a life of outlawry against God and man. It is these rebellious souls that I class with the fifth son of our parable. About the only thing we can respect about them is their lack of pretense or sham. Another class of people consists of those who have sinned grievously in refusing to follow God's commandments, but who repent in time and turn from their wickedness. It is over such that the angels of heaven rejoice. Then there are those godly souls who have made their early choice of service to their heavenly Father, and who have constantly and conscientiously and thoroughly performed the works given into their

hands by that heavenly Father. But it sometimes seems that far in the majority are the other two classes—those who have professed religion and have then given it not so much as a further passing thought, and those who have professed religion, and continue to profess it periodically, but who spend their time in seeking worldly things while the work of God waits and his vineyard languishes for want of sufficient care.

The most despicable person in the world is the hypocrite. Christ's bitterest words were reserved for him, and every normal man hates him. Yet how many of us, who are normal men, are hypocrites in some degree! We have professed to believe in Christ; we have taken upon us his name; we have promised to keep his commandments. Are we always found laboring with might and main in his vineyard? Where are we going to spend today? Shall we sit with the third son in the shade and make merry while others work? Shall we forget all about the vineyard and go with the second son? Let us rather join the fourth son and labor during this day and all coming days, that the vineyard may grow and prosper; that we may be accounted worthy sons, and that the Father may be glorified and well pleased in us.

## What Young People Are Doing

*By E. E. Closson*

The young people of the Stone Church congregation in Independence have formulated some plans for activities during the winter months that may be interesting to other groups or branches. In cooperation with their leaders, the young people between the ages of fifteen and twenty-four are furnishing a room in the Auditorium which will be used for many of the proposed activities.

Just a bare unfinished room to start with, the place is being made attractive by the addition of cretonne drapes for the windows, rugs for the rough cement floor, reading lamps, library tables, armchairs, and other pieces of furniture that lend an atmosphere of homey good cheer to all gatherings of either a formal or informal nature.

A piano has been secured to be used indefinitely. One family loaned the young people a fine four-sectional bookcase, and an effort will be made to fill it with good books by having each member bring one or two from his own library. A heavy oak table and armchair to match have been placed in such a position that they may serve for the speaker's desk and chair when formal meetings are held.

One evening last week a group of the young people met, the girls to sew curtains and the boys to repair cast-off furniture which had been donated.

A small quantity of varnish and a few yards of cretonne to cover cushions can make even the most ancient armchairs very comfortable and attractive. Each week finds something added which helps to make the room more comfortable. The young people are enjoying this project of hunting up and repairing furniture. This in itself becomes a very worth-while activity.

The object of all this is to fit up a room that may be used as a social center during the week and as classroom, reading room, and lecture hall on Sunday. Excellent programs are being provided each Sunday afternoon. It is hoped that young people will get in the habit of thinking of this room as being their own—a place to come and visit, and a place to meet and mingle with other young people of similar ideals. It is planned to have a host and hostess who will always be present to introduce new comers and make everyone feel at home.

Class study, music, interesting talks and lectures, recreation, parties and socials, visiting, reading, informal games, and literary programs will all be sponsored. The idea of having a place where young people of the church may meet and mingle, and where all forms of approved recreation and cultural development may be provided, is going to knit the youth of the church into a more solid brotherhood. Why should not every branch make some such provision for its youth?

## Concerning Health

### FOCAL INFECTION

By A. W. Teel, M. D.

Focal infection is a collection of bacteria at some special place in the body. The germs, after gaining entrance, multiply very rapidly, and the toxins are readily absorbed into the blood and lymphatic systems, producing so-called rheumatism, sciatica, lumbago, neuralgia, and nearly all conditions or diseases of this nature. X-ray and laboratory tests have revealed why the old remedies fail—because the real trouble could not be found and located without their help. If a patient submits to an examination before bodily tissue changes have taken place, the removal of the focal infection would in most cases restore the patient to normal. Otherwise, if the case has been neglected too long the disease can be eradicated or improved by medical hygiene or physical agents. Physical agents are often beneficial in relieving pain and encouraging elimination with the application of heating pads and electricity. If it is possible only to improve the condition, the result is welcomed by the sufferer.

### Sites of Infection

High blood pressure or low blood pressure, chronic heart disease, and kidney troubles may be due to focal infection. Somewhere in the nose or mouth are the usual places where disease germs are located, especially roots of the teeth, tonsils, middle ear, and sinuses. Some of the less frequent sites are the appendix, intestinal tract, gall bladder, reproductive organs, and wounds of long standing. Tooth cavities and tooth sockets may be affected a long time, even years, without the patient's knowledge, because of the lack of symptoms. Fortunately, the X ray frequently reveals their location, and many cases are relieved that would cause a lifetime of miserable existence. Anyone complaining of rheumatism, sciatica, and kindred ills should have a careful examination made of his nose accessories, sinuses, and teeth. Pulpless teeth are frequent sources of great danger, and these should be examined by the X ray at least once a year. Tonsils may appear normal and yet be a site of dangerous focal infection. Cultures are sometimes necessary in order to determine whether they contain dangerous bacteria. When diseased, they should be treated, if possible; but usually their removal is better than palliative measures.

It is often a wise procedure to have the back of the tongue examined for lingual tonsils, a mass of lymphoid tissue at the back of the tongue. The ear and nasal cavities often harbor bacteria and such bacterial infections. The source or site of the infection should be sought for there, but usually the sites of infection are found in other places.

Chronic infections of the reproductive organs are fairly frequent and occur in both sexes, often being preceded by a very severe acute infection. Laboratory tests and in some cases instrumental examinations are necessary to locate the trouble.

The intestinal tract, appendix, and gall bladder may be the sites of infection, possibly having its origin in the digestive tract. Laboratory tests, including an X-ray examination, may assist in locating the trouble. Old wounds, especially those of the bones, may be the means of absorption of poisons from bacteria into the blood stream, and should be eliminated. An affected tube or tonsil or one of the sinuses may be the cause of infected joints.

Focal infections are often the cause of many of the mental derangements, but these as a cause are frequently exaggerated. But whether the cause or not, all sites of focal infection should be eradicated. Chronic focal infections may exist for years without the patient being conscious of the fact until it is too late to repair the damage. Such a serious menace to health is a good argument in favor of periodic health examinations.

## Faith and Works

By M. J. Crowley

"Faith is the substance of things hoped for, the evidence of things not seen."—*Hebrews 11:1*. No definition of faith has excelled this one. Faith is the research principle of the law of life. "Seek and ye shall find," is the challenge to all men of all time. "Knock and it shall be opened unto you," is the invitation ever before the seeker after truth.

As the believer, not satisfied with mere belief or a passive acquiescence, delving into the religious debris of centuries, seeking evidence of the yet unseen mystery of godliness, unearths the substance of things he hoped for, his heart rejoices, and he enters the realm of faith. Spurred by his discoveries, he continues his research until his life is filled with evidence that the unseen lives and reigns. Faith is no longer the shield of ignorance; he "knocks," gains admission, and knows that his Redeemer lives.

Isn't it strange that religion is the only science under heaven wherein men drop anchor at belief? If the harbor of our soul's desire is so shallow, the rocks of skepticism and unbelief but await the first storm and the dragging of our anchor. If Columbus had dropped anchor at belief, who would have discovered America? Was it belief that gave Daniel courage to face lions rather than do wrong?

When Moses took on the gigantic task of leading an illiterate people from the presence of a hostile king, was belief the source of his inspiration and strength? When we drop anchor at belief, we invite disaster. The believer is wafted about by every wind of doctrine.

Strange as it may appear, this shallowness of religious thought, this indifference to the fundamentals by which the higher powers of man are manifested, is found not only among the common people but among our so-called intelligentsia.

"Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven" was given precedence over, "Give us this day our daily bread," but the near vision of the believer blinds him to the realities of the cultured life to be had in trying to establish the former; and in the great academy of life, he majors in jungle law—the survival of the fittest.

Mr. Believer, have you ever looked through life's telescope (faith)? What did you see? Nothing? You are looking through a glass darkly. Because of your near-sightedness you must adjust the glass to your vision. You can not as yet see afar off. But as you pick up things nearby, your vision will become strengthened and clarified and presently the Lord himself will enter the field of your vision.

Faith elevates us to knowledge.

## Christmas Offering News

MIAMI, OKLAHOMA, AND TRAVERSE CITY, MICHIGAN,  
HAVE EARLY CLAIMS

Miami reports under date of November 17 that their official goal (one tenth of the branch quota of the general church budget) was passed on February 23, with a fund of \$40. The branch had set its own goal at \$200, and on November 16 had a fund of \$210.09 with six weeks yet to go before Christmas.

Miami has a membership of 71, with an average church school attendance of forty-five. Their Christmas offering record for four years has shown a fine increase.

1926	.....\$ 56.10	1928	.....\$171.60
1927	..... 112.20	1929	..... 208.00

Under date of November 19, we are given the following interesting items from Traverse City, Michigan:

Our Christmas Offering goal (one tenth of branch quota of the general church budget) was \$96.80. Our offerings for the first four months of the year were January, \$7.43; February, \$30.54; March, \$36.76; April, \$29.43, making a total of \$104.16 on April 29.

We did not hold any sum over from last year. We started using the "thermometer idea" February 2. That is the reason for the large increase over January.

We did not know what our branch quota was, so we set our Christmas offering goal high. Because of reunions, one-day meetings, and vacations during the summer months, we planned to raise all we could during the spring months.

We raised our money by various means. Each class set its own goal. Some classes had socials. Some saved their pennies, nickels, or dimes. Some who worked gave their extra earnings. Some pledged a certain amount each Sunday. Everyone seemed to take on a "Christmas offering spirit."

Our branch membership is 123.

Our Sunday school enrollment is 75.

The average attendance of the Sunday school during the first four months, including visitors, was fifty-one plus.

We hope to start the next year with the same spirit and reach our goal sooner than ever.

This evidently places Miami at the head of the honor list, followed, according to present data, by Traverse City, First Chicago, and Oelwein, Iowa.

## JUST A BABY BLANKET—

—Yet in 1632 it accompanied a newly bereaved husband and father to the New World, and has been handed down through all the years, a much-prized possession of the Olmsted family in America. James Olmsted was the great-great-great-great-great-grandfather of Joseph Smith, founder of the church. Read about him in

ANCESTRY AND POSTERITY OF JOSEPH SMITH  
AND EMMA HALE

By Mary Audentia Smith Anderson

Price \$10 from

THE HERALD PUBLISHING HOUSE  
Independence, Missouri



# CHURCH WORK AND SERVICES

## Finding New Members

By Albert W. Beaven

The following article appeared in the regular department of "Church Management" entitled, "Ask Doctor Beaven." It is reprinted by kind permission of the Editor. The article is especially recommended to pastors.

Question: As pastor of this comparatively small church, I feel that an increased membership is absolutely essential. Aside from a religious survey of the city, how can I find prospects for membership in a city of 15,000? What are the sources of information? How can I organize for finding new members? How can I break down the conservatism in my own people and the indifference on the part of those who should belong to us?

Answer: You give a large order. I shall, however, give you the best answer I can in the space I can allow. You are right in your first assumption; you should have new members. A church is meant to grow; people need to be brought within the blessings of the Christian life and the fellowship of the church, whether they realize it now or not; your church will be far more healthy with new blood in it, and you can undertake things that are now impossible; further, your people will be developed spiritually by winning others. On every count you are wise in your objective.

I believe strongly in the method of house to house personal visitation method of evangelism. As your question intimates, it involves prospects to visit, people prepared to visit them, and a special time of visitation and ingathering. A very full description of the method can be secured by reading books by Kernahan or Cooper on the subject, and I have a full chapter on the subject in my own book, *Putting the Church on a Full Time Basis*, if you care to read it. Here I will give a digest.

Your prospect list can be built up from various sources. You, no doubt, have some children and young people in your church school who should head the list; then the nonmember parents of pupils also furnish a good number usually. If children are in a church school, you have a real point of contact for winning their parents. Some morning at church, and also at church school, I should pass out cards and ask my people to write down the names of neighbors and friends who were not members of other local churches who might be won if rightly approached. I should also ask them to watch and be prepared on the following Sunday to give further

names, especially of any new comers to the city. It might be possible to get from the Chamber of Commerce the names of some new arrivals. I usually found a few strangers in the congregation each Sunday morning, and either by my meeting them at the door or by having others on the look out for them we got their names and addresses. I wouldn't advise against the use of the general survey, but personally I found that it exhausted my people in doing that, and there was little strength left for the real task.

Your prospect list should be kept on a card index, so that it can be gone over each year and useless prospects taken out.

Then set a date for a campaign of visitation evangelism. Preach on the necessity for, and the Christ-likeness of, this method. If you can get some one who is skilled in it to help you, particularly the first time, that is a real gain. Failing that, I should read up on the method rather fully.

Select some workers to do the visiting. Pick your best folks first, and personally get them to see the matter fairly and pledge support. Use their acceptance as an argument with the others. Hand pick your workers. Get at least two for each fourteen or sixteen prospects. When you approach them, ask them to give each evening and Sunday afternoon for two weeks.

Prior to the time of visitation, preach evangelistic sermons and sermons on personal responsibility for winning others. Also I should send one or preferably two letters to each prospect preparing them for the visits of the friendly callers from the church.

At the time of the visitation, arrange for supper to be served at the church at least three nights each week. Have all the workers attend each time. Two evenings might be given over to preparation. A careful explanation of the purpose and method of the visit should be given and time taken for prayerful and devotional consideration of the task. Usually about an hour is spent at supper and in the talk and in the prayer period, and then the visitors go out two by two to visit the prospects. They should be instructed to come at once to their subject and not make it a prolonged social call. It will aid them if they have some special meeting to which they can invite people, but this should not take the place of going as far as possible at that time with pressing the claims of Christ and the church. Whatever the

immediate spiritual results, each visitor should strive to leave the friendliest feeling with those called upon.

The campaign should head up at a definite time, when people are to publicly make their confession by joining the church. A plan for working them into the life and activity of the parish should be worked out just as fully as you plan for securing the first decision.

I know of no way that will go further toward breaking down the inertia of your own parishioners and also serve to impress the community with your real interest in winning others. It establishes contacts so that those who are invited have some one whom they know who can introduce them to others and will usually take personal interest in their life in the church.

One further word to you as pastor: you will find that your people will discover a goodly number whom they can interest but not bring to a decision. Don't hesitate to tell them that they should tell you of places where they think it would be particularly valuable for you to call, and during the days of the visitation I should spend a good deal of my time in following up those who have been impressed by the visits of the people.

### Christmas Giving

Christmas giving evidently had its origin in the gifts of the Magi to the Christ Child. It expresses our love for God and Christ, and for the world for which Christ gave himself. Gradually the custom of making gifts to share our joy with others grew to a giving to others as an expression of our love for them and a desire to increase their joy. Today we justify our giving on the ground that the spirit of Christmas is the spirit of love and good will.

It seems unfortunate, however, that so great an amount of our Christmas giving is devoid of the true Christmas spirit. Much of it is prompted by a desire to win or hold the favor of another, or to return a gift where one is expected, or to give merely because it is customary.

A fairly large percentage of our Christmas giving is directed where it is not needed, while various enterprises whose aim it is to give Christ and his gospel to the world are sorely handicapped through lack of funds. It seems opportune to suggest in this time of business depression and consequent shortage of funds in the hands of the Presiding Bishopric, that we may well curtail all wasteful Christmas expenditures, and divert the means saved to the Christmas offering or other church funds.

We suggest the following plan:

Reduce to a minimum the purchase and mail-

ing of greeting cards and of presents to relatives and friends. Let the holiday season be one of simple joys, avoiding expensive luxuries. In the spirit of love for the Master and for his work, let us set aside the amount thus saved and make of it a special Christmas offering.

The plan should not lessen the sacred joys of Christmas; it should greatly increase them. It need not detract from the relief we would bring to those in need of physical and spiritual comfort, nor need it rob the children of a day most precious to them. As we share together in the Christmas gift, there should come to all a finer appreciation of the beautiful significance of Christmas. C. B. W.

### Activity Suggestions for Children's Division

*By Grace L. Perry, London, Ontario*

Activity is of vital importance in the life of a child, and should, therefore, play as great a part in our children's services as in the day school programs. Too frequently our class work is developed largely by the lecture method, in which the pupil *listens*, but *does* practically nothing—except wiggle! Why not utilize these "wiggles" by putting more activity into our programs?

In the Children's Division in the London (Ontario) Branch, the kindergarten, primary, and junior departments meet together. Yet we have introduced activity to a large degree into our programs, and have found that our efforts have been richly rewarded.

Much time has been spent on handwork in the division, and similar work can be carried out in any other Sunday school, no matter how small. Anyone with the time and initiative can work wonders with paper, scissors, water colors, and a pot of paste if he will just undertake it.

#### *Birthday Service*

To every child, his birthday is one of the outstanding events of the year. Why not add to this event by having a special birthday exercise for him? For this purpose we made "crowns" from cardboard, covered them with gilt paper, and printed "Birthday" on the front. We left it open at the back and fasten it with a paper clip, to fit the different head sizes. What child does not love to be crowned king or queen?

All children who have had a birthday through the week come to the platform and sit in special chairs. The superintendent of the department crowns each one. The children drop their birthday offering in a little fancy basket, while the class sings a birthday wish. They then choose some one to fasten flowers,

one for each year, around the top of the crown. (We pasted a narrow strip of corrugated paper along the upper inside edge of each crown to receive the flower stems.)

A name card is then fastened on a "Birthday Calendar" for that particular month. This calendar is made of mounting paper, with ribbon streamers for the name cards. Posters suitable for the month are colored and pasted on the calendar. The name of the month and a suitable verse is printed on the center of the calendar. A new calendar is made for each month.

A book of *Poster Patterns for Each Month of the Year* can be secured through the Herald Publishing House, Independence, Missouri, at a cost of one dollar. These posters are ready to trace and color, with instructions as to how to make the calendar.

The name cards may be punched and the streamers run through the holes. We used pieces of adhesive paper instead, and stuck one end of the sticker on each name card, ready for use. A gold star is placed on each name card when the birthday offering is given.

We also hang on our wall a picture of some renowned church or civic character (preferably church) who has a birthday in that month. In June we used a picture of King George. How proud one of our boys was to share the king's birthday and crown one Sunday!

#### *Attendance Board*

To increase our attendance and to decrease tardiness, we had an "Attendance Board" made. This is a piece of beaver board about a yard square, on an easel. We shellacked this and then printed the name of the department across the top. We pasted small red-edged labels on the board, arranged in classes, each label bearing the name of a pupil or officer. Over each label we put a small cup hook. This board is placed at the door, and as each child enters he places a small pink ring, from a near-by box, on his cup hook, thus marking his own attendance as well as giving him something to do. If a child is late, he puts on a black ring instead of a pink one, this being a "black mark" for him. We use chicken bands for the rings. The department secretary marks her attendance record from this board.

#### *Baptismal Calendar*

We have also made a "Baptismal Calendar" similar to the "Birthday Calendar." We secured the picture of Brother Gleazer baptizing his son, from a cover of the *Ensign*, and pasted it on the calendar. Names of all children in the department who are baptized this year are suspended on streamers from the calendar. This serves as a source of pleasure to

those whose names are on the calendar, and a reminder to those not yet baptized.

#### *Songbooks*

Good songs can be secured by cutting the songs from the back of the beginner quarterlies, and from other sources, and making a loose-leaf binder of them. We find these books really more suited to our needs than many regular songbooks.

#### *Sick Box*

We have a "Sick Box" placed in a convenient place, in which the children drop a voluntary offering. This offering is used to buy a little gift for any member who may become ill. This gift usually takes the form of a storybook or game—or flowers for an adult member. These little "love gifts" are much appreciated by the parents, as well as the pupils themselves.

#### *Program Scrapbook*

We are making a scrapbook of the suggested programs, stories, etc., taken from the church papers and have found this material very helpful.

#### *Pictures*

Of course all kinds of mounted pictures can be used at any service. These can be secured from any supply house, but many can also be taken from quarterlies, magazines, etc., and mounted ready for use.

We have found the Herald Publishing House and the general church Children's Division very helpful and willing to supply material or information for our work.

## Junior Stewardship for 1931

*By C. B. W.*

Stewardship is a key word in Zion building. To acknowledge definite responsibility to God for the use and management of all one has and is, and for all one may acquire or become, is the very soul of religion. Much effort is being made to persuade the adult membership of the privileges and obligations of mature stewardship and the necessity of faithful accounting as a divine provision for the development of the souls of men and, incidentally, for the securing of means to accomplish the tasks before the church.

As a matter of pedagogy and good logic, the time to introduce the principle of stewardship and to begin the creation of fundamental Christian desires, habits, and attitudes toward one's possessions, is in childhood. Then we have no established habits of self-seeking to combat, no selfish, entrenched ambitions to overcome, no accumulation of wealth which must be placed on the altar. Indeed, childhood is

eager for new experiences which promise satisfaction. It is necessary only that we make provision for desired experiences in a natural, yet systematic and orderly way. Childhood has an abundance of energy and time and is eager for adventure. It is our duty to furnish the occasion with sympathetic guidance and wise encouragement.

The Junior Stewardship plan may not be widely known throughout the church, although some 2,000 Junior Stewardship Record Books have been in use in 175 branches during the past year. The venture has been something of an experiment on the part of the General Bishopric, carried on through the Department of Religious Education. Not all the records have been kept faithfully, but many sponsors report most encouragingly. The boys and girls who have been faithful in their accounting for at least six months preceding December 31, 1930, and are so reported by their sponsor and Bishop's solicitor, will receive a special certificate of commendation from the Presiding Bishop of the church.

The following expressions are taken from sponsors' reports:

"Junior stewardship is of great value to boys and girls; saving and tithing become habits." "A wonderful field of service for a sponsor."

"The children realize the value of money when they keep a record of receipts and expenses. They see more meaning in tithes and offerings. It makes the parents feel their responsibility, too."

"Just what we have needed for years. This is building a sure foundation in the habits and attitudes of childhood."

A limited number of the Record Books are to be available for use in 1931. The books are 5x8 inches in size, 32 pages, with heavy manila cover. Seven pages are devoted to definitions and helpful directions for the keeping of the record. A double page is ruled for a monthly record of daily receipts and expenditures, with a tabulated monthly summary and tithing account. While planned for the use of boys and girls from eight to sixteen years of age, the simplified form of accounting may well be used by older young people and by many adults.

Junior Record Books may be purchased outright for individual use from the Herald Publishing House at fifteen cents each.

For class use in a cooperative project, the Record Books may be purchased at five cents each by a branch through the Bishop's solicitor or a sponsor approved by the branch. These orders should be sent to the Presiding Bishop, The Auditorium, Independence, Missouri. On this plan it is expected that the books will be used under the supervision of a sponsor who will see that the principles of steward-

ship are carefully explained in personal and group talks, that the children are encouraged in their record keeping, that homes are visited and the cooperation of parents solicited, and that reports are made on request to indicate the progress of the project.

As the supply is limited, orders should be placed at once. Record Books should be on hand to begin accounts with the opening of the new year. The Presiding Bishopric, through the Department of Religious Education, will keep in touch with sponsors of the movement and give needed help.

## Religion in the Home

A QUARTERLY STUDY BY LYDIA WIGHT

Of all recently prepared lesson material, this series now being published as one of the two current adult quarterlies appears, in many respects, most vital. Traditionally we like to study about historical religion. It is comfortable to talk about the mistake of Lot's wife, to criticize the wanderings of the children of Israel, or to speculate about the prophecies of Daniel.

Is it not time to turn the search light of truth into the religious atmosphere of our own homes? The author has made of herself an authority in this field. She brings forcefully to our attention not only the most valuable researches made by present-day authorities, but bases her treatment upon the Word of the Lord as contained in the standard books of the church.

No problem is more vital in the church today than that of building and maintaining homes where health, happiness, intelligence, and the Spirit of God may rule. Happy, successful, righteous homes do not come by chance, nor are healthy, intelligent efficient young people prepared for the service of God in homes of careless indolence, irreverence, or selfishness. The progress of the church depends in no small measure upon the home life we maintain.

*Religion in the Home*, a study for fifty-two weekly sessions, treats of the whole range of home-building and child-rearing problems, as a matter of vital concern to fathers and mothers, to be shared as a sacred responsibility. The discussions are thoroughly practical as well as logical and scientifically sound. Religious values are found in every appointment, relationship, and activity of the home.

The lessons may be used as study material for the Sunday morning class of parents, or other study occasions during the week, by women's study groups, or by parents in the home.

Price 15 cents per quarter, 50 cents by the year. Beginning classes should ask for the first quarter, October, November, December, 1930.

Order from Herald Publishing House, Independence, Missouri.

## The Value of Music to the Little Child

By Clara S. Thumm, Philadelphia

Edgar Allen Poe has said: "It is hard to discover a better method of education than that which experience of so many ages has evolved; and this may be summed up as consisting in gymnastics for the body and music for the soul."

Today almost everyone must hear music, whether he wishes to or not. If he turns on the radio, or goes to church, theater, moving pictures, or any place where people are gathered, there is music of some sort whether it be good or bad. In early childhood the proper music should be heard and understood.

In child life the ear is active almost from birth, and a child of a few months will show pleasure at hearing music played or sung. On account of the physical condition of the child's throat, he can give but the most simple vocal expression in early childhood.

Since music can play such an important part in the life of man, it is our duty to permit the child to become acquainted with the best the masters have given, the beautiful lullabies and other beautiful melodies. Music should be a part of the daily life of the child. The happy days of childhood are associated with fairy-land which too soon fades away. Music has the power of taking one to a magic realm that can continue through life.

A child can not sense rhythm until he has moved. Very little children attempt to do what the music says. We may develop the idea of rhythm by asking the child to walk or to march in time with the music. Lead the child to discover whether the music says "walk," "run," "hop," "skip," or "jump." Children love action and play. To step as high-stepping horses, to pretend to rock a cradle, to imitate the waving of trees in the wind, to fly as birds fly—all these simple devices tend to develop within the child a sense of rhythm. In our church school it is possible to "act out" our songs. In the song, "Little lambs so white and fair," why shouldn't we have a "tender shepherd" leading little lambs "into pastures green and sweet"? "Waiting to grow" and many other songs afford action response.

Music must have more than rhythm to be beautiful. There must be melody. There are many beautiful melodies in the world. One of the first experiences of the infant child is the hearing of a lullaby sung by his mother. We all love lullabies because they came from our childhood and their tune has become a lasting, pleasant memory. How wisely mothers should choose their lullabies! In choosing a song to give our children, it is well to ask the following questions:

1. Is its content good poetry and is the meaning suitable for children?
2. Is it worthy of a place in the impressionable mind of a child?

It is good teaching to appeal to the child through things already known. Mother Goose songs serve this purpose and have a definite place in the young child's life. Their jingles form a basis for the development of tone. Cradle songs of different countries offer excellent material. "The Norwegian cradle song," "Going through Lorraine" (French), "Jasmine flower" (Chinese), etc., will be found very delightful.

The following list may be found helpful:

### Flower Songs:

- "Sweet pea ladies," Gaynor.
- "Poppy lady," Gaynor.
- "Tulips," Gaynor.

### Bird Songs:

- "Mr. Rooster and Mrs. Hen," Gaynor.
- "Robin red breast," Gaynor.
- "The owl," Gaynor.

The Gaynor Song Book contains many lovely nature songs.

### Lullabies:

- "Sleep, little baby of mine" (suitable for Christmas), Charles Denney.
- "Slumber boat," Gaynor.

### Mother Goose Songs:

- "Baa, baa, black sheep"; "Peas porridge hot"; "Hickory, dickory dock"; "Diddle, diddle, dumpling"; "I love little pussy"; "Georgie Porgie"; "Little Jack Horner"; "Mother Hubbard"; "Sing a song of sixpence"; "Ride a cock horse"; "Tommy Tucker."

The book, *Finger Plays for Nursery and Kindergarten*, by Emilie Poulsson, contains good material that can be used by all mothers. It is well illustrated; the material is well chosen and the melodies are pleasing. (Price, \$1.50.)

*The Grade Teacher*, published by Educational Publishing Corporation, 441 Lexington Avenue, New York, New York, contains a song each month and an article on music. It would prove helpful to our church school workers. (Price, \$2.00.)

One of the purposes of education is to help the child make wise use of his leisure time. If parents would give their children a musical education, it would be a means toward helping them spend this time wisely. Music puts "sunshine" in the heart. Music seems to lift our very souls toward God. Children have a native love for music; hence, it is our problem to choose the best music has to offer.

Any of the books mentioned above may be ordered through the Herald Publishing House.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Fargo, North Dakota

*Bungalow Church, 1423 First Avenue, South*

Thanksgiving Day dawned bright and clear after a raging blizzard which assured us that we still live in the State of North Dakota. The Saints gathered at ten o'clock for a devotional service. The call to worship was: "The Lord is in his holy temple: let all the congregation keep silence before him." Then came a piano prelude, "Lead, kindly light," and "O sacred head now wounded," by Elsie Brown. The congregation sang "The breaking waves dashed high," and there was prayer. Worth Couey read Psalm 100, and the congregation sang "Come, ye thankful people, come." Elder Harry Ratcliffe gave a good talk on the meaning of thanksgiving, telling of his visit to the New England States. Sister Ratcliffe sang a solo, and a thank offering was taken for the missionary fund. Elder Leitch read the commandment to us to "love one another," and set forth the blessings of sainthood in latter days. "His loving-kindness" was softly sung by the congregation; then there was a period of prayerful meditation. The doxology brought the program to a conclusion.

The Sunday school gave a thanksgiving program November 23. Before a beautiful, decorative setting above which were the words, "Let us give thanks," four boys, dressed as Indians, took charge of the Christmas offering service and received gifts brought for distribution to the poor, placing them in the Thanksgiving basket. These articles of food and fruit were distributed on Thanksgiving eve by members of the school. The Christmas offering thermometer now registers \$73.37.

The branch gave a chicken pie supper November 11 at the home of Brother and Sister Worth Couey. More than twenty dollars was cleared. The Department of Women held a food sale November 15, clearing more than eighteen dollars.

Elder Thomas Leitch visits isolated members. He spent November 9 at Lakota, North Dakota.

On Decision Day, October 26, Mrs. Viola Gartman was baptized in the church font by Elder Leitch and confirmed in the evening by Elders J. E. Wildermuth, Thomas Leitch, and Harry Ratcliffe.

Halloween was observed by the smaller children with an afternoon entertainment of games, music, and refreshments. At eight o'clock a dress-up party was had for the young people and adults.

Elder J. E. Wildermuth preached twice during his recent stay. For the basis of his talks he used Hebrews 6: 19: "Our hope is an anchor to the soul."

Promotion Day exercises were held at the Sunday school hour, there being a good talk on the meaning of promotion by Brother Ratcliffe. Sister Henneman sang a solo, and the children sang "Like Jesus." After a reading, "My opportunity," the certificates were presented, the pledge to the Christian flag was given, and a short class assembly in the new places was closed by the song, "Onward to Zion."

The theme for the month of October was "Preparing for a year of Christian service." "Gratitude" was November's theme.

"On time" cards are being used as an incentive for promptness to service, and a contest is on between the Busy Bees and the Willing Workers for credits in attendance, good lessons, and other lines of endeavor. The school is now planning a Christmas program.

Saints were present from Deer Creek, Minnesota, for the sacramental service November 2.

Elders Thomas Leitch and Harry Ratcliffe have been the speakers on Sunday evenings. "The church—its needs," "The

church and society," and "Why man needs the church" are some of the themes of Brother Ratcliffe. Brother Leitch's discourses have followed the missionary trend.

The annual business meeting will be held December 17. Missionary C. J. Smith is expected to be present.

The Department of Women is conducting the study class on Sunday evenings at 7 o'clock. The men are also included in this class. The subject for discussion is "The new plan of Religious Education." Elder Ratcliffe is presenting the lessons. We hope that before many days this branch will see fit to adopt the new plan of Religious Education.

IRENE ROTZIEN.

## Valley Center, Michigan

The Saints of Eastern Michigan District met in an all-day service September 21 with Valley Center Branch. All services were well attended, and speakers were District Missionary C. E. Harpe, Elder A. C. Barmore, District President Myron Carr, and Elder William Sheffer. Music was furnished by the Valley Center Choir and Sisters Barmore and Whitford. This day opened a three weeks' series of missionary meetings conducted by Elder C. E. Harpe, assisted by Pastor H. E. C. Muir and Elder E. D. Finken. Brother Harpe ably presented the gospel message, and as a result of the services three requested baptism and the entire membership was strengthened.

Sunday morning, October 12, about one hundred people were gathered on the banks of a winding stream to witness the entrance of three souls to our faith, Mrs. Clara McLeod, Mrs. Eva Muir, and Miss Arvella Muir. These will be workers of worth in this branch. Pastor Muir was in charge of the ceremony, assisted by Brother Finken, and Brother Harpe led the candidates into the water, where he officiated in the ordinance of baptism. During the ceremony the power of God was experienced to a remarkable degree by members and nonmembers, and every heart was touched.

The confirmation followed at the church at ten o'clock, where the Spirit continued throughout the service and was witnessed in much power in all the exercises.

The meetings of the Saints in this local are quite spiritual. Social services and preaching hours have attendance of ninety-five per cent of the membership. The preaching is done by the pastor and Elder E. D. Finken. Sunday school is directed by Thomas Isles, who superintends seven large classes. Interest in the class work is marked.

Officers are arranging to put into operation the new plan of the Department of Religious Education, inaugurated in the church by the Centennial Conference. We expect to effect all changes to harmonize with the unified service January 1, 1931.

After being idle during the summer months, the Women's Department, led by Sister H. E. C. Muir, is again active. November 20 this group served a harvest supper at Brother Isles's store, clearing about eighty dollars, which will be applied to the purchase of a new piano for the church. Attendance was large, many coming several miles. All the business men and their families from near-by towns attended and showed a friendly attitude toward our church activities. About three hundred were served.

The Christmas program, under the direction of Sister Muir, is under way. A ready response is being given by the members of the church and a number of friends.

Another missionary campaign is being planned for Valley Center. The Saints are consecrated in their endeavor to take to the world the gospel message and to assist in the redemption of Zion.

## Bothwell, Ontario

Anniversary services were observed in this branch November 2. Sacramental service opened at nine o'clock that morning with Bishop J. C. Dent in charge, assisted by Apostle C. F. Ellis, and Elders William I. Fligg and R. T. Brown. A number of earnest prayers and testimonies were offered. Elder Fligg, of London, preached a forceful sermon in the morning on "Missionary endeavor."

Elder William Andrews, superintendent of the Department of Religious Education, spoke on the new organization of that department at 1.30 in the afternoon.

Apostle C. F. Ellis was the speaker at three o'clock and 7.30, his subjects being "Christ within you" and "Christ's second coming." The choir contributed appropriate music.

Though weather was disagreeable, attendance was large. Dinner and supper were served in the basement by the Women's Department.

The London Dramatic Players entertained a large audience Monday evening with the comedy, "Mammy's lil' wild rose." The play was exceptionally well staged and enjoyed by all. A violin solo and orchestral numbers between acts completed an enjoyable entertainment. This group of players is to be commended for its work.

M. R. B.

## Otter Lake (Michigan) Branch

Otter Lake Branch is moving forward. In a recent week five have been added by baptism.

Elder Boos, from Pontiac, has held the weekly services here with good success. We are glad to see such young men taking an active interest in Christ's cause.

May the gospel continue to go to those who are in darkness and are seeking the light is our prayer.

JOSEPH J. RUSNELL.

## Spokane, Washington

Plans for Thanksgiving and Christmas are the present principal issues in Spokane Branch. On Thanksgiving sixteen young people presented "Thanksgiving through the ages," which, under the direction of Ona Andrews, was fine. Then on Sunday evening following Thanksgiving a playlet, "The first Thanksgiving," was given during the church school hour. The playlet was written by Miss Gladys Silver, a young sister of whom the members are proud.

Muriel Whiting, branch chorister, has planned a lovely vesper service for Sunday evening preceding Christmas. This will be the second of this type of service.

Sunday, November 16, the church school functioned with officers as follows: Church school supervisor, Henry E. Kinney; associate supervisor, Margaret Kenny; adult supervisor, M. Howard Harris; young people's supervisor, Dave V. Coleman; children's supervisor, Alice Kinne. Edith Wood is assisting Brother Harris.

All are eagerly looking forward to the institute work which has been promised Spokane District, to be held in Spokane December 5, 6, and 7. We hope to have A. C. Martin, district missionary, here, also Patriarch Richard Baldwin and Sister Baldwin. The women are planning an oyster and chili supper for the evening of December 6.

Two baptisms have occurred within the past few months, those of Lillian Whiting and Florence Everoth.

Brother and Sister Lloyd Whiting are spending the winter in Saskatchewan, Canada.

Two marriages of interest have occurred of late in Spokane, that of Sister Rachel Story and Brother Frank Weeks, and that of Sister Audrey Weeks and Phillip Archer.

The church building has been given a roof of new shingles, which is a great improvement.

Brother and Sister Arliegh Weeks are the parents of a son who has been named Harry Albert.

Brother Frank Taylor had a fall recently in which his leg was broken. He is improving at the Sacred Heart Hospital.

Spokane Saints have much for which to be thankful. Though a few are sick, we are glad the number of afflicted is small.

MILLCENT KINNEY.

## Detroit District Conference

The annual conference of Detroit District met with Pontiac, Michigan, Branch Saturday and Sunday, November 8 and 9. The opening service convened at 10.30 a. m. Saturday, and such matters as organization and reading reports were attended to.

The afternoon session was called to order at two o'clock, and new business was brought before the body. Election of officers, district organization, and the 1931 reunion were the outstanding subjects handled.

In the evening a fine musical program was enjoyed. All numbers were by members of Flint Branch. The writer's opinion, and I believe the opinion of all present, was that a finer district musical program has not been heard in years. A short address, "Music appreciation," was delivered by Elder Allan C. Pohly, of Flint, for which effort the brother certainly merits a degree of honor.

Sunday began with a soul-satisfying prayer service, strengthening the people for the tasks that lay before them. At ten o'clock in the morning church school was held, and the Pontiac junior choir presented an anthem deserving considerable praise. Due to the effort of Apostle D. T. Williams the preaching service was outstanding. His sermon, "Forward to 2030," spurred the members to a greater realization of the responsibility that is ours. Two anthems were sung by the Detroit First Church robed choir under the direction of Fred Anderson. Dinner followed this service, being served to a large number by the Pontiac women.

At 2.30 in the afternoon the speaker was J. Charles Mot-tashed, and the theme was "Prosperity." Music was by the Orion singers. The conference closed with this service.

ALVIN E. BOOS.

## Dayton, Ohio

Woodward and Howell Street

The midweek prayer meeting is a source of comfort for many. President F. Rockwell is usually present to introduce some special theme for prayer and meditation. Recent themes have been "My need of God," and "God's need of me."

September 28 was Rally Day. Out-of-town visitors came from Springfield and Lancaster. At the morning devotional service, Elder S. E. Dickson gave a clear and inspiring discourse on "The things of the kingdom," using for a text the promise of Jesus, "All these things shall be added unto you." The church school gave a program, after which dinner was served in the basement. In the afternoon Elder Francis May handed to the presiding officer a "surprise" program entitled, "The Smiley Family reunion." Sixty persons were present for the exercises, representing about ten families. There were nine souls in the W. E. Watson family, the "greatest" family. The various families were grouped together; a suggestive program was presented; consultations followed; explanations were made; and in ten minutes the "reunion" was in full swing. Speeches of welcome were made; responses were given; and then family groups appeared on the platform. Pictures were taken, and each family gave its program. Everyone caught the spirit of reunion and made the program attractive.

A sermon in the evening by Pastor Rockwell completed a happy day.

Seven members of the local were remembered in a birthday social October 14. After a grand march led by Nellie

Greer, everyone went to the basement. Francis May presented some general exercises. Glen Bishop excelled in "magic" numbers. Group exercises followed. Mamie Colvin and Mary Lyon were in charge of the children; Nellie Greer of the young people; and F. May of the adult group. Refreshments were served, mementoes awarded, and everybody went home realizing that we were learning to play together.

Brother F. Rockwell was master of ceremonies at the Halloween social. About twenty-six came masked. Witch stories, songs, and readings gave realistic touches to the entertainment.

Group activities are being stressed in an active manner. Our pastor finds time for the children's training during the devotional hour beginning at 9.30 in the morning, while the adults in the main auditorium are listening to a sermon. Brother F. May, in charge of the adult group, is sponsoring home visiting, also assisting a class in teachers' training.

Some strangers are visiting with us, one each at the Riske, Raney, and Smith firesides. All belong to the cradle roll. Sister Smith's baby was blessed and given the name Billy Dee. The names of the other babies await their formal blessing.

The women's club is busy, occupying the basement once a week, and serving meals.

Good reports are coming in from Graceland representatives, Albert Griffin, Russell Rockwell, and Myrtle Boeckman. We have given these young people to Graceland, that they may be returned to us ready for greater service.

FRANCIS MAY.

## Saint Louis District Conference

Conference of Saint Louis District convened November 29 with Saint Louis Branch to transact district business and elect officers for the coming year. Apostle F. Henry Edwards was present and was asked to assist in presiding over the meeting. Reports were received from almost half the branches of the district, this being partly the result of a campaign conducted from the secretary's office.

Sawyerville Branch recommended the name of Ray Russell for ordination to the office of priest. The recommendation was approved, and the ordination provided for. District President Bruce E. Brown was asked to care for this matter on his next visit to Sawyerville.

Bruce E. Brown was re-elected district president, and G. F. Barraclough and Granville S. Trowbridge were made counselors. Brother Trowbridge was chosen as director of Religious Education, and the following were designated to assist him: Supervisor of adult division, Sister G. S. Trowbridge; supervisor of young people, Eddie Nicholson; supervisor of children's division, to be appointed later. Charles J. Remington was again selected as district secretary, and chose as his assistant Roy Remington. Clinton Dickens was sustained district treasurer, and the usual mode of voting to sustain general church appointees in the departments was concurred in by the district. Action prevailed that the program of the district conferences be put under the supervision of the presidency and that a copy of the same be mailed to the various branches of the district at least two weeks prior to the convening of the conferences.

Following the close of the business session, Apostle Edwards addressed the congregation concerning our duties and our attitudes towards our duties.

Notwithstanding a downpour of rain, about seventy attended the business session.

Clouds came with Sunday, but by the opening hour the sun was shining, and a bright spirit rested on the congregation. In the morning Apostle Edwards's theme was "What is a Latter Day Saint?"

The Women's Department was entertained by Grace Bilinsky, who gave an account of her European travels. Sisters Lloyd and Moore, of Saint Louis, sang a duet, and Mary

Brown spoke on the new work before the department in the activities under the newly adopted program of Religious Education.

Apostle Edwards addressed the priesthood on timely topics, and time was allowed for questions and discussion.

At three o'clock in the afternoon, the font was opened, and little Grace Patience Remington was baptized by Bruce E. Brown. She was confirmed at the social service by her grandfather, Elder Charles J. Remington, and Elder J. D. Hull. Brother Edwards and the district presidency were in charge of the social service.

The activities of the day were crowned by a wonderful discourse by Apostle Edwards at 5.45. This brought to a close a successful conference.

## Monetville, Ontario

Elder H. A. Dayton was here for a week during the last of July and the first of August. Several nonmembers heard his sermons, but because it was haying time and the farmers were engrossed with harvest interests, our brother left somewhat discouraged. Nevertheless, his visit cheered and strengthened the church members.

Brother and Sister James Mercer and two sons have moved back to their farm here from Saint Louis, Michigan. They arrived about the middle of October. Two brothers from Saint Louis came with them and were present at prayer service. I think we all enjoyed the Spirit to a greater extent because of the increase of our number and the presence of our visiting brothers.

At prayer service October 1, Mr. and Mrs. F. Richer requested the blessing of their two little boys. October 5 this couple were baptized in Mercer Lake before the sacramental service held in the afternoon. This came as a pleasant surprise to all. Brother Richer made his request known to Elder J. L. Fryer only that morning. They are now enjoying the Spirit, and Brother Richer, who is afflicted with asthma, is much better. He had no trouble in conquering the tobacco habit, another sign of God's power.

Brothers William Smith and J. Kendrick, of Essex, Ontario, were visitors at the home of J. L. Pryor for two weeks. Monetville members find that visits from brothers and sisters from other points are very strengthening. They remind us that God is and of the truth of his message to man. What a wonderful thing this unity of spirit! We pray that God will strive in the hearts of those who oppose his message, and that one day this community will be as one big family of God's children.

We received our thermometer chart two weeks late to start the Christmas offering. Having so small a membership, we set our goal at five dollars. We are now \$1.75 over our goal. The Sunday school collection goes to this fund.

The Department of Recreation and Expression is doing well. We meet every other Friday night at the home of different members, and sometimes young people of nonmembers join us and have an enjoyable evening. We do many interesting things, among which we have a paper called *The Loud Speaker*. We are planning a Christmas concert if a few of our nonmember friends can be induced to help. A few have consented and some have refused. We are greatly handicapped by having only two girls in our group.

A young man and his wife, a newly wedded couple, recently moved to this community. Though nonmembers, they attend service almost every Sunday. Some of our strongest opposers have relented since four of them attended services Sunday, November 9, and this family has consented to help us with our Christmas program.

All in all this little group is slowly but no less surely putting forth much real effort. We hope to grow in number and in quality of living so that our friends may sense the beauties and truth of the gospel.

ELENA MERCER.



## Graceland Chats

### *The Men's Debate*

Enthusiastic endeavors on the part of the men debaters of the different societies in developing the question, "*Resolved that the nations should adopt a policy of free trade,*" has created much interest and competition between literary organizations of the school. At the present time this question is being given outstanding recognition the world over, and is proving popular among colleges and universities of our country.

The four literary societies are represented by the following young men of the college: Kapforean Society, Asa Fowler, Philadelphia, Pennsylvania; Loyd Ingram, Chicago, Illinois; and Clifford Long, Independence, Missouri. Pleiades Society, Max White, Lamoni, Iowa; John Barber, Glenwood, Iowa; and Albert Mehlich, Fairmount, West Virginia. Victorian Society, James Moses, Scranton, Pennsylvania; Arthur Wellman, Crosswell, Michigan; and Ivan Dillee, Independence, Missouri. The Niketes Society, Walter Johnson, Sydney, Australia; Harold Leland, Plymouth, Massachusetts; and Mitchell Carter of Lamoni. Considerable interest was shown in the preliminary debates held November 25, in which the Victorian and Niketes were placed winners over the Kapforean and Pleiades Societies, both winning the decision with affirmative arguments. The final debate, in which the Niketes have taken the affirmative viewpoint and the Victorian the negative side of the question, will be given December 13.

NEAL DEEVER.

### *Students Hear of Church's Finance*

The youth of the church have again been called upon to express themselves. At last Friday's chapel Bishop DeLapp and Dean Gilbert, with the cooperation of the student body, sought a little light in the mental reaction of the students to the present straitened financial circumstances and general condition of the church. Questionnaires were circulated, comprising three groups of questions—first, questions dealing with the general status of the church and its finances; second, questions revealing the student's knowledge of the church laws regarding finances; and third, a general statement indicating the students' reaction to the church and its program.

FRANCES L. HARTSHORN.

### *"Home Ec" Girls Organize*

The formal organization of the Vestæ Filia was held Saturday, November 22. For a number of years there has been a need at Graceland for a home economics club, but it was not until this fall that the opportunity for organization was presented. The club plans to carry out a yearly program which will be beneficial to its members, and to all others who are interested in certain phases of the field of home economics.

The charter members and officers of the organizations are: Sponsor, Mrs. Mae Warren, "Home Ec" instructor; president, Geraldine Clinkenbeard; vice president, Barbara Muller; secretary, Bernice Lenz; treasurer, Frances Hartshorn; reporter, Aleta Jensen; Marie Barnett, Lulu Romig, Irene Schulte, June Lane, Wana Black, Elizabeth Aelick, Edna Mae Redfield, and Daisy Black.

### *Phidelah Rice Visits Lamoni*

On November 20, Graceland was again honored by the presence of Phidelah Rice, who is one of the great readers and interpreters in America. Those who heard him read last year needed no special invitation to hear him again this season. This year he presented a four-act play of Arnold Bennett's, *The Great Adventure*. For an encore he gave a little piece, authorship of which is skeptical but which is attributed to Mark Twain, about the miner who kept "a rammin', 'n a-rammin' 'til he blew up."

After the recital Mr. Rice was conducted to Walker Hall where all the girls were privileged to meet him. The recep-

tion was informal, and I am sure that not one of us will forget the charm of Mr. Rice's personality. The faculty then held a small party in Miss Morgan's reception room.

Friday morning Mr. Rice read in chapel. His selection was a one-act play entitled, "*The new word,*" which is a comedy centering around the reticent relationship of a father and son. As an encore, he read "*If I had the time,*" the poem that held us spellbound last year.

Mr. Rice deserves all the praise given him. He is charming, interesting, decidedly true to life in his characterizations, and above all, he is human—even though he is famous.

He says that he likes to read for us, and I am certain that every drama lover here is looking forward to his return to Lamoni and Graceland next year. PAULINE SIEGFRIED.

### *Basket-ball Hopes Optimistic*

Basket-ball prospects at Graceland are bright this year. Coach "Willie" Gilbert has two letter men and three members of last year's squad for a nucleus around which to build this year's quintet.

The letter men are Delmar Jones, Taylorville, Illinois, star guard of last year's five, and Herbert Sprague, Lamoni, Iowa, center of the 1928-29 team. The three members of last year's squad are John Barber, Glenwood, Iowa; Almer Sheehy, of Independence, Missouri; and Arthur Martin, Saint Charles, Missouri. Other available men that survived the first cut which reduced the squad of twenty-seven to eighteen are King, White, McPeak, Carter, E. Wood, and G. Jones, all of Lamoni; Cook, of Cleveland, Ohio; Aima Smith, of Independence, Missouri; John Marx, of Niles, Michigan; Glen Jacobson, of Berkeley, California; and Raymond Linehan, of Akron, Ohio.

The squad has been working hard on fundamentals since December 1. A light scrimmage was held last Thursday.

As yet no game has been scheduled before the holidays, but Coach Gilbert has hopes of one December 16.

CLARENCE LUVAAAS.

## Pleasant Valley Branch

### *Lucasville, Ohio*

The November sacramental service was in charge of local officers, Elder Walter Culp, Priest E. E. Williams, and Priest Donald Bealor. A good number participated, and the Spirit was felt.

Sunday school is progressing under the able management of the new superintendent, E. E. Williams.

The Women's Department meets frequently, Sister Lizzie Hill the president.

Brothers E. E. Williams and William L. Altman are conducting a Bible class every Saturday evening at 7.30 which is educational.

November 9 at the prayer service the congregation was given divine admonition, and one brother was particularly instructed. Many were deeply moved at this hour.

At the tent in Portsmouth, where meetings have lately been held, the communion service for November had fair attendance. Elder Jacob Halb, of Middletown, Ohio, who had been preaching at Ironton, returned to the tent near Portsmouth, on Monday, November 10, and preached that week. The growth of tent work since the opening was made in that community has been most encouraging. On October 19 Brother Gray, district Sunday school superintendent, organized a school there. Twenty-eight were present. During the following Sundays the rate of increase was: October 26, 36 present; November 2, 56; November 9, 67; November 16, 73. On the last-named date Brother Halb conducted nine precious souls into the water of baptism. Two of these candidates were from Adams County, one from McDermott, and six from Valley View. They are Mr. and Mrs. Stanley Waldon, Lida Crabtree, Edward Christwell, Ethel Cheffen, LeRoy Cheffen, son of the late Ralph Christwell, Anna Catherine Crabtree, and Sarah Jane Rollins.

## Far West Stake

In the main a very definite improvement is evident in the work of the church in this territory.

During the short time he has been here, the new stake president, Ward A. Hougas, has visited nearly every branch in the stake. These were far more than mere official visits. In company with Elder John Hovenga, of the stake bishopric, he made personal contacts with the Saints in their homes. We feel this is a praiseworthy object, for, after all, the success of any phase of our work depends entirely on the relationship of officers to the membership.

Local conditions in Saint Joseph have taken on an encouraging aspect during the last several months. R. E. Jones, city missionary, has been actively on the job visiting the Saints, and preaching in the homes of nonmembers as opportunity afforded.

Elder Walter S. Woodward and wife are at present busily engaged in missionary work at Trenton, Missouri. Previous to his present engagement, Brother Woodward worked at Guilford for several weeks. Though new to his work, Brother Woodward is doing fine; in fact, the general nature of his work would do credit to men of greater experience in the mission field.

During the past several weeks Elder S. E. Mifflin found plenty to do at Maple Grove Branch and in the Pleasant Grove territory. At present he is engaged with a series of meetings at Stewartville in the confines of the Stewartville Branch.

Recently news reached us of the premature passing of a young member of the priesthood. About two weeks ago Lloyd Graybill contracted blood poisoning as a result of a cut thumb. Within ten days death overtook him. He leaves a wife and two little children, as well as a host of friends. Our religious experiences bring solace in the consciousness that Lloyd has but preceded us into a more active sphere of service. May God ever keep a directing hand over his wife and little ones, that strength may be given them to meet the issues of life bravely.

To offset these losses which must inevitably be, we must steadfastly recognize the need of developing our young people along practical gospel lines. We are fortunate indeed to be able to number so many talented young members among us. God grant that our every effort be bent to inspire them to qualify for the time, rapidly approaching, when they must fearlessly assume greater responsibilities in upholding the standards of King Immanuel.

Prospects for Far West Stake are promising. The general spiritual condition of the Saints, though to some extent affected by both economic and social pressure, is decidedly encouraging. Under the diplomatic leadership of stake and general officials, results will become more apparent as time passes.

### Cameron

October 11 the Cameron women served a chicken dinner and supper. The proceeds netted a nice sum, and the women believe that the success of this project can not be measured in dollars and cents alone but largely by the attitude of co-operation, fellowship, and good will which was manifested.

The evening of October 12 a series of services opened with Brother S. E. Mifflin as speaker. Brother Mifflin had preceded these services by two weeks of labor among the Saints, visiting them in their homes, endeavoring to encourage and strengthen them. His sermons were clear, definite, and of a constructive nature. Those who took advantage of the opportunity to listen to this series of discourses were greatly benefited. Three were added to the church by baptism.

The Saints and many friends of William Keyport were made sad when, after a short illness, he was called beyond. Sister Keyport, who was seriously ill at the time, is much improved. That feeling of sadness again rested upon us when Sister Milbert Kinneman passed away and in less than a week was followed by her husband.

Bishop Burnett visited Cameron November 30, meeting with the priesthood in the afternoon and occupying the pulpit in the evening.

We pray that we may have the faith and determination to keep the whole law, and go on unto perfection.

## Kirtland District Institute-conference

This institute-conference was held at Akron, November 7, 8, and 9.

On Friday evening the subject was "*Hymnology*." After brief descriptions were given, the congregation was invited to sing the hymns from the screen. Famous Christian hymns were used, and it was shown that these are loved by Latter Day Saints. Also hymns that represent the spirit and genius of the Restoration movement were used proving that Latter Day Saints have made an illuminating contribution to Christian hymnology.

The service was enlivened by two numbers given by the Akron Junior Choir led by Josephine Smith Ebeling. She also sang a contralto solo from Handel's "*Messiah*," "*He was despised*."

The next meeting was Saturday afternoon, when the district adopted the new program of Religious Education. William Webbe was elected superintendent of church schools and Miss Mae Gill financial secretary. The district will hear from these people, for they are capable and consecrated. After this a round table discussion was led by Sister Haynes, the district chorister.

Then came one of the events of the conference. William Webbe had organized a trip to the Akron airport, and we all went in a bus that had been provided. Probably the development of this airport, the air dock and the building of the *Akron Z. E. S. IV.*, stand among the most remarkable achievements of the world of today. Here are some figures that must be of great interest to all:

Dimensions of the air dock: Length of building, 1,175 feet; width, 325 feet; height, 211 feet; floor space, eight and a half acres. If the side covering of the building were laid out flat, it would cover eighteen acres. It is the largest building in the world without interior supports. Ten football fields can be laid out in it. Each door is divided into two parts and opened and closed by electrical power. Each half door weighs six hundred tons and moves on tracks of about the same gauge as a railroad. The cubical content of the building 45,000,000 feet. From the experience of attempting to heat the Lakehurst Air Dock, the managers of the Akron Air Dock have concluded that it is impossible to heat this building. The steel in the doors amounts to 1,800 tons. In the air dock and the shops there are 5,350 tons of steel. On Sunday visitors to the building range from twenty to thirty thousand people.

The airship is the largest in the world. The normal gas volume is 6,500,000 cubic feet, whereas the *Los Angeles* has 2,478,000. The length is, over all, 785 feet; maximum diameter, 132.9 feet; usual lift, 182,000 pounds; gross lift, 403,000 pounds. It has eight engines with a total horse power of 4,480. The maximum speed per hour is 84 miles, cruising range without refueling at fifty miles an hour, 10,580 miles. This huge airship can carry and operate five airplanes while in flight. The gas used is helium. When completed the machine will weigh seventy-six tons. The structural material is duralium, a composite of aluminum, copper, and magnesium. The gas cells will be made of a rubber composition. There will be twelve separate cells. The ship will carry a crew of forty-six, ten officers, and five airplanes. There will be a control room, the only room outside the ship. Over the control room will be the commander's office. State rooms, a council room, two storerooms, thirty-six bedrooms, a kitchen, a living room, laundry, radio room, and switch room are also included in the plans.

This ship is being built for the United States Navy and is to be ready by the first of June, 1931. The structural work was about two thirds complete on November 20.

Saturday evening John L. Cooper, pastor of Kirtland Branch, preached a spiritual sermon with great zest. This was his first visit to a conference and to Akron.

Sunday opened with a worship session, which included a period of devotion, a class period, and a sermon period. The sermon was by Apostle Clyde F. Ellis, and it was well received. The junior and senior choirs of Akron helped in the morning service.

In the afternoon it had been arranged that several of the choirs would render choruses, and then the combined choirs, under the leadership of Sister Haynes, would sing. Some unfortunate circumstances prevented the New Philadelphia Choir from coming and almost upset the plans of the district chorister, but a song fest was given, which was highly appreciated. To edify the people, Elder James C. McConaughy was invited to the stand, and gave his testimony of the work. Afterwards Elder Joseph A. Jaques, now of Brooklyn, New York, was invited to speak, and in his vigorous manner spoke with conviction of the need of preparation for service. The service was concluded with the presentation of a bouquet to Sister Haynes, district chorister, and with a blessing pronounced upon the congregation by Patriarch A. R. Manchester.

The leader of Akron Choir was on the job and helped with his good work and solo singing. Mention must be made of the graciousness of the Cleveland singers that came to the conference, Sister Josephine Ebeling, and Miss Neville and others, for their interest in this conference.

The evening sermon was by District President James E. Bishop. It was his first sermon after a tonsillectomy operation. It was spoken with conviction and with the liberty of the spirit. Elder Percy Farrow, pastor of Cleveland Branch, and wife were present, and their work was appreciated.

## Lamoni Stake

### Lamoni

Two major interests have dominated activities at the Brick Church during the last two weeks. These were the observance of Thanksgiving and the concentration upon the financial interests of the church.

### Thanksgiving Services

On the evening of Thanksgiving Sunday, the Methodist Church combined with the Brick Church in a pre-Thanksgiving service. The full choir sang two anthems and hymns and a prayer response. T. S. Williams presided, and the Reverend Walter Telfer of the Methodist Church preached. The spirit of the harvest was enhanced by a large table before the rostrum that was piled with corn, fruits, and vegetables.

On Wednesday evening preceding Thanksgiving the usual prayer services were replaced by an operetta at the church, "*Bobbie Brewster's rooster*." This was presented by juniors and directed by Floy Roberson and Sister W. H. Blair. Comments of appreciation spoke very highly of it.

Half past nine on Thanksgiving morning found the lower auditorium filled to capacity. Familiar hymns were played on the piano as the worshipers entered. Roy Cheville and Leslie Kohlman sang without accompaniment "*My Jesus, I love Thee*," and Bishop G. L. DeLapp offered prayer. The theme of the morning was presented by the pastor. A somber spirit of gratitude prevailed during the testimonies, which followed with little pause. After the benediction, a group of young men sang, "*We thank Thee, O God, for a Prophet*."

### Financial Needs Presented

A meeting of stake officials with the general church officers began a stake-wide program of personal presentation and

solicitation. On Friday afternoon, November 21, the stake high council met. Frankness, devotion, and hopefulness characterized the session. These men were interested in getting to the bottom of affairs and in meeting the current needs. They left the council meeting determined to carry out the program in the branch and stake.

On the succeeding Sunday afternoon the lower auditorium was crowded with members of the priesthood and other church workers, who gathered to discuss the same problem. The room resounded as if in supplication with old hymns such as "*I need Thee every hour*," and "*Pass me not, O gentle Savior*." Bishop DeLapp outlined the annual budget and our present situation with regard to raising it. Opportunity for questions was had.

At the close about forty workers of Lamoni were detailed to go out two by two among the membership of Lamoni in a personal canvass. This work is now going on. The bishopric and presidency had gone over the entire list of membership of the branch and made assignments to workers by districts. Cards for each family were distributed to the workers. This work has been going on quietly and consistently.

In this way the stake bishopric plan to have in hand, by the first of the year, data concerning every member of the stake, data concerning their abilities and attitudes.

In Lamoni this has not been a *sensational* but an *educational* movement. The goal of stake workers is toward a general understanding of the church's financial affairs and the creation of a disposition to share responsibility. Certainly more of this aspect of the church's program has been taught during the last three weeks than in any preceding equivalent time.

Every department of the church school has been considering this problem. Leaders and teachers have outlined lesson plans and programs. On Sunday, November 30, many classes followed a lesson plan prepared by local workers on "*The budget of 1930*." Outlined as an educational problem, it considered such questions as these, "What is a budget?" "How is the church budget prepared?" "What items are included in the budget for 1930?" "How is the money to be raised?" "How much has been raised?" Many teachers had lesson plans of such nature that they could not be interrupted by this special discussion.

During the past two weeks the stake officers have been going out into the branches of the stake, making personal calls on the membership and holding meetings.

The outcome will not be known for a few weeks, but the continued support and spirit of devotion assure good prospects.

## Zion City, Illinois

I know of four Latter Day Saints in Zion City. Perhaps there are others. We hope to get the latter-day work started here. Three times I have tried to start meetings but failed. I have found a number here who believe in Joseph Smith as a prophet. There is a man living here who, when he was a young man, helped to mob Elder J. J. Cornish in the State of Michigan, thinking he was a Mormon elder. The mob afterwards learned its mistake. One of the members of this group afterwards joined the church and became an elder. This man, who lives here in Zion City, never tires of telling of the good points of our church members. He says that this elder and he were boyhood chums and are great friends yet.

B. A. WING.

## John S. Roth Passes

The passing of John S. Roth on November 25 will be sad news to the many friends and church members who have known and heard him during his long and active career as a missionary and a member of the Seventy. He brought many converts into the ranks of the church. The obituary will appear in a later issue of the *Herald*.

## Independence

### Stone Church

Christmas is in the air. The various departments of the Stone Church school are devoting weekday hours to play rehearsals and chorus practices in preparation for the holidays. The juniors at the Campus will present a Christmas play December 21, Sunday, and special exercises of the primary and beginner departments will commemorate another birthday of the Savior. The junior young people (intermediates) will present the beautiful story of Christ's birth in drama form on Christmas Eve at the church. Groups of carol singers are also rehearsing for entertainment on Christmas Eve.

The need for each individual to keep his own covenant with God was emphasized by Bishop A. Carmichael and Patriarch U. W. Greene, both of whom spoke at the adult sacramental service Sunday morning. Bishop Carmichael urged the need for repentance as a constant process in our lives. Brother Greene made a plea that each one should live up to his calling as a child of God, regardless of what other people say or do.

The service was in charge of Elder W. Wallace Smith, who was assisted by Elders H. G. Barto, G. G. Lewis, H. L. Barto, R. T. Cooper, and L. E. Flowers. Organ music was played by Opal Goode Doty.

"God so loved the world" was the theme of the communion service of the junior young people downstairs, and Pastor John F. Sheehy was in charge and made the principal talk on the text from John 3:16. At the close of the pastor's address, a chorus of girls sang "Silent night, holy night," unaccompanied. Congregational singing included the hymns: "Tell me the old, old story," "Joy to the world," "Sing of his mighty love," "Love divine," and "God is love." Assisting Brother Sheehy in the stand were Priests W. Earl Page, Roy McNeil, Paul Elliott, Oral Andes, Gerald Phillips, and Roy Davey.

"I have seen Jesus," the opening of a series of four Sunday evening illustrated lectures by President F. M. McDowell, gave the Saints of Independence opportunity to see a number of slide pictures the speaker brought home from his trip abroad. Noted cathedrals of Europe and paintings by the masters convinced the congregation that the people who builded and painted these put the Christ experience of their lives into that which they produced. One can not travel in Europe, says Brother McDowell, without being made to feel the presence of Jesus in art and architecture.

Music from the congregation was led by Pastor J. F. Sheehy, who was assisted in the stand by Elder J. E. Kelsey. "The omnipotence," by Franz Schubert, an anthem by the choir, was directed by Paul N. Craig. Robert and George Miller played an organ-piano selection, "Grand Aria," by Demarest, and Alice M. Burgess, contralto, sang the beautiful solo, "Eye hath not seen," from "The Holy City," by Gounod.

### Organizations and Personalities

Colder weather has not stopped work on the new Independence Sanitarium and Hospital, and, according to Lyle Weeks, superintendent of construction, there will be no break in the continuity of the various schedules unless an unexpected cold spell makes this vicinity a visit. Preparations are now being made on the job for the pouring of the sixth floor and the roof. As soon as the main structure is under roof, a great deal of work may be continued in spite of rigorous weather. "This community hospital project," says the *Independence Examiner*, "at this time has provided many local men with employment during the winter period and at a time when the community is faced with a scarcity of employment, especially in the labor classifications."

Another veteran of the faith has gone to the beyond, Bishop Roderick May, who was more than eighty years of age. His death occurred December 3 at the Independence Sanitarium, where he had been for seven weeks, during which

time he sustained two major operations. He had been a resident of Independence forty-seven years, where he was known in business and as a churchman. Born at Glasgow, Scotland, September 15, 1850, he was baptized into the church by J. J. Cornish May 7, 1876, at London, Ontario. He was ordained a priest in 1877, an elder in 1892, a high priest in 1894, and a bishop in 1900. In 1911 he was sent to England by the church, where for ten years he was bishop of the British Isles Mission. Surviving are his widow, Sarah J. May, and five children, all of whom live in Independence: Nephi May, J. Charles May, Alvin R. May, William H. May, and Mrs. Pearl Crick. The funeral was conducted from the Stone Church Friday afternoon, Doctor Joseph Luff, friend and coworker of the deceased for almost fifty years, making the address. Interment was in Mound Grove Cemetery.

The Messiah Choir of Independence, numbering two hundred and thirteen voices, will present Handel's oratorio, "The Messiah," in its thirteenth annual concert at the Stone Church the evening of December 21—a Christmas gift to the people of Independence. The choir will be directed by Paul N. Craig and accompanied by the Auditorium Orchestra and Robert and George Miller, organist and pianist. Soloists for the evening performance have been called from the ranks of well-known church soloists: George Anway, tenor; Nina G. Smith, soprano; Gladys Good, contralto; and Arthur Oakman, bass.

One hundred voices picked from the choir will give the oratorio to the radio world over the network of the Columbia Broadcasting System from the studios of K M B C in Kansas City the afternoon of December 21. This special broadcast will occur in place of the "Cathedral hour" program, from one to two o'clock, central standard time.

In the last ten days there have been very profitable meetings of such organizations as the Mothers' Club, the Pen and Ink Club, the Wahdemna Choral Club, various classes of the church school, teachers' councils and quorums of the priesthood.

The White Masque Players have for their December study "The medieval theater," and at the monthly program last night listened to a lecture on that theme from L. E. Flowers. "The Towneley play" from Miracle Plays was reviewed by Irene Layton, and the dramatization of scene VI, "The Towneley play," was directed by Sister J. A. Gardner. Music was arranged by Marcine Smith. The Stone Church dining hall was the gathering place for the club, and Margaret Hunt was the hostess of the evening.

Following the regular weekly rehearsal last Thursday evening, the Stone Church Choir took action to reinstate for the coming year its entire corps of officers: President, Evan A. Fry; vice president, Clarence Resch; secretary, Ruth Lewis Holman; treasurer, Muriel Kirk Stover; librarian, Essie Isenhart. Paul N. Craig will continue to conduct the work of the choir, and Robert Miller will be the accompanist.

### Walnut Park

The outstanding event of the week at Walnut Park was the presentation by the Walnut Park Choir of Maunder's sacred cantata, "Olivet to Calvary." It was presented very effectively, and all the parts in the program moved forward smoothly and reverently. This cantata fitted in nicely with the purpose and spirit of sacrament Sunday, inasmuch as it depicted the closing scenes of Christ's life upon earth, including the institution of the sacrament of the Lord's Supper. The choir was directed by Sister Minnie Scott Dobson, assisted by Sister John Reynolds at the piano and the following soloists: Sisters Marian Campbell and Lyle Weaver, sopranos; Carletta Norman, contralto; Brothers Leonard Hoisington and Erwin Moorman, tenors; and Kenneth Morford, bass. The choir was composed of twenty-five voices.

One of the beautiful features of the presentation were the responses from the balcony sung by the Walnut Park quartet, composed of Delta Maurine Nace, soprano; Arlon Chapman, tenor; Myrtle Carr, alto; and Milford Nace, bass.

These responses were sung without piano accompaniment and had a wonderful effect upon the congregation.

While the offering was being received between the first and second parts of the cantata, Brother Earl Cox played on the cornet "Nearer, my God, to thee," the beautiful strains of this hymn being wafted up from the basement. As was announced, the purpose of this offering was to start a fund for the purchase of the new hymnals for the Walnut Park Church. There was an attendance of about three hundred ten at this service, the crowd almost filling the main auditorium, with eighteen seats occupied in the balcony.

The morning sacramental service was in charge of the pastor, Elder S. C. Smith. The new bishop's agent in Independence, Elder J. Stanley Kelley, gave a very fitting talk preceding the oblation, as also did Elder C. Ed. Miller preceding the sacrament. Others assisting in the service were Elders W. W. Scott, C. L. Olson, Fred Lanpher, and R. Barnhardt. A total of almost three hundred and ninety were present at this service.

*Englewood*

The month of November ended at Englewood Church with a dinner the night before Thanksgiving followed by services and a large crowd at Sunday school and church the following Sabbath. Two members of the Presidency, F. M. Smith and F. M. McDowell, were present for the dinner, which was served to one hundred and eighty-seven members. Elder J. F. Sheehy offered prayer. There were short talks by Brothers Smith and McDowell. A special program was also given.

The communion service for December was in charge of Brothers Dewey McNamara and Perry Hiles, the opening remarks being made by Brother Goombridge, from Michigan.

Sister L. W. Fike, superintendent of the primary department of the Sunday school, is practicing the children for the Christmas program, which this year will be given the Tuesday before Christmas. She is assisted in this work by Sister McNamara. It has been rumored around the church that Santa Claus will appear that night to take the last orders for Christmas and that perhaps he will have a small treat for the children.

*Enoch Hill*

December's church school program opened propitiously last Sunday morning with a Christmas story concerning the shepherd who turned back, read by Sister Agnes Hartman. Superintendent Charles Warren was in charge of the session.

The communion service which followed was one of Enoch Hill's outstanding experiences of the year. A peaceful, helpful spirit pervaded the congregation, and the meeting progressed under the leadership of Pastor O. W. Sarratt, returned after his long illness, and the corps of assisting local priesthood. No time was allowed to slip by unused, the Saints being very active and sincere in testimony. All sensed the blessings for which we should be thankful this centennial year and sought to express gratitude for them and hope for the new year. A baby was blessed.

In the evening the Saints listened to a splendid discourse by Elder Carl V. Hopkins.

The union prayer service at the church last Wednesday evening brought together Saints of all the groups on Enoch Hill and ended a week of fasting and prayer for the condition of local Saints and the general church. A fine worship response was given by the large congregation in charge of Elder W. J. Brewer.

**Kansas City Stake**

*Stake Conference Business Meeting*

The business session of the forty-eighth Kansas City stake conference was held November 24, at 7.45 in the evening, at Central Church, in charge of the stake presidency, C. E. Wight, C. D. Jellings, and C. G. Mesley, and the stake bishop, C. A. Skinner. The opening prayer was by Elder C. D. Jellings. Minutes of the former conference were read and approved. The message of the stake presidency was read by Elder C. E. Wight and referred to the work of the stake secretary and recorder, elders' quorum, and report of the stake bishopric, all of which showed a healthy condition. It commended the work of the stake missionaries, G. T. Richards and H. H. Sevy, and spoke of the basket ball league started last year and continued this year by the O. B. K. organization.

The recent leadership school continued to carry forward the high measure of success attained by previous annual schools. The work of the priesthood has been in many instances an inspiration to the presiding officers. Real educational work carried on for the purpose of better developing those in a position of leadership will be had. It is expected that those chosen for priesthood duties will be given a course of training before ordination. Stake statistics include the following: Children blessed, 27; marriages, 41; ordinations, 5; divorces, 3.

Gains, transfer .....	268	Losses, transfer .....	111
Baptism .....	94	Death .....	11
Total .....	362	Total .....	122
Losses .....	122		
Net .....	240		

Enrollment Mar., 1930 ..	2,653	Net gain .....	240
		Present No. ....	2,893

A report from the boys' department, W. O. Hands, leader, stated that during the past six months advancement had been made, the most active scoutmaster being Brother Frank Tuttle of Argentine Church, who has a troop in his own home town and is also helping the Armourdale Church to get its scout program in operation. A troop has been organized at Bennington Church; and the troop at Chelsea Church, led by Brother Abe Sears, is active.

A good report from the elders' quorum, Elders W. S. Brown, president, E. W. Lloyd, secretary, and J. R. Lloyd, instructor, was read. Brother Clair Green, of the Heathwood Church, was recommended for ordination to the office of deacon; also from the same church Brother Thomas Devenney was recommended to hold the office of priest; Brother William Powell, of Armourdale Church, to the office of priest, all by the high council of the stake. These names were approved by motion, and ordination was provided for.

The list of officers was completed for Gladstone church school: A. R. Moore, director of adult division; Bob Davis, director of young people's division; Sister C. A. Selbe, of the children's division. This action was approved.

Because of resignations of some of the officers of the Armourdale church school, the following were presented: Director of religious education, Ed. Sanders; young people's division, Sister Ed. Sanders; children's division, Sister E. R. Babcock. This too was approved.

Elder G. T. Richards, stake missionary, made an oral report for himself and Elder H. H. Sevy. They held cottage meetings in Grandview, Quindaro, Fourth, and Gladstone Church districts, a number being baptized and some interested.

*Central Church*

On Wednesday evening, December 3, Saints of Central Church heartily accepted the invitation extended by its offi-

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cers to partake of the evening meal at the church. About one hundred and fifty attended. The dinner was prepared by the Central Women's Club and consisted of roast loin of pork and dressing, candied sweet potatoes, jellied baked apple, green beans, bread and butter, spiced cup cakes, and whipped cream. Bishop C. A. Skinner acted as toastmaster and Brother Clayton Wolfe led the community singing. Everyone entered into the spirit of the occasion. This was thought to be the best manner in which to get the people together to outline the 1931 program. The church school was represented by its head, Elder George Mesley; the bishopric by Bishop F. B. Blair; the Woman's Club by Sister Minnie Paxton; finance committee, Elder Harvey Sandy, who has been a great aid in this line; and Elder Cyril E. Wight, the pastor, put on the finishing touches and sent those present home with more determination to make 1931 a bigger and better year than any other in the history of the church by meeting their obligations in the way of tithing, free will offerings, and local expense, that the present handicap for lack of necessary funds be overcome and the work of the church go forward. Rebecca Dunn gave a fine reading.

The opening exercises of the church school at 9.45 Sunday morning consisted of a hymn sung under the direction of Eugene Christy; the invocation offered by Brother Roy Pritchard, after which "One hour with Jesus" was sung by a ladies' quartet composed of Marcene Murphy, Amy Blankenship, Dorothy Eden, and Melva Blankenship. Sister Alice Smeeton assisted at the piano.

Following the lesson study with the assembly in the main auditorium, preparation was made for the serving of the sacrament. Elder George Mesley was in charge of this service, assisted by Bishop F. B. Blair. Prior to the blessing of the emblems, the little son of Brother Charles and Sister Alice Massie was blessed by Brothers Blair and Mesley and given the name Charles Lewellyn, jr.

At the conclusion of the sacramental service a number of short, inspiring testimonies were given, the general trend being a summing up of the year 1930 with all its blessings, each one expressing a desire to press forward the coming year.

Preceding the 7.45 evening service the choir gave its usual half hour monthly concert under the direction of George Anway. They sang two anthems, "O come to my heart, Lord Jesus," by Ambrose, and "Appear, thou Light Divine," by Morrison. Bishop C. A. Skinner was the speaker of the evening.

The Women's Club of Central have arranged a bazaar to be held on Friday evening at the church, the proceeds to go to the bishop to aid in the building fund.

Basket-ball season is again here, and last week Central team defeated Gladstone by a score of 21 to 11. Last night they met Chelsea at the Woodland School.

#### Quindaro Church

Bishop C. A. Skinner was the speaker November 16, his theme being, "The finished product or the making of Zion." In the evening Elder and Sister R. D. Weaver were present, and Brother Weaver preached on the text from 1 Corinthians 12: 31: "Covet earnestly the best gifts."

Stake Missionaries Richards and Seevy are actively visiting and encouraging the Saints. Afternoon meetings are being held at the homes of Sisters E. N. Palmer, Charles Schrivener, and Sister Gaunce. Several nonmembers have been present and manifested interest in the gospel story.

A thanksgiving service was held at the church from nine until ten o'clock on Thanksgiving Day by Pastor H. A. Higgins and Brother Albert Hallier. The prayers, songs, and testimonies showed a spirit of thankfulness for the blessings received during the past year.

#### Argentine Church

Elder Ellis B. Rathbun, of Holden Stake, was the speaker on a recent Sunday evening, drawing a lesson from Matthew 24: 4-6; Isaiah 62: 10; 58: 10, and Revelation 6. His effort

## MISCELLANEOUS

### Appointment of Bishop's Agent

Brother B. M. Anderson, having moved from the North-eastern Nebraska District, has presented his resignation as bishop's agent for that district, and we hereby appoint as his successor Doctor H. A. Merchant, subject to the ratification of the next district conference.

The faithful and efficient service of Brother Anderson while acting as our agent has been greatly appreciated.

Brother Merchant is well known throughout the district and, we are confident, will receive the earnest cooperation of the membership in giving their support to the church work.

The solicitors are requested to send their reports to Doctor H. A. Merchant, 1228 Medical Arts Building, Omaha, Nebraska, on or before December 25.

THE PRESIDING BISHOPRIC,  
By M. H. SIEGFRIED.

Approved by The First Presidency, by Frederick M. Smith.

### Stake Priesthood Conferences

Dates and places of meeting of priesthood conferences in Far West Stake are: Friday, December 12, Cameron, Saints' Church; Saturday, December 13, Guilford, Saints' Church; Sunday, December 14, Saint Joseph, Room 3, Y. W. C. A. Building. Program of class work: Forenoon: 10 to 11 o'clock, "The meaning of our ministry"; 11 to 12, "Ours is a ministry of life." Afternoon, 1.30 to 2.30, "Our ministry to the family"; 2.30 to 3.30, "Our ministry of visitation." Evening: 7.30 o'clock, at Cameron, priesthood meeting, subject, "Divinity of our ministry"; at Guilford, general preaching service, subject, "The call to minister." City-wide preaching at First Saint Joseph Church Sunday evening 7.30, December 14. Apostle J. F. Garver will be in charge of these conferences, assisted by the stake president, Ward A. Hougas. These matters are of vital importance to every member of the priesthood, who is urged to attend at least one of these places as scheduled.—Stake Presidency, 413 American National Bank Building, Saint Joseph, Missouri.

### Conference Notices

Florida district will meet in conference January 11 and 12, at Coldwater branch chapel. Reports should be sent to District Secretary S. G. Allen, Milton, Florida. Election of district officers and other important business are to be considered.—Evan A. Davis, district president; S. G. Allen, secretary.

### Our Departed Ones

WILLIAMS.—Daniel W. Williams was born in Mayes County, Ohio, December 13, 1877. After an illness of but a few hours, he passed from this life November 15, 1930, at his home in Tulsa. He had lived in Tulsa the past seventeen years, moving here from Adamson, Oklahoma. His vocation was that of a licensed engineer. He became a member of the church in February, 1892, living a true Christian life, loyal to the church to the time of his death. He was united in marriage at Wilburton, Oklahoma, September 27, 1902, to Mary Bedwell, who survives him with two sons, Clifford and Vernon Williams, one stepson, Bert Williams, two grandchildren, all of Tulsa. Two daughters and one son preceded him in death. He also leaves an aged mother, four brothers, and three sisters, of Columbus, Ohio. Funeral services were conducted from the Saints' church in Tulsa, Monday afternoon, November 17. Elder William Bath offered prayer, and the sermon was by Elder O. A. McDowell. Interment was in one of Tulsa's beautiful cemeteries.

was to show that things predicted in these scriptures are coming to pass at the present time, and he impressed his hearers that we must be careful not to be deceived, for many are coming in His name to lead men astray.

Argentine and Armourdale are joining to practice a cantata for Christmas. It will be given at both churches on December 21 and 28, respectively.

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Leonard J. Lea, Managing and Assistant Editor.  
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Questions of church administration should be referred to the First Presidency, Reorganized Church of Jesus Christ of Latter Day Saints, The Auditorium, Independence, Missouri. Questions of church finance should be referred to the Presiding Bishopric, of the same address.

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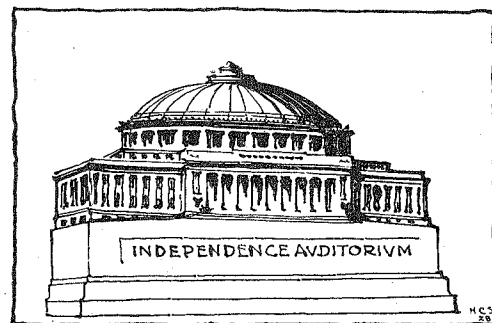
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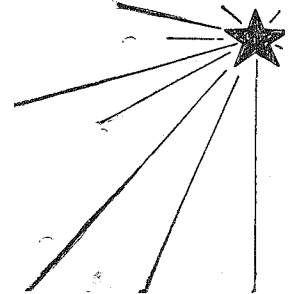
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Volume 77

Independence, Missouri, December 17, 1930

Number 51



## He Came

Not to the great or powerful,  
Not to the throne He came;  
Not for the might of majesty,  
Not for wealth or fame.

But as a child in a mother's arms,  
A child like the sons of men  
Whose lives were passed in toil and care—  
He shared their grief and pain.

He was a man, but the Son of God,  
He died for the sake of others;  
He died at their hands for one small thing—  
He tried to make them brothers.

—L. L.



## Christmas Greetings

The Presidency and other editors of the *Herald* extend to our readers, and all the Saints, fraternal greetings of love and saintly regard. May the rich meaning of Christmas have full play in your lives; and as joy, peace, good will, and cheer find their way in varying degrees into the homes and hearts of our people, may we look up to God with deeper faith, firmer trust, broader outlook, less reserved consecration, and with greater determination to serve him more faithfully, and bring that determination into fruition by finer service to the church and our fellow men.

We have cause to rejoice because we have made progress towards our ideals; but our rejoicing may well be refined by the consciousness that we have much yet to do which will require strength and courage which spring only from a conscious contact with the Spirit of God.

May the spirit of the Christ Child gladden our hearts and homes, and may we clearly see in the manger-cradled Babe the symbol of the great love in which Deity made his gift to man. And as we envisage the picture of that humble birth-chamber graced by the adoration of the wise men who prophetically saw and sensed the great importance of that event, let us try to see how that picture is glorified and beautified by the shadings and colorings of the life work and experiences of that divinely led child as he took his world-affecting march to Calvary where his record was sealed, and his testimony given signature by the episode of the cross. Let our joy at his birth be refined by a comprehension of his majestic life. Thus Christmas will be sanctified with a joy divine and a peace which will encompass our fellow men in good will.

Christmas greeting, readers of the *Herald!* May peace and happiness abound. F. M. S.

## Week of Prayer

A week of prayer will be observed January 4 to 11, and the themes and suggestions for use during the week appear on page 1372 of this issue of the *Herald*.

It is well that these seasons of prayer shall be observed, and it is hoped that the Saints will enter upon this period with zeal and earnestness; for it is well that our minds shall be fixed upon our objectives and our interest kept alive; and there is no finer way of doing this than the observance of prayer with definite things for which to offer our oblations and petitions. May the Saints be blessed in their observance of prayer week. F. M. S.

## Behind the Gift, the Spirit

"God so loved the world that he gave . . ."

And thus was set by Divinity himself the spirit of Christmas. Giving is an outgrowth and concomitant of love; and the deepest and richest love gives without reserve the best. It never asks, What is the smallest gift I can make? but always: What is the most precious gift within my power?

And so God gave his Son.

The priceless value of the Gift is matched only by the purpose for which it was made. That was the ransom of man's salvation.

The spirit of Christmas, the day on which the Supreme Being made his gift, is still a day of giving. We buy our gifts, we create them, we prepare them for those to whom we wish to express our love. And what pleasure in preparing them for the occasion when they pass into the hands of those for which the *Liebesgaben* were secured!

God's gift was to all who "believed on Him." To comprehend that great gift and thus be able to emulate it in spirit one must sense the *Weltschmerz* or world pain, which is sympathy in its broadest sense. If God, then, gave his Son for us, is it not a logical conclusion that our best celebration of Christmas is to be found in giving to the Master, or for his sake? He gave his life. What limit, then, shall we place upon our giving? None short of our all when it is for his sake.

Man's proneness towards selfishness is responsible for the lowering of the standard of Christmas giving by limiting it to the circle of those with whom exchanges are made, rather than to causes which have for their ideals the larger services of humanity and the fulfillment of Divine purposes.

I would not have anyone fail in trying to strengthen the ties of love binding those who move in the smaller circles of common experiences and interests, by family ties; but to us who strive for larger ideals, our goals whose gaining will involve the welfare of thousands, every occasion of religious significance should give rise to thoughts which should lift us above the realms of self-serving interests into that group of ideas which cluster about service to humanity. God so loved the world that he gave us the Christ. The Christ so loved us that he gave us his life. Let our giving, then, be influenced by the Christ idea. This will give to the whole Christmas idea a higher tone, a richer signature.

I can conceive how a family, caught up in this higher conception of the meaning of Christmas, might by common consent and planning pool their giving powers, and in the spirit of the season sanctified by memories of the Christ Child, make gifts of sacrifice and consecration which have for their ob-

jective helping a cause which is leading to broader service for humanity. Such would be purposive giving of a higher order, an advancement towards some of the more spiritual conditions which we have long had as a goal.

Let us give, and in our giving remember the spiritual significance of the Great First Christmas Gift.

F. M. S.

### Indianapolis Goes Over

From Indianapolis comes an encouraging telegram, which shows the Saints of that branch to be very alert and earnest in their desire to respond to the general appeal to the members of the church. The telegram follows:

Report just sending to bishop's agent will doubtless offer encouragement to you. Our pledge to your appeal of December the fifteenth was one hundred dollars for Indianapolis. Actual results are two hundred and one dollars and fifty cents for tithes and offerings alone. Branch response is ninety-eight per cent. I am happy to offer such a report.

ARTHUR W. GAGE.

A church-wide response such as the Indianapolis Saints have given will enable the Presiding Bishopric to accomplish their objective announced three weeks ago, "Every missionary's allowance paid in full before Christmas."

F. M. S.

### "Messiah" Broadcast by These Stations

By J. A. Gardner,  
Department of Publicity.

The announcement that the Independence Messiah Choir will broadcast Handel's Oratorio, *The Messiah*, Sunday afternoon, December 21, from 1 to 2 p. m. (Central Standard Time), has been eagerly received by music lovers throughout the church.

In response to many requests for information regarding the stations accepting this program from the Columbia Chain, we are printing the call letters and names of the cities where these relay stations are located. This will enable those who wish to hear this broadcast to tune in to the nearest station. It is again suggested that members of the church who are planning to hear this program gather in groups where receiving sets are available. Another suggestion is that receiving sets be installed in churches which will make the program available to an even much larger number of people. The list of stations is as follows:

W A B C	New York City.
W 2 X E	New York City.
W P G	Atlantic City, New Jersey.
W C A O	Baltimore, Maryland.
W B R C	Birmingham, Alabama.
W N A C	Boston, Massachusetts.

## OFFICIAL

### The Spirit That Wins

Communications from all quarters have reached the Presidency's office telling of the intensive, unified effort that has been made to provide every member of the church an opportunity to comply now with the financial law. A score of letters every day tell a story, a story of that sort of unity of purpose and consecrated devotion that always wins. But the goal has not been reached yet.

### Making Every Day Count

It is very necessary that this survey of church membership be completed at once. Those who are dependent on the church for support should receive their allowances in full before Christmas. We are sure that no one would have it otherwise.

Every day must be made to count. Every member must be visited. Every member must be given a chance to share. The first opportunity, of course, should be given to those who have not contributed this year, but no one should neglect the opportunity of giving. Only a very few days remain for the task. No one should feel that his help is not needed. Everyone should contribute in order to give proper support to the missionaries and church workers.

### These Are at Work—Are You?

W. S. Macrae, president of the Holden Stake, reports the active work of the priesthood in the Holden Stake. Several

W B T	Charlotte, North Carolina.
W D O D	Chattanooga, Tennessee.
W K R C	Cincinnati, Ohio.
K R L D	Dallas, Texas.
K L Z	Denver, Colorado.
W D A Y	Fargo, North Dakota.
W H P	Harrisburg, Pennsylvania.
W F B M	Indianapolis, Indiana.
K M B C	Kansas City, Missouri.
K L R A	Little Rock, Arkansas.
W I S N	Milwaukee, Wisconsin.
W C C O	Minneapolis-St. Paul, Minnesota.
W L A C	Nashville, Tennessee.
W T A R	Norfolk, Virginia.
K F J F	Oklahoma City, Oklahoma.
K O I L	Omaha- (Nebraska) Council Bluffs, Iowa.
W C A U	Philadelphia, Pennsylvania.
W 3 X A U	Philadelphia, Pennsylvania (Short Wave).
W E A N	Providence, Rhode Island.
W D B J	Roanoke, Virginia.
W H E C	Rochester, New York.
K F P Y	Spokane, Washington.
K V I	Tacoma, Washington.
C F R B	Toronto, Ontario.
W M A L	Washington, District of Columbia.
W M T	Waterloo, Iowa.
K F H	Wichita, Kansas.
W K B N	Youngstown, Ohio.
W K B W	Buffalo, New York.

hundred dollars have already been collected, and they hoped to finish their canvass by December 10.

Bert S. Turner, bishop's agent of the Central Michigan District, reports that he with the district president, Elder J. W. Peterson, and District Missionary Arthur Oakman, have been getting the district organized in an attempt to reach every member of the church in that locality. He reports fine cooperation.

David E. Dowker, pastor of the Boston, Massachusetts, Branch, reports that twenty-eight new persons have been secured on the contribution list this month. Sunday, December 14, was designated as a special day for the district bishopric, to emphasize the appeal for tithes and offerings.

R. Melvin Russell, president of the Central Nebraska District, reports that the district presidency and the bishop's agent have worked out a plan for organization and that they are not only determined to reach every member in the branches but also the isolated members in that area.

F. C. Bevan, in company with Bishop Charles Fry, has been working successfully in the Nauvoo District and reports that the district is but \$800 short of its \$7,000 quota for the year. Plans are being made to visit the isolated members in the district.

A letter from Frank McDonald, president of the Spring River District, contains the following paragraph: "I think you may depend on the Spring River District to carry its share of the load. It will probably do more than could reasonably be expected under the circumstances."

A. M. Chase, pastor of the Montrose, Iowa, Branch, reports that the local priesthood are making a personal call on the members of the branches, and a large number have promised to be "counted" during December. He reports that a canvass is also being made in Keokuk, Iowa.

A letter from George Mesley, of the Kansas City stake presidency, states that the local ministry are carrying the appeal to every member in Kansas City that can be reached, and hope to finish the canvass in a few days.

E. F. Robertson, president of the Western Maine District, reports that work of solicitation is being presented and organized in several branches in that field. He believes that the members in Maine will respond.

E. J. Lenox, president of the Southern Nebraska District, and Brother E. M. Anderson have organized the forces of the Lincoln, Nebraska, branch and are calling at the homes of the members and presenting the appeal for tithes and offerings.

The pastor of the Minneapolis, Minnesota, Branch, Vernon Lundeen, reports a complete organization in that branch and anticipates a good response.

A report from James Skelding, pastor of the Saint Thomas, Ontario, Branch, reports a substantial contribution in tithes and offerings as a result of direct solicitation, and expects to forward an additional amount before the end of the month.

The pastor of the Wichita, Kansas, congregation, Arthur E. Stoff, reports a good response as the first fruits of the solicitation being made in Wichita. He is quite confident that an additional amount will be added before the end of the month.

It is evident that the branches in the Northwestern Iowa District are fully organized and alert to the needs of the church. The branch at Missouri Valley up to December 10 had collected \$855 and reports that the canvass of every member is still going on.

Steven Robinson, counselor of Bishop Charles Fry in the Des Moines District, writes: "Every branch in our district is making every possible effort to help the Des Moines District reach its goal. The priesthood of the district are active and taking the lead in paying their tithing. The Des Moines Branch thus far will furnish \$1,000 in tithes on or before December 31. When the reports for other branches in this district are completed, this amount will be considerably increased."

Bishop's Agent Lee White, reporting for the Rock Island District, states that members in most of the branches are rallying to the support of the church and are anxious to see the missionaries' families receive their past-due allowances. He reports: "We have individual contributions in tithes and offerings which seem to be indicative of the fine purpose and high spirit of the Saints in the Rock Island District."

W. E. Rogers, pastor of the Jonesport, Maine, congregation, states: "We are well organized and ready to do our part and have been working to reach our quota of \$500 for Christmas offering. We have nearly reached it. We are also doing our utmost to help our district reach its quota of \$5,500. We have over \$4,000 now, and many favorable reports indicate that the district will very likely send in the full amount. We have baptized twenty-two this year, and each one is converted to the *whole* gospel law."

T. J. Elliott, president of the New York and Philadelphia District, writes that their forces were put to work immediately on receipt of the first announcement of this church-wide appeal for tithes and offerings. A very definite attempt is being made to reach all members of the church in this area. District and branch officers are cooperating, and a substantial response is anticipated.

Doctor P. L. Weegar, president of the New York District, writes as follows: "We have organized an 'every member canvass week,' beginning Sunday, December 7. We hope to have a favorable report by December 15, with substantial results.

The spirit and energy of these responses convinces one of the vitality of the organization. Of course it is difficult, with hard financial conditions putting every organization to a test, and making the utmost demands upon individuals, to keep up the volume of voluntary contributions. But the work of the church should continue moving and growing in spite of temporarily adverse conditions. We hope and trust that the membership will provide the necessary means for it to do so.

F. M. McDOWELL.

## Appointment

*To the Saints of the British Isles Mission:*

This is to certify that Elder Nephi Dewsnup has been appointed director of Religious Education for the British Isles Mission, this appointment to take effect January 1, 1931.

The appointment of Brother Dewsnup will make possible a unified program of Religious Education for your mission, and we unhesitatingly ask for him loyal support and cooperation on the part of all.

THE FIRST PRESIDENCY,

By F. M. McDOWELL.

December 12, 1930.

## The Week's Best Saying

There is no dignity greater than the dignity of childhood—the simple, unadulterated expression of the joy of living and loving and being and doing.—*Leta B. Moriarty.*

# Why the Church Must Teach

SITUATION—OPINION—TESTIMONIAL—CONVICTION

By F. M. McDowell

The morning paper tells of the arrest and conviction of two seventeen-year-old boys who last week held up an oil station and deliberately shot the man in charge. That such things are happening almost every day in the United States constitutes a *situation* that ought to give every thinking citizen the most serious concern.

Just a few days ago I chanced to overhear a casual remark of a prominent churchman to this effect: "It will take something more heroic than religion to stem the tide of juvenile crime." This is *opinion*.

## *The Best Moral Stabilizer*

Made freshly aware of the fact of juvenile crime this morning, remembering too the expressed opinion of the prominent churchman, I turned in my notes to a testimonial recently furnished by Judge Lewis L. Fawcett, a judge of the New York State Supreme Court who has served for twenty-three years on the bench. His statement follows:

"Permit me to state that my experience during twenty-three years on the bench, in which time over 4,000 boys under the age of 21 years were convicted of crime before me, of whom but three were members of a Sabbath school, has satisfied me of the value of Sabbath schools to the community, in helping safeguard it, to the extent to which Sabbath schools exist, from the growth of criminals.

"My experience also satisfies me of their value to the individual.

"In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases, over 1,000, was prompt and permanent.

"In fact, I regard our Sabbath schools, including those of all faiths, as *the only effective means to stem the rising tide of vice and crime among our youth*. Society carries the heavy burden of criminality, chiefly because of the lack of religious training of the youth."

The editor of one of our large city newspapers in commenting upon the above testimonial has this to say:

"You can afford to read that over a second time. Even those who believe the Sunday school should be expanded and developed into something much more than it is in the average church will not deny the

desirability of religious training for youth. *It is the finest, most efficient moral stabilizer the world has yet evolved.*"

## *Conviction*

The purpose of this series of articles has been to express what has come to be a deep-seated personal conviction. This conviction has been summed up repeatedly in the words, *The church must teach*. Support of this conviction has been found in the message, the method, and the divine commission of Christ. Consideration, too, has been given to the fundamental needs of man and society. All of these discussions have left us with the conclusion that religion is absolutely essential to the production of a stabilized character and an enduring social order, and that consequently the teaching of religion is of utmost importance.

It is to the church that we must look for the perpetuation of the fundamental religious ideals and values which appear to be so essential to social welfare. Other agencies may aid in this work, but the church must take the lead. From this responsibility there is no logical way of escape. This is our *conviction*.

## *A Vital Task*

The task before the church is vital. It involves the fulfillment of God's plan for humanity. The interests of "the kingdom" are at stake. For this work the church will be required to call repeatedly upon that great fund of *knowledge, skill, and technique* which has accumulated as a result of the study and travail of men through all the ages. The church dare not overlook these experiences or the lessons which they teach.

Most certainly a valuable part of this accumulated experience is found in our mastery of the teaching art. Teaching is the human means we have found to be most effective in the building of individual character and in bringing social control. Such tasks are so closely allied with the work of the church that they can not and must not be separated.

In its teaching the church is merely attempting to cooperate intelligently and efficiently with God. To fail to make use of the rich educational experience of the race would be the worst of folly on the part of the church. Unless the church is to fail in its mission, it must teach—teach more scientifically, more systematically, more patiently, and more in the love of God than ever before.

# The Spirit of Meekness

By J. E. Vanderwood

The meek shall inherit the earth; and shall delight themselves in the abundance of peace.—*Psalms 37: 11.*

Blessed are the meek: for they shall inherit the earth.—*Matthew 5: 5.*

Let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.—*Doctrine and Covenants 38: 9.*

A commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things.—*Doctrine and Covenants 97: 2.*

As the years crowd in upon us, and as our experiences are widened, we are made to see many things that through our youthful illusions escaped us. It is therefore not at all strange that we should see in the gospel of Christ now many things that once were hid from our view. In earlier years there was a tendency to write and speak in a rather dogmatic way, to make the argument in a forceful and impetuous mood, and to have but little regard for the feelings of others. While these characteristics accompanied our work, the foregoing scriptures were read with very little meaning; they were vaguely understood, and the stress was placed upon the things that seemed to have a strong, compelling force. Today I smile as I think of the zeal of youth, of its ambitions, and how little the undeveloped mind is able to appreciate the richer truths of the gospel.

Jesus knew how to approach men, and he was able to give us both by example and by verbal instruction the methods to be employed in our endeavor to teach men the things that belong to the kingdom of God. It is indeed surprising to see how the spirit of meekness characterized him in practically all that he did and said as he taught among men on the earth.

Constantly he reminded them to learn of him, and to follow him, and if we do this we are required to learn somewhat the meaning of the spirit of meekness. Quite often we fail to evaluate properly the message that comes to us because we have not properly understood the terms in which it is to be expressed or conveyed to others. Let us consider the meaning of the term *meekness*, that thereby we may be the better able to understand. "Meekness," says Doctor Charles Buck in his *Bible Dictionary*, "is a disposition that is not easily provoked to resentment." And Doctor William Smith says that it is a tendency to "rather suffer wrong than to do wrong," so that according to these definitions we are able to understand better what the word is intended to convey as used in the Scriptures. Without question Jesus was meek in his manner of ap-

proach and in his instruction to the people. He would have us learn of him if we would become proficient in the work unto which we have been called.

## *Meekness and Ability*

I have heard brilliant men, of scholarly training, who have lacked the humility that should characterize a minister of Christ; and therefore they lacked the ability to cause others to understand Christ. I have seen other men who were lacking in both brilliance and information, but who radiated from their very person the spirit of meekness, and because of this they were able to win men to Christ. Again I have found well-informed men who were possessed of the spirit of meekness, who constantly improved their ability to express in words the message they bore. This reveals to us the secret of the power that accompanied such men as J. J. Cornish. Everyone who is acquainted with this good man will readily see how fully he carried into his message the instruction given to the early ministry of the church, for his message was surely declared in solemnity of heart, and in the spirit of meekness. Yes, it was the mildness and the meekness of this servant of the Master that enabled him to win so many souls for Christ.

## *A Fine Example*

This, then, should be a reminder to all of us, that the most essential thing for those who would represent the Master is to come into possession of the spirit of meekness that shall cause all with whom we come in contact to realize that we have been with Jesus. I know a man who can neither read nor write, and it has been my privilege to share his hospitality and to be acquainted with his inner life. This man was a very successful man in winning people to Christ. He went about among his neighbors and friends, and also the people of the community or city in which he resided, and his spirit of meekness was such as would commend him to any man. He talked gospel so far as he knew it, and he carried tracts with him wherever he went. He knew their contents very well, for he had learned them through having his wife read them to him. He would say to the people, "I have this little booklet which treats of this subject, and I would be glad to have you read it." He would meekly decline trying to answer anything that was beyond his knowledge. He would say honestly, "I am unable to answer that. I will get some one who can answer it for you, or I will bring you some literature that will give you the in-

formation you desire, but I am unable to give it myself." The meekness of this good man enabled him to win many people to the church. While he could neither read nor write, he was nevertheless educated, for he knew how to be a gentleman, and he knew how to reveal Christ in his conversation and in his conduct toward others. His preaching was the warning voice, in mildness and in meekness. It was surprising, too, how convincing his reasoning became to the people who knew him, for his sincerity, his honesty, and his meekness would command the admiration and respect of anyone who had the least appreciation for that which is pure and lovely. I have sat at the feet of masters, but never have I learned more than I did from this humble man who was able to reveal Christ in all his life and actions among men. As I studied him, I said, this man has a personality, and that personality is fashioned after the one whom he has come to admire. This man was a humble follower of Christ, and he was filled with the spirit of meekness and gentleness.

#### *And Kindness*

Meekness is always coupled with kindness, therefore the meek man will be a bearer of a message of kindness. He will not be concerned in winning notoriety for himself, but he will be greatly concerned in winning men to the spirit of the Master. He will very graciously surrender his own life and its possibilities to the spirit of meekness that he finds in the life and character of Christ. He will constantly employ a kind and sympathetic method of approaching and appealing to those whom he would win to the cause for which Jesus gave his life. The gentleness of his reproof, if such be given, will penetrate to the heart, and the mildness of his speech will speak in tones louder than the thunders of Mount Sinai; for after all it is the mildness of the message of our blessed Lord that makes it so wondrously forceful.

That men of this nature shall inherit the earth, there can be no question, for everything must ultimately yield to the spirit of meekness, and when the people of the church have come to understand fully the spirit and meaning of the message that has been given unto us there will be no question about the growth and development of the church itself, for the very presence of God shall accompany the people who by the spirit of meekness reveal him in their dealings with the children of men. The man who would conquer by force shall himself be conquered by force, but he who through the spirit of meekness has brought himself into subjection to the divine law, and thereby has become a partaker of the divine nature, shall inherit all things. In its last analysis meekness reveals strength. There was no one so meek as Jesus, and no one ever possessed

power beyond him. When we have learned to possess his meekness we may also come to possess his power, but until then we shall find ourselves weak and like other men.

Meekness is never expressed in wrath, therefore we may know that the wrathful man is not the meek man. It is interesting here to read the word of counsel to the members of the Presidency as they were to make their return from Zion to Kirtland. They were instructed to lift up their voice and proclaim the message of life to the people as they went on their way. And they were instructed to lift up their voice, "and declare my word with a loud voice, without wrath or doubting." I have read this many times but not until today did it carry to me such a forceful message. Wrath and doubting go together; they are both the opposites of meekness. The meek man is never wrathful, nor is he doubting. In the same revelation instruction is given to the eldership in general concerning their preaching among the wicked, so it is evident that it has to do with the message of repentance, and we read, "Not in haste, neither in wrath nor with strife." Surely when we come to study the message of God to us we see that the elements of haste, of wrath, of doubting, of strife, are all restricted. If we analyze these things, we will find they are the opposites of meekness. Therefore, if we would successfully overcome our own weaknesses and represent the Master of life, we must come to deport ourselves in meekness, and by this means cause our fellow men to understand his message and desire a part in it. Surely this offers us opportunity for a magnificent work. Are we willing to arise and meet the demands it makes of us?

#### **A Christmas Prayer**

We thank thee, O Christmas Christ, that thy cradle was so low that shepherds, poorest and simplest of all earthly folk, could yet kneel beside it and look level-eyed into the face of God. We thank thee that thy cradle was so high that Magi, lords of learning and of wealth, could yet come to it by a star's pathway, to hazard their wisdom's store into thy baby hands. We thank thee that, having grown in stature, and being a carpenter, thou didst fashion a Christmas altar, which should be the possession of the ages, and where no priest save love should serve; so that all human necessity, all knowledge, all simplicity, all wealth, all poverty, all joy, all sorrow, all righteousness, all sin might find sanctuary there. Be this our Christmas haste, O Christmas Christ, to seek that altar, and at this season of thy birth, unafraid of the time's complaint, may we be found kneeling still. Amen.—*Robert Nelson Spencer.*

## Teeth, Food, and Health

By J. A. Ferris

In the October number of the *American Magazine* there appears an article written by John Griffin under the heading, "How to do dodge the dentist."

Mr. Griffin describes with considerable detail the work of Doctor Percy R. Howe, head of the Forsyth Dental Infirmary, lecturer at the Harvard Medical and Dental School, and one of America's leading authorities on dentistry.

Doctor Howe is the active head of this great Boston infirmary, which has a four million dollar endowment.

This article advises the drinking of a quart of milk a day, the eating of plenty of fruit and vegetables (raw vegetables preferred) if we would "dodge the dentist."

Doctor Howe is quoted:

Tooth decay is one of the penalties of civilization. Archæologists have revealed that primitive man, who dined on raw, natural foods, had perfect teeth. And that is what started me on my experiments. The monkeys you see in those cages have been my helpers. This [he picked up one of the skulls on his desk] is the head of one that was fed on orange juice and raw vegetables. Notice the even, well-preserved teeth. [He dropped it, chose another which contained only a few scattered teeth.] And here is a fellow who lived on cooked meat and cereals.

Doctor Howe contends that if the proper foods are eaten to establish sound teeth, the whole body will be benefited, and good health will result:

Decay of teeth is not, as many people still believe, caused by bacteria. It is a form of bone degeneration resulting from improper food, food lacking in mineral salts and the mysterious vitamin C, the substance which preserves and builds up our bones. Orange juice is particularly rich in this vitamin, and other fruits and vegetables contain it in varying degrees.

Americans suffer from many diseases, many of which have their source in the stomach.

The average American eats too much, and, in addition, makes a wrong selection of food. Meat is consumed in large quantities by the average individual. Eaten very moderately in connection with the proper vegetables and fruits, meat is of value.

Many people attribute their long life and good health to a vegetable or near-vegetarian diet. As a result of the growing interest in health, we find in cities like New York and Los Angeles many vegetarian restaurants. Their increase in the future should be rapid because of the wide publicity given to articles written by reliable authorities favoring a milk, fruit, and vegetable diet.

"Wheat for man" was revealed by divine revelation to the church about one hundred years ago. Every modern food expert that I know of agrees with this revelation. A number of experts have ad-

vised eating whole or cracked wheat only partly cooked, and one authority states that wheat soaked overnight and eaten raw is very beneficial and gives the teeth (grinders) a proper amount of work. Personally I can testify that I have proved the worth of whole and cracked wheat. This has been soaked in water overnight and cooked slowly. Latter Day Saints can cut down their food bill at least twenty per cent by eating wheat and reducing their meat consumption. In every case their health will improve.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.—*Doctrine and Covenants* 86:2.

The best food experts will agree with this part of the Word of Wisdom (as well as every other part); and the proof of the pudding is in the eating. Will you try it out? "Every fruit in the season thereof" God revealed one hundred years ago. Is fruit valuable as a food? The greatest food experts of the day say it is.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold, or famine.

Doctor Howe, in agreement with this thought, states that man was not created to be a heavy consumer of meat, although meat, used sparingly, is a valuable food for man.

With all the foregoing, bathing the body, giving it plenty of sunlight, breathing fresh air day and night, and exercising according to the age and environment of the individual are necessary.

In conclusion let me quote from the *Strength* magazine for October regarding a special work undertaken by the University of Texas:

Down at the University of Texas there is a corrective physical training department, in which Nature's own methods are drafted into use in rebuilding broken bodies, a department originated and made successful through the efforts of this one man, Major S. N. Ekdahl.

Unique methods, devised by the founder of the department, have proved so successful and are becoming so widely known throughout the State that today many students are enrolling in the university primarily to enjoy the benefits of Major Ekdahl's training. Over one hundred and fifty health seekers are now under his individual care.

There is behind him a lifetime of experimentation with physical rehabilitation in which he has constantly sought to replace the surgeon's knife with Nature.

Thus the gospel of correct eating is being spread by many and various agencies, and the work of changing man's bad habits and poor health to sane practices that will lead to happiness and strength, goes on. Our own special teachings should strengthen us in the determination to profit by the rules of health and to teach others to do so.



## Understanding Youth

By C. B. W.

Frequently papers written as a part of our correspondence courses in Religious Education and Leadership make some most valuable contributions to our literature and uncover some outstanding personalities who should be given encouragement in further work for the church.

The following is quoted from an examination paper:

"Not having a boy of my own, I do not know very much about the boys of my neighborhood, only as their mothers tell me. I know that at one time we had a fine group of boys, and their leader was a Latter Day Saint boy. He was a boy that had come up through surroundings and environments that would cause most boys to go to the bad. But there was that something implanted in that boy's heart and mind by his mother, and his loyalty to the church, that made him a boy that was a worthy leader. He had started out selling newspapers on the streets at a very early age. His home was not the most pleasant place in the world. His father was not religious and often cursed the children. Because the mother had to take in washing, she did not have the time to devote to keeping her house as neat and tidy as it might otherwise have been, yet in spite of these things this boy grew to be loved and respected by all who knew him. He had the qualities of a leader and a personality that attracted others to him. He had perseverance, bravery, reason, shrewdness in handling boys, and a love for them. He had charge of the newsboys on the streets; then he became a Boy Scout and had charge of a troupe of scouts. He studied and trained for the place. He had ability to cooperate and to grow, and as I said before, he was loyal to his church. This boy exercised a great influence over the boys of this community and no doubt saved many of them from going wrong. I do not know of one of those boys who is not still trying to follow the example set by their leader. He went away to college to qualify better for the work he loves—working with Boy Scouts."

"I think an appeal can also be used to good advantage in teaching our young people to guard against doing things that would reflect against their family or the church. I know a certain young woman whose father was a missionary when she was growing up. Her mother taught her that anything she did reflected on her father. The daughter idolized her father, and was careful that she should not do anything that would cause anyone to think her father was not a good man. The mother taught her the same regarding the church.

"The years passed; she became a young woman and was keeping company with a young man who smoked, attended card parties and dances. He insisted on her going to these, but she steadfastly refused. One evening the parents had retired early, but that did not signify that mother was asleep, for she never slept until that daughter was asleep, too. The young people were sitting on the porch. The mother, in her anxiety to know that all was well, crept to where she could hear what was being said, and this is what she heard her daughter telling her friend: 'You wonder why I am not like other girls of my age, going to dances and out on wild parties. Well, I will tell you why. In the first place, you know my father is a minister, and I have been taught against such things. However, I would love to dance, for music and rhythm are appealing to me, but I could not do so without people talking about my father and saying he had not taught me right. Then another reason is, I love my church. I know it is the church of Christ, and not for anything in this world would I do anything that would bring reproach or disgrace on it. I would rather die first.'

"The mother stood with tears streaming down her cheeks, and there she breathed a prayer of thankfulness that she had been able to instill that love of family and of church so firmly in that daughter that it was tiding her over the temptations and pitfalls of life. This young woman's devotion to her church and its ideals led the young man to give up his bad habits, and he, too, became a member of the church. If every family could get this across to their children, what a help it would be, not only to the community, but to the church as well."

## Hints for Speakers and Writers

### 2. "DOUBLE SPACE"

This hint is especially for writers, though speakers who put their work into permanent form will also be interested in it.

Typewritten manuscripts of two sorts come into the editor's office: "single spaced," and "double spaced." Single spacing puts the lines as close together as possible, and gives six lines to the inch on a standard modern typewriter. Double spacing allows a blank line between each line of typing, and gives three lines to the inch.

Many manuscripts that come to the editors contain some good material which can be used, but they require many changes before they are ready for publication. If single spaced, there is no room for editorial corrections or for copy editor's marks, and the article has to be recopied at the cost of both time and expense. If anything is trying to the editor's nerves it is to receive a single-spaced manu-

script. It bothers his eyes; it bothers the proof reader; and it bothers the linotype operator. Single spacing increases the possibility of rejection.

Single spacing is the poorest form of economy there is. Use cheap paper, use thin paper if you must (no transparent or onionskin paper, please!), use paper of odd or bizarre colors if economy forces you to it; but if you value the editor's good opinion of you, do not use single spacing in your typewritten manuscripts.

The speaker will find his notes easier to follow if he double spaces. The wide lines give him a chance to insert the often very necessary last-minute changes or corrections. His notes will be far better for preservation, and his pages will look neater.

Mimeograph, multigraph, and other forms of circular letters are often single spaced, which is a necessity. Business letters are neater in the single-spaced form. But they are different from manuscripts for publication, which should always be double spaced.

L. L.

### "Even as a Child"

By Sallie Hamilton Forties

Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Unless we become as little children, we can not enter the kingdom. We can not actually go back to our childhood. That golden era in our lives is passed, but another opportunity is open to us.

Whether we are parents or teachers, we may guide and help the children to enjoy richer and fuller lives, and in helping them we are bound to get a broader vision and a better understanding of Jesus' words, "Unless you become as a little child, you can not enter the kingdom."

We can learn many lessons from the child; in fact, we can be transformed with a new outlook towards life if we instill into our own souls the perfect trust and faith of a little child.

Let us become one with God, even as a little child is one with his mother. Let us have an open mind, even a child's eagerness to learn.

As we work with the children, we should show by our daily lives that we have the fruits of the Spirit, love, joy, gentleness, goodness, faith, meekness, etc. If we do not possess them, how can we hope to pass them on to our children?

The love of God must be in our own lives and our

spiritual experiences of such value that the children can not fail to see the importance of such relationship with the Divine. Without these spiritual experiences, life would become monotonous.

We must draw constantly on divine power for strength if we go on. We must be on guard constantly at the door of thought and become as a little child, in faith, love, and humility. As we purge our own lives of all evil, doubt, and mistrust, empty the old vessel, as it were, and fill it anew with spiritual experiences and make these experiences of paramount importance, then the children will become ready and eager to be led into experiences of like nature. We then can sow the "seed of truth" assured that it will live and bear fruit in the lives of our children.

It is our task to become as a little child, and it is also our pleasure and privilege to bring the little children to a knowledge of a fuller and richer life in Christ Jesus.

"He is a happy man who keeps through a turbulent lifetime the heart of a child."

### The Golden Rule

By John Blackmore

We fail to appreciate the loyalty and love of many non-Christian peoples to their religions, because we are not familiar with their sacred writings, which are to them as Holy Scripture. A comparative study of the Golden Rule as it is stated in various religions is enlightening. A clipping from the *Missionary Review of the World* contains the following:

"The Golden Rule as contained in the holy writings of each of the seven great religions is as follows:

*The Hindu:* "The true rule is to guard and to do by the things of others as you do by your own."

*The Buddhist:* "One should seek for others the happiness one desires for oneself."

*The Zoroastrian:* "Do as you would be done by."

*The Confucian:* "What you do not wish done to yourself, do not to others."

*The Mohammedan:* "Let none of you treat your brother in a way he himself would dislike to be treated."

*The Jew:* "Whatsoever you do not wish your neighbor to do, do not unto him."

*The Christian:* "All things whatsoever ye would that men should do unto you, do ye even so to them."

# CHURCH WORK AND SERVICES

## Our Junior Young People and the Church School

By Leta B. Moriarty

### *What Is Education?*

In this age of economic change, of industrial expansion, of scientific development, and of intellectual progress, there is much talk of education, its need, its desirability. Few people yet remain unconvinced that an education of some form is necessary to "get along." But there are long discussions and many interpretations of the term *education*.

What is an education? How is it obtained? Why have one? The state has attempted to answer in the form of compulsory public schools, special training schools, colleges, and other institutions of learning. The church has come forward with the church school. Indeed it is the high aim of the church, though the methods employed are debatable, to "produce a religious experience on the Christian level which will at one and the same time affect the learner's entire life organism, intellect, emotions, and bodily reactions." (Shaver, *Present Day Trends in Religious Education*.)

George Albert Coe, in his book *Education in Religion and Morals*, speaks of education: "If we believe that complete self-realization requires not only human society, but also fellowship with God, then it follows that for us education is the effort to assist immature human beings toward complete self-realization in and through fellowship with both their fellows and God." And later he adds: "Religious education is simply education that completes itself by taking account of the whole child, the whole educator, and the whole goal or destiny of man."

In early *Bible* times the people went through periods of training or education. As the son of the daughter of Pharaoh, Moses obtained an Egyptian education before he went to the land of Midian. From the scripture story we understand that Joshua learned many of the principles of leadership from the mighty Moses. Samuel's mother "lent him to the Lord; . . . And the child did minister unto the Lord before Eli the priest." The people of Job's time thought of education in this sense: "That which I see not teach thou me; if I have done iniquity, I will do no more."

Christ invited all men, "Learn of me."

Latter-day revelation admonishes us to "seek learning by study, and also by faith." In another place in the *Doctrine and Covenants*, we are given

the purpose of this learning: "It is my will that you should . . . obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion."

### *"The Salvation of Zion"*

Webster defines salvation as the "act of saving or delivering." In another sense it is liberation from bondage or sin—a redemption.

The great goal of the church is the redemption (salvation) of Zion which, we are taught, can be brought about only by a people of pure heart and mind working together according to the will and design of God.

As a church our Zion ideal makes us distinctive. Many hope for Zion. Many pray for it. Many think of it. And many are working to bring about Zion. It is characteristic of our people that they are busy, but busy doing what? Some look to Zion with very earthly eyes and employ themselves at temporary tasks, the doing of which puts Zion "afar off." Others with greater vision are not forgetting the instruments of Zion's salvation—our boys and girls!

How often do we read in Holy Writ and secular history of children being the instruments in the accomplishment of great works. Adults have thus far failed to redeem Zion; they must turn to their children. The Master loved little children, blessed them, and said, "Of such is the kingdom of heaven."

If we would have Zion, we must look to the growth and training of our children. We must put away our theological quibblings, our priestly prejudices, our quarrels, and remembering that all that is "in the world" is not "of the world," go, as Christ went, into the midst of spiritual illiteracy, low standards of morality, and the problems of international and interracial adjustment and bring our children out to bigness of heart, broadness of mind, and righteousness of purpose. Of such will Zion be.

### *Our Instruments in the Making*

Some one has said, "Our lives are what we make them." He referred principally to adults. An axiomatic truth is: "Up to a certain age, depending on the individual, the child is what his parents and teachers make him."

Childhood is the biggest source of raw material for church work. From it come the instruments in the making for the achievements of the future. The committee which brought together the information contained in *The Teaching Work of the Church* describes the early adolescent group (junior young

people) as follows: "Here, then, is our young person, overgrown, awkward, independent, possibly defiant of authority, restless, sensitive, inconsistent, critical, elusive, clannish, sentimental, irresponsible, self-conscious; yet loyal, eager, enthusiastic, ready to cooperate and even to be self-sacrificing within the limits of his self-chosen social group; desiring freedom but shirking duty—a difficult, lovable, tantalizing, and exasperating age."

The above is a formidable array of adjectives very descriptive of the boys and girls with whom we deal. In fewer words let us say that they are young, problematic individuals much more responsive and much easier to get along with than adults. Frankness, freeness, independence, restlessness do indeed characterize these boys and girls, half men, half children. They have reached the age of many adjustments. They are almost swamped with powers—physical, mental, and spiritual—which yesterday they knew nothing about. They are interested in loyalties and motives. They are hero worshipers.

And these our instruments in the making, so for the time overwhelmed with a seemingly not understandable selfness, rapidly awake to find themselves in a world with its "problems of 'rubbing elbows' nation with nation, of complex social organization, of scientific law, of extending democracy, and of higher ideals." They begin to sense the challenge and to know that this is "a world to be mastered, a world to be used, and a world to be enjoyed." (Shaver, op. cit.) Their need for some one to help them learn of Christ is very great.

#### *The Christ Method*

The period of Christ's ministry and teaching was short, yet the influence of his teachings exceeds that of any other teacher. For a schoolroom he chose a grass-covered mountain side, a mossy well curb, a dusty highway, or a field of golden grain. He followed no set of rules in methods of teaching save those of life experiences; he had no definite hours in which to teach. But as he and his disciples passed through villages and down the highway, he stopped to teach where he saw need—physical, mental, spiritual. There were many object lessons, and in answer to questions he often used parables (little life narratives from which he drew a moral), that they might the better understand his point. Christ's method of teaching today covers every phase of human need for instruction. He was the Master Teacher. We may well learn of him.

Let us here quote direct from the Inspired Version of the *Bible* an incident which sets forth the Master Teacher's simple method:

And, behold, there was a man which had a withered hand. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto

them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then said he to the man, Stretch forth thine hand; and he stretched it forth, and it was restored whole, like unto the other.—*Matthew 12: 8-11.*

(To be concluded in another issue.)

## The Children's Division of the Department of Religious Education

*By Bertha Constance Woodward,  
Director of the Children's Division.*

*This article explains points of organization and administration in the Children's Division as it functions under the "New Plan" adopted by the General Conference, 1930.*

As workers in the Children's Division it is our responsibility to be carriers of God's message to the childhood of our generation. To comprehend this message fully and interpret it in harmony with the interests, needs, and capacities of childhood is a difficult undertaking. To be sure that childhood *lives* this message is even more difficult. Only as we can experience, as Christ did, the very foundation principles by which spiritual life can be built, will we be able to guide the childhood of today into the Zion of tomorrow. The following plans for organization and administration express the attempt of the children's division of our church in this generation to comprehend the fundamental principles, and to prepare for the carrying and living of the message.

#### *Objectives*

The objectives of the children's division contribute to the reaching of the church objectives. The ultimate objective is to bring about the complete and perfect development of the immortal spirits of childhood, that they might be contributing units in accomplishing the mission of our church. Each child must be given the necessary preparation for the living of a normal religious life at each age. The objective is to be reached by leading the child to live the highest and best we can cause him to comprehend, in each area of his experience.

#### *Grading*

The children's division consists of four departments, as follows:

Nursery department, birth to four years.

Kindergarten department, four and five years.

Primary department, first, second, and third grades. Let the age requirements for entrance to

the first grade of the public schools of your community determine the age at which children shall be promoted into the primary department. For example: If children who are six before February 1 are admitted to the first grade at the opening of school, the church school should promote such children to the primary department at the September promotion. These same children should have been promoted from the nursery department into the kindergarten department just two years prior to this. Such grading will allow the child to remain in each department long enough to have the complete program which the church has planned for him.

Junior department, fourth, fifth, and sixth grades.

*Irregularities in Grading*

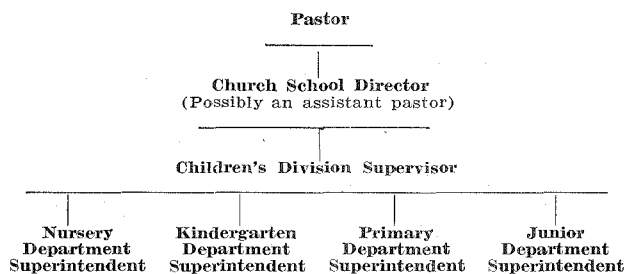
There are always children who fail to make their grade in school because of sickness, or other reasons. Such children should be considered irregulars, and they, together with their parents, should be allowed to choose whether or not they will be promoted with their church school class or drop back with the class which most likely will be their classmates in the public school the coming year. The church school should not be made dissatisfying to a child because of public school failures, neither should a child be allowed to do less than his best in church school.

*Organization*

The children's division must be well organized if it is to reach its objectives. Organization is the machinery by which objectives are reached. Each worker must be able to see the objectives and must know the part she must play in reaching them. Adequate organization makes this possible.

The details of organization must be determined by the local situation. The three graphs which follow will suggest a way of organizing in the large, the medium, and in the small-sized local church.

*1. Large Branch Organization*



A supervisor of the division and a superintendent for each of the four departments are needed.

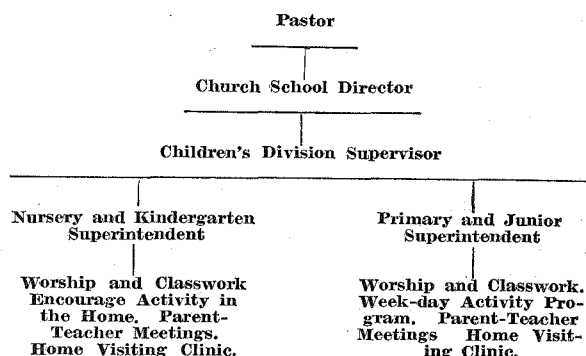
The children are organized into four departments and have separate rooms. The superintendents of departments are in charge except in cases where all departments are brought together. The supervisor

is left free to give direction, advice, and help wherever it is needed, and, if qualified, can supervise the teaching. She must assist the superintendents of the departments in making sure that every child in the division is having an opportunity for well-rounded religious development.

The department superintendents, with the help of teachers and other officers, are held responsible for the carrying out of the outlined programs for their respective departments.

Worship, class work, recreation, week-day activities, home visiting, parent-teacher meetings, clinic, and other activities are essential as means in accomplishing the objectives of the departments.

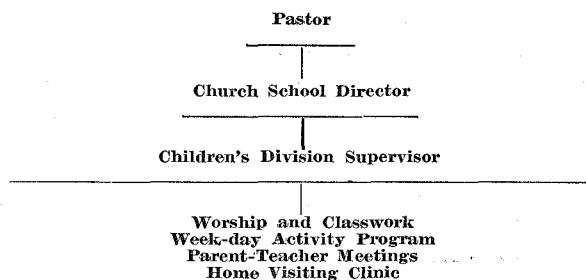
*2. Medium-size Branch Organization*



In this plan of organization a supervisor of the children's division and two superintendents are needed. The nursery and kindergarten departments are combined, and also the primary and junior departments.

The responsibilities of the supervisor and superintendents are similar to those suggested in the large branch organization.

*3. Small-size Branch Organization*



In a small local church where the children are not grouped into departments, the supervisor of the children's division may lead the group meetings of the children, such as church school, recreation, etc., or she may allocate some of her responsibilities to the teachers. In either case, she is responsible for the carrying out of the program for the division.

Where there is only one class of each department age, it is often advisable to consider the teacher of

the class as superintendent of the department. Although the class makes a small department, this plan often challenges the teacher to enlarge her group.

### Councils

All matters of minor importance in the children's division should be decided upon by the children's division council, which is composed of the supervisor, the four superintendents of departments, and the pastor and director as ex officio members.

The supervisor of the children's division is also a member of the church school council, to which she may carry problems of importance. Problems which affect more than the children's division must especially be taken before the church school council.

A council within a department would consist of the superintendent of the department, all of her officers and teachers, and the supervisor as an ex officio member. The pastor and director may also be considered ex officio members and be invited to attend the department council whenever their help is needed.

In a small-size branch organization, the division council would be composed of the supervisor of the children's division and her teachers and officers.

(To be concluded in a following issue.)

## The Wise Men and the Shepherds

A SUGGESTIVE OUTLINE FOR THE CHRISTMAS SERMON

By Thomas S. Williams

### Introduction:

The universality of the message of Christmas is noted in the fact that it was revealed to both wise men and shepherds. It was suited to all stations of life.

The wise men were students, observers, and thinkers. The shepherds were men who worked with their hands.

Revelation may be conditional to types of mind and experiences of life. There seem to be many ways of presenting Jesus to the world.

### The Shepherds: Luke 2: 8-20.

This group was evidently giving attention to other than the mere care of sheep, their daily task. Spiritual experiences like anything else must have a background of preparation.

He who thinks only of his business misses many of the greater values of life.

The shepherds saw the angels and heard the message, because their eyes were inclined to see and their ears attuned to hear.

Every spiritual experience has as its center a message which, if it be heard and understood, must have receptive hearts and minds. This receptivity is the result of cultivation.

While the shepherds experienced great joy in hearing the message of the angels, they were not satisfied. They desired to see for themselves, "Let us go now and see this thing," and they "came with haste and found."

This being "good tidings of great joy," they felt the urge to tell it to others, so they made known abroad what they had heard. When one hears a choice bit of news, he is not satisfied with the mere hearing of it.

Those who step aside from the tasks of life to venture in

spiritual things return to their tasks feeling better. Therefore, "the shepherds returned glorifying and praising God."

### The Wise Men:

They, as the shepherds, were evidently acquainted with the promise of the Savior.

They not only had knowledge of the promised King but had evidence of his recent birth. "Where is he that is born king of the Jews?"

While the divine may be attuned to the receptive mind, it can be better comprehended by those who have had previous experience in that field.

The wise men had convincing evidence of the Lord's birth but were uncertain of the exact location. Since the babe was born King of the Jews, the wise men thought the Jews would know of the exact place.

Geographical nearness is not always conducive to appreciation. Things near at hand are not always valued. Wise men were prepared for recognition of the "sign" of the King's birth, but the Jews, who were more vitally concerned, had to search the scriptures, and this after their attention had been called to the matter. Recognition of greater value seems to be psychological rather than geographical.

### Conclusion:

Wise men and shepherds, through previous experience, had been prepared to receive the message of Jesus' advent. Immediately upon getting the evidence, they proceeded to see for themselves.

Before and after seeing, they spread the good news abroad. Following the expenditure of effort, they experienced the "afterglow" which usually succeeds the discharge of duty.

## "WHY I AM A MISSIONARY"

J. Colin Cornish, appointed to Victoria, New South Wales, Australia, is the youngest missionary of the church now in active service. W. A. Smith, Northeastern Kansas, is the oldest missionary in the field. Brother Cornish has completed nearly five years as a missionary, while Brother Smith has been in this work about thirty-five years. Both have written short articles on the subject, "Why I am a missionary," to appear in the January number of *Vision*.

These articles fit in very well with the cover picture and article of the first 1931 number. The series of cover pictures, "Each in his own calling," representing the various professions and occupations is being continued, and the January issue presents, "The Minister," the accompanying article being written by F. Henry Edwards, secretary of the Quorum of Twelve.

In January and in 1931 read

**VISION**

*A Magazine for Youth*

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## The Season's Greetings

The time of year is almost here when all of us will be commemorating the birth of the Babe of Bethlehem. Another anniversary of the birthday of our Lord is here, and as together we listen to the old, old story in song and drama, we wish for all News contributors and readers—wherever they are, whatever they are doing—a deeper appreciation of the angels' message given to the shepherds on the hillside of Judea, "Peace, good will toward men." May we in the coming year learn to truly live that heavenly injunction.

This Christmas brings us to the close of the centennial year of the church in latter days. Many plans have been carried out this twelve months, and there is record of great improvements and achievements, yet the opening vista of the New Year brings brighter hopes, grander undertakings, and new fields of accomplishment.

With the church the *Herald* wishes to go forward, every department answering the need of every reader. The goal for the News of Church and Home Department for this year is each week a group of representative communications bringing to notice the real events in every section of the church, briefly, entertainingly, and helpfully told. This is our task. What of the new year?

THE EDITORS.

## Madison, Wisconsin

219 Jackson Street

November 2 Orville Dahlem was ordained to the Aaronic priesthood to the office of deacon by H. W. Woodstock and Floyd Griswold.

Elder Amos Berve, branch president, organized a class of the priesthood in homiletics November 9, the session to be conducted every Sunday morning at 8.15.

At the morning hour on a recent Sunday two of the Aaronic priesthood spoke on "*The relationship between pastor and congregation*," and Brother Woodstock summed up their talks in connection with the entire program.

Each Sunday evening at 6.45 Brother Berve teaches a class on "*Church projects*," using for an outline the Centennial Extension course. The people are much interested, and he has a large class.

The young people hold a class each Thursday evening, and they have elected as teacher Brother Berve and chosen to study contemporary religions, public speaking, and parliamentary law. Enrollment is about twenty. They had a debate December 4 on the question, "*Resolved that fire has been more destructive to mankind than water*." Three boys affirmed, and three girls denied. After the debate the girls served sandwiches, cake, and jello to the audience. Following the holidays there will be another debate, the question being "*Resolved that Mohammedanism has done much for Christianity*."

Ormand Kimball, of Chicago, is attending the University of Wisconsin in Madison, taking an agricultural course, and is most helpful in the branch.

Since Brother Berve is able to be with us more this winter, interest in prayer meeting has increased. New thoughts and ideas are continually being presented, and passages of scripture on fundamentals of the gospel looked up and memorized. Each evening a few minutes are devoted to silent meditation. The members are making these services one hundred per cent.

The young people of Sister L. Houghton's class had a happy

time at her home the latter part of October, when they were entertained with a treasure hunt followed by fritters and maple syrup.

November 28 the young people sponsored a program, Archie Root in charge. The purpose of the program was to revive old musical numbers. The audience was given a setting for the music by a speech preceding the numbers and by pantomime.

Bishop C. J. Hunt was here October 22 and preached on "The son of man cometh." This was associated with the text, "The gospel came not in word only, but with much assurance."

On Sunday evenings Brother Berve has been concluding his series of sermons on the three C's—Concentrate, construct, and consecrate. His text has been, "I will build my church."

Elder W. A. McDowell was the speaker morning and evening November 23. He was on his way to visit his brother, who is afflicted, at Soldier's Grove.

The Christmas program is in the making, "*The nativity of Christ*."

Death has lately saddened the hearts of the members by taking Edwin Root, son of Clarence and Lenora Root. Edwin, who was born July 17, 1911, died at the Lake View Sanatorium, near Madison, October 26, of tuberculosis of the lungs. He was baptized at Wyeville in 1920 by Elder E. J. Lenox. His father preceded him in death August 20, 1925. The deceased moved with his mother, brother, and sister to Madison in January, 1926, attended high school, and was taken to the sanatorium in March of this year. He was a young member of much faith. Services were conducted in Madison, Brother Berve offering consoling words and following the bier to Wyeville, where the funeral was held. Interment was in the cemetery of that city beside his father. Left to mourn are his mother, sister, brother, and other relatives, and friends.

## The Significance of the Sacrament

Marshall, Missouri.—To me one of the greatest examples of God's love and mercy for the human family is the provision of the sacrament, that often we may meet together and partake of the emblems of his supreme sacrifice for us, and there have our sins remitted, our slates wiped clean, and again go forth with strength gained from the united efforts of our brothers and sisters, blessed by the Holy Spirit. Here in this service the Holy Spirit gives us courage to again go on with firm determination to do right and work for the cause we love so dearly.

We hasten to take advantage of a measure that will benefit us in the material world. How much greater are the things of the spirit and eternity!

The sacrament is not taken seriously by many. It is not our mere duty; it is a rare privilege and an opportunity given us to express our gratitude to our Lord and Savior. "God so loved the world that he gave his only begotten Son." And Jesus so loved the world that he gave his life for us. It was he who said: "Greater love hath no man than this, that a man lay down his life for his friends."

Let us not disappoint our Savior and leader but try hard to follow his beautiful life example, that we, his church, may draw to us all just and hungry souls.

It is also given us to express the beauty of the spirit in temporal things bringing about Zion, the city of the pure in

heart. Our spiritual and temporal work, according to the design of God, can not be separated. Hitherto we have been prone to express our spiritual desires in temporal things. Let us go forward with love and faith.

MARION THAYER TERRELL.

### Lancaster, Wisconsin

We have much for which we are thankful. Crops were good in this section. In addition to temporal blessings, we have been greatly blessed spiritually. Elders Amos Berve, C. J. Hunt, and F. A. Smith held services here lately and visited the members, helping them to press on and not grow weary in well-doing.

The Saints were saddened when Sister Luella Houghton passed away in a local hospital. She had been a sufferer for several months.

November 3 Brother and Sister Jesse Crossley celebrated their golden wedding anniversary.

District President Amos Berve met with Saints November 9 at the Flora Church. At eleven o'clock we met for annual business meeting. Elder G. E. Noble was elected president of the branch.

In the afternoon preceding the preaching service, the young son of G. E. Noble was blessed by Amos Berve and G. E. Noble, and given the name Stanley Melvin.

The Women's Department has been busy quilting. One quilt was sent to the Harvest Home Festival at Independence, Missouri. At present the women are quilting for Sister Gertie Noble, the proceeds to go to the Christmas offering fund.

Beginning November 17 Elder Amos Berve held a series of meetings, continuing through the week in the town hall at Beetown. The gospel had been preached there a number of years ago, gathering a few into the fold. But for some time prejudice prevailed to such a measure that the Saints were urged to send a minister there to present the gospel in its fullness. The members assisted Brother Berve with their presence and prayers, and many friends were won to the cause.

Brother Berve spoke at the Flora Church November 23 in the morning.

Some time ago we read a letter in the *Herald* from Brother Leonard Houghton. We wish to tell him that he is not forgotten in his old home town. Blessed indeed is the tie that binds our hearts in Christian love.

### Northeastern Illinois Conference

The conference of Northeastern Illinois District convened with First Chicago Branch, 4416 Gladys Avenue, Chicago, November 14, 15, and 16. An attractive program in charge of local officers was given Friday evening.

The Saturday morning prayer service at ten o'clock was in charge of R. E. Davey and C. C. Simpson.

Conference convened at eleven o'clock, the district president, Jerome Wildermuth, in the chair. Brother Wildermuth, with Apostle F. Henry Edwards, was chosen to preside over the conference and to complete the organization and make all necessary arrangements for the conducting of the services. As reports had been printed, there were only a few read besides the statistical reports. Northeastern Illinois District now has a membership of 1,363 according to the latest information recorded. Bishop's Agent A. O. Skinner reported receipts to the amount of \$10,066.89 for the past year. District Treasurer C. C. Simpson reported receipts, \$485.35; disbursements \$424.56; cash balance, \$60.79.

A resolution was presented by Belvidere Branch with reference to the call of Brother Charles Vickers to the office of priest in the Aaronic order. This was approved by the body and referred to those having authority to ordain him.

The budget committee presented the following budget for the year 1931: District presidency, \$200; Department of Religious Education, \$150; Department of Music, \$50; publicity, \$100; bishop's agent, \$75; budget committee, \$50; missionary, \$250; reunion, \$460; total, \$1,420. The budget was adopted.

It was deemed wise to have a district publicity agent, and the appointment of this officer was left to the district president and the general publicity agent.

It was decided to dispense with the reunion this year, owing to conditions in the district, but the reunion committee was continued.

Brother Wildermuth was retained as district president, and he chose as his counselors H. P. W. Keir and C. C. Simpson. This was ratified by the conference. Other officers are: Clerk, Grace E. Johnson; district treasurer, C. C. Simpson; director of church school, Hattie K. Bell; director of music, Ruby Newman. The district treasurer was authorized to appoint the other two members of the budget committee. Brothers Ray Hurst and A. W. Eskridge were elected district auditors. The time and place of the next conference were left to the presidency.

The conference voiced appreciation to the branch for its hospitality. The music was in charge of Ruby Newman. Preaching by Apostle F. Henry Edwards and Elder R. E. Davey was instructive. Much good was derived from the round table discussion conducted by Brother Edwards.

The conference inspired us with new courage and zeal and a stronger desire to be colaborers with God for the salvation of mankind.

GRACE E. JOHNSON.

### Haverhill, Massachusetts

November 25.—Haverhill began its fall activities by joining the Dover Mission in observing Rally Day. A picnic lunch was enjoyed *en route*, and a hearty welcome was given the visiting members.

The following Sunday some of the Dover group joined Haverhill Saints in their Rally Day exercises. Bishop M. C. Fisher was the speaker morning and evening. The fellowship manifested on these two occasions encouraged the members of both branches.

October sacramental day proved outstanding. As many as could sought a near-by pond where, in the seclusion of the morning hours, the rite of baptism was administered to Robert Randall. Pastor Jordan officiated. Immediately following, communion service was enjoyed, and the hearts of the members rejoiced because of the blessing of God's Spirit.

A very successful picnic was had by the Sunday school October 12. The weather was warm enough to discourage some of the more strenuous activities indulged in in previous years. Nevertheless the majority shared in games, and a wiener roast added much to the fun.

Two young Utah ministers were present. They had attended the previous Sunday's service. The members of our branch were the first people of the Reorganization these young men had met.

Sunday evenings the Saints devote to studying Brother Mortimer's book on geology. The adults find this material very good, and young people add to their store of knowledge from it.

Margaret Randall won several first and second prizes on canning at the county fair and a school exhibition. She also won a first prize on judging the canning contest held at the fair. Irving Jordan, an eleven-year-old brother, won the second prize.

The unemployment situation in this city is pitiful. The majority of the Saints are fortunate in having work, such as it is, and we can not complain when we compare our lot with that of the city at large.

Brother H. Thayer is again in poor health. He has been able to attend church until within the last two or three weeks.

Several members attended a recent departmental confer-



ence at Boston. There many were introduced to the new method of conducting church worship. The day's program demonstrated careful planning, and the results were gratifying.

Elder David Dowker's sermon on the stewardship of time led us to examine more closely our busy (?) lives to see if we, like Martha, are not cumbered with many things, and are neglecting the way of life. In the mad rush of life it is well to take time to be holy.

## Independence

### Stone Church

Apostle James A. Gillen was the speaker at the eleven o'clock service. He made a plea for a quality of life among the Saints in keeping with the great claims which the church makes. Never before was there such opportunity before the church as today, he said as he asked the question, "Where do we go from here?"

The Stone Church Choir, under the direction of Paul N. Craig, sang two anthems: "More love to thee, O Christ," by Speaks; and "The Omnipotence," by Spicker, with Lilly Belle Allen singing the soprano solo. Lorena Kueffer played an organ offertory number. Piano accompaniment for the musical service was played by George Miller.

Elder W. Wallace Smith, who presided, was assisted by Elder S. A. Thiel.

The junior young people in their worship service continued "Adventuring with Christ in peace and good will," the theme of the month, using for the morning's topic, "The great gift of self." Two brief talks were given by members of the department, "Love makes us thoughtful," by Virginia Long, and "Love makes us forget how to quarrel," by Philip Weeks. The story of the birth of Jesus as it is recorded in Luke 2 was read by the pastor, who was in charge; Sister George G. Lewis told the story of the Children's Crusade; a girls' chorus sang the Crusader's Hymn, "Fairest Lord Jesus," and the high point of interest was the responsive reading, "A service of dedication." Brother Howard Cook assisted the pastor in the stand. Joy Harder and Wilma Luff were pianists.

Bishop Mark H. Siegfried was the speaker on the young people's program at the Auditorium Sunday afternoon, his subject being "Voices from the dust of Nawwoo." His talk was an appeal for the expression by the young people today of the same courage and vision had by our pioneer fathers of the Restoration.

Layard Smith played a trumpet solo with piano accompaniment by Margaret Mills. Albert McCullough, baritone, sang two numbers. He was accompanied by Joy Carpenter. Group singing was led by L. E. Flowers.

At the Stone Church Sunday evening President F. M. McDowell gave the second of the series of illustrated lectures about his trip to European countries. This lecture, "Playing the part of Jesus," dealt with the *Passion Play* given this year in the little city of Oberammergau in the Bavarian Alps. Many of the slides used were beautifully and naturally colored, giving a fairly accurate representation of scenes as they appeared in the play. Of particular interest were pictures of homes of the people in this city of about two thousand souls which cares for a host of visitors numbering from five to six thousand every day the play is given.

An excellent musical program was given by a chorus of girls directed by Sister H. C. Burgess. Pastor John F. Sheehy was in charge of the hour, assisted by Elder G. G. Lewis.

### Second Church

Meetings for December 7 began with eight o'clock prayer meeting, Elder T. A. Beck in charge. At the monthly communion service Apostle E. J. Gleazer gave a splendid talk. Brother Beck was in charge. The church was filled with

members who enjoyed the meeting. Elder W. A. McDowell was the speaker at the evening service.

Instead of the usual Wednesday night prayer meetings for December 10, the annual business meeting was held at the church, Elders George G. Lewis and Stanley Kelley in charge. The following officers were elected for the year: Pastor, A. K. Dillee; associate pastor, T. A. Beck; director of church school, F. N. Mortimore; director of department of music, Sister Sunshine Beck; bishop's agent, W. N. Inman; custodian, D. A. Whiting. These officers were granted the power to complete the organization. With these capable, willing people prospects for another year look bright.

Doctor C. F. Grabske occupied the pulpit last Sunday. In his instructive talk, he pointed out the necessity of having our bodies fit tools for our souls, the kind of men and women Christ would have us be. Brother W. A. McDowell preached again in the evening.

### Englewood

Brother and Sister C. B. Woodstock and Sister Myrtle Weber visited the Englewood Sunday school Sunday. They came out to get acquainted with the program of religious education in this branch. Brother Woodstock, an officer in the general church school organization, gave a talk during the Sunday school hour on Christmas offering. Sister Weber, writer of the beginner quarterlies and a worker in the kindergarten division of Sunday school work, visited with the primary and kindergarten department and complimented that group on its system of junior services from 9.30 to twelve o'clock. Brother Woodstock was also the speaker during the morning hour, preaching on the Christmas offering and the work of carrying the gospel.

At the business meeting held in the church last Thursday night, Brother D. S. McNamara was nominated by the First Presidency to continue as pastor for the next year. Brother Perry Hiles was nominated to continue as his assistant, and Brother Alma Hougas was elected for the third consecutive time to head the department of Religious Education and the Sunday school for the next year. Brothers Hiles and Hougas are assistant pastors. Brother Glen Closson was reelected bishop's agent for the district for the next year, and Brother Earl Ross custodian deacon. The organization of the group will be completed for the next year at some later date when the officers already elected have had time to confer.

Apostle James A. Gillen preached to an attentive congregation Sunday evening, his words being received with appreciation.

Next Sunday morning the Englewood Choir will occupy the morning hour with the cantata, "The new-born King." Sister Alta Hougas will direct the choir. The evening services next Sunday night will have Brother L. W. Fike as the speaker. Brother Fike is a local man.

Next Tuesday night the Christmas program will be given. This promises to have one of the largest attendances of any church service this year. After the program is over, if Santa Claus is able to follow out the schedule he has outlined he will be present in person with a bag full of what he considers his necessary equipment.

### Gudgell Park

Attendance at the services for November was unusually good. Every Sunday morning the Sunday school was crowded, and interest has been apparent.

November 16 Elder Howard Andersen was the morning speaker and in the evening Elder George G. Lewis.

The following Sabbath two local men, C. E. Martin and Ivor Davies, were the speakers. Both sermons were full of encouragement and instruction.

Sacramental service for December was marked by the presence of a large number of this district, and the Spirit pervaded the hour.

Last Sunday nearly the entire Sunday school remained at eleven o'clock to listen to the sermon by Elder Carroll L.

Olson. A special number was given by a mixed quartet. Brother J. A. Holsworth was the evening speaker.

Next Sunday evening the junior choir will give the cantata, "*The child Jesus*," on which it has been working for some weeks. Sister Esther Hook, the director, is being assisted by Brother Johnson.

#### East Independence

Only by teamwork can we accomplish our great latter-day task of redeeming Zion. This was the message of Brother C. V. Hopkins the morning of November 16. That evening Pastor L. W. Moffet gave many reasons why the members of the church in this district should be encouraged and grateful.

Elder G. G. Lewis spoke instructively and entertainingly the following Sunday morning, and in the evening T. W. Thatcher, bishop's agent for East Independence, displayed real interest in his particular work. He desires that all may understand and obey the financial law.

A thanksgiving service occurred Wednesday evening, November 26, the Saints gathering to tell in song, prayer, and testimony the blessings for which they are grateful. There was a sermon by Roy Young.

Mr. and Mrs. T. W. Bailey announce the birth of Thomas William, jr., November 25, to be known as "Billy."

Communion service for December was a season of the Spirit's presence and blessing. Brother Roy Young, who is leaving this district, made a farewell testimony of faith and trust in divine leadership for himself and for those who are taking up his work here. We shall miss Brother Young.

The infant daughter of Brother and Sister T. W. Thatcher was blessed at this hour by Brothers Moffet and Frank Minton.

W. L. Morey spoke in the evening, delivering a sermon concerning which many words of appreciation were spoken.

We are now busy preparing the Christmas program. In this all ages are to take part.

Bishop A. B. Phillips opened the pages of the scriptures the morning of December 14, teaching an impressive lesson on the text, "Let us make man in our image, after our likeness." "How do you think?" was the question topic of Brother C. I. Carpenter in the evening.

## Holden Stake

#### Sedalia

Sedalia Branch, though few in number, has been trying to keep the work of the church going forward. Most of the men in the group have been affected by industrial conditions, some having had to move to other places. Among this number was Pastor R. F. Moorman and family, who recently went to Jefferson City. Although Brother Moorman could not be at home all the time they lived in Sedalia, he will be much missed, and Sister Moorman was the church school director. Both helped in the music.

W. A. Connally and Sister Connally and family have returned from Colorado, where they have been for two years for his health. He is much improved.

The young people held a Halloween party in the basement of the church October 30.

During the summer months volley ball was played on the church lawn on recreation nights, and since colder weather, the young people meet at the various homes. A study class has been arranged for Sunday evening at 6.30, the *Bible* being the subject. A contest in *Bible* reading is also in progress, the young people competing against the married people.

Brother J. E. Farber, who had been in poor health for some time, passed away at his home here November 12. Funeral services were held November 15 in charge of Stake President W. S. Macrae. Interment was in Independence,

Missouri, where services were conducted November 16, the sermon by Elder W. A. McDowell.

The young people gave a play, "*The first Thanksgiving*," the Sunday evening before Thanksgiving. They plan to present other plays in the future.

## Kansas City Stake

#### Central Church

During the worship period of the church school Sunday morning, the story was told by C. G. Mesley, a solo was sung by Helen Scott, soprano, the invocation was by T. B. Dunn, and there was organ music. Then came the class work. The sermon at eleven o'clock was by Elder Leonard Lea, and the choir, directed by George Anway, sang "*In heavenly love abiding*," Brown. Irene Wolfe was organist, and Lucy Bowser, pianist.

"*Christian, the morn breaks sweetly*," Mendelssohn, was sung at the evening service by the octet from Central Choir, the music director being Eugene Christy. Sister J. H. McPherson, soprano, sang "*There's a song in the air*," by Speaks. A prelude arrangement of "*Silent night*" gave the entire service a reverential setting.

About sixty people saw the stake basket-ball matches at Woodland School December 9. Central defeated Chelsea 29 to 19. Last night there was another three-game play at Woodland School, Central playing Fourth Church.

The special Christmas program next Sunday morning will present a dramatization from the primary department and the junior cantata, "*The Child Jesus*."

The turkey dinner and bazaar conducted by the women's club last Friday was successful from every point of view. The dinner was delicious, the fellowship enjoyable; and the gift selections, moderately priced, covered a wide range. The net proceeds amounted to about two hundred dollars, and there are still articles to be sold.

#### Armourdale Church

Mrs. Fern McNeese was baptized by Pastor Ralph L. Goid December 14.

The sacramental service December 7 was a spiritual session. Eighty-two were present.

Attendance is increasing at all meetings.

The Recreation and Expression services are held each Friday evening. Interest is being shown in these activities.

The children of the church school are making the Christmas entertainment a real experience in religious education by sacrificing part of their Christmas gift money for relieving the financial stress in the church. Their donation is to be made in individual red and green stockings, which will compose a part of the Christmas tree decoration.

#### Chelsea Church

At the morning hour Sunday, the pulpit was occupied by Elder W. S. Brown, and at 7.45 Elder H. W. Goid discoursed.

#### Fourth Church

Elder J. M. Terry, of Independence, preached the morning of October 26, using as a text John 3: 13.

A rabbit dinner was greatly enjoyed by the Saints October 30.

Brother Vernon, of this congregation, preached the morning of November 9. In the evening of the following Sabbath, Elder W. O. Hand gave an interesting talk on health and other topics. He used picture slides and again on the following Sunday illustrated his lecture.

The Progressive Club held its pre-holiday bazaar and chicken dinner December 4.

A spiritual communion service marked the opening Sunday of this month, the congregation consisting mostly of young

people. In the evening Elder H. A. Higgins, of Quindaro Church, preached, using a portion of Timothy 3 as the foundation for his sermon.

#### Argentine Church

Elder John Davis was the guest speaker Sunday morning and evening, accompanying Brother and Sister Richard Day, of Independence, formerly members of this stake. The speaker, a vigorous man at seventy-five, presented important phases of the gospel under the theme, "Knowledge is power."

#### Gladstone Church

Sister C. A. Selbe has been chosen head of the children's department.

The O. B. K.'s had charge of the evening services November 30. Following several songs Frank White and Lucille Sandy, from Central, gave a musical number, Mr. White playing a violin solo, "The rosary," accompanied at the piano by Miss Sandy. Then came a piano solo, "Les Sylphides," by Mrs. L. C. Connelly. A short talk was given by Pastor C. A. Selbe on the events leading up to the reorganization of the church. This served as an introduction to the play given by seven young people of the O. B. K. group under the direction of Myrno Tanner, "The rise of the Reorganization," by Elbert A. Smith. The program was much enjoyed by a good crowd, and the young people are to be commended for their effort.

The Saints were shocked by the tragic death of Brother William Pence November 26, who was shot down by bandits while he was on duty on one of the Manor Bakery routes. The young widow, Dorothy Bundy Pence, a teacher in the primary department of the church school, has the sympathy of the church.

The Gladstone O. B. K.'s wish to thank the groups of the stake who contributed to the rabbit supper held at Central December 1. Special thanks are extended the Salvation Army group, who assisted in the program following the supper.

## Southern New England Conference

Departmental conference of Southern New England District convened with Boston Branch November 15 and 16. The business transacted at the Saturday evening session consisted mainly of organization of the conference and action adopting the new plan of organization and program of Religious Education. This provided for the election of a director of Religious Education. Sister Lucie Sears, of New Bedford, was chosen at a later meeting to fill this office.

Following the business session, a program was presented under the direction of Sister Jennie A. Dowker, superintendent of Department of Women. "Responsibility" was the title of a paper read by Sister Susie Sinclair. Sister Harriet Nichols read two original poems: "The tick of the clock at midnight," and "Over and over again." District Chorister Helen Coombs sang three solos: "Ave Maria," "In May Time," and "I know a hill."

Prayer meetings were held Sunday in the upper and lower auditoriums. These were presided over by Brothers Patterson, Traver, W. A. Sinclair, M. C. Fisher, and Edmund M. Brown.

The church school, under the direction of Sanford L. Fisher, occupied the first part of a united service. The theme was "Fellowship." The united choirs of Attleboro and Boston, directed by Sister Helen Coombs, sang the anthem, "The heavens are declaring," Sister Beatrice Gunsolley at the organ and Sister Winnifred Elefson at the piano. The sermon by David E. Dowker was on "The stewardship of time." In the afternoon there was a message from District President William Patterson, and a sermon by Bishop M. C. Fisher on

"The economic value of stewardship." The offering by the choir was, "The harvest hymn."

Brother Patterson preached the sermon at the closing session on "Stewardship, a spiritual heritage." Helen Coombs and Thelma Dowker sang, "How long wilt thou forget me?"

The conference was presided over by Elders Patterson and Dowker and Bishops Fisher and Traver. Brother Frank S. Dobbins was secretary and David E. Dowker press committee. The ushering was in charge of Charles Cockcroft. Dinner and lunch were served at the church by the women of Boston.

A message of good cheer, expressing a hope for a speedy recovery, was sent to Brother Budd by the conference.

Attendance was very good in spite of inclement weather. All parts of the district were represented. The meetings were of high order, and a goodly degree of the spirit was present.

## Bisbee, Arizona

This branch was much pleased to receive a visit from Apostle M. A. McConley, who arrived November 22 and preached that evening to a good crowd. He spoke again Sunday morning to a goodly number of Saints. Some members brought basket lunches and ate together and enjoyed a social time.

Branch President Goldie decided to hold the regular business meeting while Brother McConley was here, and at three o'clock in the afternoon the apostle took charge, and the following officers were elected: Branch president, S. D. Condit; associate pastor, Henry Goldie; clerk, Daisy B. Short; treasurer, Lizzie Payne; publicity agent, Minnie Enyart. William Somers was elected Sunday school superintendent, and it was left to him to elect the other Sunday school officers.

That evening Brother McConley preached to a crowd which filled the house to capacity. All were happy to hear him. We are now looking forward to a visit from Elder George H. Wixom the middle of this month. He will probably visit us on his way home for Christmas. Brother Wixom has many friends here among nonmembers as well as Saints.

Missionary visits are always much appreciated.

MINNIE ENYART.

## Press Notice for Quarryman

Brother Albert A. Lippitt, veteran member of the church, was the central figure of a feature story in *The Providence Sunday Journal Magazine* for November 2, 1930. There the story of his sixty-one years as quarryman is entertainingly told. These are the introductory paragraphs:

"Indians had nothing to do with the settlement of Graniteville. That town, lying beside the Putnam Pike in the town of Johnston, just beyond Centredale, owes its establishment, as well as its name, to the outcropping in that region of hundreds of ledges of granite.

"But an Indian, or at any rate, a descendant of the Narragansetts, Albert A. Lippitt, has done much, in the last half century, to add to the fame throughout Rhode Island of that small town.

"In fact, the names of Graniteville and Albert Lippitt are synonymous to everyone who knows anything about that town and its chief product. Mr. Lippitt has been quarrying and cutting and selling granite since he was a lad of 15—and he is now 76 and has just retired. For more than a half century he has been supplying Cranston, and for between 40 and 45 years Central Falls and Pawtucket, with granite curbing and corner stones."

Brother Lippitt became a member of the church August 3, 1890, and by his life has inspired in others steadiness, faith, and truth. He has many interesting stories to tell of his work, and his products—great granite blocks cut out of the

hillsides of Rhode Island and trimmed by his own hands or the hands of his workmen—still form the foundations of many of the oldest buildings and landmarks in Providence. Now he has retired from active work in his trade and turned the business over to his grandson, Gerald Fielder, with whom he makes his home.

### Beloit, Wisconsin

236 Saint Lawrence Avenue

Beloit Branch during the past few years has undergone some trying times, but the future looks bright.

Harry A. Wasson, assistant pastor, has worked diligently during the absence of the regular pastor, W. L. Hartnell. The latter has found it almost impossible to labor here as he would like because of his present occupation which calls him away from the branch. He lives in Janesville.

Local members lately received much encouragement from the visits of Bishop C. J. Hunt, Apostle D. T. Williams, and District President Amos Berve.

The church school is established with Ephraim Johnson as director. We look forward to the time in the near future when we shall have developed a long prospect list with every member a missionary.

Those who know of Saints or friends in the vicinity of Beloit who are not in touch with the branch, please notify Harry A. Wasson, 1413 Linden Avenue, Janesville, Wisconsin.

GUY L. ALLEN.

### Wagner, South Dakota

With the yuletide season approaching, all departments of the church are uniting in the preparation of a Christmas program, to be given at the Sunday school hour December 21. Music, stories, readings, and tableaux will portray the story of the birth of Christ.

December 6 the women of the church held a bazaar and bake sale to increase the local fund and Christmas offering.

Brother David Chambers, of Magnolia, Iowa, was called December 6 to administer to Brother Will Coffman, who has been ill with quinsy for the past month. Brother Coffman is improving rapidly.

Sister Ruth Buhler was administered to at the sacramental service Sunday morning. Brother Chambers spoke in the afternoon at 2.30 on "Cling fast to the rod of iron," and again in the evening on "The second coming of Christ." Special music was furnished by Sisters Nina Amundson and Kleta Finley, accompanied by Sister Will Coffman at the organ and Brother Parley Gamet on the violin. Brother and Sister Gamet, of Colorado Springs, are visiting in the Coffman home.

### Prays for Isolated Members in Alberta

Rimbey, Alberta, December 3.—I am sending renewal for the church papers, as I would be lost without them. We have been isolated here on a farm in central Alberta for the last twelve years. My husband passed away September 20 at the age of seventy-five. Now my unmarried son and daughter and I feel our loneliness more than ever. Elder Hockaday, pastor of Calgary, Alberta, came to us and spoke words of comfort which gave us courage to strive on. A large gathering of neighbors and friends heard the message and seemed to receive it favorably.

These strenuous times are hard on everyone, but we should remember that God is with us and go to him for strength and help. I pray for the progress of the work in this large field where the Saints are so widely scattered. I know of one woman with a family who desires baptism. May the Lord prosper his work everywhere and the hungry sheep be fed.

MRS. WILLIAM STUART.

## Prayer Meeting Themes and Scripture Reading

*Sunday, January 4:*

A church-wide confession of our failure to sense the true significance of our calling as members of the body of Christ. A petition for forgiveness and for spiritual revival throughout the church. Renewed self-dedication as individuals, as branches, as a church.

*Scripture Reading:* Matthew 6: 5-15; Acts 1: 6-8; *Doctrine and Covenants* 76: 1,2.

*Monday, January 5:*

The missionary work of the church in all the world. The individual missionary and his family. The Quorum of Twelve in directing the missionary work of the church. The missionary work in local branches. Personal concern regarding our individual missionary opportunities.

*Scripture Reading:* Chronicles 6: 32, 33; Matthew 28: 18-20; *Doctrine and Covenants* 6: 3; *Doctrine and Covenants* 8: 3-10.

*Tuesday, January 6:*

The pastoral work of the church. The significance of this pastoral work in our local branches. For a deeper sense of our common responsibility for shepherding the flock. For our pastors and other local officers. For a unified, growing, active body of Saints.

*Scripture Reading:* Acts 20: 28; 1 Corinthians 12: 12-18; Ephesians 4: 11-16.

*Wednesday, January 7:*

For the teachers of the church. Our church-wide educational endeavor, those who are called on to direct this educational work both generally and locally, the church school and other educational forces of the church. Such direction of our church school activities as will best build up the Cause of Christ.

*Scripture Reading:* Mark 9: 35-37; John 14: 25, 26; *Doctrine and Covenants* 55: 2; *Doctrine and Covenants* 85: 36.

*Thursday, January 8:*

General church finances. Prayer for the financial interests of the church; for those who pay tithing and make a consecration of their means; for the Presiding Bishopric, that they may have faith and wisdom and courage; the proper use of the means provided, that the needy may be cared for, that the gospel may be preached to all the world, that Zion may be established.

*Scripture Reading:* Matthew 5: 23, 24; *Doctrine and Covenants* 42: 8; *Doctrine and Covenants* 6: 4, 5.

*Friday, January 9:*

For the endowment of the priesthood. That priesthood leadership shall be more markedly prepared and inspired than ever has been hitherto, that the various brethren of the priesthood in their several offices shall be conscious of their need of Divine guidance, that the brethren shall make all possible personal preparation, that the Saints shall support the priesthood in all their rightful attempts at spiritual leadership, that priesthood may mean more because of the way we act than it has ever meant to us hitherto, that men of ability and consecration shall be raised up to fill the ranks of the priesthood and to carry the message of the gospel into all the world.

*Scripture Reading:* John 17: 14-19; Numbers 16: 9; *Doctrine and Covenants* 83: 3; Numbers 16: 9.

*Saturday, January 10:*

For the homes of the church. For parents who will vouch for the spiritual, as well as the mental and physical development of their children. For boys and girls and young people of our homes and of the community. For courage and persistence such as will lead to the establishment of the family altar and the frequent reading of the scripture. For a special blessing upon those officers of the church who are called to

lead in the observance of family duty. For a vital home religious life leading to the completion of family circles.

*Scripture Reading:* 1 Corinthians 13; 1 Timothy 2: 1-5, 8; *Doctrine and Covenants* 68: 4.

*Sunday, January 11:*

For an immediate and continuing spiritual endowment of all the church. For the spiritual enlightenment and encouragement of the Presidency and the leading quorums of the church, for worthiness of the greater endowment of light and wisdom necessary for the fulfillment of our spiritual tasks. For the continuous regenerative influence of the Spirit of Life which shall lead us on from conquest to conquest. For the speedy fulfillment of the purpose of God in the church and the salvation of all the world.

*Scripture Reading:* Acts 2: 1-4; Luke 24: 36-53; *Doctrine and Covenants* 83: 17.

## Kansas Young People's Meeting

Sunday, November 30, the young people of Northeastern Kansas District came to Atchison, for a one-day meeting, arranged by the institute committee. Local officers officiated at the first part of the unified service. At eleven o'clock Elder Leonard Lea, of Independence, Missouri, gave an inspiring discourse on the subject, "Faith."

At two o'clock in the afternoon a meeting was held for the purpose of organizing the young people of the district. Brother L. M. Pitsenberger, committee chairman, was in charge. The young people chose the name, "Young People's League" (Y. P. L.) for the new organization. The following officers were elected: Vice president, Verna Crooker; secretary-treasurer, Jane Brittain; director of music, Anna Lentz; assistant director of music, Isabel Gildehaus; devotional leader, Fern Weedmark; publicity agent, Isabel Gildehaus.

Brother Lea talked to the young people at three o'clock in the afternoon, giving some helpful thoughts concerning organization of young people's groups and young people's problems.

Even though the young people in this district are scattered, much good work is expected from them under the new organization. We feel that now the young people have a particular field of interest in which to work.

FERN WEEDMARK.

## Houston, Texas

Times are hard in Houston as in other places, but the Saints are keeping their jobs, only a few being out of work. We are sorry that we are not doing better with financial support to the general church fund, but think that soon we shall improve. We must realize that "the church must teach," and that if we do not pay our tithes and offerings, its work will necessarily be impaired. This is December, and people are thinking about Christmas gifts. Let us make our Christmas gift list shorter this year and give to the church fund. God's work must not suffer in these trying times. We shall have joy of spirit when we know that we have really sacrificed for the work of God.

Our little sister, Thressa Tartaglia recently was laid to rest. She was fourteen years of age. We extend our sympathy to her loved ones, who know as well as we that her reward is sure. How it pays to be faithful! What a solace it is to the aching heart to know that our loved ones go to a realm of greater service and opportunity.

May God bless his children and give them faith and courage to overcome the difficulties as they come.

MRS. MARIETTA SMITH.

# MISCELLANEOUS

## Conference Notice

The regular semiannual conference of Central Texas District will convene with New Baden Branch February 7 and 8. Please have reports in the hands of the undersigned on time.—W. J. Birkhead, district secretary, 5726 Larkin Street, Houston, Texas.

## Bishop's Agent Calls

*Saints of the Southern Missouri District:* The year 1930 is drawing to a close. Let us look back and see what we have done in its twelve months that has brought honor to God and to his church here on earth, and note wherein we have failed. Let us make up any failure on our part in the coming year, 1931, by resolving that "I will be a tithe payer." We owe this to God, and each of us should have our names on the Bishop's books as a tithe payer. God has promised to help us if we will bring our tithes to his storehouse. Join with me and make out your inventory at the first of the new year. I would be happy to see Southern Missouri District composed of one hundred per cent tithe payers during the year 1931, and will be glad to give any information desired.—G. A. Davis, Thayer, Missouri.

## A Correction

In the letter of George S. Lincoln, "The early church on the western coast," *Saints' Herald*, December 3, page 1321, second paragraph, a wrong impression is given the readers. He says: "Among the passengers on that ship were Seth S. Lincoln and wife, and my father and mother, the two latter traveling for my father's health." The italic words should not have appeared, for Seth S. Lincoln and wife were the parents of Brother Lincoln, and to them he refers.

## New Address

A. C. Barmore, 513 Saint Clair Street, Port Huron, Michigan.

## Correction of Date

Florida District will meet January 3 and 4 instead of 11 and 12.—Evan A. Davis, district president; S. G. Allen, secretary.

## Our Departed Ones

**BOHN.**—Emma Julia Green, was born in Chatham, Ontario, Canada, July 25, 1860, the daughter of Mr. and Mrs. George Green. October 6, 1889, she married Daniel C. Bohn, who preceded her in death four years ago. To them were born six children, one son, William T. Bohn, passing away in France, October 9, 1918, while serving in the American army during the World War. August 25, 1887, she united with the church, being baptized at Lewisville, Ontario, Canada, by J. A. McIntosh. She died November 18, 1930, after an illness of several years at the home of her daughter, Mrs. William Gray, Independence, Missouri. Other surviving children are: Mrs. Lambert Patrick, Independence; John D. Bohn, Lamoni, Iowa; Robert Bohn, Deer Trail, Colorado; and Frank Bohn, Denver, Colorado; also four sisters: Mrs. O. A. Brown, Independence, Oregon; Mrs. Elizabeth Crosby, Cavalier, North Dakota; Mrs. Mary Armstrong, Chatham, Ontario; and Mrs. Minnie Kyle, Thamesville, Canada; one brother, Frank Green, of Michigan; and seven grandchildren. The funeral was in charge of President F. M. McDowell November 20 from Stahl's Funeral Home, Independence. Interment was in Mound Grove Cemetery.

**RESCH.**—Orestas Resch was born in Johnson County, Iowa, February 9, 1876, and died November 7, 1930, at his home in Independence, Missouri. Moved from Iowa to Ottawa County, Kansas, in 1885, where he joined the Reorganized Church of Jesus Christ of Latter Day Saints in May, 1893, and continued faithful to his covenant to the end. He was married to Cora Sloan January 1, 1898, and to this union were born four children, two daughters and two sons. He leaves to mourn his departure, besides his wife and children, his mother, five brothers, other relatives, and a host of friends. He was preceded to the other side by his father and sister. The funeral sermon was by Patriarch F. A. Smith. Interment was in Mound Grove Cemetery, Independence, Missouri.

**WEBBER.**—Lloyd R. Webber was born October 18, 1900, at Saint Joseph, Missouri. He was baptized May 30, 1909, at Carbon Cliff, Illinois. Was ordained a priest October 12, 1924, at Davenport, Iowa. Passed away at Saint Louis, Missouri, on November 9, 1930. Pneu-

monia was the cause of his death. His father, Albert J. Webber, preceded him in death six years ago. Surviving are his mother, Mrs. Grace Webber; three sisters, Marcene, Lucille, and Marian; one brother, Leland, all of Davenport. Lloyd was a student of ability, who unreservedly contributed his talents to the church. The passing of this young man removes from his home as well as the church a young man of integrity and ability. His church membership was with the Independence, Missouri, Stake. Funeral services were conducted at Davenport, Iowa, November 11, by Elder E. R. Davis. Interment was in Oakdale Cemetery.

**HENSON.**—James Wesley Henson was born in Naples, Illinois, September 14, 1865. July 6, 1890, he married Miss Rosa Farrow, in Independence, Missouri, and to them were born two sons who preceded the father in death, also one daughter, who survives, Mrs. Hazel May Temple, Independence, Missouri. He passed away in Independence, Missouri, November 10, 1930, of blood poisoning. Left to mourn are his wife, one daughter, one grandson, one brother, Elec Henson, of Griggsville, Illinois. The funeral service occurred at the Stone Church November 12, 1930, in charge of Elder Ammon White. Interment was in Mound Grove Cemetery.

**HULL.**—Cecil Hull was born September 8, 1891, at Montpelier, Idaho. He married Bessie Ballenger Rhodes, May 29, 1924. Surviving him are his widow; his mother, Mrs. Mary E. Hull; four brothers; William H., Ephraim, and George, of Boise, Idaho; and Harry, of Westwood, California; and two sisters: Mrs. John M. Phillips, Nampa, Idaho; and Mrs. W. L. Vernon of Boise. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints May 23, 1926, by Elder R. L. Fulk, at Boise, and the same year on November 7 was ordained a priest. August 19, 1928, he was ordained an elder. Brother Hull was elected pastor and president of Boise Branch July 1, 1929, and acted in this capacity up to the time of his demise. Although a member of the church but a short time and branch president a little over a year, he accomplished much in that time. Last August he was appointed as associate with the district president of Idaho. He was loved and revered by all who knew him. He was faithful and loyal. Brother Hull was employed as foreman mechanic at the Boise Payette Lumber Company for several years, and his fellow workmen held him up as a true Christian gentleman. His death occurred November 28, 1930. The funeral services were conducted by Elder O. W. Okerlind. Interment was in the Morris Hill Cemetery, November 30, 1930.

**FARBER.**—John Edward Farber was born in Carroll County, Ohio, July 12, 1862, and departed from this life November 12, 1930, at his home in Sedalia, Missouri, after a lingering illness. He became a member of the church while living in Madison, Wisconsin. He was baptized in August, 1907, by Elder L. E. Hills. September 25, 1907, he married Mary A. Jeffery. One son and one daughter preceded him in death. He leaves to mourn, his two sons, two daughters, three brothers, and a host of friends. He was loved and respected by all who knew him. He lived an exemplary life, keeping his first love for the gospel. His home was always a home for the missionaries of the church when laboring in the field where he lived. The funeral services were conducted by W. A. McDowell, and in charge of H. O. Smith. Interment was in Mound Grove Cemetery, Independence, Missouri.

**KINGMAN.**—Maude Belle Kingman was born at Adrian, Bates County, Missouri, May 26, 1885, and passed away at the Evangelical Hospital in Kansas City, July 24, 1930. She leaves to mourn their loss, her parents, Brother and Sister D. W. McMurray, 4312 East Tenth Street, Kansas City, and two sisters: Mrs. Emma Atwell, Los Angeles, California, and Mrs. Dema Williams, 4312 East Tenth Street, Kansas City. The funeral service was in charge of C. E. Wight at Mrs. Forster's Chapel, and interment was at Quindaro Cemetery in Kansas City, Kansas. She united with the Baptist faith when ten years of age and was a member of that church at the time of her death.

**HOYLES.**—Fannie Hoyles was born May 15, 1836, in Lincolnshire County, England. She moved to Canada with her parents when she was fourteen years old and located on a farm near Raleigh, Ontario. She first married Thomas Crackell, who died about 1890. Six years later she married Samuel Hoyles, who passed away in 1900. Shortly after his death she moved to Chatham, Ontario, where she lived until her death November 11, 1930. Left behind are five sons: Frank, George, Warren, Walter, of Raleigh, and William, of Dover; a stepson, Samuel Hoyles, of Raleigh; and an adopted daughter, Mrs. James Concanon, of Chatham. She was baptized January 2, 1904, by Elder G. H. Skinner and was a faithful member of the church until death. The funeral was held in the Campbell Parlors at Chatham. The sermon was by Elder D. J. Williams and prayer by Elder Stewart Lamont.

**SMITH.**—Betty Bell Springer was born in Mississippi July 30, 1855, and was married to James Smith in 1872. Two children were born to them, Eva and Simmie. At her passing, twelve grandchildren and twelve great-grandchildren mourned. "Sister Betty," as she was familiarly known, united with the church in February, 1874, at Long Valley, Monterey County, California. Later, with a number of church members, she moved to Stewartsville, Missouri, and then to Lamoni, Iowa, where she was for a time dean of the girls' dormitory at Graceland and then matron of one of the homes for the aged. She passed away at Oakland, California, November 16, 1930, strong in the faith of the restored gospel to which her life had been a loyal testimony. Numerous relatives, friends, and church members attended her burial service at Lafayette, California. Services were in charge of J. B. Carmichael.

**ELSTON.**—George W. Elston, son of George and Mary Elston, was born February 24, 1858, at Bradford, Illinois, and died at the home of his daughter, Mrs. Roy Rew, Lamoni, Iowa, November 22, 1930. He lived in Illinois until he was sixteen, when the family moved to Iowa, near Davis City. He lived there until three years ago, when

he moved to Lamoni. Married Mary E. Turpen, in 1877, at Eagleville, Missouri, and to them were born three daughters. The mother died in 1888, and the youngest child passed away two months later. The eldest daughter lived to be twenty-three years of age. Mrs. Rew is the only surviving child. He later married Hannah Henderson, and to them was born one son. The mother died when the boy was three years of age, and the son died in 1920. Besides a daughter, Mr. Elston leaves five grandchildren, other relatives, and friends. He was a kind father and a loyal friend. The funeral was conducted by Joseph Lane, T. J. Bell preaching the sermon. Interment was in Davis City.

**HULL.**—Cecil Hull was born at Montpelier, Idaho, September 8, 1891; was married to Bessie E. Rhodes May 29, 1924, who survives him. He was a foreman mechanic for the Boise Payette Lumber Company at the time of his death. Served eighteen months with the American Army in France during the World War. He was a member of the Idaho Lodge No. 1, A. F. & A. M., and chapter and commandery. Was baptized May 23, 1926, a member of the church by R. L. Fulk, at Boise. Ordained a priest November 7, 1926, and an elder August 19, 1928. He was elected pastor of Boise Branch July 1, 1929, and had been associated with the presidency of Idaho District since August, 1930. He died in a Boise hospital following an operation for cancer of the stomach November 28, 1930. In his passing the church loses a valiant and faithful servant. He was a wise leader and spiritual member. He had made arrangements to enter on the stewardship plan, lacking only to be set apart for this office. Boise Branch feels keenly the loss of Brother Hull.

**BLAKESLEY.**—Cortland H. Blakesley, eldest son of Isaac and Abigail Blakesley, was born August 6, 1851, at Unionville, Iowa. With his parents he moved to Decatur County when he was a small boy, settling on a farm near Leon. There he grew to manhood. Married Miss Emma Omer December 7, 1870, at Mount Ayr. To them were born three sons and four daughters: John Edgar, Dayton, Wyoming; Joseph Omer, Independence, Missouri; Clarence Elbert, who passed away twelve years ago; Mrs. Rosa Hall, Lamoni, Iowa; Mrs. Josie Hancock, Independence; Mrs. Bessie Sumpter, Lawrence, Oklahoma; and Mrs. Addie Newcomer, Lamoni. Mr. and Mrs. Blakesley lived in California for two and one half years, in Missouri seventeen years, in Oklahoma ten years, and the rest of their married life was spent in Iowa. He was baptized a member of the church April 9, 1893, at Lamoni, by R. C. Evans. Was ordained a priest October 1, 1893, and to the office of elder February 22, 1903. He passed away at the home of his daughter, Mrs. Marion Hancock, near Atherton, Missouri, November 28, 1930. The funeral services were held from the home of Mrs. Newcomer in Lamoni. Prayer was by Elder Joseph Lane, sermon by Elder T. J. Bell. Interment was in Lamoni, his home for many years.

**ROTH.**—John S. Roth, second son of the Reverend G. N. and Sophia Roth, was born in Union County, Pennsylvania, September 3, 1842. Passed away at Lamoni, Iowa, November 25, 1930. He grew to manhood in Pennsylvania, an esteemed young school-teacher and student. After teaching for a time, he decided to study for the ministry, being then a member of the Reformed Lutheran Church. He enlisted as a member of Company E, 100th regiment of Pennsylvania volunteer infantry, and saw much service during the Civil War, being mustered out July 24, 1865. Married Susan B. Garber, of Perry County, Pennsylvania, October 26, 1865, and to them were born four children: William C., Elmy J., George W., and Isaac L., the last named having died at eleven years of age. His wife passed on in 1915. Mr. Roth accepted the restored gospel under the ministry of R. Goreham January 13, 1880. He was ordained an elder December 16, 1880, and began preaching at once. Was ordained a member of the first seventy April 16, 1886, by E. C. Briggs and C. Scott. He was in the missionary field constantly until he was superannuated. During his missionary work he baptized five hundred and ninety-six people and was the author of *The Gospel Messenger*; was a deep thinker and splendid orator. March 1, 1917, he married Mrs. Mary Harger, who cared for him during his declining years. Left to mourn are his wife, three children, three stepchildren, five grandchildren, five great-grandchildren, a host of other relatives, and friends. The funeral occurred in Lamoni, prayer being offered by F. M. Weld, and the sermon by T. J. Bell.

**HOUSEWRIGHT.**—Robert Housewright was born in 1852 in Churchill, Tennessee. Moved with his parents to Texas in early infancy. He married Mary Ann Dunlap in 1875, and to them five children were born. His wife died in 1902, and in 1906 he married Tennie Thompson, of Vernon, Texas. To this second union one son, Dick, was born. An early age Mr. Housewright joined the Christian Church. He was a successful farmer and also engaged in other enterprises. He died suddenly at Wylie, Texas, December 8. Besides his immediate family, he is survived by eleven grandchildren, six great-grandchildren, numerous other relatives, and many friends.

**KEYPORT.**—William Henry Keyport was born October 14, 1864, at Hanover, Illinois, where he grew to manhood. He passed away at his home at Cameron, Missouri, November 11, 1930, as the result of inflammation of the brain following an attack of flu. He married Mary Elizabeth Donaldson, of New Hampton, Iowa, August 28, 1889, and to them were born five children, a son and a daughter passing on in infancy. The deceased was baptized July 17, 1894, by W. H. Kephart, and was ordained to the office of deacon January 11, 1905, by Elder Fred B. Farr. He is survived by three daughters, Mrs. Maud Tackman, Clarksville, Iowa; Mrs. Mabel Townsend, Battle Creek, Michigan; and Mrs. Alfreda Smith, Winterset, Iowa; three grandchildren, two great-grandchildren; one brother, Charles Keyport, Savanna, Illinois; and a host of friends. He was a kind and loving husband and father and commanded the respect of all who knew him. He was an ardent churchman and an excellent workman in his trade. The funeral occurred at the Saints Church in Cameron, the sermon by Elder G. T. Richards. Interment was in Graceland Cemetery.

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 Leonard J. Lea, Managing and Assistant Editor.  
 Leta B. Moriarty and Leslie E. Flowers, Assistant Editors.

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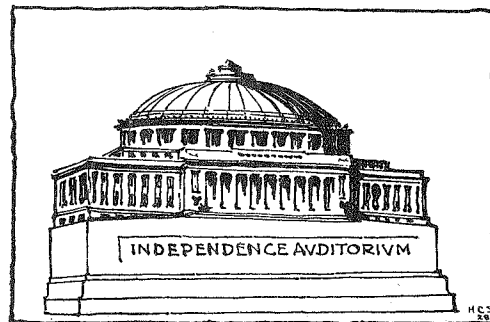
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# THE SAINTS' HERALD

OFFICIAL PUBLICATION REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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Number 52

## The New Year

The unusual conditions confronting us at this season cause our approach to New Year's to be different than in other years. Always when we face the future and attempt to peer beyond the mist of uncertainty which shrouds the coming years, we are swayed by the strange emotions always accompanying the contemplation of the mysterious. Of course we try to gauge the trends of the times and thus prognosticate the probabilities, and the feelings or emotions aroused within us by the conditions now prevailing are large factors in coloring the forward-looking endeavors.

So today the troubled conditions, the prevalence of working factors difficult to judge, the collapse of some institutions, conventions, and customs which have long prevailed, the uncertainties which have quite suddenly crept into social conditions, all present a group of factors which enter into our forward-looking today, which gives to the present New Year's season a setting quite its own.

The strange social factors, the economic unrest, the industrial uncertainties, strained financial conditions, all have their influence upon us as we attempt to judge the conditions into which the church must move in the year just before us. The times are uncertain, and seem to be troublous; yet there are many reasons why we as a people should move forward with our faith increased. For we have seen how readily conditions may be changed by the overruling powers, and how quickly progress may be checked or favorable conditions be changed to untoward ones. Of such times we have been forewarned. So we may rejoice that God has warned us in the past, for it encourages us to believe that he will still warn us of what is before us in the way of trial and tell us how we may escape the destroying effects of disaster.

We must not forget that with the warnings from Divinity have come instructions of preparation for the coming of unfavorable times. We should be greatly concerned about measuring our progress along the lines of instruction given. Are we prepared against the day of overturning which has been suggested in the conditions prevailing? I fear we have been dilatory.

Our task now is to face the future in faith, faith in God, faith in the church, and faith in ourselves. But we must do more than have faith, for we must justify our faith by our works. It is not enough to say we believe, we must do according to our belief. It is not enough to say we believe in Zion, for it is demanded that *we work* to the end of making Zion a reality.

Faith in an ideal should not only arouse us to endeavor in the realization of the ideals, but should prompt us to the necessary sacrifices, consecration, and devotion.

I grieve because we have so slowly passed towards our goals; but I still rejoice because the tasks assigned to us as a people are so large, so great, so far-reaching, that the very best in us is challenged.

Let us, my people, face the tasks of the year with grim determination to do our best, and make that best better than what we have yet done. Let us keep our faith firm and warm, and so nourish it by vitalizing labor, labor in our great cause, that it will grow and expand, till our whole soul and being are absorbed in it and our devotions correspondingly increased.

I can not but wish for every *Herald* reader, and every Saint, a most happy and prosperous New Year. I heartily extend such wishes. But along with these wishes I find myself wondering what would be our progress as a church if *every Saint were doing his full duty*. So, in facing the joys and pleasures, the successes and failures, the goods and ills, which the year may have in store for us, let us not forget God and our duties to him, and enter the year determined to discharge our duties and responsibilities to him first, and display the same loyalty to him and his cause as was shown in the exclamation of a servant of old when he said: "Though he slay me yet will I trust him." Our trust has been in him, and still is. And well for us that we always keep it there.

Dear readers, my wish for you is that the New Year will be for you happy, peaceful, and prosperous; but above all, that you will have abundant opportunity to serve God and his cause, and that you will be faithful to every trust. Onward, Saints, to the completion of our tasks. F. M. S.

### "Messiah" Broadcast a Success

The broadcasting of the *Messiah* over the Columbia Broadcasting System by a chorus of 100 voices, mostly selected from the Independence Messiah Choir, and assisted by a number of Greater Kansas City singers, was a fine success. Within ten minutes after the broadcast had been completed, there were telegrams at the studio of K M B C in Kansas City from Omaha, Toronto, Chicago, and Leon, Iowa. Shortly afterward telegrams came from New York, Philadelphia, Flint (Michigan), California, and Lamoni, Iowa. Reports from other places, continuing to pour in, will have to be mentioned in next week's *Herald*.

It is said that the chain linked together a network of forty-two stations, and a radio man who is in a position to know estimates that the program may have been heard by as many as thirty million people. A number of congregations of this and other churches installed radios in church buildings so that the program might be heard by all who wished to hear.

The broadcast was given as the regular "Cathedral Hour," which has become famous for the high quality and fine character of its programs. The operators of K M B C have received congratulations from men high in the radio world on the clarity and beauty of the broadcast.

Congregations and individuals who listened to the broadcast are asked to write immediately to the *Herald* Editors, in order that we may have an idea of the extent to which our people received it.

Excellent solo work was done by George Anway, tenor; Mrs. George Cowden, soprano; Mrs. Raymond Havens, contralto; and Arthur Oakman, bass. The director of the chorus, Paul N. Craig, is receiving congratulations on the performance of the singers. A fine part of the contribution was the good support of the K M B C Salon Orchestra, directed by P. Hans Flath.

### Providing for Missionaries' Families

The official column this week carries the good news that the generous response of the people of the church to the appeal for funds has enabled the Presiding Bishopric to mail checks to the families of missionaries covering back allowances for three months. This money was sorely needed by these families, and in some cases distress was felt in its absence. The splendid effort of the priesthood in organizing the gathering of the funds, and the willingness of the people to give have brought relief and happiness to many a family. It is very reasur-

ring to know that even in these times of depression the Saints are willing to sacrifice for the welfare of those who must carry the gospel to the world.

### Christmas Meditation

Each week have the editors of the *Herald* visited our readers, and each Christmas season for seventy years have these columns carried seasonal greetings at the time of the year when the birthday anniversary of the Christ is celebrated. It is quite logical that the editors while penning their messages to the *Herald* family should in mind, if not in expressed thought, attempt to evaluate conditions making for good or otherwise in their effects upon each Christmas season. I wish I could adequately express to our readers my feelings at this season; but I fear that I can say little more than that it will be well for our people this season if each will take careful inventory of his spiritual stock in store and try to measure up how far into his life the principles of the Christ doctrine have penetrated. Upon the two great laws that Jesus laid down as the foundations of his philosophy hang all the law and the prophets. Our spiritual safety therefore is commensurate with the extent to which we have made these principles the motivating forces and factors of our lives. We as a people have passed through experiences in recent months, experiences had in common with other peoples, which will have a direct bearing upon our future developments. These experiences have held lessons of great spiritual import, lessons which it has been intended by Deity we should learn, and which also contain warnings we should heed. *Will we learn and heed?*

It takes only a casual examination of the present to become aware that there has been an increase of the forces which may weaken our faith if not well nurtured, shatter our trust if not well grounded, and slacken our group progress if we are not unified in endeavor. To avoid the disunity which has always been a weapon of offense against the church, we must constantly keep our minds on the ideals of the Christ mission, and our souls saturated with the message of his gospel.

May the Christmas season be not only one of joy, but also one of deep meditation in which the mission of the church, the goals of its endeavor, the methods of its work, and the duty of its members and officers shall have prayerful consideration. F. M. S.

### Best Saying of the Week

"It is a finer thing to win the consent of the people by love than to rule them by authority."—*Arlo Bernham*.

## "Good Things"

At a time when the world is suffering from social, political, and economic unrest, many men are prone to look upon the dark side, to consider the disturbing unusual rather than the peaceful routine of daily existence. No place is this tendency more strongly shown than in our daily papers. News, as they interpret it, chiefly consists of crime, scandal, lawbreaking, disaster; and so full are their columns of this sort of material that there is not room to tell of the thousands of law-abiding citizens and their work. That's not news, the papers object; it is expected of normal people to work and sleep and play, and have their friends and go to church. Everybody does it.

Scanning through a magazine which has an optimistic editor, I find this title, "Let's talk about the good things awhile." Conceding that the church and the world are today faced by such large problems as money, unemployment, poverty, evangelization, broken homes, which must be solved, let us consider for a space those who have paid their tithing, given offerings, sacrificed; those who are employed and comfortably situated; those who have carried the gospel to their neighbors; and those whose homes are happy and peaceful. Let us think of them and of a merciful Father who sees the needs of all and cares for his own, and thinking, our faith will be renewed, our courage made greater, and our purposefulness increased. Thinking about good things will make of us as we enter the new year a happier and more hopeful people.

Let us listen to the words of a wise helper of ancient times, Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." To those who do this is given the promise: "And the God of peace shall be with you."

L. B. M.

## Greetings

The First Presidency, on behalf of the general officers and quorums of the church, extend to all our coworkers in the field, in the branches, in the districts and the stakes, a hearty wish for a Happy New Year. May peace abound, and our opportunities for work be greater than ever before, and may we occupy wisely and efficiently, for the Master's sake.

Fraternally,  
FREDERICK M. SMITH, *President.*

# OFFICIAL

## Financial News

The increase in general church revenue from tithes and offerings received up to Saturday, December 20, has enabled us to release three months' allowance checks due missionaries' families. As fast as additional funds are received, more checks will be sent.

Other definite arrangements have been made to pay current bills, obligations, and interest charges due January 1. Therefore, all income from tithes and offerings received in December will be used to pay allowances to missionaries' families. No investments are being made, and none are contemplated. The rapidity with which general church funds can be transmitted from branch solicitors to bishops and agents and from there on to the Presiding Bishop will determine how quickly we can pay the missionaries' families the remainder of the amounts due them.

The actual receipts in tithes and offerings received thus far indicate a cordial response to the present needs of the church. Reports from over three hundred branches show that the standing ministry have been active in reaching their members. It is our belief that the priesthood of the church have reached new and higher levels in thus functioning. This activity has brought the inevitable result. They have experienced a heightened quality of spiritual power and effectiveness in their ministry of leading, preaching, and teaching.

The point of importance is this. Priesthood leadership, which is largely responsible for the present response of the Saints, *should be sustained.* District and branch officers should see to it. Present contacts with members should be maintained throughout the coming year and through all the years as a fortification against the invasion of uncertainties and doubts which unfortunately characterize these times.

The church should take full and immediate advantage of the present situation and convert and conserve every gain to the glory of God and to the building of his kingdom. There must be no let down. The priesthood should take the lead. They should emphasize this deciding thought. Let ministry and members, each emphasizing their well-defined functions, welcome the coming year hopefully and courageously as an opportunity to advance the cause of Zion.

THE FIRST PRESIDENCY,  
*By Frederick M. Smith.*  
THE PRESIDING BISHOPRIC,  
*By A. Carmichael.*

## "I Will Draw All Men"

By Evan Fry

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John 3: 14, 15.

And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32.

Christ's parting admonition to his apostles was that they should go into all the world and preach the gospel. That charge, delivered to all apostles for all time, carries with it also a responsibility for each Christian lay member, for although it is not possible for each one of us to go into all the world, or even to preach the gospel, it is possible for us to let our light so shine before men that they may see our good works and glorify our Father who is in heaven by loving and serving him as we do. In the words of our text, it is possible for each of us to be *lifted up* by the gospel of Jesus, so that from our own exalted station, we, like Christ, may draw men unto us, and from that station may point them on still farther to the Christ, who is higher than the highest of us.

It is our privilege and our divinely imposed duty that we should so lift ourselves above the common things of everyday living that people seeing our exalted station should be drawn to seek and avail themselves of the same means which we have used in reaching that position. But how shall we ourselves attain that exalted position? How shall we be lifted up so that all men shall be drawn unto us, and through us, to the Christ?

### *Humility*

What is lifted up must first be brought low. The exaltation of Jesus was bought with complete self-abnegation and abasement—with agony and suffering of soul and body—with lingering torture and death. The man who would be lifted up in order that he might draw souls unto Christ must suffer the pangs of remorse and repentance, and must crucify himself until the old man, full of selfishness and worldly lusts, is dead and buried and resurrected into a new and perfect man who is actuated only by love for mankind. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The man who continues to be dominated by his evil nature will abide alone; people will be repulsed rather than attracted by him. The man who has buried his evil past deep in the grave symbolized by his immersion in the waters of baptism—who is really a new man—will soon find that he can not abide alone; that his new life will draw others to him in ever-in-

creasing numbers, until he has brought forth much fruit.

If we are to draw all men unto us and unto the Christ, we can not do it merely by shouting loudly from the housetops that we are the chosen of the Lord. If we do that, what we really are, as indicated by our actions, will speak so loudly that people will not be able to hear what we say. If you would draw all men unto you, get down from your housetop or high perch, wherever it may be; get down to the level of common humanity, and let them that are greatest among you become the servants of all. Forget your pride in self-achievement, and live for others alone. Forget all about being the chosen of the Lord, and search out the least of these his children that you may bring them to light and life and happiness. You can point them to the way without pointing them to yourself, but if you are a fit example for them to follow—if your life is a reflection of that divine life which gives us all our pattern, *others* will point to you, and will be drawn unto you in increasing numbers until your life has brought forth much fruit.

### *Modern Religious Snobbery*

Somewhere along the line we modern Christians have lost a part of the flavor and zest with which Christ went about his work. With very few exceptions, the modern church member would regard it as disgraceful in the extreme if he should be caught hobnobbing with thieves or women of the streets, or drunkards, or gamblers, or with any of those classes which we so calmly label inferior and immoral and sinful. We regard with suspicion the churchman who has acquaintance with any such creatures. When we hold revival meetings, we concentrate our efforts on the "better classes"—in other words, on the people who live on the right side of the railroad tracks or the river or whatever the dividing line may be, and who have plenty of fine clothes and shiny automobiles and money to help pay the preacher and raise the budget. If we do approach any of the great unwashed and unredeemed classes, the chances are ten to one that we do it with an offensive holier-than-thou attitude, a pocket full of feebly insipid tracts, and a mouth filled with pious gibberish and sanctimonious cant. Having gotten rid of everything but the holier-than-thou attitude, we heave a sigh of relief that after all they have spurned us, and go on our way rejoicing that none of *those* people will be out to disgrace *our* church during Sunday services.

*Christ's Attitude toward Sinners*

I hope that it is neither sacrilegious nor blasphemous to say that Christ drew numbers of his most loyal and most valued friends from among the despised classes of people of his day. His great heart went out to all people, sinners as well as saints, and he didn't mind meeting with any of them from the least to the greatest, and from the worst to the best. Those who came into his presence were brought gently but irresistibly to the realization of their own sins, weaknesses, and shortcomings. They were *drawn* unto him; he didn't have to hunt them down and buttonhole them and browbeat them into submission to his doctrines. Only one kind of sinner did he ever condemn face to face—the hypocrites who thought themselves almost perfect, while as a matter of fact they were full of evil and corruption. Christ associated constantly with other classes of sinners, and yet he seldom or never told them that they were sinners, or reminded them in words of their sin. His own perfect life reminded them forcibly enough of that, and he had no need of embarrassing them with one accusing word. He loved each one in spite of the sin; and though he hated the sin, yet he loved the victim of that sin, and pitied the human weakness that allowed the sin to hold sway.

A slight incident shows perhaps best of all that kindly regard for the sinner which Christ manifested at all times in spite of his undying hatred for sin in all its forms. You will remember that when the woman who was taken in adultery was brought before him, he *stooped down*, and wrote in the sand. Do you get the significance of those two words? The woman was guilty; there was no doubt of that. She had been caught red handed, and had been dragged through the streets by her accusers. Her hair and clothes were disheveled, and she was covered with shame and confusion and honest repentance. Now Christ had condemned adultery perhaps more sweepingly and vigorously than had Moses, for Moses condemned only the deed, while Christ condemned the thought which might lead to the deed, as being equally sinful. The law of Moses decreed that the offender should be stoned to death. What would Christ say? The most appealing thing about the whole story to me is that Christ *stooped down* to write in the sand. He might have been very pompous, very righteous, and very indignant at such manifest wickedness. All of the bystanders felt that way about it, but Christ knew that the woman stood there with scores of hostile and accusing eyes already overwhelming her with embarrassment and confusion, and in his great kindness he refused to add to her confusion by staring righteously at her himself; he *stooped down* and

wrote in the sand. When all her accusers had slunk away before the self-condemnation called up in the mind of each by the Master's reply, he raised his eyes, but only for a moment, while his kindly voice and sympathetic eyes asked, "Where are thine accusers? Neither do I accuse thee; go thy way, and sin no more." Then he stooped again, that he might add no more to her confusion. His hatred of the sin had not tricked him into hating the repentant sinner, and although the record is silent as to whether or not this woman became one of Christ's followers, I should think that anyone would go through fire and water and even through all hell itself for a friend who could love and forgive as Christ loved and forgave—in spite of past sin.

*Separating the Sinner from His Sin*

How many of us hate and shun the sinners as well as their sins? In that respect we are no different from the very human people of Christ's time. One of the most shocking of Christ's actions, to the Pharisees at least, was his feasting with publicans and sinners. They couldn't understand why he wanted to be around such hopelessly disreputable people—he who called himself the Son of God. Didn't he know that respectable people should shun those below them? Simon the Pharisee blushed to the roots of his hair on the occasion when the repentant Magdalene intruded and washed the Master's feet with her tears of sorrow, and dried them with her hair. "Doesn't the Master know what kind of woman this is?" he said to himself. "Surely he can't be a very good prophet if he is not able to see such an obvious thing." Poor Simon! He, like so many of us, hated the sinner as well as the sin, instead of loving him and helping him to be free from that sin.

*Keeping the Soul Unstained*

Though Christ was constantly associated with and loved by sinners, yet he never partook of their sin. He could mingle with the dregs of society, and yet keep himself undefiled, for his own perfect nature kept him at all times above sin. Whether the wine he drank at the marriage feast in Cana was sweet or fermented, I care not; one fact remains undisputed—he did not wake up next morning in the gutter surrounded by a group of sodden revelers enjoying bad headaches. Much as he loved the repentant Magdalene, he never patronized one of the scarlet sisterhood. The woman of Samaria who met him at the well learned to love him, though he gently accused her of having as many divorced husbands as a twentieth century movie actress. Though he often accepted the hospitality of Pharisees and Publicans and people of all social classes

and all manner of reputation and character, he never partook of the pride and hypocrisy of the Pharisees, nor of the mediocrity of the publicans, nor any of the manifold sins of the flesh to which he was constantly exposed. Though he often was thrown among the learned men and priests, their sanctimonious cant and complicated theology never even remotely affected his own simple and straightforward message.

#### *The Mud and the Lily*

There is an old saying which has been widely used by Christians as an alibi for shunning sinners. It is to the effect that he who touches pitch must be defiled. I'm not even sure that this proverb is true, for the lily seems to do a pretty good job of keeping pure although its roots are steeped in the slimiest of muck and mire; and although its own life blood comes from such filth, the lily is everywhere the emblem of perfect purity. But granted that the proverb about the defiling pitch is true—so many people make the mistake of supposing that the sinner himself is the pitch that contaminates, when it is only the sin. We can associate with the sinner and still be undefiled by his sin if our own hearts are pure. Unto the pure, all things are pure, even pitch.

If we would draw all men unto us then, we must die to self and sin—and be spiritually resurrected a new man. This death of sin in us will remove all hypocrisy and false pride, and will engender in their place a love of all mankind, which will find expression in service to all mankind. This love, reinforced by the works of love, and unhindered by any overbearing sense of superiority, will draw all men unto us, and even though they come to us defiled by sin, if our own hearts are pure we need not fear being defiled by their sin. And it may be that through us they can find the Christ, the Lamb of God that taketh away the sin of the world.

### **Kiss Your Wife On Sunday**

And be haled into court! Seventy-five immigrant ancestors of President Frederick M. Smith were in Connecticut and Massachusetts in early Colonial days, and undoubtedly helped to make many of the "blue laws" which today are so amusing. Read about them in *Ancestry and Posterity of Joseph Smith and Emma Hale*. Price \$10 postpaid.

THE HERALD PUBLISHING HOUSE

Independence, Missouri

## Lights by the Wayside

### A MEDITATION ON THE LIGHT OF LIFE

The pathway of life begins with birth and, as far as earth's pilgrimage is concerned, terminates with death. Its course may lead through shaded vales, or over sun-touched hills; along the "cool-sequestered" way or into parched and burning plains. The entire pilgrimage may consist of a few short weeks, or the travel-stained garments may declare long years of toil and service; but long or short, the pathway of life, if properly followed, is the road which leads from mortality to immortality.

#### *The Royal Road*

The purpose of this royal road is to lead from darkness into light; from death unto life, and from bondage into everlasting freedom. It is to be presumed that this long and difficult journey should have lights along the way to guide the traveler.

To the successful traveler, a great heritage has been promised; a condition of plenty, peace, and everlasting joy. To the faithful children of light there will be given the privilege of drinking long and deep from the waters of life. From the curse of sin such as are worthy to enter into the Promised Land are entirely freed, and from the bonds of death. Their toil and struggles have been swallowed up in victory; and they are become the children of light.

And there shall be no night there; and they will need no candle; neither light of the sun; for the Lord giveth them light: and they shall reign forever and ever.—*Revelation 22: 5.*

#### *The Voice of the Prophets*

Prophets and patriarchs in the days of long ago saw this wonderful condition yet to be, for they had the assurance of the coming of Christ by the royal pathway. They no doubt longed for the Zion which would in time bring about perfection and happiness. They also saw in vision the coming of a day when out of darkness would come a great light which would indeed be the "light of life." This great light, the power of Christ, would be the hope of subsequent glory. This royal road would receive its illumination from the sun of God. At intervals landmarks would be placed so that the wayfaring child would not err. Messages would be given at intervals for man's encouragement. Assurances would be offered from time to time to the effect that God rules, lives, and loves those made in his image. Moreover, evidences would be given that Christ was indeed the Son of God. So to Isaiah, the prophet and poet of ancient Israel, there appeared a light which shone into the future sketching the

advent of the world's Savior, and he presented to succeeding generations the following:

"Behold I have given him for a witness to the people, a leader and a commander to the people." Yes, this was a light by the wayside! Surely this was the light whose rays pierced the clouds finally resting on Bethlehem where the lowly prince lay cradled in the manger.

*The Coming of the Savior*

In the city of David the Savior of men was born, who was Christ the Lord, glorified then by the heavenly hosts, and later when his great work was completed and the salvation of man was assured, to be glorified by the saints of all ages. The light of prophecy and hope through the coming of our Lord brought greater light and truth. Moving along the highway of life the voice of the Master was heard in justification of his work, presenting in no uncertain sound these words:

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

What a wonderful assurance this statement offers, bearing conviction to the souls of men! What could be more encouraging to earth's pilgrims than to know that the light of Christ is accessible to all men. Again lest men should doubt or become discouraged, His voice is heard:

"I am the way, the truth, and the life; no man cometh unto the Father but by me."

To reassure his disciples of his divine power as well as his concern as to the continuance of the plan of life, he says: "All power is given unto me in heaven and in earth; go ye therefore and teach all nations; teach them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

*The Voice of Paul*

The Apostle Paul witnessed the power and significance of the "light of life." Under the transforming power of life, he was required to reflect the light of Christ, to the opening of their blind eyes, turning them from darkness to the light, and from the power of Satan unto God. To this great task Paul had been committed, for he had been touched by the light of Christ, which was reflected to succeeding generations.

Thus throughout life's course, here and there along the road which leads from this life to the promised heritage, mankind has been favored with lights along the way: the "light of life." Even as we approach the shores of the last great river between this life and the next, a light appears to cheer and comfort in entering the cold waters we call

death. This is brought to us in the death, burial, and resurrection of our Lord: "And very early in the morning the first day of the week, they came to the sepulchre on the rising of the sun; and they said among themselves, who shall roll us away the stone from the door of the sepulchre? and when they looked they saw that the stone was rolled away: for it was very great."

The light of hope shines through the portals leading to the shores beyond, where light and happiness never cease. PEN POINTS.

**Report of the Department of Statistics**

*By Carroll L. Olson*

The report of the Department of Statistics for the month of November is as follows:

Total enrollment of the church as of November 1, 1930 .....	108,356
November baptisms .....	269
Transfers from the unknown .....	20
Gains by correction .....	3
<b>Total gain .....</b>	<b>292</b>
Deaths regularly reported .....	107
Deaths assumed because of age on the Disorganized File .....	137
Expulsions .....	16
Losses by correction .....	5
<b>Total loss .....</b>	<b>265</b>
<b>Net gain during November .....</b>	<b>27</b>
Total enrollment of the church as of December 1, 1930 .....	108,383

In addition to the above, the following numbers of the various types of miscellaneous reports were also received during the month:

Transfers .....	737
Blessings .....	132
Marriages .....	105
Ordinations .....	22
Divorces .....	7
Silenced .....	1
Branch Disorganized .....	1

The number of baptisms above indicated brings the grand total for the year thus far over the four thousand mark, or 4,031. At the present time, therefore, the church is over two thirds of its year's objective, or 67.2 per cent to be exact.

Several of the individual districts, however, have attained their respective objectives or gone beyond. The leading district in this regard is Northern Michigan, followed by Alabama, Hawaii, and Northeastern Nebraska. The present standings of the various districts on the honor roll for this month are as follows:

Northern Michigan .....	180%
Alabama .....	124%
Hawaii .....	120%
Northeast Nebraska .....	107%
Idaho .....	98%
Southern Michigan and Northern Indiana .....	92%
Northern Saskatchewan .....	86%

Southern California .....	85%
Northwestern Nebraska and Black Hills .....	84%
Western Michigan .....	83%
Holden Stake .....	81%
Southern Ohio .....	81%
New York and Philadelphia .....	80%
Winnipeg .....	80%

# CHURCH WORK AND SERVICES

## Worship

### SUGGESTIONS FOR JANUARY

By Mrs. H. A. Gould, Kansas City

The leading district in the number of baptisms reported during the month of November was the Detroit District, with a total of 32. Twenty-two of these baptisms were performed by Flint, Michigan, on October 26 by Pastor T. L. Clarke. Five were baptized at Detroit: 3 on November 9 by Leo Wilsie, and 2 on November 23 by Hubert Case. Five were also baptized at Otter Lake, 3 on October 26 by A. J. Jones, and 2 on November 2 by Alvin E. Boos.

The Northern Michigan District and the Onaway Branch were credited with 30 baptisms during November, as a result of the series of missionary services being conducted by Elder J. J. Ledsworth at Tower, Michigan. Fifteen were baptized on November 7, 2 on November 15, 2 on November 21, and 11 on November 23.

The Southern Michigan and Northern Indiana District reported 14 baptisms during November. Eleven of these were performed at Hibbard, Indiana, by Missionary O. J. Hawn, 9 on November 16, and 2 on November 21. Three baptisms were performed at Lansing, Michigan, by Elder S. A. Barss, 2 on October 12, and 1 on October 19.

The Southern Ohio District was also credited with 14 baptisms, 8 being performed at Portsmouth on November 16 by Missionary Jacob G. Halb, one on the same day at McDermott by Brother Halb, and 5 at McDermott on November 23 by Elder Thomas S. Crabtree.

The branches which reported three or more baptisms during the month were the following:

Onaway, Michigan .....	30
Flint, Michigan .....	22
Hibbard, Indiana .....	11
McDermott, Ohio .....	8
Philadelphia, Pennsylvania .....	8
Nebraska City, Nebraska .....	6
Pleasant Valley, Ohio .....	6
Decatur, Nebraska .....	5
Detroit, Michigan .....	5
First San Antonio, Texas .....	5
Oshoto, Wyoming .....	5
Otter Lake, Michigan .....	5
Springfield, Missouri .....	5
Tulsa, Oklahoma .....	5
Calome, South Dakota (N. R.) .....	4
Louisville, Kentucky .....	4
Poplar Creek, Illinois .....	4
Holdenville, Oklahoma .....	3
Lansing, Michigan .....	3
Malad, Idaho .....	3
Vancouver, Washington .....	3
Winthrop, Arkansas .....	3

There are 21 branches and 1 nonresident group represented in the above list. In addition to them, 16 branches and 2 nonresident groups reported two baptisms each, and 26 branches and 3 nonresident groups reported one baptism each. These figures refer to the United States and Canada outside of Zion and the Stakes. The latter lined up as follows:

Lamoni Stake .....	11
Far West Stake .....	10
City of Zion .....	8
Kansas City Stake .....	7
Holden Stake .....	5

The following materials are provided for a brief worship service held for the entire membership of the congregation, usually preceding the classwork of the church school. Its spirit should be deeply reverential. It will be well for children to sit with their parents in a family pew. The service should be brief, not to exceed fifteen or twenty minutes. Such parts of the program should be used as may be best adapted to local conditions.

The programs are to be provided each month for the entire year.

### THEME FOR JANUARY: "OUR STEWARDSHIP"

JANUARY 4

*"Time and Life"*

1. Instrumental Prelude:  
*"Holy, holy, holy," Praises, 131.*
  2. Call to Worship:  
*"The New Year," Quotable Poems, page 207, or "Serve the Lord with gladness; come before his presence with singing. My voice shalt thou hear in the morning. O Lord, in the morning will I direct my prayer unto thee."*
  3. Prayer.
  4. Hymn: *"Consecration," Hymns of the Centennial.*
  5. Theme presented in a three- to five-minute talk. 1931 ahead! We can give *"Time and Life,"* which is our stewardship. The first call that comes to us is the call to prayer. January 4 to 11 is the universal week of prayer. Suggested prayer thought, "The life-giving principle of air is oxygen. Leave it out of the air and we could not breathe it. Now the oxygen of a happy New Year is unselfishness. Stewardship is unselfishness." There must come renewed self-dedication.
- Leader:
- "What shall I ask for the coming year?  
What shall my watchword be?  
What wouldst thou do for me, dear Lord?  
What can I do for thee?"
6. Hymn: *"If we could only understand," Praises 84.*
  7. Scripture Reading: Romans 12: 1-3.
  8. Story: *"The Great Stone Face," in Story Worship Programs, Stowell, or Knights of Service, Bradshaw.*
  9. Quartet: *"Rise up, O men of God," in New Hymnal for American Youth, Hymns of the Centennial.*
  10. Sentence Prayers: A brief prayer by the leader, who

The total of 269 baptisms for the month was distributed according to the following summary:

United States and Canada outside the Stakes .....	218
Zion and the Stakes .....	41
Society Islands Mission .....	7
European Mission .....	3
<b>Total .....</b>	<b>269</b>



pauses in the construction of the prayer for voluntary sentence petitions.

11. Offering: Music of "I would be true."
12. Verse and Response: By two Intermediates. Verse: "Who then offereth to consecrate himself this day, and serve the Lord with gladness?" Response: "Then will I serve him with one consent."
13. Hymn: "I would be true."
14. Prayer.
15. Recessional. Groups move to places for class work.

## JANUARY 11

"Using the Talents and Money God Has Given Us."

1. Instrumental Prelude: "Take time to be holy."
2. Call to Worship: "Honor Jehovah with thy substance and with the first fruit of thine increase. The tenth shall be wholly unto Jehovah."
3. Prayer: Thanksgiving for talent and means, and a desire to consecrate both to God.
4. Hymn: "Jesus is calling," Praises, 111.
5. Present Theme: The theme for the closing day of the week of prayer is, "The spiritual endowment of all the church." Explain that this endowment is promised only to those who are worthy in character and earnest in their endeavor. The church will be praying on this day for divine blessing for the Presidency and the leading quorums of the church, and for the membership, generally, that there may be light and wisdom necessary for the work God expects of the church.
6. Hymn: "Jesus calls us o'er the tumult," Hymns of the Centennial.
7. Scripture Reading: Acts 2:1-4; Luke 24:36-53. *Doctrine and Covenants* 83:17.
8. Solo: "Give your best to your Master," Living Hymns, 51, or "O Master, let me walk with thee," *New Hymnal for American Youth*.
9. Story: "Not what we give but what we share," in *Knights of Service*, Bradshaw.
10. Sentence Prayer.
11. Offering: Quiet instrumental music.
12. Concluding Thought:

"Be strong!  
We are not here to play, to dream, to drift,  
We have hard work to do and loads to lift.  
Shun not the struggle, face it.  
'Tis God's gift."

13. Hymn: "Master, use me," Praises, 166.
14. Prayer.
15. Class Work.

## JANUARY 18

"God's Workmen"

1. Instrumental Prelude.
2. Call to Worship: "O Jesus, our Master and our Friend, let us burn out our lives for thee. Let us seek thee and find thee in unselfish service for others."
3. Response: "Create in me a clean heart, O God, and renew a right spirit within me."
4. Prayer.
5. Hymn: "Father, we have heard thy pleading," Hymns of the Centennial, 167.
6. Present Theme: Preparation to be efficient workmen, God chooses those who choose him. Choose to be God's workman.

To each man is given a marble to carve for the wall,  
A stone that is needed to heighten the beauty of all.  
And only his soul has the magic to give it the grace,  
And only his hands have the cunning to put it in place.  
Yes, the task that is given to each man, no other can do;

So your work is waiting; it has waited through ages for you.

And now you appear; and hushed ones are turning their gaze,

To see what you do with your chance in the chamber of days.  
—Author Unknown.

7. Hymn: "Just as I am," Hymns for the Centennial, 151.
8. Scripture Reading: 3 John 1-6; 2 Timothy 2:15.
9. Hymn: "O Jesus the Giver," Hymns of the Centennial, 69.
11. Story: "A follower of Jesus," *Story Worship Programs*, 70, Stowell.
12. Hymn: "O Master workman of the race," in *New Hymnal for American Youth*, sung by a quartet, or an Intermediate group, or as a solo.
13. Sentence Prayer.
14. Offertory: Quiet instrumental music.
15. Hymn: Choir or young people's group, "Bless thou the gifts our hands have brought," *New Hymnal for American Youth*, 340.
16. Verse:

"Let labor boldly walk abroad,  
And take its place with kings,  
For who has labored more than God,  
The maker of all things?"

17. Hymn: "Stepping in the light," Praises, 100.
18. Prayer.
19. Class Work.

## JANUARY 25

"The Blessing of Labor"

1. Instrumental Prelude: Medley of hymns.
2. Call to Worship:  
"O come let us worship and bow down,  
Let us kneel before the Lord, our Maker.  
For he is our God.  
And we are the people of his pasture,  
And the sheep of his hand."
3. Prayer: Of thanks for opportunity to labor and bring blessings to others, through labor.
4. Hymn: "In thy name, O Lord, assembling," Hymnal, 93.
5. Present Theme: Joy and contentment come to those leading a useful life.  
"God blesses still the generous thought,  
And still the fitting word he speeds;  
And truth at his requiring taught, he quickens into deeds.  
For blessings ever wait on virtuous deeds,  
And though a late, a sure reward succeeds."
6. Hymn: "How happy, gracious Lord, are we," Hymnal, 167.
7. Scripture Reading: 2 Timothy 4:1-9.
8. Hymn: "You may sing of the beauty of mountain and dale," Hymnal, 168, 1st and 2d verses.
9. Short Talk: Summing up the themes of the month and calling attention to our privileges as stewards, of consecrating our time and lives, of using our talents to advance the cause of Christ, God's workmen, or workers together with God; and the blessings that follow such a stewardship.  
"Blessed are they who know the power of love,  
They dwell in God, for God is love.  
Blessed are the songful of soul,  
They carry light and joy to shadowed lives.  
Blessed are they that see visions;  
They shall rejoice in the hidden ways of God.  
Blessed are they that have understanding hearts;  
To them shall be multiplied kingdoms of delight."  
—Selected.

10. Hymn: Last three verses of No. 168 in Hymnal.
11. Sentence Prayer.
12. Offertory: Quiet instrumental music.
13. Reading:

*The Joy of Labor*

He is the man and happiest, too,  
Who idles not his life away,  
But goes serenely to the tasks  
That call and beckon him each day.

For he who fills the fleeting hours  
With purpose and accomplishment,  
Gets most from life and finds each day  
The deepest measure of content.  
Oh, think not happiness can lie  
In easy ways, in shirking tasks;  
Man's greatest gladness and reward  
Come from the toil that labor asks.

Then seek not days of emptiness,  
Nor think your work a galling chain;  
Life's best contentment comes to man  
From honest toil of hands or brain.  
—*Katherine Edelman, in the Irish Independent.*

14. Hymn: "Look for the beautiful," Praises, 103.

15. Prayer.

16. Class Work.

## The Children's Division of the Department of Religious Education

*By Bertha Constance Woodward, Director of Children's  
Division*

(Continued from page 1366)

*Officers*

The number of officers chosen will depend upon the size of the children's division. In addition to the supervisor and superintendents which have already been mentioned in the large branch organization, there should be a secretary-treasurer and librarian. Other officers may be added as needed.

Officers may be selected in any way that is customary in the local church. We recommend the following plan as a satisfactory one:

The children's division supervisor may be nominated by the director of the church school after consultation with the pastor. Other nominations may be made by the people at the time of the election at the branch or church school business meeting.

Department superintendents may be nominated by the children's division supervisor after consultation with the director of the church school. Other nominations may be made by the people at the time of the election.

Teachers and other department officers are chosen by department superintendents after consultation with the division supervisor, and after being approved by the church school council.

*Specialists*

Specialists in music, games, handwork, story-telling, nursing, etc., may be called upon by the leader to assist in carrying out the program if the leader has not yet qualified herself in these fields.

*Finance*

There may be a budget for every department in the children's division, and this budget should be considered as a part of the local church school budget. The children's religious development should never be neglected through the failure of adults to plan for their needs and to find ways and means of financing them.

*The Teacher*

The teacher is of great importance because of her opportunity for personal relationships with the child. Sunday teaching is a very small part of her responsibility. Teachers who do not have time for all of the duties outlined may have an associate teacher or teachers who will work very closely with them.

We recommend that a teacher remain with her class during the entire time the class is in a department, if she is found to be a successful teacher with the particular age she is teaching. This enables her to know her pupils and results in her ability to serve them better as a friend and teacher-leader.

When children are promoted into another department, it is then better to change teachers if possible. This allows teachers to specialize in one department and permits children to have a change of teachers and to be not limited to one personality.

*Supervision of Teaching*

The supervisor of the children's division in every local church should be interested in providing teaching materials, and encouraging the use of adequate teaching methods in both the church school and home. Write the Department of Religious Education for helpful suggestions on supervision.

*The Parents*

The parents are the home teachers of the church and should cooperate with the teacher-leader of their children in carrying out the program which the church has planned as necessary for the religious development of the particular age groups to which their children belong.

Parents should respect her work, her choice of helpers, and cooperate with them heartily.

*The Program*

The program (including study, recreation, worship, service activities, etc.) for each department and class should be planned for the entire week, and should minister to the child's well-rounded religious development. No phase of childhood ex-

perience should be left untouched, for all valuable experiences should be motivated religiously.

Since the religious education resulting from the Sunday morning session at church is limited, the program must be followed up by week-day help from the teacher with the cooperation of the parents.

The quarterlies for the children's division are written to assist the teacher and parents in carrying out the above program for the good of the child.

The record book and birthday calendar is also an asset, for it enables the teacher to check the child's development.

#### *A Week-day Session*

A week-day session of the church school is necessary with most primary and junior children. Read "A week-day session of the church school," by Ruby Williamson, in the March, 1930, *Department Journal*. The week-day session makes an excellent opportunity for primary and junior classes to carry out their activity program.

#### *An Activity Program*

The activity program is to be considered part of the children's church program. Children must have activity, and if this activity is a part of their church program, church will be among their most enjoyable experiences in life.

No organization is necessary unless the children desire it.

If the juniors desire a name, we recommend that the girls be called Blue Birds, and the boys Knights.

#### *Time of Meeting on Sunday Morning*

If the departments can meet separately, or alternate in the use of an assembly room, we recommend that the children's Sunday morning service convene from 9:45 until 11:45 or to the close of adult service with the exception of sacrament Sundays, and occasional preaching services throughout the year. The new quarterlies offer some help for the carrying out of this two-hour program. It is urged that the first twenty minutes of the morning period be spent in worship with the adult and young people's division.

Where the entire children's division has to meet in one room, a junior service could well follow the church school. Where the entire church school meets in one room, some provision should be made to have sermonets for children on certain Sundays, or preceding each adult sermon.

#### *Parent-teacher Meetings*

The superintendent of a department is in general charge of the parent-teacher conferences for her

department. Time is allowed for the teachers and parents to plan and discuss the details necessary for the continuous development of their particular children.

Much of the time used by the superintendent of the department could be spent in directing the study of the religious interests, needs, and capacities of the children of the particular department. Study courses will be recommended upon request.

In the small branches where children are not divided into departments, the supervisor will have charge of the parent-teacher conferences.

The frequency of parent-teacher conferences will depend upon local arrangements. Once each month is perhaps often enough to meet. Care should be taken that no two departments set their meeting dates for the same week.

#### *A Note to Workers and Parents of the Children's Division*

Many of the letters which we have received recently indicate that workers with children are facing common problems. We are wondering if an occasional *Herald* letter relating to some of these problems might not be valuable.

Perhaps the problem which is found most often is one caused by a *change in terminology*. It is now recognized that children four and five years old are no longer *beginners* in the church. The responsibility of the church *begins* with the babies, and not with the four-year-olds. To eliminate the misleading name, the term *kindergarten department* is now substituted for that of *beginner department*.

We have adopted the term *nursery department* for work with children under four years of age, both those attending the church on Sunday and those enrolled for home visitation. Babies are no longer merely assigned names on a cradle roll, but they have an integral part of the church's educational program. The term *cradle roll department* is no longer meaningful.

Some of our materials and publications bear the older titles, some the newer ones. It takes some time for such changes to become effective throughout the church. As quickly as possible the terms *kindergarten* and *nursery* will supplant the other two.

If the above notes suggest problems which you are facing, we shall be most happy to try to help you solve them. Write us about them.

BERTHA CONSTANCE WOODWARD,

*Supervisor of the Children's Division,*

Independence, Missouri, The Auditorium.

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## From Mid Pacific

Honolulu, Hawaii.—Wife and I were at the Union Station in Kansas City, Missouri, at 5.30 June 25, 1930, with us several relatives and friends who had come to bid us farewell and Godspeed on our mission to the Hawaiian Islands. The train rolled away from the station on schedule time; the earth seeming to slip rapidly from beneath us as we were carried farther and farther away from our home and loved ones. As long as the station platform was visible, the figure of Brother John F. Sheehy could be seen, his hat waving in the air.

Denver, Colorado, was the first stop, where by previous arrangement we were met by Glaude A. Smith, who with Sister Smith took us about the city, showing us as many places of beauty and interest as our limited time would permit. After a hastily eaten lunch we boarded the train at 1.30 and looked forward to our next stop, Salt Lake City.

We arrived in Salt Lake City June 27 and through the kindness of Brother Calvin Rich saw as much of the city as we could between the hours of seven in the morning and five in the afternoon. We had driven through this city three years previous but did not have opportunity to visit many of the places to which Brother Rich took us.

The last lap of the trip by rail was the longest, and we looked towards its completion with anticipation, as we could then get away from dust and coal smoke.

John D. Macrae, my father's brother, met us in Los Angeles and took us twenty miles to his home at Hermosa Beach, where we rested for a few days. This being our first trip to the coast, there were many things to interest us. Chief of these was the beautiful beach. I received there the same initiation most bathers do—in spite of a cloudy sky I was severely sunburned and as a result was sick several days. Because of this we were unable to attend the church services in Los Angeles on Sunday and therefore failed to get in touch with Saints there.

The day of sailing arrived, July 1, and we made our way to the ship. Since we had not succeeded in communicating with Brother McConley, we did not know if he would be at the pier to see us off. We found a place on the ship which commanded a good view of the crowd and attempted to locate familiar faces. About ten minutes before sailing I discovered Brother McConley and some others coming through the crowd. I hobbled down the gangplank (I could only hobble because of the sunburn) and spent a few minutes visiting with them, Brother and Sister McConley and Alice, Brother Bronson, and Sister Pahau, of Hilo. When the final "All on board" was heard, I returned to my place beside Sister Macrae, and we waved farewell to the Saints on the mainland.

All went well on board with us until after dinner. As we walked about the deck, we realized that one must not think about seasickness; yet there kept creeping into our consciousness a feeling of fear as to whether or not we were good sailors. Before 7.30 p. m. we had reached a decision in the negative, and remained in our room until three in the afternoon of the next day. After that we enjoyed the trip. We made a number of acquaintances. With some of these, happy hours were spent, and the week passed rapidly. Never have I seen such gorgeous sunsets as we saw on the ocean.

On the morning of July 3, the day we landed, everyone was astir early, to get the first glimpse of land. As one approaches the Island of Oahu, on which Honolulu is located, the barren side of the extinct volcano crater, Diamond Head, gives him a rather weird feeling about the island, but as he

glides slowly around that point, the green hills, which lie in a long range just back of the city change that opinion.

It was interesting to see the native boys swim out to meet the ship and to watch them dive for the coins that were thrown over to them. Their shouts and laughter were heard until the ship was made secure to the pier, when they were lost in the excitement and greetings exchanged between passengers and friends on shore.

The pier was crowded with people, but their faces were all strange to us. As we had notified Brother Waller concerning the time of our arrival, we knew there would be some one to meet us, but who they would be and how we should know them were questions in our mind. As soon as the gangplank was lowered to place, several came aboard. We selected one of the group whom we thought was Brother Waller, and this proved to be correct. With him we went ashore, where we met several native Saints and Brother V. E. Etzenhouser. From each we received a beautiful flower lei.

We were then taken to the mission house, where several sisters had prepared lunch. As we gathered around that table, there went out from our hearts a feeling of appreciation and thanks to God for a safe journey and for the blessings and pleasures that had been ours to enjoy.

Almost five months have passed since our arrival, and we have enjoyed many pleasant experiences. Of these we will later tell the *Herald*.  
R. LESTER MACRAE.

## Whose Birthday Are You Celebrating?

If my friends made a big feast and brought nice gifts on my birthday and then gave the gifts to others and ate all the goodies themselves, not giving any to me, how do you think I would feel about my birthday celebration? How would you feel about it? What does Christmas mean? To whom were the gifts given nineteen hundred and thirty years ago? No mention is made of anyone receiving a gift save the Babe of Bethlehem.

Then why all our needless waste on Christmas? Must I answer in the end for what I have foolishly thrown away on a mere custom. It is a well-known truth that a large part of gifts given are made because we feel that we must give because our friends will give to us, not because we have a great desire to give.

Christ was a wonderful gift to all humanity. Does it not seem to you that if a gift is given on his birthday, it should be made to him? I believe that the sooner the church catches this viewpoint the better it will be for every member.

I remember a story a missionary told to a group of Saints. A little boy had lived where no Christmas was mentioned and was free of the conventional Christmas habit of giving many gifts. When he came with his parents to the city to live, preparations were made to observe Christmas as it was observed in other homes. The small boy asked his father what Christmas meant and was freely informed. He saw gifts for everyone on the tree, and as he read each name he saw that all the gifts were for those who had no birthday on Christmas. Finally, much puzzled, he asked of his father the question we should ask ourselves: "Where is Christ's gift?"

This Christmas the Bishop will carry about a burdened heart unless all of us do our part to bring a gift to Christ. Send your gift money to him and furnish joy for the missionaries and their families with whom Christmas is going to be small if you and I fail. Jesus said, "Inasmuch as ye did it unto the least of these my little ones, ye have done it unto me." We can in this way give our Lord his birthday

gift. Fifty cents from each one of us would mean a sum of more than fifty thousand dollars; however, in this time of business depression, we know that all can not do this. For that reason those who can send more should remember the Savior whose birthday we shall soon be celebrating.

"Ye are mine if ye do what I have commanded you," said Jesus. Surely we desire to be his. Let us take up this subject in each group of Saints and heed the call of the Bishop. He is burdened, and it lies within our power to lighten that burden.

We have a church debt here in our group (Sandwich, Illinois) and it keeps us busy finding ways and means to meet it, but the heavenly Father helps us, and we are going to send our gift to our King. No gifts are put on our Christmas tree at the church. We have candies, nuts, and fruit for our children, and all share alike, and all are happy. Certain members here are this year donating pretty and inexpensive gifts of equal value for each faithful Sunday school child. Children like surprises, and these gifts will be a surprise to them.

The poor also should be made happy with Christmas cheer, but, dear Saints, let us cease this thoughtless spending of money only because we must "keep up" with other people or comply with custom. Let us bring our gifts to the manger Babe.

LIZZIE A. VINCENT.

### Portland, Oregon

District President D. B. Dobson, of Tillamook, was the speaker here the morning of November 9, his theme being "Faith." Such sermons as Brother Dobson's on this subject always seem to hit the mark. He and his family live far from Portland, and their visits are much appreciated. Brother Dobson also spoke in the evening.

A wedding ceremony was performed at the church the evening of November 5. Wilma Bryson, daughter of Mr. and Mrs. Earl Bryson, was married to Mr. Edwin Schuld, Brother Mark Yeoman officiating. Earl Davis was best man, and June Bryson, sister of the bride, maid of honor. The Reverend Coffman, the bridegroom's pastor, offered the invocation. Music was furnished by the ladies' trio of the church, and Sister Carson sang, "O promise me." The wedding marches were played by Perry Hunt. The bride was given in marriage by her father.

On a recent Sunday afternoon the baptismal font was prepared, and the use of it donated to Vancouver, Washington, Saints. Five candidates, all under ten years of age, took the oath of allegiance to Christ and the church, administered by Elder Albert Livingston, and were then led into the new birth by Brothers Vale and Webberly, of Vancouver.

The Lord on two occasions of late has seen fit to answer our prayers in behalf of the sick and afflicted. Brother Whorlow, pastor of Vancouver Branch, being confined to the Emanuel Hospital for a major operation, was in a condition uncertain of recovery until after the administrations under the direction of Brother Sorden. He is now getting well. Sister Francis Sheeder, who has been bedfast for some time, has recently shown marked improvement after administration. Her condition is one that elicits much sympathy; she has been blind and almost deaf since being stricken.

A recent arrival in Portland Branch is Norma Joyce, born to Brother and Sister J. L. Verhei, November 16.

The women of the adult division of the church school are busy when possible, donating their services to relieve the local church debt. November 20 they served a chicken dinner in the lower auditorium of the church at fifty cents a plate. Needless to say the preachers were present to partake. A tidy sum was realized.

Elder Sorden was lately absent from Portland. He spent a week with Saints in Condon, Oregon, holding services and conducting classes in "Personal evangelism."

A number of the choir members are enrolled in the Port-

land Choral Society, a symphonic chorus, under the leadership of William Van Hoogstraten, director of the Portland Symphony Orchestra. "The Messiah" will be given at the Sunday afternoon concert December 28.

### Denver, Colorado

On Thanksgiving morning at ten o'clock a large number of Denver Saints gathered in the church to express their gratitude to God for his abundant mercies and blessings during the past year. An excellent program was given. Pastor Glaude Smith opened the service with a solo, after which the congregation sang "Come, ye thankful people, come." Brother J. Arthur Davis offered the opening prayer. Short talks were given by G. F. Walling, R. S. Salyards, jr., and E. J. Williams. The young men's quartet, composed of Fred and Farr Kemp, Glen Holmes, and Burrell Shupe, sang, and Garnetta Riggen sang a solo. The congregation then sang "Praise ye the Lord," after which a short period of prayer, testimony, and song concluded the service.

The past month has been full of good things for Denver Branch, not the least of which have been the helpful sermons of the pastor. The missionary services on Sunday evenings have been well attended.

The evening of November 23 a class of about thirty young people from the United Presbyterian Church visited our church for the purpose of learning something of our history and teachings. These young people are making a study of comparative religions. Brother Smith talked to them from seven to eight o'clock, telling them as much as he could crowd into this short time. Mr. Walter Johnson, a representative of the Anti-Saloon League, then gave a forceful talk on the subject of prohibition and law enforcement. He paid tribute to Latter Day Saints everywhere for their vigorous campaigns against liquor traffic and all other violations of the law.

An illustrated lecture on colonial life in America was given the evening of November 26. The lecture came from Brother Smith, following the regular prayer service. We are indebted to Brother A. E. Norris for securing these pictures from the Graphic Arts Bureau of the church.

On November 13 the adult group held a social in the basement of the church and surprised the pastor and his wife with a shower of good things to eat. Brother and Sister Smith sang several songs at the request of the crowd.

Elder R. D. Weaver stopped in Denver for a few hours on November 9 on his way from California to Independence. He was the speaker at the morning service.

Some of the young men have formed a basketball team and have been admitted into the church league of Denver. They played their first game November 13 and made an excellent showing against an experienced team from the Augustana Lutheran Church. They will play their first league game in Aurora, December 2.

Miss Althea Riggen, daughter of Mrs. Pearl Snyder, was married on October 26 to Mr. Theo K. Williamson of this city. The ceremony was performed by Brother Smith at the home of the bride's mother.

The women of the church are working hard, preparing for the bazaar, which will be held December 4, 5, and 6.

President George N. Briggs, of Graceland College, was the speaker at the evening service November 30. A large group of young people from Colorado Springs motored to Denver for the service, at the close of which Brother Briggs offered opportunity for asking questions, and willingly gave the information desired.

The young people's group held a "kid" party the evening of November 22 at the home of Ammon Wildermuth. A good attendance and an enjoyable time were reported.

We are glad to report that Sister Myrtie Fenn and Sister

Elizabeth Beardsmore, who have been seriously ill, are now able to be out.

At the business meeting December 1 the following officers were elected: Pastor, Glaude A. Smith; counselors, G. F. Walling and E. J. Williams; director of religious education, Clarence L. Bruno; supervisor of adult group, Sister Ethel Radcliff; supervisor of young people's group, Glen Holmes; supervisor of children's group, Sister Louisa Fishburn; treasurer-custodian, L. R. Holmes; clerk and recorder, Bertha R. Black; secretary of church school, Burrell Shupe.

NELLIE M. WILLIAMS.

## Coldwater, Michigan

We note by the attitude of the people that the latter-day work is gradually winning its way to the deep consideration of the thoughtful in this city and vicinity.

Thanksgiving services were accompanied by clearness of vision, gladness of heart, and unity of desire. Our city paper printed the following program for the service of November 23: Saints' Church. Thanksgiving Sunday. 10 a. m., Sunday school. This is the children's hour and "inning." 11 a. m., the church school. An address by Reverend S. W. L. Scott. Subject, "The very choicest thing for thanks." Governor Green says: "One day of all the year is little enough to unite in this service without distinction of race or creed." The Bible enjoins: "O let the nations be glad and sing unto the Lord with joy. Go into his house with thanksgiving." This means attend church that day. 6 p. m., "The school of expression." A fine study hour with discussions, and program of musical and literary character. Brief. Come, the Lord needs you. You are wanted and welcome.

The church school, in charge of Sister Maude Corless, was beautiful. In answer to the supervisor's question, nearly all the juniors and intermediates with the seniors arose and stated what things they were thankful for. Tears came to the eyes of many as the heart's desire was expressed.

At eleven o'clock in the morning Brother Scott discoursed on the texts announced in the paper. It was a sermon which reached the hearts of all. At the close of the sermon, Warren Dean, son of Sister Deana (Corless) King, from Bristol, Indiana, was blessed by Brothers Scott and Peer.

The School of Expression, Education, and Recreation in the evening, conducted by Sister S. W. L. Scott, was an hour of uplift and study, followed by a brief program of readings by Sister Stroh and music by the juniors. The day was one characterized by a happy spirit.

Sister Brace, formerly of Toronto, Canada, worshiped with us Thanksgiving morning, and in the afternoon telephoned her pleasure and appreciation for the opportunity of attending. Her husband is not a member. "I told him," she said, "what a fine, friendly people he would meet at the Saints' church." Other Saints were present from Bryan, Ohio, Hondunk, and near Quincy.

Branch President Corless, who recently was bereft of his companion by death, is visiting his daughter, Sister J. J. Parker, of Dowagiac. Everyone misses him.

Brother Scott preached the funeral sermon of Mr. Miner last Thursday afternoon. He was a former Branch County treasurer and an esteemed citizen. Many of his grandchildren and great-grandchildren belong to Coldwater Branch.

Sister Melvin Johnson, who submitted to surgical treatment for cancer at Wades Memorial Hospital, Coldwater, is recovering nicely. Brother and Sister Hyrum J. Corless were in their pew Sunday morning. Brother Corless has been afflicted for some time, but with his wife is a faithful worker of forty years' standing.

The fall season has been gorgeous in southern Michigan. The weather has been warm; and bright, balmy days have been numerous.

The Saints are usually well and happy and have a fine new

roof on their church. We are praying for the day when Zion will put on her beautiful attire and "bless the kindreds of earth."

## Columbus, Ohio

*Second Branch, Rinehard and Twenty-second Streets*

Sacramental service November 2 was a pleasant meeting, God's Spirit being felt to the encouragement of all. In the evening J. E. Matthews preached on "Who is my neighbor?"

November 9 Edgar R. Kimball preached, reading for a lesson Luke 21 and using as a theme "Soldiers." G. P. Myers was the evening speaker, his text being, "I must work, for the time cometh when no man worketh."

The Women's Department met November 13, twenty-six members being present. A potluck dinner was served at noon, and a varied program was given in the afternoon, each one taking part.

The chicken dinner at Drud's Hall netted more than ninety-two dollars, and the Women's Department donated enough to make one hundred dollars. The sum was turned over to the committee to help pay on the church debt.

Bishop H. E. French spoke November 16 on the text: "I am come that they might have life, and that they might have it more abundantly."

Temple Builders, Orioles, and Blue Birds are meeting regularly with good attendance.

"Character" was the theme of R. E. Madden November 23. And "Thanksgiving" was the evening topic of Doctor W. B. Reeves.

Gard H. Kirkendall, who has been sick for some time, is better and will soon be able to meet with us again.

Mr. and Mrs. Winston Simmons are the proud parents of a baby boy born November 30.

District President A. E. Anderton preached November 30, taking for a theme "Stewardship of life."

C. W. Clark, pastor of First Branch, preached in the evening on "The right road." MRS. VASSIE SHEETS.

## Muskegon, Michigan

December 3.—Violet Marie, the seven-months-old daughter of Brother and Sister Forrest Winters, passed away October 28 after an illness of three weeks. Funeral services were held October 30, Elder E. E. Loomis officiating.

Elder Pycock, of Grand Rapids, gave an illustrated lecture on the life of Christ and parables, Thursday and Friday evenings, November 6 and 7. Great interest was manifested, and a large crowd attended both evenings.

Sister Mardis, seventy-four years old, had the misfortune to fall November 3, at the home of her son, Brother Howard Mardis, of Sullivan, and broke her hip. She is in the Hackley Hospital, and due to her advanced age her progress in recovering is slow.

Elder Whitehead is in Wisconsin working and is also holding a series of meetings which, he writes in a letter received by Elder Loomis, is well attended and marked good interest.

Rally Day at Muskegon Branch, September 28, was largely attended and greatly enjoyed. The out-of-town speakers were Elder Pycock and Elder Ellis Whitehead, of Grand Rapids, and Brother Ward, of Detroit. The Women's Department served dinner and supper in the basement.

A baby girl was born to Mr. and Sister Brentana November 26, at Mercy Hospital. She has been named Arlene Jean.

The Women's Department gave a fine entertainment on the evening of November 13. After the program sandwiches, coffee, and pie were served in the basement.

Elder Ellis Whitehead, of Grand Rapids, gave a fine sermon at the church Thanksgiving night. A good crowd was in attendance.

The Christmas program committee consisting of Sister Taylor Evans, Sister Alma Ward, and Brother and Sister DuWayne Pickard, is working hard on the program which will be given Christmas Eve at the church. These workers are receiving splendid cooperation.

Arrangements are under way for a Rally Day to be held Sunday, January 4, at which time we are expecting to have several out-of-town speakers. The Women's Department is planning to serve dinner and supper in the basement.

MRS. E. E. LOOMIS.

## London, Ontario

Raymond Neal, a member of the Sunday school orchestra, had the misfortune to break his collar bone while playing a game of football.

The sermon on October 19 was given by Fred Heddington, teacher, who read Matthew 19. Elder James Winegarden, district president, occupied the pulpit in the evening, preaching a splendid sermon on the Restoration. Pastor J. E. MacGregor was in charge, assisted by Bishop J. C. Dent.

October 26 in the evening Pastor MacGregor took as his topic, "Service," emphasizing the thought that *all* should serve the Master and showing how *all* can be of service. The choir sang, directed by Fred Heddington.

The first Sunday of November Elder Frank Gray spoke in the evening on the unchangeability of God. Jeremiah 29 gave him the basis for his sermon.

This branch celebrated the fifteenth anniversary of the opening of the church building November 16 and 17. Apostle D. T. Williams was here, and his sermons were helpful. On Monday night the Women's Department had charge of a banquet and the dramatic club the program. Elder J. Winegarden was chairman. A happy time was experienced, and with Brother Williams went an invitation to visit us whenever opportunity affords. On Sunday afternoon he gave an excellent talk on priesthood. With Sister Dorothy Abell at the organ, the choir gave excellent service. A beautiful solo was sung by Sister Vera Sutter.

A pretty wedding was solemnized October 21 at the home of Brother and Sister Armstrong when their second daughter, Edith, became the bride of Mr. Nathaniel Smith, of Hillsburg, Inverness, Nova Scotia. The couple received many tokens of respect and the good wishes of the branch. Sister Edith was a worker among the young people and will be missed by them. Elder MacGregor officiated. Mr. and Mrs. Smith will live in Hillsburg where Mr. Smith owns a farm.

Another wedding occurred November 15 when Miss Alice M. Tanton became the bride of Elder Clarence Duesling. The event took place at the home of the bride's brother, Mr. H. A. Tanton. The Reverend E. Young, pastor of Dundas Center United Church, officiated, assisted by Bishop J. C. Dent. The couple left immediately on their honeymoon in Florida and Cuba.

On a recent Sunday afternoon, the Sunday school conducted an impressive graduation service, members of the two junior classes being promoted to a higher grade. Superintendent Frank Gray had charge and addressed the scholars concerning their greater responsibility. Sisters Judkins and Heddington were teachers of the classes promoted. Sister Grace Perry had charge of the junior department and supervised the program.

The Sunday school is getting busy on the program for the annual Christmas tree and entertainment.

Saints in this branch were very sorry to learn of the death of Sister Tillie Fligg, wife of our district missionary. Brother and Sister Fligg were honored members of London Branch for many years prior to moving to Independence. We extend sympathy to Brother Fligg and the family in their time of bereavement.

## Pisgah, Iowa

We are nearing the close of another year. Our branch record could be better, but there is a worshipful band of Saints in Pisgah.

The services are interesting under the leadership of Brother Meggers, president, and his corps of helpers.

The last sacramental service was beautiful. Special Sunday services have also been conducted with pleasing results.

Graceland College Day program was excellent, and the collection the largest ever given here.

Elder J. W. Lane has been in this branch in his tour of the district. He visited the Saints in their homes and preached on Sundays. We are thankful for his message.

The district conference convened at Woodbine November 29 and 30. Some Saints from here attended, and spoke of the spirit of unity which prevailed.

November 30 President F. M. McDowell was the speaker. A fine crowd of attentive listeners greeted him. We greatly appreciate the work of the ministry who visit us.

## East Saint Louis, Illinois

### *Thirty-eighth and Forest*

In the last quarterly business meeting of 1930, the Lansdowne Branch elected a new corps of officers, the duties of which for the coming six months became immediately effective.

Brother Prosper Carl, recently ordained a priest, was given the honourable task of pastor. Although Brother Prosper is young in years and experience, he is an enthusiastic and willing worker, and the members have faith in his ability. He expects, with the support of his associate officers as well as the aid and counsel of the local priesthood, to generate during the coming six months within the branch a more earnest and consecrated spirit of endeavor.

Each Sunday evening service for the past several weeks the Saints have enjoyed hearing as speakers the following men from district branches, Elder Russell Archibald, sr., of Saint Louis; District President Bruce E. Brown; Elder Clarence Archibald, Brentwood; and Elder Roy Remington, of Maryland Heights. All gave excellent sermons, and the Lansdowne Saints are grateful.

A social gathering in the form of a Halloween costume party occurred October 31, sponsored by the Women's Department. The lower auditorium was attractively decorated with bright autumn leaves, bitter sweet, cornstalks, and lantern pumpkins. Under the supervision of Brother Harpley, many interesting games were played. Refreshments of hot wiener sandwiches, pumpkin pie, and lemon soda were sold. The proceeds were applied to the piano fund.

The first Sunday evening in November, a musical program was given: Piano selections by Grace Billinsky, Earl Harding, and Grace Smith; vocal solos by Rose Carl, Irene Lindsey; a reading by Bertha Cook with Grace Smith accompanying at the piano; two saw solos by Prosper Carl. The wealth of local talent was noted by visiting members. The music department will endeavor to continue this feature each month during the winter.

Thanksgiving Day was observed by a general assembling of Saints at eleven o'clock for an hour of devotion. "With thankful hearts, we meet, O Lord," was the opening song, and during the course of the hour there were prayers, songs, and testimonies of thankfulness for the many blessings which we enjoyed. The spirit of peace and thanksgiving was very present. A chicken dinner was served at noon by the Women's Department.

The afternoon program began at two o'clock and consisted of a series of games for all ages. These were in charge of Brothers Harpley and Prosper Carl. Brother Harpley has recently come to East Saint Louis from the State of Ohio,

and we welcome him to our midst. At five o'clock everyone again gathered around the festive board. The day closed with songs and happy farewells as the members went to their homes.

## The Church in the Southwest

The church work in Southwestern Texas District is progressing, and the Saints are actively going ahead. Members of First San Antonio Branch have builded a good church at the corner of South Cherry and Rockwood Court, one block east of South Presa in the thirty-three hundred block. This is a favorable location, and it is hoped that the work will prosper here and many souls be won to the gospel. Elder T. J. Jett, jr., was elected pastor and Elder E. L. Henson, assistant pastor. Sister Flossie Waite was selected to take charge of the Department of Religious Education. Here rally and opening day were combined in a splendid program September 28.

Second San Antonio Branch elected Elder John A. Robinson, pastor. Brother Robinson is also vice president of the district and in charge of the Department of Religious Education. He is ably supported by a band of enthusiastic workers, and with the Lord's help they are assured of success. This branch meets at 912 North Colorado Street, one block north of the West End or Lake View car line.

Having been selected to act as moderator for Elder A. M. Baker in a debate held at Sedan, New Mexico, October 27, I arranged to be present, but before I reached the place I was informed by Brother Baker that the debate had been called off by the Reverend E. Arsenaux, of the Church of Christ, the minister selected to represent that church. Accordingly, I changed my plans and held a series of services at Fort Sumner, New Mexico, where we have a live group of members. Then I proceeded to Portales, where I had been announced to speak in the courthouse.

While at Portales I was informed that Sister W. T. Cothorn's grandson, a boy of about eight years of age, had met with an accident and had caught his big toe in a cog wheel. The toe had been crushed off just back of the big joint. The injury was most painful, and the boy suffered greatly. The flesh was sluffing away from the bone, and the doctor told the mother that the foot was not doing as well as he had expected. They were anxious about it. The accident occurred a week before I arrived. When I was called to administer, the child was suffering intensely. After the ordinance, he ceased to cry and said that the pain had been entirely removed. Word from the family tells us that the boy's condition improved from that hour. When the doctor saw the foot, he was astonished at the improvement in so short a time. The members at Portales conduct a Sunday school and are doing all they can for the work there.

My next series was held at Borger, Texas, where several very large gasoline refineries are located. The few Saints there arranged for the services and gave me a hearty welcome. I plan to follow up the splendid interest developed there by Elder J. R. Sutton, of Genoa, Colorado, and others. It seems a favorable opening.

Lately I have held services near Medina and at Pipe Creek, Texas, where there are some fine workers. This part of Texas was at one time occupied by Apostle Lyman Wight and his followers, and later such men as Heman C. Smith and H. O. Smith labored extensively in the field. It is a pleasure to meet with so many loyal and true Saints who have withstood the bitter attacks that have been made on their faith by men who worked with them as shepherds but who proved to be embittered and no longer representing the church or its message loved by these Saints for many years.

Our attitude toward those who have become discouraged and gone from us should be one of love and kindness yet firmness and steadfastness in defense of the truth, that the work we love may not be hindered. I was baptized into this

church when a boy nine years of age, and I have always enjoyed my work in the church. After spending a number of years as active missionary and having made careful study of the restored gospel, that I might be prepared to defend it properly and to present it in an acceptable and effective way, I do not doubt the divinity of the work, and today I love and appreciate the gospel as taught by the Reorganized Church of Jesus Christ of Latter Day Saints, as I never did before. It has ever stood one hundred per cent for the gospel as taught by Jesus and his apostles in the first century and as restored in 1830 and continued down to the present time. The Master provided for only one church while he was on earth, and he provided for only one in 1830, laying a foundation so strong and sure that all who withdraw from the true church and attempt to build a new church or claim to be the continuation of the true body, are easily detected. There is but one plan and that plan is clearly set forth in the *Doctrine and Covenants*. Even the courts of the land, when asked to decide as to the merits or demerits of the claims of the Reorganization, did not hesitate to declare that the Reorganized Church is the true and legal representative of the church organized in 1830. This disposed in a legal sense of the claims of all others who presented themselves as the true church. No one need be deceived, for the Lord made it plain in *Doctrine and Covenants* 43:2 that the members of this church are to reject the teachings and claims of all who refuse to teach or accept the message as set forth in the *Doctrine and Covenants*. The Lord gave this as a law to all the members of the true church, that they might not be deceived.

It is my experience that all who love the great latter-day work and are busy trying to promote its interests are very happy, while those who have become discouraged and left the church are very unhappy. Let us try to win them back to the fold with kindness and love, and may the Lord bless the *Saints' Herald* and its splendid staff who are working to build up the kingdom of God and to further the cause of Zion.

G. H. WIXOM.

## Union Branch

*Clitherall, Minnesota*

We feel that the branch and the people of this county generally have obeyed the instruction found in *Doctrine and Covenants* 95:2 (wherein we are advised to uphold good and honest men in office), in the election to the State legislature of our pastor, Lester Whiting. We feel that increased honor and respect will accrue to the church from the wider contacts made possible by this election.

Services have been discontinued in the church for cold weather, though the members occasionally meet in the homes and enjoy the same spirit of harmony experienced at the regular assemblies.

In spite of unemployment and the past unfruitful season, we feel that it is possible for the spirit of peace and good will to prevail, for that is a condition that is governed largely from within.

## Thayer, Missouri

Church work in Thayer during the past year has revived. Several new members have been added to our number since the tent meeting held here in July by Elder W. E. Haden and others. The Saints are building a fine stone church and hope to have it finished in January.

Members locating in this region of the country should know that they have a nice church in which to worship the Lord. Association with those of like faith is a great blessing.

If there are Saints who are considering coming to this vicinity, I would like to hear from them. I have lived here about sixty-five years and know the country. I will help them all I can. My address is Alton, Missouri, Route 3, Box 77.

J. F. CUNNINGHAM.



## Far West Stake

### *Splendid Interest Attends Priesthood Institutes*

About one hundred members of the priesthood of Far West Stake enjoyed the privilege of one or more of the priesthood conferences held in Far West Stake December 12, 13, and 14. Apostle J. F. Garver was the speaker at the five sessions held each day. "The meaning of our ministry" was the general theme of the lectures.

The opening conference was held at Cameron on Friday. About forty members of the priesthood gathered for the day. This included the three stake missionaries, R. E. Jones, S. E. Mifflin, and W. S. Woodward. Elder G. T. Richards, of Kansas City Stake, was a welcome visitor. The meetings were presided over by the stake president, Ward A. Hougas. Representatives were present from the following branches: Cameron, Trenton, Maple Grove, Stewartsville, Oakdale, Saint Joseph, and Richmond.

Two class periods were held each forenoon and afternoon, with one class or preaching service at night.

Cameron Saints entertained the visiting members of the priesthood in their homes during their stay in Cameron.

Saturday found Brother J. F. Garver in action at Guilford. Here the representatives of Ross Grove, Bedison, and Guilford Branches met. A general preaching service was held at night. The Women's Department served free meals to the visitors in the basement of the church.

The climax of the entire series came at Saint Joseph Sunday night, when the four congregations of the city gathered at First Church to hear Brother Garver speak on the subject, "The call to minister."

Four priesthood services were held at the Y. W. C. A. building during the forenoon and afternoon. While the group consisted mainly of the priesthood of the city, there were also representatives from Kingston, Fortescue, and Stewartsville Branches, as well as from Fanning (Kansas), Branch. Arrangements had been completed for speakers from out of the city for the four Saint Joseph pulpits, so that the priesthood of Saint Joseph might be free to attend. The four topics discussed in class were as follows: "The meaning of our ministry," "Ours is a ministry of life," "Our ministry to the family," and "Our ministry of visitation."

## Lamoni Stake

### *A Pre-Christmas Service*

"A worship service of Christmas music" was the heading of the programs for the evening service of December 14. The full choir, the A Cappella Chorus, and soloists combined in one of the most appreciated musical services ever presented in the Brick Church. The building was well filled. Baskets and festooning of evergreen and holly decorated the rostrum.

Just before the hour for the opening of the service, the choir sang Christmas carols in the lower auditorium. In an introductory statement, Roy Cheville stated that the service was not to be considered an array of musical talent in a concert, but that the singers came in the spirit of the stanza from Longfellow:

"God sent his singers upon the earth  
With songs of gladness and of mirth,  
That they might touch the hearts of men  
And bring them back to heaven again."

Then came the entrance of the choir.

There was no sermon. The story of Christmas and its attending spirit was related in music, prayer, and two scripture readings, one from the Old Testament and one from the New Testament. Arias from *The Messiah* were sung by Colin Ferrett and Arthur Oakman. Elizabeth Smith, harpist, brought an appreciated offering in "Angelus" and "Silent

night." One of the outstanding numbers was Rubenstein's "Seraphim song," an accompanied number of the A Cappella Chorus with Lois Garver, violinist, Elizabeth Smith, harpist, and Linna T. Hunt, soprano. After the benediction the congregation was seated, and the choir sang "Silent night," a fitting close to the service. Mabel Carlile directed.

### *Branch Business Meeting*

On Tuesday evening, December 9, the branch held its annual election. The meeting for reception of reports will be held in January. A friendly and interested attitude prevailed throughout the meeting. The stake presidency, T. S. Williams and Roy A. Cheville, were sustained as pastorate, and the stake bishopric, G. L. DeLapp and James A. Thomas, were retained as treasury. Charles F. Church, who for so many years has served as custodian deacon, was reelected, as was Earl Lewis, for direction of ushering. Mabel Carlile continues as chorister.

The election of officers of the church school drew much interest, since it offered opportunity for inquiry concerning the organization of religious education. In Lamoni there has been no sharp change to any "new plan"; there has been instead a gradual transition to more effective organization. There has been no attempt to fit into any set plan of the general department, but rather an adaptation of the general scheme to local conditions.

At the recent election, Vesta Stevenson was selected for the superintendency of the children's division, which include the departments up to the high school. In the young people's division will be included the high school, college, and older young people. The adult department will be superintended by D. M. Vredenburg and Walter Johnson.

The department of directors of special activities was left to the director of the church school, Roy A. Cheville. This includes directors of social and recreational work, music, boys' and girls' work, etc.

## Events in Nauvoo District

Burlington, Iowa, December 9.—The assignment of the Centennial Conference gave me a new field in which to labor, one not unlooked for. I say it was not unlooked for because from time to time evidences had been given me where my help would be needed, but I wanted to have my impressions fully confirmed. Accordingly in the month of May I entered the new field unheralded, but was accorded a generous welcome by the people in Burlington, and my stay with them to the present has been fraught with saintly fellowship.

During the summer months I was engaged in the work of this district, attending the young people's camp, and visiting some of the branches. The reunion season found me endeavoring to provide what was necessary to help make the gathering of this district successful. And while some conditions were adverse, the gathering was pronounced a success by those who attended.

Then began preparation for the fall and winter work as well as activities required to look after the needs of the local congregation. Everything seemed to be going smoothly when, on the night of September 16, a telephone call from my son Lee informed me that another son, Lloyd, had been waylaid by a bandit and shot twice. It was thought that the boy's condition was not serious, still my family asked me to come home. At eleven o'clock the next day I arrived at the station and was met by a relative who told me that Lloyd was doing as well as could be expected and that one shot had taken effect in the right arm while the other had entered the left side ranging down and was now lodged below the seventh rib.

For days life seemed to hang on a very brittle thread, but, thanks to the heavenly Father, the prayers of the Saints were heard, and the lad was spared. I want at this time to offer all those who remembered him with us in our hour of trial thanks and gratitude. May the rich graces of His

bounty ever be yours. It is now the twelfth week since his injury, and he is beginning to get about and once more to have, to some extent, the use of his right side. We are told that his return to normal will be rather slow but that it will come in time.

This condition in my family hindered me to some extent in carrying out plans for church services. Yet with the help of dependable associates, things were kept going, and good has been achieved.

It was thought advisable to postpone Rally Day here for one month, holding it then in connection with Decision Day, and while that has in a measure been reported in the *Herald* columns, I feel it will do no hurt to add a few more items concerning it.

In my experience I think I have never witnessed to such a degree what a special day meant to a group of people as did this one. From the opening to the close was one grand spiritual experience. The musical prelude centered thought about "*The old rugged cross*," and an illuminated cross hung above the rostrum. Then the Sunday school lesson gave special emphasis to "*Personal evangelism*." The morning sermon was an inspiration, the speaker being fired with the divine influence so that he was able to admonish, commend, and in some measure rebuke, yet there was still held out promise of continued recognition if those present would remember their covenant and try to fully comply with its requirements.

At noon dinner was served in the basement. All stood around the tables, while three of the brothers invoked the blessing in song.

A baptismal service at 1.30 witnessed the induction of four young women into the kingdom. The service consisted of a procession of the minister, candidates, and their relatives to the front of the platform where a short ceremony was conducted. A charge was given the candidates, a vow taken, and a charge was also given the congregation to help these new members keep their pledge. Then came the ordinance. The confirmation followed, and a little later an experience and testimony meeting. At this hour two men were divinely designated to work in the priesthood, and others were commended for their faithfulness.

Concluding this service the Saints were reminded that this was Rally and Decision Day. To rally means to awake from lethargy. Decision is the process of deciding. The people were impressed that on this day they should do both. They were asked to *decide* to reduce the local church debt one thousand dollars. If consternation at such a suggestion reigned at first, it was soon allayed by the announcement that a check for half the amount was already in hand. In twenty minutes one thousand and twenty dollars was subscribed.

The evening service was a continuation of the spirit and influence experienced throughout the day. The speaker for fifteen minutes brought to the assembly the significance of "*The challenge of the cross*," after which the play by the same name was presented by members of the congregation.

The next district gathering was the conference held at Ottumwa. Owing to conditions at home, I had asked my associates, Brothers A. M. Chase and A. L. Sanford, to look after the arranging for this gathering. I had expected to be present at the sessions of the conference; but at the time of the opening, word came that a worthy Saint, Brother J. L. Butterworth, of Dow City, had passed to his reward, and I was asked to conduct the last services. I was signally blessed in this effort, and the services were conducted in the Methodist Episcopal Church at that place, their minister assisting.

Reports from the conference are to the effect that it was a profitable gathering without one discordant note, having present the largest number had for some time.

Thus in this district we go forward, all striving for the "faith that was once delivered to the Saints."

F. T. MUSSELL.

## Cleveland, Ohio

At the close of the conference at Akron, October 9, some of the Saints accompanied Apostle C. F. Ellis to Cleveland, where all listened to an excellent sermon on "*Repentance*," by Brother Ellis. The scripture reading was from Acts 3, and the text was Revelation 3:19: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Other admonitions concerning repentance were quoted from ancient and modern revelations. Under the direction of John Campbell the choir sang an anthem, "*Looking beyond*," by Lincoln Hall. "*Open the gates of the temple*" was sung by Mr. McCracken, with violin obbligato by Floyd Kelsey.

Cleveland Saints held thanksgiving service November 30. The juniors had a program in the morning worship hour, under the direction of Sister Clara Farrow. The choir and congregation sang hymns, and prayer was offered by Brother C. Thomas. Deuteronomy 8 was the scripture reading by Elder J. A. McNeil. The junior chorus sang; there was a reading by Virginia Webbe; a dialog by Clifford and Clinton Saxton; solo by Ruth Wilson; solo by Beverly Smith; offertory by Sister M. Mason; sermonet by Elder J. A. McNeil; benediction by Brother C. Thomas.

Our choir director, John Campbell, also directs a Lyndhurst Community choir which joined our choir at the thanksgiving service Sunday evening. The program was as follows: Prelude, "*Souvenir De Vieniewski*," violin, Mr. F. J. Kelsey, piano, Mrs. Kelsey; hymn, "*The reapers*," congregation; anthem, "*O give thanks unto the Lord*," choir, solo, obbligato, Mrs. Andes; soprano solo, "*The heavens are telling*," Mrs. Jacobs; contralto solo, "*Thanks be to God*," Mrs. E. A. McNeil; anthem, "*The harvest time is passing by*," choir; baritone solo, "*Nature's anthem of praise*," Mr. Beaumont; anthem, "*O Father almighty*," choir; pastoral prayer and offertory, "*Meditation de Thais*"; hymn, "*O reapers of life's harvest*," congregation; tenor solo, "*Creation*," Hayden, by Mr. McCracken; soprano solo, "*Grateful, O Lord, am I*," Mrs. Farrow; number by quartet composed of Mrs. H. Jacobs, Mrs. Beaumont, Mr. Campbell, and Mr. Beaumont; address, the pastor; soprano solo, "*Thank God for all*," Mrs. Andes; duet, "*The harvest song*," Mrs. J. Campbell and Mr. McCracken; contralto solo, "*There is a flower*," Mrs. Armstrong; anthem, "*Thanksgiving and praise*," choir; hymn, "*Gather the reapers home*." At the close of the service the choir and congregation sang a thanksgiving hymn to the tune, "*America*"; then came the benediction and postlude.

For the thanksgiving services the church decorator, Sister E. A. Mehlisch, had arranged throughout the building receptacles containing bright-colored autumn foliage. On one side of the rostrum was a basket of foliage, on the other a large horn of plenty, filled with fruit. E. A. Webbe made out of gold cardboard, in old English lettering, the words, "*Thanks be to God*," which were placed at the front of the church on the pipes of the organ.

## Oakland, California

*From the Oakland Bulletin*

Pastor John W. Rushton returned from Independence Sunday, November 23, where he was called by the death of his father, William T. Rushton, November 15. Brother Rushton was a member of the Episcopal Church from childhood until 1888 when, with his family, he united with the Reorganized Church in Leeds, England. He served as an elder in the church for many years. The funeral was conducted by Elder B. R. McGuire, and Elder Joseph Luff preached the sermon. Interment was in Mound Grove Cemetery in Independence. This branch extends sympathy to the bereaved ones.

Sympathy also goes to Sister Mellberg and family for loss of Arthur Mellberg, who died November 19 after a short illness. Though he was not a member of the church, his allegiance and support were given to the local churches of

Oakland and Park-Presidio. The funeral was conducted by the pastor, and the body cremated at San Francisco.

The preachers the last Sunday in November were Brother Ralson and Brother J. B. Carmichael.

The basketball team defeated a brilliant team of Chinese players, from the Chinese Congregational Church, the evening of December 1 by a score of 34 to 13. The following Wednesday they won from the Bethany Lutheran team by a score of 42 to 18. This puts our team at the head of their division, and a series of games with division leaders will next be in order.

## Chicago, Illinois

*Central Branch, Sixty-sixth and Honore Streets*

Three communion services have passed into history since the *Herald* last heard from this branch, each sacrament inspiring the people to move forward.

Prayers are being offered for those who are sick. This list includes at the present time Sister Sherman, Brother and Sister H. P. W. Keir, Sister Schmid, Sister Pement, Sister Rachel Brown, and Sisters Tonks and Wainwright.

God has been good to his people in this locality. In spite of business depression and unemployment, they are being cared for, and many can testify of the answer to their prayers.

The music department gives valued service in our meetings. On Rally Day the choir sang at three different services, and its help is noted and appreciated at the regular services.

Among the speakers on Rally Day were Sister Hattie K. Bell, who talked to the teachers, and Elders J. Wildermuth, J. A. Gardner, and Bishop M. H. Siegfried. Brother Gardner brought us each a message from the President: not only to rededicate our own effort to the Lord but to become a missionary and seek out our brothers and sisters grown weary in well doing and encourage them to rededicate themselves to God's service.

Brother and Sister Karl Kueffer made Chicago a brief visit and worshiped with us once before returning to Oklahoma City. With them they took home Brother and Sister J. Decker, parents of Sister Kueffer, who will live there. Our best wishes go with this pair, who have been members of the South Side Branch for several years.

Among other visitors in this branch are Elder O. C. White and wife, of Independence. Brother White preached a good sermon on "*The values of Jesus.*"

Other splendid sermons have been delivered from our pulpit of late by the following ministers: F. Henry Edwards, R. E. Davey, C. E. Schmid, H. P. W. Keir, Donald McPeak, W. Eskridge, Clem Evans, and Brother Hurst. Brother Eskridge is showing slides with his Sunday evening missionary lectures. "*The other wise man,*" and "*The quest of the King*" are some of the titles of his talks thus far.

A special prayer and fasting service was recently had at the church by the priesthood in behalf of the young son of J. J. Oliver.

On Thanksgiving, at ten o'clock in the morning, special services were conducted that all might be given opportunity to express their praise and gratitude.

Sister Burr, despite her eighty years and more, bears a faithful testimony to the truth of the gospel and the many blessings God has given her. She admonishes Saints old and young to seek Jesus as the only true friend.

The young baby of Brother and Sister Joe Smart passed away October 21. C. E. Schmid spoke a few words and offered prayer at the grave. Brother Cotton, of West Pullman, passed to his reward November 23. He had been a great sufferer. Sympathy goes to the sorrowing ones.

A friend of Elder David Dowker, Mr. H. E. Harris, worshiped here one Sunday. He met Brother Dowker in California but now lives in Chicago. He had come in contact with our city missionary and had a nice visit with him. This

visitor seemed well pleased with our service and said that he would come again.

A play, "*The rebellion of youth,*" given by the South Side women, was very successful and will be repeated December 8 on the West Side, half the proceeds to go to that group, half to go to the group represented by the performers.

Sister A. Sherman, sr., is slowly improving. Brother Sherman met with an accident which will keep him at home for a time.

The last branch birthday social was held at the home of Sister Cora Keir.

The choir young people had a good time at a party at the church given in honor of Brother W. Eskridge by his wife, who is in charge of the choir work. Also a birthday party was given at the home of Sister Dorothy Boehm in her honor.

Central Branch wishes to work in accordance with the program outlined by the leaders. Its weekly prayer services are of a high type and serve as a force moving us forward.

The last district conference was well attended and composed of very profitable sessions.

MRS. EUGENE HORTON.

## Independence

*Stone Church*

The Christmas spirit pervaded the morning services of all the departments on Sunday, and special readings, musical numbers, exercises, and treats made the children happy. In the main auditorium the worship period preceding the lesson study was in charge of Elder G. G. Lewis, assisted by Elder H. W. Harder. Two carols were sung by a chorus of girls directed by Sister Bertha Burgess, and the scripture story of the birth of Christ was read. Christmas carols were also sung by the congregation, and the invocation was a prayer of blessing upon all during the yuletide season.

"*The necessity for continued growth in the church*" was the theme of the Sunday morning sermon by Bishop Albert Carmichael, whose central thought was that there is inherent within this church the spirit of growth and that this spirit is shared by all forward-looking members.

"*The Star of Bethlehem,*" a solo by Edward Brackenbury, tenor, org an music by Robert Miller, and congregational singing combined to give the morning's talk a musical setting. Elder W. Wallace Smith was in charge of the service.

The big event of Christmas Sunday at the Stone Church was the thirteenth annual rendition of *The Messiah*, Handel's oratorio, to a crowd of people which thronged into the church and sat appreciatively through the performance from the organ-piano "*Overture,*" to the last number, the magnificent "*Hallelujah*" chorus. This was the Christmas gift of the Messiah Choir of Independence to the church and the community. Soloists were Nina G. Smith, soprano, Gladys Good, contralto, George Anway, tenor, and Arthur Oakman, baritone. Paul N. Craig directed, and the chorus members were accompanied by the Auditorium Orchestra; Robert Miller was organist, and George Miller, pianist.

In the afternoon one hundred voices of the Messiah Choir gave the oratorio to the radio world over the Columbia network from the K M B C Studio at Kansas City, Paul N. Craig directing. Accompaniment was by the K M B C Salon Orchestra, directed by Mr. P. Hans Flath. Soloists for this hour were Mrs. George R. Cowden, soprano; Mrs. Raymond Havens, contralto; George Anway, tenor; and Arthur Oakman, baritone.

The funeral services of Sister Albert Rall and her two small sons, Myrle, nine years old, and Donald, five, who were found dead in the family motor car in the garage of their home in Independence, victims of carbon monoxide gas, by Brother Rall when he returned home from work the evening of December 18, were held at the Stone Church at three o'clock Sunday afternoon. Elder John F. Sheehy preached

the sermon. Hundreds of friends in this city and elsewhere extended deepest sympathy to the bereaved husband and father. Interment was in Mound Grove Cemetery.

#### Liberty Street

"I have seen Jesus" was the startling statement made by President F. M. McDowell in introducing his talk at the December communion service. After a brief review of the *Passion Play*, witnessed by him in September, and the many times he saw Jesus in the great art displays of Europe we were convinced. This was the first visit of Brother McDowell to our local since his return from Europe. Elders F. A. Cool and Walter Curtis were in charge of the service.

The senior missionary of the church, Elder W. A. Smith, in his characteristically emphatic and convincing way proved to his hearers in his sermon Sunday night, December 7, that Joseph Smith was a prophet of God. The enthusiasm of this active and earnest man, after thirty-four consecutive years in the missionary work of the church, can be explained only by the unusual appeal this work makes to those who love it. Patriarch I. M. Smith offered the invocation.

After a particularly uplifting sermon on the complete change that must be effected in the lives of individuals before they can be truly successful church members by Patriarch I. M. Smith, the morning of December 14, a wedding was solemnized. Lohengrin's "*Wedding march*" was played by Lyda Thomason as Lomax Odom, best man, and Gladys Vernon, maid of honor, and Agnes Calloway and Elbert Mock, the principals, took their places on the platform, facing Patriarch I. M. Smith. After the processional Gomer Cool played as a violin solo, "*I love you truly*," accompanied by Lyda Thomason. The single ring marriage ceremony was read by Patriarch Smith. The best wishes of the congregation go with this young couple.

In the evening Patriarch U. W. Greene prepared the Saints for the approaching Christmas season. Music was in charge of Fred Friend.

The Christmas program occurred at the morning hour December 21. Harry Blake was in charge of the devotional service and Walter Curtis at the period following class study. All departments contributed liberally to the program, and Margaret Mills told the Christmas story. After the benediction treats of candy and nuts were presented to the children. Pastor F. A. Cool spoke at the evening hour.

At the annual branch election held December 9, F. A. Cool was sustained as pastor, and he will have as associates Harry Blake, Walter Curtis, and Chester Young.

Recent converts gained to the church are Sister Beulah Walker and David Guttridge, baptized by Priest Harry Blake, and Bonnie Lee Curnutt, baptized by her grandfather, Priest George Adkins.

#### Walnut Park

The annual business meeting for the election of officers for the year 1931 was held on Friday evening at the church, Elders John Sheehy and J. Stanley Kelley in charge. After a short talk reviewing the accomplishments of the past year, Brother Sheehy presented Elder S. C. Smith as the nomination of the pastorate in Zion for Walnut Park pastor during the coming year. It was moved and seconded that this nomination be accepted and approved by the Saints of Walnut Park. The motion passed unanimously.

The following assistants to the pastor were elected at the meeting: Elder Carroll L. Olson, Elder R. Barnhardt, and Elder Fred Lanphear. Brother J. Stanley Kelley presented the name of Fred Horne for the office of bishop's agent, and of Fred Wille for the office of custodian. Both of these nominations were unanimously approved. Brother Orlando Nace was nominated and unanimously elected as director of music during the coming year.

On Sunday morning, December 14, two special musical numbers were presented during the church school hour by an instrumental quartet composed of Erwin Moorman, playing

the alto horn, Fred Mollison, the trombone, Milford Nace, the baritone horn, and Guy Reynolds, the sousaphone. In the evening a clarinet trio, composed of Arlo Chapman, Thelma Moorman, and Alfred Waters, presented a number, "*Moon Glade*."

The speaker of the morning was Elder John Sheehy, pastor of Zion, who talked on "*The needs of today*," using as a basis *Doctrine and Covenants* 119: 8. The choir rendered an anthem, "*Thou wilt keep him in perfect peace*," which was greatly appreciated by the congregation.

In the evening Missionary R. D. Weaver started a special series of pre-Christmas services. These services were held every night last week with the exception of Saturday. A song service began at 7.30 and special musical numbers were provided by the Walnut Park Choir, Walnut Park Quartet, and members of the orchestra.

Brother Weaver's sermon Sunday night was on the theme, "*The nature of God as reflected in the work of his hands*," using as a text Romans 1: 20. Miss Lilly Belle Allen, who frequently appears as soloist over K M B C, gave two soprano solos during the song service, "*God so loved the world*" and "*O Lord, correct me*." The Walnut Park Choir also assisted in the service with the anthem, "*They that trust in the Lord*."

The sermons on the following evenings were equally interesting and valuable. There was an average attendance at the services of from one hundred and fifty to one hundred and seventy-five. Brother Weaver closed the series on Sunday night with a particularly effective sermon based on the text, "What will ye do with this man Jesus, whom ye call Christ?"

Sunday morning, December 21, was the time and place of the children's Christmas program, which consisted of readings, songs, and exercises by the children, with the usual good spirit and Christmas wishes accompanying. For several weeks the children had been saving pennies, nickels, and dimes to add to the sacrifice offering, which was taken up during the program. This was presented to the Bishop through Brother Charles Blair, who received it for Brother A. Carmichael. The wonderful spirit of sacrifice among the children was manifested in their willingness to give up their annual Christmas treat and gifts from their teachers this year. The offering of the children amounted to \$19.70, and in addition the rest of the school gave a special Christmas offering of \$17.92. This makes the total for the year \$242.71, or \$42.71 over the quota.

A chorus of eight young men and eight young women sang "*Silent night*," with a tableaux of wise men and shepherds around the cradle of the Baby Jesus. This was a good introduction to the sermon by Brother Weaver, which followed a short playlet picturing the missionary's plight when tithing is withheld and the happy occasion of the Bishop and Brother Etzenhouser receiving a gift such as the one which came from the Walnut Park Sunday school at this time.

#### Enoch Hill

Elder George G. Lewis was the morning speaker December 14, discussing for the congregation those that are in the church and those that are of the church. The church is what we make it, is Brother Lewis's belief, and we must have an active interest in what the church is doing if we would be of the church.

Branch business meeting occurred December 19, Elders F. M. McDowell, Stanley Kelley, and O. W. Sarratt in the stand. Elder O. W. Sarratt, the pastor, was reinstated, and given Charles Warren, Joe Martin, and R. E. Whitsett to assist him. Brother Warren is church school superintendent; adult division supervisor, Brother Martin; children's supervisor, Sister Warren; women's leader, Sister Christensen. Group leaders in the women's work are: Thirty-three north, Sister Pearl Cox; thirty-three south, Sister Albert Cox; thirty-two, Rilla Johnson. Sisters Dolly Mastisen and Kramer were chosen friendly visitors and harvest festival workers.

Last Sunday morning Apostle J. A. Gillen delivered an impressive sermon on the topic, "Unto us a King is born."

Downstairs the children commemorated the anniversary of the birth of Jesus with song and recitation.

A pictorial history of the church from its Restoration to the present time was given by Elder C. Ed. Miller Sunday evening. He used an attractive set of stereopticon slides from the Graphic Arts Bureau to give us this treat, and his lecture was very helpful.

## Graceland Chats

### *President Briggs Visits the West Coast*

Mr. Briggs has recently returned to Graceland from a trip to the west coast, where he attended a conference of the American Association of Junior Colleges, which met in Berkeley, California. The purpose of the conference was to make a survey of the junior colleges throughout the United States, and to study the type of work their graduates are doing.

Among the problems discussed, three important questions were asked, and the relative percentage of the answers of the public and church junior colleges is interesting to note.

1. Is the atmosphere of the junior college satisfactory? Forty-two per cent representing the public junior colleges voted that it was satisfactory, while 86 per cent representing the church junior colleges voted in favor.

2. Are you in favor of the large classes of the university or the small classes of the junior college? Votes in favor of small classes were 33 per cent for public junior colleges and 52 per cent for church junior colleges.

3. If you had the opportunity to take your education over again, would you go to a junior college for the first two years? Forty-six per cent of those from public junior colleges, and 72 per cent of those from church junior colleges voted in favor.

By the above votes one can see that men of the educational world are intensely interested in the junior college movement.

Mr. Briggs made his trip to Berkeley over the scenic route through the Royal Gorge with its famous hanging bridge and the Rio De Las Plumas, commonly called Feather River Canyon. The beauty of the Royal Gorge was in its height and massiveness, while the colorful rocks, the falling leaves, and the thin blanket of snow made the Feather River Canyon outstanding.

President Briggs visited many places of interest while he was on the Pacific coast. He said the view from the Berkeley Hills was remarkable. A similar view from the hills of Hong Kong is the only one in the world that could be compared with it. Other points of interest on the trip were his visit to President Hoover's home at Palo Alto, Stanford University with its beautiful sunken gardens and tropical vegetation, the ferry trip across San Francisco Bay, and the view from Twin Peaks which overlook Market Street, the widest street in the world, and the many lights of San Francisco.

Mr. Briggs was heartily welcomed throughout his journey. He found former Graceland students taking active parts in civic life and in church work. He visited the home in California where Marietta Walker died. That home seemed to embody the spirit of interest in the church and the ideals she had for Graceland College.

MARGARET CHRISTENSEN.

### *The 1930 Football Banquet*

At the football banquet, December 6, "Bob" Kelley, of Lamoni, was elected to pilot the 1930 football team. It was the chief social event of the first semester. The *Graceland Tower* reports it in this manner:

"It may be fashionable to be late, but those who arrived first and had their choice of balcony seats had the privilege of seeing quite an elaborate fashion parade as the couples

came up the aisle of the Coliseum from the lower entrance. They remained there until 'Uncle Roy' called off their names for the grand march, and then to the tune of football songs of the various colleges throughout the country the procession moved to the banquet hall. Everyone found his place, and after "*Sons of Graceland*" had been sung, and grace said by President Briggs, the company sat down to do justice to the first course of an excellent dinner."

After describing the antics of a male quartet, "*The Bandana Bandits*," and the skits and songs between the dinner courses, it continued with an account of the toasts and elections:

"By this time the banquet proper was over, so the toasts were in order. 'Unk' lived up to his reputation as a speech-maker and added to it the abilities of a poet as he introduced the various speakers. Dot Elliott aptly described the feelings of those who go through the season as rooters on the side lines. Art Locke gave several little personal happenings in the locker room, and interesting side lights on the activities of certain team members. We feel sure that the administration will see to it that 'Beans' Jones gets the A in speech that Miss Thompson failed to give him last year. He gave an interesting speech looking from 1950. The climax of the evening came when Willie Gilbert gave his toast, "*Looking from the close of the season*," and presented the three highly prized footballs to G. R. Bathe, Jim Smith, and Bob Kelley. It was Tate's privilege to announce as next year's captain, by the vote of the team, Bob Kelley. The banquet ended with an enthusiastic "*Graceland forever*," followed by a rousing "*Go, Graceland*." The annual football banquet was over.

## Des Moines, Iowa

Pursuant to the call of the priesthood to prayer by the First Presidency, twelve of the local ministry met at the church at the time appointed, and all took part in the service. The spirit of devotion and consecration was manifested.

When the financial needs of the church were brought to our attention, a meeting was called at the home of the pastor to which the district president and the counselors to the pastor were called with the branch solicitor and branch treasurer. Plans were laid for strenuous work, to begin at once. Each man present was given six other members of the priesthood to notify. On the following Saturday night, through personal notification, the entire priesthood were invited to meet at the home of Brother Rudkin. Twenty-three were present, including Bishop Fry and Missionary E. E. Crownover.

Splendid talks were made by the bishop and counselor, Stephen Robinson, the district president, and the branch solicitor. Then all the men were asked to express in turn how they stood on the financial program of the church. Every man expressed himself favorable to making out a financial statement and paying his tithing as soon as possible. Brother Castings led by filing his statement and paying his tithing in full. He has observed the law for many years. Others handed their tithing reports to the bishop and stated that they had made arrangements by note or otherwise to meet their obligation to the Lord. All expressed themselves willing to sacrifice for the church so that the missionary allowances might be paid by December 25. Bishop Fry remained Sunday, addressing the Saints morning and evening.

Sunday, December 7, was set for a branch meeting in the interest of the tithing budget. After the sacrament was served Apostle F. Henry Edwards addressed the assembly for a short period on "*The duties and obligations of Saints*," then District President Henry Castings took charge, and in twenty-one minutes seven hundred dollars were pledged as payment on tithing due. More than three hundred and fifty of this was paid by December 11.

The branch business meeting was held on Monday night,

December 8. C. B. Hartshorn was sustained as president, and selected as his counselors V. L. Deskin and E. O. Clark. R. D. Williams was sustained as secretary; Stephen Robinson, treasurer; Joe Brown, trustee; Dale Finch, auditor; N. V. Anderson, junior church pastor and publicity agent; Kathryn Wolfe, chorister; W. J. Anderson, librarian; Will Evans, orchestra director; Sister J. L. Dalbey, adult department supervisor; Sister C. T. Kirkwood, young people's department supervisor; Gladys Lloyd, children's department supervisor, and Sister J. L. Parker, home and service department superintendent. J. W. Rudkin was sustained branch solicitor, and C. E. McDonald was elected correspondent.

A program was presented by the pastor, which was adopted in part, leaving the administration of the departments, arrangement of classes in a state of flexibility that will insure more general satisfaction to be worked out by the branch at future business meetings. Considerable discussion was had in regard to the status of the women's work or place in the program of the church.

We are hoping that there will be a closer cooperation of the priesthood and membership during the next year and more advancement along spiritual lines.

C. E. McDONALD.

## Toronto, Canada

The annual business meeting of the united branches of Toronto and North Toronto occurred December 1. After reports had been received officers were elected for 1931. Elder J. L. Prentice was again unanimously elected president; Elders S. G. Clark and Solomon Bell are the counselors. Lillian A. Farthing, the faithful secretary, was reelected. It was decided not to adopt the church school system until the two branches are fully amalgamated and settled in the new church building. Accordingly, Sister Mary Wilson, superintendent of the Department of Women, W. F. Clifton, superintendent of Recreation and Expression, and William J. Bavington, superintendent of Sunday school, were reelected to serve until further notice. The departments gave fine reports of their activities. Special mention should be made of the Department of Women, which gave thirty-five hundred dollars to the building fund during the year.

A special ordination service followed the December communion meeting, the following brothers being ordained: Priests, James Whiteman and William J. Bailey; teacher, Gerald Parfitt; deacon, Bertrum Gozzard, Ernest Newton, and Harry Hutchinson. Sister Blanche Needham sang "I'll go where you want me to go," after which Bishop A. F. McLean gave the charge to the priesthood, and in closing the prayer of blessing was voiced by Elder James A. Wilson.

The Department of Recreation and Expression held a concert in the public school auditorium in Humber Bay December 11, using our ladies' orchestra and practically all our talent. The proceeds went to the pipe organ fund. Brother Clifton has undertaken to pay for the organ in his department. The Department of Women is supplying the needs of the kitchen, and the Sunday school is collecting one thousand dollars to equip the schoolrooms of our new church.

The new building should be open in about a month. It is looking better every day. The Saints are showing a wonderful spirit of sacrifice. Besides the cash payments the following donations have been made: All the glass for the building, the three sets of oak front doors, glazing the glass, the large gas range, one hundred dollars for the three platform chairs, one hundred dollars for the silverware for the kitchen, an electric clock, four hundred dollars for folding chairs for the basement, wicker collection plates, carpets, and other articles.

Recent speakers have been Patriarch John F. Martin, Bishop A. F. McLean, Elders B. H. Doty, S. G. Clark, B. H. Hewitt, James A. Wilson, and Brother Charles A. McLean.

When the new church is opened, we hope to have Brother Martin with us for several Sundays to carry on a series of meetings.

G. E. PARFITT.

## Kansas City Stake

### North Kansas City Church

This small group is progressing, and there is hope for future undertakings. Everyone has been taking an interest in and discussing conditions favorable to the spread of the gospel. Tracts are being distributed and other measures employed to advertise our belief. Many in the church as well as our friends outside the church have yet to be taught that *God is* and not that *God was*, and that there now stands a church which God himself has set apart, that communication between heaven and earth may continue. We ask the Saints to remember us in their prayers, that we may more diligently apply ourselves to the learning and teaching of the gospel truths.

Until September it was impossible for this branch to hold prayer meetings, due to the difficulty had by Pastor H. R. Higdon in attending. September 24 our first prayer service was held. Arrangements had been made for Brother E. W. Lloyd to take charge. Midweek services of this nature have enabled the members to assemble in closer communion than in any other meeting. A prayer experience especially dominated by the Spirit was had October 15. Many unusual testimonies were given. On this evening one young man found that which he had long looked for, and the testimony which he was able to bear was enough for anyone to see that the Spirit had been purposeful in its influence.

On November 2 the young man so endowed and blessed at the October prayer service was baptized. The ceremony took place at Central Church in Kansas City in the afternoon, Brother Lloyd baptizing and the associate pastor of Central Church, C. G. Mesley, confirming.

We are looking forward to many more baptisms in the near future. It is our hope and joy to build here the kingdom of God, and this depends on our consecration of time and talent to the Lord's work.

## Saint Louis, Missouri

December 9.—The conference of Saint Louis District convened in Saint Louis November 29 and 30, and although the weather was disagreeable, there was good attendance.

At the business session it was voted to carry on the new church school program. An invitation was also extended and accepted to hold the next district conference in Saint Louis.

Apostle F. Henry Edwards spoke twice on Sunday, his sermons inspiring the hearers.

The women have been meeting to quilt and to do embroidery work. Sister Mary Brown introduced the *Bible* character game, which interested the workers.

A large gathering enjoyed a barbecue and social time, singing, and games the evening of December 6.

Good attendance and a splendid spirit of worship marked the communion service, in charge of Pastor C. A. Edstrom.

Saint Louis is looking forward to the young people's meeting of the district to be held December 19 and 20. Apostle F. Henry Edwards is to be here.

Several in this branch have passed from earthly life to the great beyond. Sister Eliza Maher, a real missionary in her neighborhood through whose efforts several were led to baptism, is among the number. Sister Saunders's son was also taken.

On the sick list are still those who need the prayers of the Saints, Brother Sherman Johnson and his son. Brother Marvin Baker has received many blessings, but is still confined to his bed. He would appreciate a word of encouragement from Saints who wish to write. His address is 1418 Hampton Avenue, Saint Louis, Missouri. Numbers of our members have been blessed through the prayers of the church, and for this we are grateful. ALICE GRIMES.

## Jonesport, Maine

Jonesport is the easternmost branch of the church in the United States. Perched, as it is, on the Nation's edge, far from the center place of Zion, there is not much heard from us through the columns of the church papers. We seem to have left it all to our venerable and widely known neighbor, "Seth Parker," to let folks know that we are still existing as a community and have not as yet been engulfed by the rolling waves of the old Atlantic.

Although our activities do not often appear in print, we are very busy as a branch of Saints, making our best contribution to the cause of Christ. We wish to be thought of by all our friends as being very much in earnest about the business of the church.

At the beginning of 1930, our Sunday school has just been successful in raising three hundred dollars as Christmas offering for 1929. In determining what our goal for 1930 should be, a forward-looking member suggested that five hundred dollars be the amount of our offering. This, after a little discussion, was agreed upon. The middle of October found the branch with a little over half the amount, so rather than fall short of our goal, we set to with a will to reach the top. A Halloween social by the Zion Builders, a Harvest supper by the Sunday school, and a Thanksgiving offering by the adult members of the school put us over the top with five dollars to the good, and still we have three Sundays to go. The Sunday school has an average attendance of seventy.

One of the most valued assets in this branch is a Zion Builders' organization of some sixty young people between the ages of thirteen and thirty. This group meets every Friday evening and has grown to be the center of interest for a large number of young people, especially high school students. Eight members of the group were baptized during the past summer, and when one looks over this promising company of young people who have grown to be so helpful a part of the branch activities, he feels that the future of the church work in this community will be well cared for by them.

The quota for Eastern Maine District this year is \$5,500. Like all the rest of the world our humble fisher folk have had to pass through a lean season, but it looks now as though we would raise that amount. The priesthood in Jonesport organized themselves under the direction of W. E. Rogers, branch president, and Charles F. Cummings, solicitor, and called on every member to explain the needs of the church. The results of these visits were most satisfactory. The sisters are willingly giving the proceeds of this year's fair and supper to the general church.

There is also a group of Saints at South Addison who are holding a sale and giving a supper to assist the district in raising its quota. The spirit of activity prevails in this section when it comes to church work. We were pleased to have a visit from Elder Pearl Billings, of Rockland, Maine, during the last week of November. He came at the request of Bishop E. L. Traver, to assist us in financial lines. He is one of Brother Traver's counselors. His work was well received and very helpful to us.

We were taken by storm the latter part of September when Elder John F. Sheehy and wife paid us a visit, coming all the way from Independence. Brother John enjoyed looking over his old field of labor, which was also his first missionary appointment, and greeting old-time friends. He preached in Jonesport on Rally Day, which was made the occasion for calling together the whole district. About three hundred interested listeners heard John once more. He spoke to the young people at the eleven o'clock hour. We appreciated his presence and sermons.

Our labors and prayers are for Zion and its redemption. To this cause we want to pledge anew our powers of body and mind. May the Saints of Jonesport and Eastern Maine be remembered in this way.

N. M. WILSON.

## MISCELLANEOUS

### Our Departed Ones

**SKIDMORE.**—Margaret Slothower was born in York County, Pennsylvania, January 22, 1848. As the bride of L. A. Skidmore, she went in 1872 with her husband to Iowa, where she made her home. For fifty-two years she had been affiliated with the church, firm in her convictions, never failing to bear testimony of her faith and belief. Her illness lasted more than four months, and she was bedfast fifteen weeks. She was an outstanding woman in her community, deeply interested in woman's suffrage, and never failing to vote. Death came December 1, 1930, and the funeral was conducted from the home at Carroll, Iowa, by Elder F. T. Mussell. Left to mourn are three daughters: Mrs. P. C. Neu, Carroll, Iowa; Mrs. R. L. Towne, Carroll; and Mrs. Perry Starks, of Boone. Interment was at Boone beside her husband.

**GRAYBILL.**—Lloyd E. Graybill was born July 24, 1896, and died November 7, 1930. He married Ione Anderson May 23, 1923, and to them two children were born, Rogene Ione and Kenneth W., who with his wife, mother, father, three brothers, and three sisters survive. He became a member of the church in 1914 and was ordained a priest in the fall of 1918. In this office he worked faithfully. His death followed a brief illness at Richmond, Missouri, where they had lived for four years. Services were held in Richmond, Missouri, in charge of W. G. Hamann, after which the body was taken to Council Bluffs, Iowa, where services were in charge of J. A. Hansen assisted by Ray Whiting. Interment was in the Downsville Cemetery.

**STEWART.**—Bessie Chatburn was born June 5, 1883. She became a member of the church when she was sixteen years old. Married Bert Weeks July 7, 1902, and to them five children were born: Mrs. Clara Belle Harrington, Independence, Missouri; Mrs. Helen Foster, Kansas City, Missouri; Andrew Weeks, Corning, Missouri; John and Mary, of the home. Her husband died November 28, 1918. In August, 1928, she married A. O. Stewart. Passed from this life November 19, 1930. She has been a member of the Mapleton Branch in Kansas since its organization. Was a faithful worker. Left to mourn are her husband and five children. The funeral was from the Saints' Church in Mapleton. The sermon was by Lee Quick, and prayer by Halley Dennis.

**NUTT.**—Sarah Alice Hill was born December 16, 1865, at New Haven, Missouri. She became a member of the church May 28, 1901. Passed away at the home of her son, Albert Nutt, at Douthat, Oklahoma, November 23, 1930. The last eighteen years of her life were spent in total darkness. Though blind, she loved to make Jesus the sunlight of her soul, and her favorite hymn was "Land of sunshine." Her greatest desire was that she might reach that country of light. Left to mourn are three sons and two daughters: John Nutt, Knobnoster, Missouri; Cleve Nutt, of Quapaw, Oklahoma; Albert Nutt, Douthat, Oklahoma; Mrs. Ray Sharp, Douthat; and Mrs. A. J. Miller, Seldon, Kansas. The funeral service was held in Friends' Church at Alba, Missouri, sermon by A. J. Jones. Interment was at Purcell, Missouri.

**MAY.**—Roderick May was born September 15, 1850, at Glasgow, Scotland. He was baptized a member of the church May 7, 1876, at London, Ontario, by J. J. Cornish who also confirmed him. He was ordained a priest July 18, 1877, at London, Ontario, by W. W. Blair and J. J. Cornish. His residence was transferred from Ontario to Wyandotte, Kansas, in April, 1879. In 1883 he moved to Independence, where he has lived continuously except for a period of residence in England. Was ordained an elder September 11, 1892, at Independence, by Joseph Luff and John A. Robinson and to the office of high priest April 19, 1894, at Lamoni, Iowa, by John H. Lake and William Anderson. He was ordained a bishop April 21, 1900, at Lamoni, by Alexander Smith and Joseph Smith, and for a number of years served as bishop of Independence Stake. Was sent to England as bishop of the British Isles Mission in 1911. There he spent ten years in the service of the church. He married Sarah Jane Lively September 27, 1877, at London, Canada, and to this union were born six children, one of whom preceded him in death. Surviving are his wife, four sons, and one daughter: Nephi, J. Charles, Alvin R., William H., and Mrs. Pearl Crick, all of Independence; a sister, Mrs. Jessie Duncan, Winnipeg, Canada; and a host of friends. His passing occurred at the Independence Sanitarium and Hospital December 3, 1930. The funeral was held at the Stone Church in Independence, December 5, President F. M. Smith in charge and the address by Doctor Joseph Luff. Interment was in Mound Grove Cemetery.

**DIGGLE.**—William E. Diggle was born in Lancashire, England, December 13, 1851, and departed this life November 29, 1930. He came to America with his parents in 1852 and lived in and near Neola, Iowa, all his life. Married Janette Haggard October 2, 1879, and to them thirteen children were born, nine of whom, five daughters and four sons, survive. He became a member of the church September 3, 1868. The funeral service was held in the Methodist Episcopal Church at Neola, December 1, in charge of J. A. Hansen, assisted by Joshua Carlile. Interment was in Neola Cemetery.

**CASTEEL.**—Harriet Belle Davis was born January 11, 1861. She married Joseph Casteel December 21, 1876, and to them ten children were born. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints by Lee Quick in January, 1910. She passed from earthly life November 17, 1930, leaving to mourn her husband, ten children, thirty-one grandchildren, four great-grandchildren. She was respected and loved by all who knew her. The funeral occurred at the Saints' Church in Mapleton, Kansas, prayer by Halley Dennis, sermon by Lee Quick.

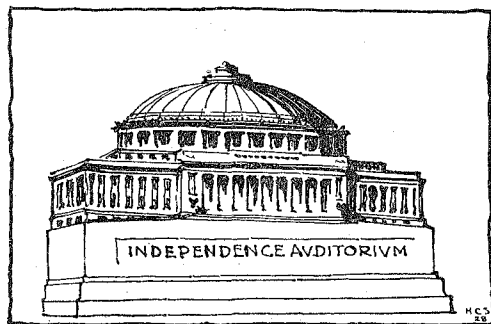
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## "I Will Help"

Many letters have come to us from various parts of the field which are encouraging because they reveal the fine spirit of devotion which exists among so many of our people. Here is an example:

One branch president, to whom was sent a letter of instruction relative to the move to get a larger number of the Saints to observe the temporal law of the church, writes acknowledging receipt of the letter and says that he had called upon the Saints and that "most of them have promised to do all that lies within their power." Then he adds: "As times are so hard, some of the Saints are so hard pressed that they have been unable to meet their taxes for this year. As for myself, I have not had any wages for seven months, but will try to help out in some way. It is our hope that the other branches are not so hard hit as are we."

Those words display a devotion which is a fine asset to the church. As a matter of course, under present conditions, we of the church are quite likely to be affected by any depression which may exist generally or perhaps locally, or until such time as when we can as a people be organized under and working on the plan which God has intended we should. But it is well for us as a people that there is such devotion as is reflected in the above extract from the letter of a branch president.

I join with the brother in hoping that our people are not so hard pressed in other places, and reports to our office are encouraging in this respect; but I feel to warn our people again, as they have been warned before, and as the signs of the times should remind us, that our *present* task is to prepare for conditions which may bring upon us far greater suffering than has the present depression. The promises as well as the predictions and forewarnings of the Lord will be put to the test in due time, as will our faith; and we should be reminded of the tasks which must be performed if we would see fulfilled the conditional promises of safety in times of trouble. Our place of safety is not yet secure. And for it we must continually work.

Let us, like the branch president, be ready, whatever our condition may be, and willing to say with him, "I will try to help out in some way."

F. M. S.

## Is the Eighteenth Amendment Valid?

The recent ruling of Judge William Clark, of the Federal Court for the District of New Jersey, that the adoption of the Eighteenth Amendment is invalid is, to say the least, unusual. It has been hailed by some as an epoch-making decision. By the wets, quite naturally, it is being made the occasion of much rejoicing. The dries, on the other hand, are for the moment on the defensive—it is said. The ordinary citizen probably sees no reason for great excitement.

It is not altogether startling that out of all the federal judges in the Nation there should be one to take such a position with regard to the Eighteenth Amendment. The logic of his opinion may be more difficult to understand.

Judge Clark's position is that the ultimate sovereignty in the United States rests with the people, and that the Federal Government is one of delegated powers granted it by the people. The adoption of the Eighteenth Amendment was invalid, holds the judge, because it was ratified by state legislatures and not by constitutional conventions in the States, as should be the case, since the latter method more nearly represents the people.

Judge Clark is, of course, a student of law and of the history and science of government, but to this lay mind he has failed to make clear two points in particular: That the founders of the Constitution expressly intended that amendments of this sort should be ratified by the convention method; and that this ruling should apply to the Eighteenth and not to a number of other amendments which invest the National Government with powers not previously held, and which were proposed and ratified in the same manner. The press says: "He dismisses the idea that his arguments would necessarily apply to other amendments than the Eighteenth." Such ideas are not ordinarily so easily disposed of!

It is difficult enough in any case to prove what the "intentions" of statesmen a century and a half ago were; it is especially difficult to consider Judge Clark's decision established in the light of the following specific statement from the Constitution itself, Article V, particularly the line which we italicize:

The Congress, whenever two thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the Legislatures of two thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by conventions in three fourths thereof, as the one or the other mode of ratification may be proposed by the Congress.

Again, to the lay mind it seems a bit too much to believe that the writers of the Constitution and those who ratified it should *intend* that the convention method of ratification be used—and yet leave to Congress a *choice* between two methods in the proposal of amendments for ratification.

And at present writing (along with everyone else that has expressed an opinion on the subject), we venture the guess that the Supreme Court will promptly reverse the decision of the judge of the Federal Court for the District of New Jersey.

L. E. F.

### A Son's Tribute to His Father

That son who can treasure precious memories of his deceased father has a solace against the sorrow of bereavement and the loss of a loved companionship. The loss may drive the sharp thrust of grief deep into his heart, but the memory anchors him to the eternal.

The passing of Elder William T. Rushton, father of Elder John W. Rushton, is noticed elsewhere in the *Herald*. We were lately permitted to see a letter containing tributes of the son to the father. And some of them are worthy of the notice of all who are either sons or fathers.

"My father," the letter said, "was a very remarkable man." And it gave a summary of the events of a long and active career in which the words *honor* and *duty* had a real meaning. "I have memories of going with him——" and in this one line we sense that companionship and abiding trust which existed in the intimate relations between them. On Sundays he "would read aloud," and we know that there was a father who gave something of indestructible value to his home and his family—who did not consider his duty fulfilled when he had paid the expenses.

Other phrases of tribute follow: "had great poise," "never ill-natured," "I never heard him use any language that was unclean, . . . and never knew him to do a dishonorable thing." He "never wavered in his loyalty to the cause." And he believed in the young, and loved them, for he organized the first Sunday school of the church in Leeds and became its first superintendent.

There is something about such a life that does not die. There is an immortality for such a soul

and character that lives on in the hearts of men and women made happier, and in the world made better.

L. L.

### Change in Danvers Street Church

A landmark in our work on the western coast for many years has been the Danvers Street Church in San Francisco; and a stalwart and standby in the work of that branch has been Brother John A. Saxe. He has been a faithful worker through storm and sunshine, giving according to his ability, and ministering as he could to the needs of the Saints.

In a report from Brother M. A. McConley recently received, the Presidency learns of a change in the Danvers Street Church official corps. Brother Saxe relinquishes the responsibility of president, being replaced by Brother Herbert Hinton, one of the younger men.

So, after years of active service in the local, Brother Saxe gives way in his official position to a younger man. It is a natural course, and I doubt not that Brother Saxe rejoices to know there are younger men willing to take upon their shoulders the responsibility he lays down. And it is equally as certain that the older man will stand ready to help by counsel, advice, and in actual service the younger man who now carries the burden. We congratulate our good Brother Saxe on being able to shift the burden to younger shoulders, and for the Danvers Street Branch we have only the best wishes for steady progress and great success. May the work there go forward.

F. M. S.

### "The Messiah" for Next Year

Immediately after the rendition of *The Messiah* over the Columbia Broadcasting System by the Independence Messiah Choir and assisting artists, a request came from the Columbia people for permission to book the performance for the same time next year. Our readers can estimate the importance of this recognition and appreciation. All who were concerned with that memorable production are to be congratulated for their good work, and we hope that they do equally well next year.

Some new aspects of the broadcast were brought out afterward in conversation. The rendition of this masterpiece requires the highest quality of artistic ability, and every condition must be at its best for a good performance. The work of the soloists was never in doubt, and they had the splendid cooperation and perfectly timed assistance of the orchestra. But the conductor of the orchestra and the director of the choir had been somewhat worried about the choral parts. The atmosphere was tense,

and there was an element of uncertainty up to the time that the choir was in the studio. After the opening prayer, however, the uncertainty vanished, the choir, the soloists, and the orchestra worked as one, and there was never any doubt about the successful completion of so difficult a task. In and about the studio, where people are accustomed to the excitement of broadcasting, they are usually hardened against a display of emotion; but after the performance everyone was visibly affected and happy. Everyone regarded it as a remarkable experience. The atmosphere was definitely spiritualized by the beauty of the work, the sacredness of the theme, and the solemnity of the occasion.

Letters are coming to the Editors concerning the reception of the program, and many more are expected, which will make it possible to estimate how far the program was heard.

L. L.

### The Stone Church

Nearly if not quite forty-five years ago Independence Branch determined to erect a church building. The "Stone Church," as it is generally called, was the result of that decision. A church to cost about \$60,000 was to be built. As a matter of fact about \$80,000 can be charged to construction costs. At that time the membership roll of the branch was less than five hundred, or about 465. Sixty thousand dollars divided by 465 gives 129, which means that the obligation assumed was about an average of \$130 per member enrolled upon the branch records. Today there are enrolled upon the Independence records about six thousand members. To undertake a building program equally pretentious according to the present number in Independence, with the present dollar worth about one half what it was worth then, would be to start on a building program of over one and one half million dollars.

Something worth thinking about lies in such a comparison.

F. M. S.

### The Courage of Christianity

One of the finest qualities of the Christian gospel is the courage that it imparts to the people. Even in the darkest of times and the most trying of circumstances they have hope of a better future and courage for the battle of life.

The Christian undertakes an adventure, and he who embarks upon the glorious exploit of spiritual expansion takes an adventure's chances of success or defeat. And, like the true and hardy explorers who opened paths in the wilderness, no one defeat and no one succession of reverses can dampen his ardor nor blight his courage.

## OFFICIAL

The fact that hundreds of new names have been placed on the list of contributors in November and December does not indicate the greatest return from the present church-wide endeavor to enlist the support of every Latter Day Saint. The "dollar and cents" return is not the only goal anticipated nor reached; for while the additional contributions have helped to meet our financial needs, the total results of the visitation campaign have been far more important. "Splendid cooperation" has been the report from practically every district. Ministry and members have worked together, which has resulted in a heightened quality of spiritual mindedness toward all aspects of our church work.

As this paper goes to press, the last report received is characteristic of the situation in other districts. Bishop E. L. Traver wires as follows: "Eastern Maine District more than \$100 over their quota for 1930 in spite of greatest depression ever known in this district. Splendid cooperation from all workers and real sacrifice on part of members has accomplished the task." A letter received in today's mail from Bishop Traver states that Western Maine District has nearly reached its quota for the year. What is being done in Maine is also being done in other districts.

The call made upon the church in November and December was not a new one. It simply emphasized the importance of the duty that devolves upon every Latter Day Saint to be just as consistent in contributing tithes and offerings as he is in putting into practice the principles of faith, repentance, and baptism. From the standpoint of importance there is no difference.

January is the best time to file our annual financial statements and to square our tithing accounts with God. The activity of the local ministry which has been so largely responsible for the increased contributions in November and December should be continued in the coming months. There should be no let down. The *entire* obligation of the church to its ministry has not been fully discharged. The best fortification against the uncertainties of the future is for the church to keep up the kind of work that was done in November and December. District and branch officers should be constantly alert to see that this is done, and by example as well as precept inspire the local ministry to perform their priestly functions. The entire church must be ceaselessly and untiringly engaged in those pursuits that will not only build up but permanently sustain the work of God.

THE PRESIDING BISHOPRIC,

By ALBERT CARMICHAEL.

## A Missionary to California

By S. A. Burgess

In considering the work of the early missionaries, we should first know something of the industrial development of the country, so as to appreciate the better their trials and obstacles. In a recent *Zion's Ensign* (July 10, 1930, "Charles Wesley Wandell" on page 439) there appears a clear error. Communication was slow, but there was a telegraph line across the continent in 1862 and a railroad in 1859.

### *Conditions of Early Travel*

It is related that when, shortly after the Revolutionary War, the question of Oregon and the Pacific Slope was being considered as part of the Union, objection was made that it was too far, as it would take more than a year to make the round trip from Washington, so there could be no true representation. When Lewis and Clark crossed from Saint Louis to Oregon in 1804, it did take them more than two years to make the round trip from the Mississippi River. But they were explorers, and this time was soon cut down. As late as 1860 it took an ordinary caravan a few months to cross from the Missouri River to Utah, to say nothing of the trip to the Pacific Slope. Stagecoaches made better time, but freight took much longer, as it had to be hauled in wagons.

The trip across from the Atlantic seaboard to the Mississippi was considered tedious, so ships from Europe landed passengers for Saint Louis at New Orleans, often taking one or two months to make the trip to New Orleans from Liverpool. Then the outfitting and the trip up the Missouri often took weeks longer.

Changes were so rapid, however, that it would take a long article to do justice to the real situation as it unfolded. But there was a new method developing which was soon to displace the wagon for long trips.

The early decades of the nineteenth century saw the development of the locomotive. By 1830 there were nearly forty miles of railroad in the United States, by 1850 there were nearly 6,700 miles, and 80 miles of it west of the Allegheny Mountains. By 1870 there were nearly 54,000 miles, and 12,000 of it west of the Mississippi River. The decade of greatest expansion was 1880 to 1890, when the increase was some 70,000 miles.

The railroad had reached Chicago by 1852. By 1854 the Rock Island had tracks to the Mississippi River. But prior to that the first railroad in the valley was from East Saint Louis to the Bluffs to

the coal mines about 1837. And on July 4, 1851, the Missouri Pacific was started from Saint Louis. However, it was held up and did not reach Kansas City until 1865, while the Hannibal and Saint Louis, started later, appears to have been the first to reach the Missouri River, and the Galena and Chicago reached Council Bluffs in 1866. Jealousy of Saint Louis hindered connections with the east through that city and also to the west through Kansas City. The Union Pacific was started on from Omaha in 1862 as a military measure and also from Kansas City to Denver.

In the meantime the necessity of rapid dispatch to the West caused the creation of the Pony Express, that made the trip to the coast in ten days, though once it was made in seven days and seventeen hours. The stage line took thirty-four days for the overland trip by the southern route.

The pony express lasted only sixteen months, as the telegraph line was completed in 1862. In 1869 the Central Pacific and Union Pacific were joined a little west of Ogden, and the first railroad across the continent was a fact.

Connections were often poor; lines not always convenient or direct. The Northern Pacific, started in 1870, reached Portland in 1883. The Southern Pacific was built about the same dates (1869 to 1881). The Santa Fe, started in 1869, reached San Diego by 1893.

We have heard many stories of crossing the plains in 1856, 1859, and 1865 by our own relatives; quicksands, hot sun, buffalo chips the only fuel. It is not easy to realize that in 1869 there was a railroad and the time was greatly cut on that one line.

E. C. Briggs had gone to Utah in 1863, but the mission of Alexander H. Smith to California will best illustrate the changes wrought by a few years. In 1866, May 20, he left Nauvoo for the West, and again left his home in Plano on May 20, 1869.

These trips are written in much detail in the *Journals of History* for 1911, 1912, and 1913, but we shall draw a quick picture.

### *Alexander H. Smith*

He had a wonderful experience, when his father and Uncle Hyrum appeared to him and called him to the work of the holy priesthood, so when the call was presented through the proper authorities he had the evidence and could not but assent. In 1866 he was appointed to take charge of a new mission, called the California Mission, which included the

Pacific Slope and Nevada, and March 12 he was ordained a high priest.

May 20, 1866, he left home, but turned back to leave his last fifty-cent piece at home, so he set out on foot without means to pay the ferry fee. But half way to the ferry landing he met a boy who offered to take him over the river in his skiff. At Montrose he met William Anderson. There they decided they would go without two coats, so Elder Anderson sent back his new overcoat, and Elder Smith his alpaca coat. As they started out, a wagon drove up and the driver said "Jump in" and took them to their next place, String Prairie. There the Saints collected a purse to help them on their way, so they took the train to the western terminus, Ottumwa, Iowa. From there they booked by stage to Leon, Iowa, which they reached a few days later with just fifty cents between them. But a fellow traveler bought their supper, so they had just enough for a bed.

The next morning they started without breakfast and without a cent for Pleasant Plain (Pleasanton), Decatur County, Iowa. The road was very muddy and the going hard. Finally they mutually agreed to stop in the woods and pray, and received the answer that they were to prove the world, and how could they unless they made their wants known? So at the very next house they stopped and stated their case—missionaries traveling without purse or scrip—no breakfast, no means to pay for any. They were not only fed, but had a good talk, and left the people of that home rejoicing in the message that they had brought. This encouraged them, and they hailed the first team they saw and found a relative of the man they were seeking.

There they visited with the Saints, and were helped on by a ride in a covered wagon to their next point, a trip of more than two days, but they reached Manti in western Iowa just one week after leaving Nauvoo. After the Sunday services there, they were helped into Council Bluffs again by the wagon of Brother Green. Next they tied their grips under the rear axle and rode on a plank on the running gear for fifty miles north to the mill of Amos S. Chase. There they spent Sunday (June 10) to Wednesday, holding meetings, while Bishops Gamet and Heywood endeavored to secure a team and outfit for crossing the plains, as they were now at the frontier. The team was small, so they had to skimp on provisions, yet had to have enough to carry them across the plains.

June 13 they started, but soon found the team too light. They had to walk to lighten the load, were stuck in a mud hole four miles long, and had to pay to be pulled out. At Columbus Brother H. J. Hudson insisted they must have a better team. Thus

with their financial help at the last town of the frontier, they secured a good team of mules and left for the West July 2.

It is not surprising that small things seemed remarkable, and were to them. Opposite Fort Kearney they had difficulty getting across. Brother Anderson went over in a skiff with another man to save the \$4 ferry fee, secured his letters, but could not get a letter for Alexander H. Smith. They were in Indian country, and it was unsafe to travel alone. A train of eight wagons was passing on, so they felt they must leave the letter. But shortly one of the wagon wheels broke in the train, and Alexander was able to go back with the wheel for the letter. As he was a month and a half from home, that was important.

On the 11th they met a band returning from Utah and baptized three. But they were losing time. Some days because of sand they made only five miles, others seven or eight miles, but rarely fifteen miles in a day. After a certain date no more were permitted past Fort Laramie. They were on the north side of the Platte, all trains were on the south side; they were in bad Indian country, yet on August 1 they left the train and pushed on alone. On the south bank was the last train that would be permitted to pass Fort Laramie. They were ninety miles from Laramie, yet on the 3d drove in. They reached a point opposite on the night of the 2d and there found the only Indian they had seen, who told them it was not safe to camp on the north side, so he called the ferry for them. The ferryman charged nothing extra for the late crossing, and took them in for the night, as the fort was closed.

At Laramie they were given provisions. This was the key place of the trail and famous on that account. The agent there also arranged for them to travel with a train of Mormons going west, without fee, and told them to telegraph back at every station between there and Fort Bridger, so he could know they were safe.

After fifteen days in Salt Lake City, they continued their western trip. They had many interesting experiences, baptized several, and had some close calls. A day's drive west of Carson City, Nevada, they were much surprised to have a woman rush down to the fence, for here there were good fences, a good farmhouse, and signs of thrift. She opened the gate and called, "Drive right in, brethren!" She called them by name, shook hands, and added, "I saw you in vision several days ago, and I have been looking for you ever since. I recognized the very clothing you have on." These people were members of the church, and there were others comparatively near. They conducted services in five or six places around there. Here they sold their mules and wagon

and went on by stage. It was evidently late in the year when they reached Sacramento. They had reached Nevada (Austin), and they were at the mission conference in San Francisco November 23 to 26 (six months after leaving Nauvoo).

Of their splendid work there we will say little at present. They found confusion, because of a defecation, but were blessed in their work, baptized many, and united the Saints. After a little more than a year, they took ship November 15, 1867, to return via New York. December 9 they landed. The return trip was much quicker than across the plain. How long the trip took, via Hamilton and up the river road to Nauvoo, does not appear. It is clear that the telegraph was not so common that it occurred to him to use it. So the family only knew he had left San Francisco, but not that he had landed until he drove up. It was so big an event that they sat up all night talking over the past scenes.

#### *Later Trips*

When W. W. Blair was appointed in charge of California Mission April, 1868, he went by way of New York. But when in 1869 Alexander and David Smith were appointed to the Pacific slope they went by rail. May 20, 1869, he is again leaving his family, but at Plano this time. From Nauvoo the two brothers started out in early June. June 10 they reached Council Bluffs. They labored in western Iowa for a time, gathering means for the trip, and July 11 took the train at Columbus, Nebraska. Naturally it was a time of comparison with that first trip, for they could go by rail from the Mississippi River clear to California. The trip from Ogden to Salt Lake City was still by stage, thirty-five miles. There they held services, called on Brigham Young, and baptized many.

This trip was much easier, yet they received help, such as a pass on the railroad from Leland A. Stanford, ex-Governor of California and president of the Overland Route. They stayed in Utah from July till December, some five months. So it was not until December that they reached their mission on the Pacific Slope. Their labors there were cut short by the growing ill health of David, and by a message in the early spring from home that the wife of Alexander was dangerously ill with "lung fever." This was doubtless the result of privation and of lack of sufficient proper food. The trip both ways was by rail across the continent, and not taken by stage or team. But side trips still had to be made by stage or team.

David later went to Utah, in 1872. And Alexander did a great work in California in 1873 to late December, 1875. He went and ordained Charles W. Wandell and Glauod Rodger before they went to Aus-

tralia in 1873. He was again in charge of that mission in and around 1885.

But these two trips, of 1866 and 1869, indicate the rapidly changing conditions of the communication. The great trails of the forties became bases for the great railroads of today. Have we preserved the devoted spirit of sacrifice of these men and women of the past?

### Deliver Us from Evil

*By Evan Fry*

And lead us not into temptation, but deliver us from evil.

For centuries Christians have been praying this prayer, sometimes fervently as they foresaw a temptation immediately ahead; sometimes as, mechanically, they repeated the Lord's Prayer, like a well-oiled automaton. It seems strange that through all the centuries man has been praying this prayer, and yet it seems that he is subject to about as many temptations as ever, and that the average man yields to temptation about as often as men did in the days when Christ gave this prayer to his disciples. Doesn't God hear our prayers? And if he does, why is it that temptations are presented to us time and time again, even as we pray to be delivered from evil?

Many of us—good Christians—are prone to show a wide streak of inconsistency between our prayers of "lead us not into temptation," and our actions following the prayer. There is something fascinating about evil. It is surrounded with a glamour and an allurements that draws the attention and excites the curiosity. Yielding to this fascination, many a Christian has thought that he could dangle upon the outskirts of temptation, there to view all its glamorous allurements, and yet keep himself from actually participating in the sin. Many another Christian has thought to yield just once to some temptation for the sake of finding out just what sin is like, only to find that the first indulgence is merely the means of breaking down all barriers and leading to an unbroken line of similar yieldings. Such Christians are inconsistent in that they pray that they may not be led into temptation, and then deliberately and of their own free will they seek out the temptation for themselves and hesitatingly but none the less surely yield to its spell.

Let me illustrate with a very trivial example: I am inordinately fond of candy, and unless I watch myself very carefully, any candy within my immediate vicinity is bound to disappear with alarming speed, regardless of the quantity involved. Now of course a little candy is a good thing, but too much of it is decidedly a bad thing, and I never seem to

know when I have had enough. Knowing myself as I do, I should be decidedly foolish to keep a box of chocolates before me all the time. I know that I can not resist that particular temptation, and it would be the height of presumption and hypocrisy for me to pray that I should not be led into temptation, when I knew all the time that I was deliberately permitting the temptation to stay within reach of me, if not actually seeking it out. The only safe and sensible thing for me to do is to buy my candy in small quantities—preferably in five-cent bars, and to leave the temptation of larger quantities at least as far away from me as the candy store. If you know that you have difficulty in keeping your hands off other people's property, don't stand around and covet that property; don't fondle it with your sticky fingers and wish that it was yours. If you do, you are courting temptation. If you believe that dancing in a public dance hall is wrong, yet you find that the dance has a strong appeal for you, don't pray to be delivered from temptation and then head for the nearest dance hall on the pretext that you are merely going to listen to the music and watch the pretty lights. I doubt whether you are wise in a case of that kind to dance even in your own home; for if you do, the temptation of the public dance hall will be that much harder for you to meet.

It seems to me that there is an inconsistency in the wording of this prayer itself. We believe that God is a merciful and just and wise Father, who ardently desires that his children should be as nearly perfect as possible. Yet every time we pray this prayer we indirectly accuse him of being some sort of unnatural monster, who leads his children into temptation, as far as I can see, for the pure sport of gambling on whether they will resist it or submit to it. Personally, I refuse to believe that God ever tempted anyone, or that he ever deliberately led anyone into temptation. The 13th verse of the first chapter of James says, "Let no man say when he is tempted, I am tempted of God, for God can not be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed." God may allow us to be led into temptation, that by our resistance to evil our fortitude may be increased, for it is a spiritual law as well as a natural law that only through struggle and labor is strength acquired, but he has promised that no man will be tempted beyond what he can endure. If man yields to temptation, it is not God's fault, but man's, for man has been drawn away after his own lusts. In the light of this verse from the epistle of James, the rendition of this prayer for deliverance as found in the translation of the *Bible* used by the Latter Day Saints seems to be superior to the one in common

use. Latter Day Saints pray, "Suffer us not to be led into temptation, but deliver us from evil."

We close with another verse from the first chapter of James: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."

## How to Pray

By Jasper O. Dutton

In the *Herald* for December 17 we read with pleasure of the *Week of Prayer* beginning January 4. The suggestive topics are good. I was impressed very much with the first one. As we read the *Book of Mormon*, we see that at different times the Nephites were obliged to confess they had sinned, and they sought forgiveness. The Lord forgave them, and great blessings followed. So we as a people should not be slow to acknowledge in prayer that in many ways we have become worldly, and truly need to repent, as others have done before our day. What a fine time it would be for our people to drop unwholesome worldly connections and return in singleness of heart to the service of the Lord.

### Conditions of Prayer

First. We must pray in faith. "All things whatsoever ye ask in prayer, believing, ye shall receive." (Matthew 21: 22.) "Let him ask in faith, nothing wavering." (James 1: 6.)

Second. We must desire the thing we seek. "Therefore I say unto you, What things soever ye desire, when you pray, believe that ye receive them, and ye shall have them." Or as the Inspired Translation states, ". . . and ye shall have whatsoever ye ask." (Mark 11: 24.)

Third. We must be persistent. "I say unto you Ask and it shall be given unto you; Seek and ye shall find; knock, and it shall be opened unto you." (Luke 9: 11.)

Fourth. We must pray in Jesus' name, and knowing our oneness with him. "Whatsoever you ask in my name, that will I do, that the Father may be glorified in the Son. If you ask anything in my name, I will do it." (John 14: 13, 14.)

Fifth. We must pray in the Spirit. "God has sent forth the Spirit of his Son into our hearts, crying Abba Father." (Galatians 4: 6.) "Pray in the Holy Ghost." (Jude 20.)

Sixth: We must pray as obedient children. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son

Jesus Christ, and love one another, as he gave us commandment." (1 John 3: 22, 23.)

Seventh. We must ask for that which is according to his will. "This is the confidence that we have of him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desire of him." (1 John 5: 14, 15.)

## The Family Altar

*A Thought for the Week of Prayer*

*By M. J. Crowley*

What is the family altar?

It is the spiritual center of the home, where, united in a service of worship, the family offers its prayers to God, consecrating to him all the labors of the day, and thanking him for his blessings and watchcare.

The family altar is that part of the home life which makes for the betterment of the community, the strengthening of the nation, and the establishment of the kingdom of God.

At the family altar, our peace offering, repentance, is made.

Before it the adversary of our souls stands rebuffed.

Beside it stands the recording angel.

Above it are the ministering spirits.

Around it, peace, and good will to men.

## Beatitudes of the New Year

BLESSED is the church that knows why it exists.

BLESSED is the church that is organized for its work.

BLESSED is the church that believes in the church school.

BLESSED is the church whose members are growing.

BLESSED is the church whose members are in daily contact with God.

BLESSED is the church with a missionary spirit.

BLESSED is the church with a social program.

BLESSED is the church that inspires its youth with the divinity of its mission.

BLESSED is the church that has a devoted priesthood.

BLESSED is the church that has a consecrated people.

# MINISTERIAL PROBLEMS

## Reverence in the Church

*By Louise Evans*

*Because of her long experience with church music and programs, the author is qualified to make the observations and give some of the good comment contained in the following article.*

This day of economic distress is teaching us valuable lessons. That which we once thought indispensable to our success or welfare has now been eliminated as waste. We are discovering that scattered and unorganized effort means delay and possibly defeat; that the times demand a clearly thought-out plan closely adhered to, and a concentration of our activity that we may reach the desired end. We are fast learning the advantages of getting the maximum for the least expenditure of either time, effort, or money.

Our successful spiritual or religious growth is quite dependent upon this same principle of conservation, yet we seem rather slow in coming to a realization of this seemingly obvious truth.

There are those who keenly sense that we are not getting full spiritual value for the amount of energy spent, and thus we find among the many endeavors the effort to establish the church school. Not that we occupy more time, but rather that we receive more for the expenditure of possibly less time.

"What needs to be done to give our common worship greater value to all who participate in it?" seems to be the problem our leaders are striving to solve. Such a query calls forth many remedies, but I hope we are not like the scholar that answers all questions with "Be good." Most of us have to be shown the ways of goodness or some valuable virtues we desire to acquire are overlooked.

It is to be regretted that in many of our churches there is not the proper decorum conducive to the best spiritual atmosphere. Our time would be well spent if we would occasionally visit other denominations where they have acquired the art of a dignified and reverent service, and at the same time retain a friendly spirit. They have much that we need.

But decorum is like "be good"—there are many ways. That which is fitting in one place would be out of order in another situation.

A large and prosperous Congregational church has the following terse statement on the front page of its weekly bulletin: "Worship begins with our entry into the church." Do we believe this? Or do we forget the object of the gathering? Generally as we enter we congregate in groups and visit



in audible tones. Perhaps we block the entrance and stare at a casual visitor. Do we eventually get to a seat only to slam it down with a bang, possibly open and shut a pocketbook with its accompanying distressing click, look the congregation over and make mental comments, never forgetting to turn around and gaze at the habitually tardy ones? Perhaps all this has been enhanced by the pastor being forced to have the congregation sing one of our beautiful hymns in an effort to drown out the noise of belated ventilation. After all this effort we are ready to settle down and think we are here to worship! Perhaps we complain that the meeting wasn't very spiritual, never thinking that we are to blame and possibly hindered others from receiving a needed blessing. Do you suppose this is the reason that we have to be continually urged to "not let the time go to waste"? If so, let us rid ourselves of the "wastes" as we are doing in the temporal affairs of life.

A dove is very sensitive—it fairly quivers—easily frightened away—yet the Spirit of God has been likened to it. It can not stay in confusion. Our minds and hearts are not open. If we truly want God in our midst we must eliminate the waste of disturbance and come with the spirit of worship which will show its fruits in our actions as we first enter the church building by quietly taking our places, sitting in as dignified a manner as possible, taking active part in all that goes to help toward a spiritual service. Thus we shall we getting the maximum value for the time spent and depart refreshed and strengthened.

Such meetings would result in a better attendance. Many wish to bring their nonmember friends that they too might hear the truth, but often are denied this privilege because of the lack of decorum on our part. The gospel of Jesus Christ deserves the best setting we can afford.

"Whoever thou art that worshipest in this church, enter it not without the spirit of reverence, and leave it not without a prayer to God for thyself, for those who minister, and for those who worship here."

### To Leaders of Young People

The young people of the church are needed to share in its burdens, to assume responsibilities, and to develop in leadership. It is a part of our task to help and guide them in the development which is necessary for the important places they must fill.

They need inspiration; they need instruction; they need something which will convey to them a sense of their church-wide fellowship; they need something to give them a program of practical suggestions for the work they are to do.

All these things are within the compass and a part of the object of *Vision*, our church magazine for youth. *Vision* carries stories of the idealism of youth, gives information about the church and its history, and furnishes suggestions for activities and programs. All in all, it is now the indispensable publication for pushing forward the work and organization of the young people.

You who work with young people are urged to see that your young people receive and read *Vision*. They need it, and you need it. Let us give the church a chance to function in the lives of our young people by and through the helps that *Vision* offers.

It is suggested that young people's leaders can do good work by getting at least a half dozen young people in each congregation to subscribe for *Vision*.

### Who Bears the Brunt of Crime?

By C. B. W.

The following incident, quoted from the *Christian Evangelist*, tells a pathetic story, but one that is all too prevalent and too true, not only in the extreme measures of this incident, but in all degrees of human delinquency. One does not live his life alone, however much he may profess his independence.

The result of crime does not fall most heavily upon the criminal. The good law-abiding people pay the price, even if the criminal himself pays the penalty. In Washington, District of Columbia, a young man is being tried for the murder of a young woman. The aged father of the dead girl and the aged father of the young man on trial for life met in the courthouse lobby, greeted each other sadly, shook hands, and embraced. They are both honorable men. It was an affecting scene—and a terrible moment. Crime hurts all society and brings untold agonies to the hearts of good and true people who are relatives of criminals.—*The Christian Evangelist*.

Yet this is only one side of the picture. Parents, husbands, wives, children, often the church and the community, must bear in bitter silence the shame and disgrace of misdirected energy which finds expression in selfish indulgence. Seldom is grief as poignant as that caused by shattered hopes in the consistent ambitions we have cherished for our loved ones. Our lives are inextricably linked with others. The result of our deeds, good and bad, are reflected along the line. We are divinely created that way.

But the other side of the picture is bright and joyous. Nature has also planned that the joys of achievement, of honor and success are shared by parents, children, loved ones, and friends. What is more joyous in declining years than the realization that one's children are successfully meeting the

# CHURCH WORK AND SERVICES

## Junior Worship Suggestions for January

By Mattie Wight Gunsolley

The following worship suggestions may be adapted to local situations and be used at whatever time seems advisable. If the children are not kept together during the entire morning, it might be arranged to have a worship program during the church school period.

It is urged that the children meet with the adults in the sacramental service.

### FIRST SUNDAY

Theme: "Making Ourselves Worthy by Giving"

Quiet Music: "Jesus, my Shepherd," *Zion's Praises*, 117.

Call to Worship: "O give thanks unto the Lord; call upon his name; make known his deeds among his people. Sing unto him, sing psalms unto him; talk ye of all his wondrous works."—*Psalm 105: 1, 2*.

Song: "Giving thanks," *Zion's Praises*, 53.

Talk on Giving: Comparison of the widow's mite (Luke 21: 2-4) and the gift of Ananias and Sapphira (Acts 5: 1-10). What can be given besides money? Allow the children to help suggest ways in which they may give:

By singing; by knowing their lessons, and by welcoming strangers; by giving money for songbooks, quarterlies, *Stepping Stones*, and *Hopes*, for pictures, curtains, coal and light; or by sending greetings to sick members of the church or to poor persons that need help.

Song: "We'll scatter good seed," *Zion's Praises*, 115.

Story: "Appleseed John." (Either prose or poetry. Found in many books of children's stories.)

Song: "Carry blessings with you," *Zion's Praises*, 25.

Benediction by a Junior.

Note: Giving for a special cause, such as helping a visiting missionary, or for foreign missionary friends, or for some much needed improvement in the church, might be made very effective. The children could march forward and deposit their offering in some receptacle during the singing of an appropriate song. Be sure the children are notified beforehand, that they really want to give, and that they understand why they are giving.

### SECOND SUNDAY

Theme: "Making Ourselves Worthy through Obedience"

Quiet Music: "Jesus, Savior, pilot me," played very softly.

Song: "Trust and obey," *Zion's Praises*, 4.

Preparation for Prayer: Memorize and repeat in unison:

challenges of life; that faith, confidence, and love have not been misplaced; that the mutual experiences of home have builded loyalty to worthy ideals which promise an abundant fruitage of success and happiness!

While nature has decreed that parents must bear the brunt of crime, there are equal compensations in the law. "A wise son maketh a glad father."

"The Lord is in his Temple Holy;  
Let all his children silence keep;  
Let every head be bowed most lowly,  
And eyes be closed as if in sleep."

Prayer. This may be given by one of the ministry, who will use language that the children can understand; or by the leader of the group.

Song: "God will take care of you," *Zion's Praises*, 58.

Story: "The treasure." The story is briefly told here.

Ambition whispered to four girls who started out to find The Treasure. To each one the message had been the same: "Hidden in the way that is ahead, you will find the treasure. It is of all treasures most valuable. It will bring you comfort and happiness all the days of your life. Seek and ye shall find."

Not even to each other did they tell the secret that Ambition had whispered to them. Each in her own way began to seek, and for a time their paths led in the same direction.

But one day they came to the place where their ways parted. Many roads led from their road, and on every road were many people.

"Surely this is the road," said one looking down a beautiful, long roadway. "Here are lights and music; songs and merriment; here are people who seem as happy as the day is long. I shall enter here, and after I have played and danced with the brightly dressed girls that I see, I shall hunt for the treasure."

But the way of Pleasure did not lead her to the treasure.

The second chose the way of Gold, and though all about her way were traces of treasure, and of people hunting, she found that there was no treasure that brought her comfort and happiness all her days.

The third entered the way that looked steep, and that had but few who were traveling in it. Said she, "Many times treasure is hidden in the hillside; I shall climb here and search."

So she entered the way of Fame, but after years of fruitless search, she found herself without the treasure and very lonely.

The fourth girl looked about her and wondered which road to choose. Just then an old man asked her to help him. She led him till he found a resting place. Then a child's voice called to her to help him up a hill. Then a boy needed help carrying a load, and she was so busy helping others that she forgot she was hunting for treasure.

Then one day she saw a bent old lady with a book and a basket in her hand. "Let me carry your basket. Lay the book on top, and I can carry them both," she said cheerily.

Then a smile came over the face of the woman as she said: "The basket has in it a great treasure. It is yours, child, all yours. Let me read to you from the book."

Slowly she opened the book and read, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Then the cloak fell aside, and her garments were shining as the sun, and as she handed the basket to the girl she said, "'Tis the command of the King—to him that hath shall be given, and he shall have abundance! Take your treasure—the love of the people all along the way, but take also the gift of the King—comfort and happiness all the days of your life. For you have entered the way of Love and Obedience to seek for your treasure, and where love is, there God is also."

Song: "Calling for you," *Zion's Praises*, 111.

Talk, or sermonet: "To obey is better than sacrifice." Call attention to some of the people in history that have been obedient, and disobedient.

Obedient	Disobedient
Jesus	Lucifer
Obedient Son	Prodigal Son
Moses	Jonah

Closing Song: *Zion's Praises*, 13.

Benediction.

## THIRD SUNDAY

Theme: "Making Ourselves Worthy to Be Trusted"

Quiet Music: "Loving each other," *Zion's Praises*, 83.

Song: "Never pass them by," *Zion's Praises*, 42.

Scripture Reading: Psalm 121.

Special song by some of the children: "Let us all be brothers."

Preparation for Prayer:

Leader: "Enter into his gates with thanksgiving, and into his courts with praise."

Group: "I was glad when they said unto me, let us go into the house of the Lord."

Short Prayer. This may be followed by the group giving the Lord's Prayer in unison.

Instrumental Music: If this is not possible, No. 79 in the *Zion's Praises* may be used.

Short talk on trustworthiness: Examples: Joseph in Egypt; Daniel in the lion's den; Nephi, Book of Mormon character; The Three Nephites; Joseph Smith, the Martyr; Emma Smith, his wife.

Song: "Look for the beautiful," *Zion's Praises*, 147.

Story: 1. "Dust under the rug," in *Mother Stories*, by Lindsey.

2. "Choosing an errand boy," in January-February-March issue of the *Junior Religio Quarterly*, 1927.

Song: "I would be true."

Benediction.

## FOURTH SUNDAY

Theme: "Making Ourselves Worthy through Helpfulness"

Quiet Music: "Look for the beautiful," *Zion's Praises*, 147. Play softly.

Song: "I love to scatter sunshine," *Zion's Praises*, 136.

Call to Worship:

Leader: "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart."

Response: "Give me clean hands, clean words, clean thoughts; help me to stand for the right against the wrong; save me from habits that harm; teach me to work hard and play fair. Forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do some little good every day. Amen."—*William DeWitt Hyde*.

(The response may be written on a blackboard, or printed on slips of paper so all children and teachers can take part.)

Short Prayer.

Song: "Dare to do right," *Zion's Praises*, 79.

Talk: "Little things can help." Use the acorn and its helpers as an illustration. Sun, wind, and rain helped it grow. Mother tree held it fast until it grew hard. Leaves flew away and made a nice cushion for it to fall on. Wind covered it with leaves; rain washed earth over it; frost fairies wove a soft white blanket to cover it. Acorn slept all winter. Spring called all sleeping things; sun warmed the earth, the rain made it soft, and the little acorn burst its shell and came up a tiny oak tree, glad to begin a new life.

Mention some of the children's helpers: Hands, feet, eyes, ears, mouth, voice, etc. Call attention to what it would be like if we were deprived of the use of some of these helpers.

Have a general talk among the children as to how they might help in the home, at school, at Sunday school, and in the community.

Story: 1. "Johnny and the three goats," in *The Book-house* and in many children's storybooks. (This story is to be used when younger children meet with the Juniors.)

2. "Pippa passes," found in most libraries.

Song: "We'll scatter good seed," *Zion's Praises*, 115.

Benediction by a Junior.

## Kindergarten-Primary Worship Suggestions for January

By Virgie Fulk, Benton, Illinois

The following worship suggestions may be adapted to local situations and be used at whatever time is advisable. If the children are not kept together during the entire morning, it might be arranged to have a worship program as a part of the church school period.

It is urged that the children meet with the adults in the sacramental service.

## FIRST SUNDAY

Theme: "Purity"

Quiet music: Victrola.

Memory verse: "Blessed are the pure in heart, for they shall see God."—*Matthew 5: 8*.

Offering: This may be taken in small baskets by two or more children. After the offering is taken, let the children stand with their leader in front of the group, and with bowed heads join with the other children in singing the following song:

Offering Song: Tune, *Zion's Praises* 31.

"Father, bless the gift we bring  
Unto the today,  
Use it all for Christ our king,  
In his name we pray." Amen.

Object lesson: Adapted from lesson one, *Object Lessons*, by Wood.

Cut two large hearts from cardboard and hang them before the children. On one heart paste a lovely flower picture. Leave the other heart plain. Black some gummed paper with ink. When dry, tear into pieces of different shapes.

Talk about how white and clean the heart is, and lead the children to suggest that they would like their hearts to be just as clean and white.

Have the children tell what there is at home, in school, and on the street that is apt to make them mean or cause them to do wrong, and as each one tells his or her own story, stick a black spot on the heart. By the time all the children in the room have talked, the heart will be covered with spots. Thus, the children are shown how one sin after another will spoil their hearts and make them black.

Call attention to the pretty heart which is beside the spotted heart, and have the children tell that the flowers represent the good things we do.

Song: "Be pure in heart," *Zion's Praises*, 103.

Conversation Period: Show one of the following pictures, and mention that God's greatest gift to us, Jesus, was a pure and holy child: "The birth of Christ," "The visit of the Wise Men," "The shepherds' visit." Help the children understand the word *purity* by allowing them to suggest some pure thoughts and acts.

Story. Tell the story of Simeon blessing the Christ Child. Emphasize that Simeon took the baby in his arms—as our pastors take our babies in their arms today—and blessed him. (*Kindergarten Quarterly*, October, November, December, 1930; *Favorite Bible Stories, Old and New*, by Krottjer; Luke 2: 23-40.)

Song: "Story song about Jesus," *Carols*, 57.

Prayer Period:

"Two hands now we show,  
Two hands bring down just so.

Now fold them while we pray,  
And think of all we say."

The great thing in the world is not so much where we stand as in what direction we are moving.—*Holmes*.

Prayer. The leader may form the prayer, a sentence at a time, and have the children repeat each sentence. Remember to keep in mind the theme for the day.

Prayer response: Tune, chorus of 207 in *Zion's Praises*.

Oh, hear our prayer and answer make,  
As this we ask for Jesus' sake. Amen.

#### SECOND SUNDAY

Theme: "Working for Jesus by Being Helpful and Happy."

Quiet Music: Same as first Sunday.

Memory verse: "I must be about my Father's business."

—Luke 2: 49.

Offering. Same as first Sunday.

Song: "Earnest workers for the Master," *Zion's Praises*, 99, or "Jesus our friend," *Carols*, 58.

Conversation period: Lead the children to understand that by helping mother and father at home, helping their teachers, playmates, and other people, they are helping Jesus. Show pictures of Jesus and tell of his helpfulness. *Zion's Hope*, March 23, 1930; January 13, 1929; July 21, 1929.

Story: 1. "About His Father's business," *Zion's Hope*, January 13, 1929. 2. "The boy in his father's house," Hurlbut's *Story of the Bible*. 3. "The lame boy," *Ethics for Children*, Cabot. 4. "How a fairy breeze helped," "The missing Fauchette," "Johnny, Pick-a-bean," *Today's Stories of Yesterday*, Cook.

Song: "The Child of Galilee," *Zion's Praises*, 36.

Prayer Period:

"We fold our hands . . .

We close our eyes . . .

We bow our heads as we draw near,  
The king of kings, our Savior dear."

Prayer by leader.

Prayer response. Same as first Sunday.

#### THIRD SUNDAY

Theme: "Jesus, Our Kind and Loving Friend."

Quiet music.

Memory verse: "O come, let us worship the Lord."

Offering song: *Carols*, 12. (*Carols* may be purchased from the Herald Publishing House for 35 cents.)

"Dear Jesus, our offering we bring thee;  
With gladness this tribute we pay,  
To him who looks down on the children  
And never turns any away."

(This may be repeated or sung.)

Short prayer, by leader. Ask a blessing upon the offering.

Song: "Jesus is the children's friend," *Zion's Praises*, 179.

Conversation period. Try to deepen the children's love for Jesus and give them a desire to be like him. Teach them to be kind and loving to all, as was Jesus.

Show the picture of Jesus being led into the water of river Jordan to be baptized, *Zion's Hope*, January 20, 1929. Tell the children that if they would follow in Christ's footsteps they must be good; they must be helpful and happy.

Song: Special number: "O to be more like Jesus," *Zion's Praises*, 128. Omit the word *sinner*, and insert the word *children* in the first line of the chorus. In the second line of the chorus, *living* or *dying* may be omitted, and *never cease trying* may be repeated.

Story: "Jesus healing a sick man," Luke 5: 17-26.

Mark 2: 1-12 may be used as a sand table lesson. "The man let down through the roof," Hurlbut's *Story of the Bible*, 546, is also good for a sand table lesson. (See *Sand-table Book*, 10th edition, Faris.)

Prayer period: If the school is small, each child may be

asked to pray. Use the prayer exercise which was suggested for the first Sunday. The leader may pray first.

Prayer response: Same as first Sunday.

Other stories, if needed: "Lincoln's unvarying kindness," *Ethics for Children*, Cabot. "How the daisy chains came," *Today's Stories of Yesterday*, Cook.

#### FOURTH SUNDAY

Theme: "Cleanliness."

Quiet music.

Memory verse: "Be ye clean, in your bodies and in your clothing."—*Doctrine and Covenants* 19: 3.

Offering song: *Carols*, 12, second verse:

"Though small is the offering we bring thee,  
It carries the love of the heart;  
Accept it, dear Lord, from the children,  
The children who gladly take part."

Prayer, by leader, or a child may be chosen to pray.

Conversation period. Lead the children to desire to be clean, neat, and tidy about their person and in their homes. Ask them what they would have done to their faces, hands, hair, ears, if they had really expected to have met Jesus in his house today. Explain how God has given each of us a body house in which to live. The eyes are the windows, the nose and the mouth are the doorways, etc.

Song: "Tell me the story of Jesus," *Zion's Praises*, 27.

Story: "The leper," Matthew 8: 2-4. Emphasize the thought, "Lord, if thou wilt, thou canst make me clean." Following this, use "The story of the ten lepers," Luke 17: 11-20.

Prayer period. Same as second Sunday. Their prayers may be followed by a short prayer by the leader. Prayer response. Same as first Sunday.

Dramatize the story of the ten lepers. The teacher should read the part of Christ.

Songs: "Suffer little children," *Zion's Praises*, 55. "Let them come to me," *Zion's Praises*, 108. "Jesus loves me," *Living Hymns*, 108.

Other stories which teach cleanliness: "The black-toothed prince," "A different Cinderella," "The Castle of Frowns," in *Today's Stories of Yesterday*, Cook.

## Junior Stewardship

By C. B. W.

As an activity or project provided through the church school for ages 8 to 15, junior stewardship is being enthusiastically received. Last year the record books were in use in 178 branches of the church in America. The first twenty-three sponsors' reports, received near the end of the year, give the following totals: Books in use 211, number of satisfactory records kept 105, number of junior tithe payers 118, tithing paid by juniors (March to September) \$143.78, juniors giving oblations 67, juniors reporting savings accounts 74, sponsor's talks to junior stewards 101, talks before junior groups 46, talks before school 34, talks before the branch 17, home visits 33.

The plan is wholly an educational one, designed to teach industry, thrift, savings, responsibility, money values, the principle of tithing, and the method of determining the amount of tithing one

should pay. It offers splendid opportunity to do effective teaching both to children and adults.

The Record Books may be purchased outright for personal use for 15 cents each at the Herald Publishing House. Where undertaken as a group project under a sponsor appointed by the pastor, the bishop's solicitor and the director of the church school, the books will be furnished by the Presiding Bishopric at 5 cents each.

The supply for 1931 is limited. Orders should be placed at once, so the records may begin with January 1.

## Religion and Neighborly Visiting

By John Blackmore

The religion of Jesus is more than a statement of theology, it is more than a system of abstract beliefs, it is more than a group of religious platitudes. It is a *way of living, a manner of life*, and reaches into every nook and corner of man's personal and group behavior. The religion of Jesus is not adequately expressed in the life of the individual by mere attendance at church services.

To meet the requirements of the religion of Jesus in these modern days, our personal religious thought and behavior must meet the social conditions and problems incidental to the kind of world in which we live. In the intricate life of society, religious knowledge is not limited to the sacred writings of scripture; it must reach out into the field of social relationships. Unfortunately in our religious life, too often we know each other *churchly*, but are not well acquainted *socially*. In other words, our religious fraternizing has been limited to church attendance and an occasional greeting at service time. This is not sufficient, for there should be a deep sense of brotherhood and friendship. Neighborly visiting in a friendly, social way is a part of the religious activities of a saintly congregation.

The divine instruction, "Thou shalt love thy neighbor as thyself," implies more than a religious anxiety that my acquaintances shall know my theology. It involves more than a handshake and smile at the church services. It means that in the practical affairs of life there will be a genuine expression of comradeship. Neighborly visiting in a warm, social manner will assist greatly in developing a greater brotherly love among the Saints.

To be sure, neighborly visiting does not mean neighborly gossiping, which is a reprehensible practice. Yet, the social basis for all ministry is close friendship upon the higher level of sympathetic understanding and love.

The supervisor of the adult division of the church

school should stimulate this social fraternizing among the adult members of the church school. Periodical "get-together" meetings to develop fellowship among the members of the congregation should be planned. Social entertainments have a great value in promoting valuable friendships. The supervisor does not necessarily take charge of these social functions, but it is his or her responsibility to stimulate these social gatherings and to cultivate wholesome friendly relationships among the members of the church school.

It is suggested that an effort to promote wholesome neighborly visiting is definitely an activity of the church. It will bring enjoyable results and rich experiences in practical religious education. For from social intercourse and rich friendships are derived some of the highest enjoyments of life. Religion is social as well as personal and can reach its higher expression only in increasing friendships and social affections.

## President Hoover Defends the Children

Editors all over the country are praising the speech delivered by President Hoover at the opening of the White House Conference on Child Health and Protection. There is no need to multiply its praises here, but it is important to give our readers the benefit of some of his splendid statements:

The fundamental purpose of this conference is to set forth an understanding of those safeguards which will assure to them [the children] health in mind and body. There are safeguards and services to childhood which can be provided by the community, the State, or the Nation—all of which are beyond the reach of the individual parent. . . . If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies to direct the energies of our Nation to yet greater heights of achievement. Moreover, one good community nurse will save a dozen future policemen. . . .

It is not the delinquent child that is at the bar of judgment, but society itself. . . . Industry must not rob our children of their rightful heritage. Any labor which stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of joy and play, is sapping the next generation. . . .

Human progress marches only when children excel their parents.

Clearer and clearer, I am seeing how Jesus made the common things of common life the media through which he communed with the Father. The roadside, the well-curb, the harvest field, the wedding supper, the sorrow-shadowed cottage—these were the trysting places of his love.—*William H. Boddy, International Journal of Religious Education.*

# NEWS OF CHURCH AND HOME

Please address all news and letters to Editors of the Herald, Box 237, Independence, Missouri.

## Six Baptized at Oslo, Norway

Bon, Norway, December 10.—We are very happy to write of a delightful experience recently had at Oslo, when six souls united with the church by baptism, and one young man was ordained to the priesthood. Three of these candidates were from Bon and the other three from Oslo.

Oslo is the capital of Norway and is the largest city in the country. Very little missionary work has been done there by the representatives of our church. Several years ago Apostle Peter Anderson and Brother Muceus put forth an effort in the city, but because of the heavy expense connected with renting halls and advertising there the effort has not been continued.

During the past summer I received a request from a local elder of the Utah Church to come to Oslo and explain the difference in the two Latter Day Saint Churches. I complied with the request, and have visited the city quite regularly since that time and have held meetings in a private home, where several friends gathered to hear the messages that we had to present. On August 21 I had the privilege of baptizing a lady who was formerly a member of the Utah Church.

As the winter season approached, the way opened for me to begin holding public meetings. I rented a hall and have held one public meeting a week since October 1 and have conducted house meetings on other evenings. Bon is not very far from Oslo, so I have traveled back and forth between these two towns, taking care of the work in both places each week. The attendance and interest in our public meetings in Oslo have been excellent from the start, better than we had anticipated, and several people are investigating our teachings.

Three people finally requested baptism. We rented a baptismal font in another church in the city, and the date for the baptisms was set for November 30. About that time the Spirit of God began working at Bon in a greater measure than it had been, and interested friends received some beautiful spiritual experiences. The result was that three of them requested baptism.

With a total of six candidates for baptism at the same time, all adults, we were very happy indeed, as we seldom have the privilege in these countries of baptizing that many at once. Two of them, a young married couple, insisted on being baptized out in the open, instead of in the font in the church, so I took them out to the sea on Saturday evening and baptized them in the cold salt water. In spite of the winter weather here, we felt the cold very little. In fact, we were all three quite warm when we came out of the water. Never have I heard of anyone getting sick or suffering any harm from complying with the commands of God, whether it be in the winter or summer.

The next day a carload of Saints from Bon and a carload from Kragero and Porsgrund came to Oslo, and we gathered at the church at three o'clock in the afternoon. A large crowd of Saints and friends were present. We carried out a beautiful and impressive service with songs, music, scripture reading, silent prayer, and two short talks. The Spirit of God was present in power, which moved the audience to tears. Several nonmembers were deeply touched by the Spirit present. After the baptism we proceeded at once with the confirmation. Brother P. T. Andersen, missionary to Denmark, who is spending the winter in Norway, had come to Oslo that day with Brother Nilsen, a local elder from Kragero. I was pleased to have these two brothers present to assist in the confirmation. A beautiful spirit was present during the confirmation, and some timely instruction and admonition were given some of the candidates.

That evening at eight o'clock, thirty-three Saints and

friends met in a private home, where a sacramental and ordination service was held. A young man twenty-six years of age was ordained to the office of priest. We are glad to welcome him to our corps of local workers here. He is the first to be ordained to the priesthood in Oslo. We trust that it will not be long until others will be called to assist him.

The good Spirit that had been present with us in the afternoon continued in the evening. Brother P. T. Andersen delivered a prophecy in which God told us that he had given his Spirit in rich measure that day as a testimony to friends as well as members that we were his people and accepted of him. Two young men who had been baptized were admonished to study and prepare themselves for the priesthood, because God had a great work for them to do, and if they would be faithful, they would be a blessing to many people. In answer to secret prayer for some evidence as to what the future had in store for the work in Oslo, I was also spoken to and told that God had many people in that city and that it was his will that we continue our efforts there. If I would be faithful and humble, working among the people in love, God would bless our efforts and permit us to bring many souls into his kingdom. But we were also warned that we would meet many disappointments and much opposition. We are thankful to our heavenly Father for these words of encouragement and this voice of warning.

We have several more friends who are deeply interested in our work, and we trust that it will not be very long before we receive more requests for baptism. It is our great desire to establish our work on a firm basis in this capital city. With the able assistance of Sister Ruch and the Saints, I am going to do all within my power to build up a branch there. We now have eleven members in the city.

We ask an interest in the prayers of the Saints in all the world that God will bless our feeble efforts to build up his work in this part of the world. May the rich blessings of heaven come to each one who is engaged in the service of the Master is our prayer.

V. D. RUCH.

## Petrolia, Ontario

December 9.—Since Elder Grant St. John, through the efforts of Alvin T. Perry, of Sarnia, visited us on his way to and from the Centennial Conference, we have thought of sending in a few words from Petrolia. How we wish that we could keep that beautiful, spiritual uplift of conference time which is but a taste of the joys yet to come to the faithful ones.

The Saints also felt much blessed and strengthened a little later by a short visit from our worthy district president, D. J. Williams. Though a stranger to us at first, Brother Williams when he left seemed like an old friend. Such are the friendships of the gospel. Also an interesting and appreciated discourse from Elder J. Yager on his experiences in the islands was ours to enjoy.

Such treats have been rare in Petrolia, but we are expecting great things in the future.

The branch has a little building of which we are proud on a lot within practically a stone's throw of most of the other churches of the town. The church and lot have been made attractive and have brought much favorable comment from nonmembers by the painstaking and conscientious efforts of the local president, F. A. Babcock, who has labored unceasingly almost alone, doing much of the carpenter work, repairing and strengthening the building after moving, and changing an ugly and hard-to-clean eye sore into a pleasing church lot. We also feel grateful to surrounding branches

for material help. Kimball Branch helped royally with labor at the time of plastering, and also Glenroe Branch. To Brother Perry we owe our electric lights. He took up a subscription among members of different branches.

To Brother Perry, who is now our vice president, we owe a great deal. We can never forget the helpful influence of his spirituality at a time when it was so greatly needed. He and his wife, sometimes bringing others, have motored the sixteen miles from Sarnia practically every Sunday for many months to assist us, and the prayer meetings through his leading have been life saving. It is refreshing to see the helpful influence our president and vice president seem to have over each other. We have also been benefited from Brother Perry's sermons. Elder Freear, of Glenroe, has also preached many sermons and is helping us splendidly as a Bible class teacher.

We have prayer meeting, Sunday school, and preaching service each Sunday morning with preaching generally again at night, also priesthood meeting once each month in place of the morning sermon.

We purchased our church building from the Methodists, and the endearment they gave it comes as a continual source of inspiration to us.

We hope to be able in the future to make our church and grounds more attractive, a strength-giving holy spot, and as we work we pray that we too may give back again inspiration to those souls who labored faithfully for it in its early days, and to all others who behold it, that it may be as a beacon light set on a hill.

LEAH VEALE.

## San Jose, California

*Spencer Avenue and Grant Street*

Regular meetings are being conducted by all departments. The preaching of late has chiefly been by local elders, some forceful discourses being delivered.

Missionary Herbert Hinton was here November 13 and visited the Saints during the remainder of the week. He preached the morning of November 16 before leaving for Watsonville in the afternoon.

The Recreation and Expression Department gave a social at the home of Brother and Sister G. W. Cowden November 21.

A special sermon on the financial needs of the church was preached by Pastor R. E. Cowden November 13, introducing the effort the Bishopric is making to raise money to pay the missionary families. The good response of the Saints is proof of the carrying power of this message.

Annual branch business meeting convened December 3. The new church school program was adopted and officers were elected and appointed: Branch president, R. E. Cowden; secretary, Evelyn Holmes; treasurer, B. R. Gilbert; director of Religious Education, C. J. Cady; music director, Ruth Bradley. C. J. Cady was reappointed publicity agent.

The regular sacramental service occurred December 7, thirty-five being present. Visitors from Independence, Missouri, were present at this service, also members from Ivermore, Palo Alto, Gilroy, and from Kansas City, Missouri. Sister Lizzie Leaman, who is sorely afflicted, was able to be present and partake of the emblems. The little child of Brother and Sister Schall was administered to after the meeting for his hearing.

The evening of December 6 the Saints met at the home of Brother and Sister C. W. Hawkins and gave them a surprise Christmas shower of good things to eat. The abundance of their gifts filled the dining table and covered the floor. The recipients are deeply grateful for these evidences of love and remembrance.

The Women's Department reports interesting meetings. The members are studying the Inspired Version of the Holy Scriptures. Sister Pearl Cowden is superintendent.

C. W. HAWKINS.

## Salt Lake City, Utah

December 10.—Church work in Salt Lake City is progressing. Attendance and interest have not been better since I came to this mission. During the stay of Apostle J. F. Curtis in November, we had unusual attendance, and much good was done. One fine family was baptized by him, also two children of Brother and Sister Wardle, of Smithville. The new members are doing well, and the father of the family will be a welcomed addition to the musical department. Yesterday morning we had the pleasure of baptizing another fine young man into the church.

The financial depression, felt all over the world, has been felt keenly here. We have had to give more assistance this fall and winter than for many years. Quite a few Saints have come here looking for work and found none, as thousands are out of work. These have had to be helped on their way. We mention this that others contemplating trying for work here will know the situation. The finances of the members have been strained to the point where we are unable to help any more. It is hoped that before spring a new post office building and a new sanitarium will give work to many. The unusual and continued cold weather has contributed to the suffering of the poor people. The rich leaders of the dominant church seem to be doing little to alleviate the suffering of their own people, and the difference in financial station is decidedly marked. We hear of many instances of refusals to help those in need.

Some repairs, badly needed, have recently been made. We have new cement steps for the church and a new large sign. The sign was painted by one of the new members, Brother Zellner, who is talented along many lines. He and his estimable wife are planning to move to Missouri in the spring. They will be a great help wherever they go.

CALVIN H. RICH.

## Northwestern Iowa District

Northwestern Iowa district conference convened at Woodbine, November 29 and 30. District President Gerald Gunsolley and President F. M. McDowell were in charge. The opening session was Saturday morning at 9.15—a prayer service. A splendid spirit was present from the beginning until the close of the service. About sixty-five were present.

A short session at 10.45 was in charge of President F. M. McDowell, in which he set forth some important factors regarding the new program of Religious Education.

The morning business session of the conference was then begun. Statistical reports show a small gain in the district. Two branches failed to report. Gain by baptism, 103; gain by transfer, 114; total, 217; loss by death, 25; loss by transfer, 143; total loss, 168; net gain, 49.

At 2.30, business session was resumed. District treasurer's report shows a balance on hand: Receipts to date, \$224.78; disbursements, \$146.26; leaving a balance, \$78.52. Bishop Adams reports tithes and offerings to November 1, \$13,745.04. It is encouraging to note the increase in obligations. The total at this time is \$706.68. The goal was set by Bishop Adams at the opening of the year at \$1,000, and it is the general opinion that it will be reached by the close of the year. A budget of \$400 for the district for 1931 was presented to the group and adopted. The bishop reports that he has visited all branches in the district, and he finds an increasing desire among the Saints to know more of the financial law.

The following persons were chosen as the district officers for the year of 1931: District President, Gerald Gunsolley; assistants, W. R. Adams and O. B. Myers; district secretary, Mrs. Ruby Adams; district chorister, Mrs. Ruth Gunsolley; superintendent of Religious Education, Mrs. Bertha Van Eaton.

By vote of the conference, the secretary was instructed to send an expression of condolence to Sister J. L. Butterworth in her bereavement in the passing of her husband, Brother

J. L. Butterworth, who for so many years served the Saints at Dow City. This closed the business session of the conference.

Brother L. G. Holloway was the speaker at 7.30 Saturday evening, his subject being, "Go ye into all the world and preach the gospel."

The Sunday morning prayer service at 8.30 was in charge of President McDowell, assisted by district officers and priesthood. Brother McDowell suggested a theme, "Our gifts." This was a very fine prayer service, the outstanding features being the many splendid testimonies expressing a deep devotion to the church. At the close Brother Hunker offered a prayer of consecration of the "testimonial gifts" to the Saints.

President McDowell conducted a class period on "Spiritual engineering" at 9.45. He also delivered a fine discourse in the morning on "I have seen Jesus."

The conference carried out a resolution passed by the previous conference that all come with basket lunches on Sunday in order that none be denied attending the services.

A beautiful ordination service was conducted at 1.30, when Brother Cecil Burnett, of Sioux City, was ordained and set apart as an elder. President McDowell, Gerald Gunsolley, and Milo Burnett officiated.

Brother McDowell talked to the group on the "Needs of the church," and more especially to the priesthood of the various branches in organizing them for intensive work throughout the district. This was the closing session of one of the best if not the best conference ever held in the district. Large attendance characterized all sessions. Every branch in the district was represented except Coalville. We felt favored to have President McDowell with us.

MRS. W. R. ADAMS.

## Central Nebraska District

September 21 marked the commencement of worship services in the much-improved hall at Norfolk. Since that time attendance at services has shown a gradual increase. Punctuality, regularity, decorum, attention, application to worship themes, and offerings bespeak the unity of the group. Brother J. C. Vaughn, director of music, is proving his training, ability, and experience in the constructive program he is undertaking. The recreational activities have been amply provided under the direction of Otis Porterfield. The Halloween party held in the hall merits special mention. The entire evening program was so carefully arranged that everyone participated joyously and recreatively. We believe that every phase of the work at Norfolk is onward.

The new organization in Clearwater Branch has been a decided benefit. It has resulted in a better understanding, and a definite program has effected a spirit of unity. The services are characterized by a true spirit of worship. The work of the Department of Women is especially encouraging.

The series of lantern slide lectures recently conducted at Comstock was, according to local authorities, the best-supported campaign in years. The editor of the *Comstock News*, to express his approval, gave us much free publicity. The use of slides is an impressive method of teaching the history of our church. We believe the Comstock community now has a true appreciation of our work and philosophy.

My missionary charge has made it necessary for me to visit many isolated Saints. Several times I have been touched to see these people hungering for the privilege of worshipping and associating with their brothers. But several of our scattered members, in spite of adverse conditions, continue faithful and express their loyalty by giving financial support.

Recently we have been conducting a personal canvass for tithes and offerings. One brother, who never had the privilege of attending any of our district meetings, and who had already paid one hundred dollars tithing, gave fifty dollars more. Such a spirit of devotion is indeed encouraging.

The missionary work of Central Nebraska District has been extended to include Wagner, South Dakota. We now are arranging the 1931 program, and assure all locals that if they give the district program the necessary support, every group will be given all the attention possible. We are asking you to join in an extensive missionary program the coming year.

R. MELVIN RUSSELL.

## Council Bluffs, Iowa

307 West Pierce Street

A special business meeting was held about the middle of November, at which time it was decided to dispose of the Riverside Church at Thirty-first Street and Avenue C, an offer having already been received. The Belmont Church had been disposed of some time previously.

After business meeting, President Floyd M. McDowell, who was with us, gave an interesting account of some of his recent travels in Europe, including a description of the *Passion Play*. This was illustrated by views thrown on the screen, which made a profitable evening for those in attendance.

The following week a special meeting was called in which the officers of the branch organized members of the priesthood and other workers, sending them out to visit the homes of every member, in connection with the financial call of the general church. We feel that good response will come from this solicitation.

Potluck dinners are being held once a month in the lower church auditorium. These dinners are being sponsored by the different wheels of the Women's Department and are meeting with much success. Two have been held so far, with an average attendance of eighty-five. After dinner various problems of the church and school are discussed.

The branch felt that Thanksgiving week would be an appropriate time to show their appreciation of the work being done here by Pastor Whiting and Sister Whiting, and after the Monday night school session, went to their home for a surprise pound social. In addition to an ample supply of groceries, a purse was presented to Sister Whiting.

A bazaar, chicken dinner, and supper were held by the Women's Department December 6 which netted around \$235. This money was applied on our branch budget.

The branch was saddened by the death of Sister Iona Graybill December 7. She was preceded by her husband, Lloyd, by only a month and two days.

Two Temple Builder and two Oriole circles have been organized in the girls' division. This work is in charge of Sister Kerns. These circles meet every other Tuesday night.

## From Southeastern Kansas

Our number in this region is small, only thirty members in Mulberry, Gross, and Liberal, and some of them are out of work. They are seeing their hard times, nevertheless they want to do their part to help the church, and are sending to the general church several dollars at this Christmas time.

I am practically alone in the ministry to look after these three places. Meetings have been arranged so that I can meet with each group once each Sunday. I accordingly have three preaching services and two Sunday schools, one at ten in the morning, the other at 2.30 in the afternoon. We wish there were other members of the priesthood here.

An eight-night series of meetings has just closed at Liberal (Missouri) Mission, and I am pleased with the effort. Though attendance was not large, the same people came each night. I believe there will be baptisms there in the near future.

The new mission started at Gross in July is doing well. Last Sunday forty-five were in classes, and about a dozen of these are almost ready for baptism. Brother J. Charles May plans to help us here near the first of the year.



## Detroit, Michigan

*From Detroit's Beacon Light*

During the past few weeks Elder Hubert Case, city missionary, reports the assistance of Brothers George Negeim, Carlisle Whitehead, J. A. Gardner, and M. H. Siegfried from out of town. Local men have also done much to assist in the city missionary operations. At present the missionary movement in Brightmoor looks promising. Missionary meetings opened in River Rouge Church November 25. Interest is being stimulated at East Side Church by Blakeslee Smith working with Wilbert Richards. The work at Roseville has been somewhat handicapped by the illness of Brother Leland, who is working with Leo Willisie.

All over the city of Detroit the Saints in the various branches are busy with Christmas plans and programs. Children, young people, middle-aged souls, and the aged are looking to the services commemorating the birth of Jesus. In the church schools the lessons are about the Christ Child, in the women's departments activities are at present largely governed by the season's needs, and the Saints in general are being reminded of the needy.

The sacrament observed December 7 helped the members to realize that they were entering upon the closing month of the year, and many were the expressions of joys experienced during 1930 and gratitude for God's blessings.

Social events in every group have brightened the lives of the members and in some cases have added to the church funds.

## Wells, Michigan

December 9.—We have enjoyed work among the scattered members and friends. Some of these have subscribed for church papers and other literature, and are helping in a financial way.

We succeeded in getting together a group interested in church school work. About thirty new helpers have been enlisted in this activity, some the children of nonmembers.

The sacrament was administered to eleven members, some of whom had not had this privilege for quite a while. Among them was an aged sister who is bedfast most of the time, but is staunch in the faith.

This group has some distance to go to church, and traveling expenses are limited. To solve this problem we take the church to them.

At the communion hour I explained the purpose of the oblation offering. One brother who drew three dollars on his last pay day, a man who works twelve hours a day at strenuous labor and has a large family to support, stated that he had not helped with this offering for some time and gave one dollar.

Among the scattered members we find some very willing to help. Others need encouragement. Though some seem discouraged and indifferent, a few friendly visits bring them out to meeting. Others have invited us to hold meetings in their homes, and then they attend when the services are conducted elsewhere.

The good work goes on, and seeing results, we are happy.  
A. M. BOOMER.

## Lake Orion, Michigan

At a special business meeting on December 3 we voted unanimously to adopt the new plan of Religious Education and will begin working under this plan the first of the year. The following officers were elected: Branch president, Vincent D. Schaar; secretary, Julia Hammond; treasurer, Emma Schaar; chorister, Mona Knight; librarian, J. I. Dunlap; and publicity agent, Mona Knight.

The following week a short business session was held and the officers were chosen for the church school work, as fol-

lows: Church school director or supervisor, Julia Hammond, assisted by Mona Knight; adult supervisor, Mae Forbes, assisted by Ada Drager; young people's supervisor, Ralph Dunlap, assisted by Livingston Schaar; and children's supervisor, Harriet Schaar, assisted by Phyllis Schaar.

We hope to see the work move forward next year, and are sure it will, as we have a fine lot of young people who are always ready to assist in every way for the advancement of the church.  
JULIA HAMMOND.

## San Diego, California

Events combined to make November 19 an outstanding day—a wedding, a baptism, a feast in the church basement, a beautifully decorated church building, and fine music.

Sister Phoebe A. Berringer, of Long Beach, and Joseph P. Kieffer, a business man of San Diego, were married at the church by Pastor Elmer Aylor. Preceding the ceremony Sister Charlotte Aylor Kenny sang a solo, and the bridal party entered to the strains of the wedding march played by Sister Long. Dignity and simplicity characterized the service.

At eleven o'clock Elder Walrath preached a fitting sermon. Promptly at 11.45 little Julia Kellerby, the sixth and the last of the Kellerby family to enter the kingdom, accompanied by her maids, came in from the lobby of the church to the place where Sister Julia, her mother, waited. Sister Thompson played the march and, while the candidate was preparing for the ordinance of baptism, favored us with a song, and the little maids sang from the hymn book. The tender and reverent way in which Pastor Aylor baptized the child was inspiring. The confirmation took place through the instrumentality of Elder W. F. Kellerby. The baptismal maids were Sister Arnold, Mabel Kellerby, Pauline Munroe, Julia Belle Thompson.

Much credit was due Sisters Harder, Dolan, Kellerby, Long, Thompson, Aylor, and Munroe for the decorations and the sumptuous dinner.

Pastor Aylor, in the short time he has served here, has done much to prove the good judgment of the Saints who selected him to complete the term of Brother Sherman, who left to make his home farther north.  
W. F. KELLERBY.

## Springfield, Missouri

A wonderful spirit of unity and love prevailed at the sacramental service the morning of December 7. Pastor J. B. Ansley was in charge assisted by his associate pastors, A. W. Duemler and G. P. Palmer. These were seated on each side and followed by the quorum of priests of the branch. Prior to the blessing of the emblems, an a cappella trio number was given, "Were you there when they crucified my Lord?" A somber spirit of gratitude prevailed during the testimonies.

In the evening a unique program was given by the four pianists of the church and church school assisted by the supervisor of music, Hattie May Bishop. The organ and the two pianos were used in this entertainment.

We are to have a radio installed in the church on December 21 for the purpose of bringing to the Saints *The Messiah*, broadcast from K M B C at Kansas City, Missouri, by a part of the Independence Messiah Choir. Then in the evening our choir will present the cantata, "King all glorious."

A chili supper and get-together meeting were much enjoyed December 9. We are trying different methods of stimulating interest and enthusiasm in our members, especially the young, and although we meet with trials and difficulties at times, we hope to gain the interest and unity of all the congregation.  
MRS. ESTLE STARKEY.

## Des Moines, Iowa

1717 East Twelfth Street

The various departments of the branch have been very active for the past two months and should be commended for their untiring efforts in helping with the upkeep of the branch budget.

October 11 the intermediate girls' class taught by Elizabeth Terrell held a doughnut sale, with good results.

The Home and Service Group gave a dinner at the Odd Fellows' Hall October 29.

The Busy Bee Club has recently given two dinners at the church. This little group meets at the church each Thursday and spends most of its time quilting.

The C. W. A. W. Class, taught by Sister J. W. Rudkin, held a fall festival and bazaar in the lower auditorium, netting a profit of more than one hundred dollars.

It was with regret that we learned of the death of Elder J. S. Roth. Brother and Sister Roth visited at the C. B. Hartshorn home in October, and while here he preached a fine sermon on "*The result of disobedience and unbelief.*"

Services were well attended on Decision Day. At the Sunday school worship service all enjoyed the beautiful story, "*Peter's second chance,*" told by Cora Wildey. The sermons were by Pastor C. B. Hartshorn and Elder J. L. Parker. Two adults were baptized.

An afternoon nursing class was organized October 28. The members seem very interested in their work and appreciate the efforts of Sister W. J. Chapman, who so willingly gives her time and talent to make their work a success.

District Missionaries A. L. Loving and E. E. Crownover labored in Des Moines the first two weeks in November. The former gave two illustrated lectures on New Zealand and sea life. November 9 Elder Crownover preached the morning sermon, his subject being "*No salvation without the gospel of Christ.*" Emma Sackrider sang a solo. In the evening Brother Loving talked on "*Priesthood responsibility.*" Mella Price and Janetta Morey sang "*Come close to the Savior.*" The missionaries also held cottage meetings at several homes.

Sister Tryphene Hall passed away at her home November 14. Funeral services were held at the church on Sunday afternoon. Interment was in Shenandoah.

"Young People's Day," November 23, was observed as a thanksgiving and home service. The pastor asked that every home be represented and that the families sit together. Recognition was given the R. D. Williams family, the largest family present, six in number. Sister Clara Brockett was the oldest church member there, having been baptized fifty years ago. The oldest married couple was Mr. and Mrs. O. Olson, the youngest married couple Clayton and Gladys Lloyd.

The morning worship service was in charge of Donald Cackler, and the theme was "*Thankfulness for home and country.*" The program was: Invocation, Faye Williams; Anthem, "*Thanks be to God,*" the choir; address, "*Religious liberty and American equality,*" James Parker; violin duet, Jane Brown and Bernice Davis; address, "*Character foundations in American home life,*" Gladys Lloyd; vocal duet, "*The beauty of the earth,*" Verba Parker and Mary Louise Mussell; benediction, Faye Williams.

The 7.30 program was in charge of Marjorie Steelsmith, and consisted of a piano solo by Catherine Nickels; reading, Lorene Simbro; violin solo, Jane Brown. The evening service was in charge of Virginia Parker, and the theme was "*Thankfulness for Christ and his church*": Invocation, Raymond Thompson; cello and violin duet, Marjorie Morey and Loretta Montgomery; addresses, "*Christ as our leader and example,*" Herbert Germar; "*The church as a means of salvation,*" Thelma Green; "*Christ as our Redeemer and Savior,*" James Maitland; "*The church as an agency of service and personal development,*" Myrtle Cook. Miss Cook read two original poems, "*Service,*" and "*Our pastor.*" Illustrated solo, "*The old rugged cross,*" Ardith Olmstead; benediction, Raymond Thompson.

Prayer service was conducted at 7.30 the morning of Thanksgiving Day, C. B. Hartshorn, C. E. McDonald, and V. L. Deskin in charge. This meeting was outstanding. All rejoiced because of the presence of the Holy Spirit. The gift of prophecy brought comfort to the members.

Bishop Charles Fry was here to preach two splendid sermons November 30.

Attractive features of the services are the splendid musical program given by the choir and the concert, presented by the orchestra each month, also individual numbers.

A recent Sunday was home-coming day, and Patriarch F. A. Smith was present. He preached on the topics, "*The church and its purpose,*" and "*Why join the church? What are its benefits?*" The ladies' octet and male octet furnished special music. Meals were served that day in the lower auditorium.

## Foraker (Oklahoma) Branch

Saints of Foraker Branch recently enjoyed a spiritual uplift as the result of the visit of Brother and Sister S. W. Simmons. He preached nine sermons, endeavoring to stir up our minds to remember the things required of us in the gospel. We were much impressed, for like holy men of old, he spoke as he was moved by the Holy Ghost.

It is well for the branch that Brother and Sister Simmons have come to spend the winter where they can be with us in our meetings.

December 7 Jack Wostum, eight years old, who for three years has been looking forward to the time when he would be old enough, was baptized by Edward Workmon.

The Women's Department has been busy this fall making quilts to assist in raising the Christmas offering.

MRS. EMMA SWAIN.

## Kansas City Stake

*Of General Interest*

Kansas City is in holiday attire. For ten days and more it has been the rendezvous of home-coming students and visitors. They crowd the station, the busses, the street cars, and the downtown streets, gay of spirits, happy for vacation. Various business centers about the city are vying with each other in street and building decorations, and the result is a city gay with colored lights, festoons, and wreaths.

*Central Church*

Services at Central on Sunday, December 21, were planned to bring to every worshiper the message of Christmas. A Christmas worship period of prayer, music, and scripture reading preceded class work, and then came the morning Christmas hour. The program was: Organ prelude; hymn, "*Hail the blest morn,*" by the congregation; violin solo, "*Twinkling stars,*" Bobbie Forties; a Christmas pageant, primary and beginner group, Sister E. L. Alter, director; organ interlude, "*Silent night,*" Ashford; processional, "*On patrol,*" Evans, Paul Babb, pianist; cantata, "*The Child Jesus,*" Houts-Flagg, junior choir, director, Sister C. E. Wight; prayer, C. G. Mesley.

In the evening the pageant, "*The nativity,*" by Rose Kimball, was effectively given by a group of young people, under the direction of Roy Thrutchley. George Mesley was the reader; Eugene Christy directed the music. Florence Short was the organist, and the octet from the choir accompanied with carols of Christmas.

*Bennington Heights Church*

The morning service December 14 was in charge of Pastor O. G. Helm and in the evening was presided over by Elder Joseph Curtis. At the latter hour the infant son of Brother and Sister J. E. Curtis was blessed. Both meetings were well attended, and the sermons were helpful.

Sister Mary Helm and daughter, Dorothy, have been in quarantine for the past two weeks, and we are glad to see them out again.

A farewell party was given at the home of Brother and Sister W. A. Helm for Brother and Sister Fred Waters, who left for the South where they expect to make their future home. The Sunday school class of which Sister Waters has been the teacher, presented them a beautiful traveling bag. We join in wishing them happiness in their new home.

Recently a number surprised Sister Clea Leaverton, who left for Long Beach, California, to visit her parents.

The morning of December 21 the service was conducted by Stake Missionary G. T. Richards, and in the evening the sermon was by Patriarch Ammon White, who is home on a vacation during the holidays.

Last Sunday Elder Henry Smith was the morning speaker, and in the evening we listened to Apostle F. Henry Edwards.

## Holden Stake

### Warrensburg

The church here is moving steadily ahead in interest and efficiency. Edward Larsen, a former student of Graceland College who is attending the Central Missouri State Teachers' College here, has shown much interest in the church work. He was unanimously elected an assistant to G. W. Hancock, the president. Brother Larsen came from Denmark three years ago to attend school in this country and to develop in the church work that he may be able to carry the gospel convincingly and effectively to his countrymen. The young people under his direction are very active. They already have carried out several projects.

The Thanksgiving supper served in the church basement was an event long to be remembered by all who were in attendance as a profitable social gathering. The elevating influence was of inestimable worth. The congregation met in the auditorium and was ushered in a body to the basement, where were rows of beautifully decorated tables. After the meal everyone present in a few appropriate words expressed thanks for blessings received during the year.

Elder James Davis, of Independence, one of the stake missionaries, recently conducted a series of lectures in the church here. He is an enthusiastic speaker. We especially liked his illustrated lecture on Hawaii. Our best wishes go with Brother Davis.

The vesper service given the Sunday night before Christmas was much appreciated. We had occasion to be proud of the musical ability exhibited by a number of the young people. After the service the young men and women went to the home of Sister Hartman to sing their Christmas carols. Sister Hartman, who has been sick for over a year and unable to attend services, was grateful to the singers for their thoughtfulness.

## Saint Thomas, Ontario

Nelson Kelly was ordained a priest by Elder James Winegarden and Elder MacGregor, of London, and Elder James Skelding.

The sacramental meetings and other services show considerable increase in attendance.

Annual election of officers resulted as follows: President, Elder James Skelding; counselors, Elder James Cordery and Priest Nelson Kelly; deacon, Brother Pantling; secretary, Lily Burger; treasurer, Sister Nelson Kelly; solicitor, Sister Nelson Kelly; chorister, Lily Burger; assistant chorister, Sister Preston Ford; pianist, Emily St. John; assistant pianist, Hazel Ford; publicity agent, Hazel O. Ford.

Brother Williams gave this branch a brief visit December 11. The branch is responding well to the call for help.

The annual election of officers for the Sunday school resulted as follows: Superintendent, Nelson Kelly; assistant superintendent, Charles Skelding; secretary, Donald Duncan; assistant secretary, William Burger; treasurer, Harry Rock; chorister, Sister F. Hitch; assistant, Sister Lenore Rock; organist, Sister Preston Ford; assistant, Sister Harry Rock; librarian, Kenneth Duncan; assistant, Jack Burger. The Sunday school is practicing for a Christmas program to be given December 22.

HAZEL O. FORD.

## Dunn Center, North Dakota

The Saints are zealously endeavoring to carry on the gospel work and can see decided progress since the *Herald* last heard from us. The Sunday school is increasing with interest among the scholars. They prepared a thanksgiving program which they were invited to give at the home of Sister Archie Moffett on Thanksgiving Day. All brought lunch and ate together; then the program was given in the afternoon. Games followed. Everyone enjoyed a happy day, and a vote of thanks was given Brother and Sister Moffett for their hospitality.

The Sunday school is preparing a Christmas program which promises to be good. It will be given the evening of December 24.

The branch was favored September 30 and October 1 by a visit from Elder C. J. Smith and Apostle J. F. Garver. Preaching services each evening were well attended. On the afternoon of October 1, one candidate, Mr. Ollie N. Prolow, of Taylor, North Dakota, was baptized, the confirmation preceding the evening sermon.

Brother and Sister G. C. Adams and family are back for the winter months. Brother Adams was elected second assistant Sunday school superintendent, and we are now assured there will be some one to carry on the Sunday school during the coldest part of the winter when those out of town are snowbound.

Thus far we have been favored by the weather. Services have been regularly conducted except on two or three Sundays. The prayers of the Saints will help us to put forth every effort to do all we can to carry the gospel to our neighbors and friends here.

## Carthage, Missouri

Patriarch and Sister J. A. Gunsolley made Carthage a visit on December 4. Carthage members were glad to have their help for eleven days. A number of patriarchal blessings were given to the young people by Brother Gunsolley.

Sunday, December 7, was home-coming day in Carthage Branch, and the Saints felt fortunate in having Brother Gunsolley as the speaker. A basket dinner was served at noon. A program was given in the afternoon. We were much pleased to have a large number of members from Webb City Branch including the branch president, Brother Ira Waldron, and family, with us.

December 13 Sister Clara Hobbs entertained Brother and Sister Gunsolley, Branch President Van Talcott, wife, and family, and members of the young people's and intermediate classes.

Carthage members bade Brother and Sister Gunsolley good-bye Monday, December 15.

## Seiling, Oklahoma

On December 1 Patriarch Ammon White began a series of meetings at the church here which lasted for nine days. There was good interest, and the sermons were appreciated by the Saints. As a result a number have filed their inventories. Several received patriarchal blessings.

Brother White left with the best wishes of the Saints. He will be welcome any time he returns.

E. L. BALLINGER.

## Independence

### Stone Church

For a week Christmas festivities have occupied the attention of the people of Independence, and now they are thinking of the new year. Home from college have come the young people happy to meet again with friends and former schoolmates. The evenings have been crowded with programs, parties, and fireside visits, and the Sundays have been a joy to all.

Every department of the church school appropriately observed Christmas. One of the chief attractions was the story of the birth of Jesus given in pageant form by the junior young people on Christmas Eve. Once again the main room of the Stone Church presented scenes of Bethlehem and the hillside in Judea. A beautiful musical background was given the production by a chorus of girls directed by Sister Bertha Burgess, a group of thirty-two carol singers, and by Sister Louise Lewis at the organ. Eighty-five boys and girls participated in the giving of the play, directed by Helen Page Brackenbury, and in the music.

Carol singing was an activity for groups of all ages on Christmas Eve, and some of the homes visited were those of President Elbert A. Smith, Pastor John F. Sheehy, Elders J. M. Terry, S. A. Thiel, H. W. Harder, and Brother James Armour.

Apostle J. F. Curtis was the speaker at the eleven o'clock hour Sunday morning, basing his remarks on scripture readings of the Christmas theme, and also looking forward to the New Year.

The Stone Church Choir, directed by Evan A. Fry, sang two anthems: "Psalm 150," by Cesar Franck; and "I waited for the Lord," by Mendelssohn, with Lilly Belle Allen, soprano, and Alice Mae Burgess, contralto, singing the duet. Elizabeth Smith played two harp solos. Robert Miller was at the organ and played a special offertory number. George Miller played piano accompaniment for the musical service. Elder D. O. Cato presided, and was assisted by Elder C. B. Hartshorn, pastor of Des Moines, Iowa, Branch.

"We will go forward with Christ" was the theme with which the junior young people in their own worship service closed the year. During the period of meditation the pastor summed up the "Adventures" the boys and girls have had with Christ during the year—adventures in loyalty, in truth, in gratitude, in love, and in peace—and then introduced as speaker President F. M. McDowell. It was the first time since Brother McDowell's return from abroad that this group of young people have heard him in their own service, and his talk on the morning's theme was given excellent attention. As the climax to a number of songs about Zion sung by the congregation, Brother Albert Brackenbury sang as a solo "Onward to Zion," Robert Miller accompanying at the piano. Willa Mae Redfield, pianist for the morning, played an offertory solo. In the stand Howard Cook assisted the pastor.

The senior young people in their afternoon meeting listened to a lecture by A. Max Carmichael, professor at Ball State Teachers' College in Indiana, and to music by an instrumental quartet and a male quartet.

The third of Brother F. M. McDowell's series of Sunday evening lectures, "Challenging events in the story of Jesus," brought to the church a large congregation. Passages were read from the scriptures to challenge men to give their best for Christ, and the speaker's review of portions of the Passion Play was splendidly illustrated by pictures of scenes from the play. The musical program given by the Wadema Choral Club, directed by Paul N. Craig, harmonized well with the lecture, and two solos proved most acceptable, "A new commandment give I unto you," by LeRoy Smith, baritone, and "Open the gates of the temple," by Ina Hattey, soprano. Pastor John F. Sheehy was in charge and was assisted by Elder S. A. Thiel.

A pre-Christmas wedding occurred December 20, when Miss Alice Seedorff, of Independence, became the bride of

Matthew Rawlings, recently of New York City, at the bride's home in Independence. Elder John Blackmore officiated in the ceremony. During the service Gomer Watson played on the violin "Love's old sweet song." The Christmas candles on the altar were lighted by Miss Myrtle Grapes. A small group of close friends witnessed the ceremony. The bridal couple are taking a honeymoon trip by motor including New York City, Washington, District of Columbia, and other eastern points, as well as places in Minnesota and Iowa. They will be at home in Independence about January 15, at 1117 West White Oak.

### Second Church

The first of several activities sponsored by various groups during the Christmas season was a bazaar and supper at the church on Friday night, December 19. Sister E. E. Weir's class sponsored the bazaar. This was followed by "Light House Nan," a three-act play presented by ten intermediate boys and girls. The production showed a great deal of work under the direction of Lora Weir.

Church school on Sunday, December 21, carried out the theme of the season in the choir music and a story read by Lucile Street. A vocal solo was sung by Arthur Koehler. President F. M. McDowell delivered a wonderful sermon on "This man Jesus."

The evening service was carefully planned by Vera Redfield, choir director. It consisted of solos by Dorothy Peek, Sister Mary Edmunds, and Arthur Koehler, an organ duet by Sunshine Beck and Mrs. Grabske, a reading by Blaine Bender, and a musical number by the quartet and the choir.

Christmas Eve marked the fiftieth wedding anniversary of Brother and Sister J. T. Curtis. The event was celebrated by the reenactment of the ceremony. Preceding this was a play, "In the light of the star," written by Blevins Davis, English instructor at the high school. He brought eight of his pupils to the church for the presentation. Music for the wedding was furnished by Sister Gladys Inman on the organ. The ladies' quartet, Katherin Inman, Amy Deming, Grace Nave, and Sister Floyd Mortimore, sang "Silver threads among the gold." Sisters C. R. Curtis and I. M. Curtis, daughters-in-law who live at Atherton, sang "Love's old sweet song." Mildred Fulk, granddaughter of Brother and Sister Curtis, also sang. The double-ring ceremony was read by Elder Delbert Whiting. The bridal procession was composed of members of the family and their children. The church was appropriately decorated in white and gold. All of the members of the congregation at Second Church and many friends of other sections joined in congratulations for fifty years of happiness and the wish for many more.

The last Sunday of 1930 began with an eight o'clock prayer meeting and good attendance at Sunday school. Apostle J. A. Gillen was the speaker at eleven o'clock. Brother Gillen delivered a good sermon with characteristic vigor and sincerity. Elder R. D. Weaver preached at the evening hour.

### Enoch Hill

The New Year was given consideration at all the Sunday services on Enoch Hill. Elder R. E. Davey, one of the active missionaries of the church, spoke to the Saints in the morning, picturing to us some of the opportunities of 1931 in the delineation of his theme. Downstairs the junior service was in charge of John Quick and Sisters Charles Warren and Nellie Kramer. Parts were taken by several boys and girls, a story was told by Nellie Kramer, and the New Year's sermonet was by E. H. McKean.

In the evening Patriarch Ammon White delivered a good sermon.

The principal Christmas program of the branch was given Tuesday evening, December 23, when special music was contributed by the choir and there were stereopticon pictures on the life of Christ shown and explained by Elder C. E. Miller. A playlet was presented by the children, "Elsie's Christmas Eve," under the direction of Brother Charles Warren, director of the church school, and there was an appropriate reading by Sister S. A. Thiel.

## Decatur, Illinois

1174 West King Street

December 22.—We are happy to report to the many readers of the *Herald* that after a series of meetings held the first part of this month by Elder H. V. Minton for a period of two weeks, he was able to baptize four splendid people into the kingdom. Others are much interested. The branch has accepted, and adopted the new church school program, and a full set of officers has been selected for the year. The Saints have taken on new zeal and seem to sense more fully the great responsibility that rests on them. They are humbly and happily carrying on this work.

## Holdenville, Oklahoma

Elder William Bath came to Holdenville December 3 and preached every night except Saturday until December 14. His sermons were well attended and much enjoyed. As he spoke he was clothed with the power of the Spirit. May the Spirit of God continue with him wherever he goes. He plans to return to this branch next summer to conduct another tent meeting. We are praying that his efforts to teach the gospel will prove fruitful.

E. T. BROUGHTON.

## Toronto, Canada

The long-looked-for event is about to happen. The opening of the new church in Toronto is arranged for Sunday, January 18, 1931. We expect a large attendance. President F. M. Smith, Apostle R. S. Budd, Patriarch John F. Martin, Elders B. H. Doty, James Pycocock, William I. Fligg, and many other general church officers are to be with us. This is to be one of the outstanding events in the history of the church in Toronto. Do not miss it.

# MISCELLANEOUS

### Conference Minutes

ROCK ISLAND.—District conference assembled in conference session at 2.30 o'clock in the afternoon, October 25, at Davenport. Elder E. R. Davis called the meeting to order with the usual opening. It was voted that the district president associated with M. H. Siegfried and J. A. Gardner preside over the conference. Reports were received from district officers. Brother Davis gave a very complete report, listing 15 sermons, 7 illustrated lectures, and 34 lectures in institute work at the 15 branches visited. Counselors Edward Jones and C. A. Beil each reported six visits to branches in the interests of the new plan for Religious Education. The statistical report showed a net gain of 23, with 24 baptisms, and 9 deaths noted, making our present membership 1,635. District secretary listed 57 pieces of mail and a telegram sent out at a total cost of \$1.92. District treasurer and bishop's agent, L. A. White, noted \$1,828.04 received in tithes and offerings for the four months ending September 30; total receipts for the district budget for 1930 since January 1, are \$209.33 with expenditures of \$123.16. Balance on hand, including \$278.08 in the building and loan fund, equals \$553.98. Acting upon the recommendations given in President E. R. Davis's report, the following actions were approved by vote: 1. That the district budget remain the same as for 1930, totaling \$330, with appropriations and apportionments remaining unchanged except that the Department of Religious Education receives the combined amounts formerly apportioned to the Sunday School, Department of Recreation and Expression, and Women. 2. That the district presidency be authorized to use the building and loan fund in helping any branch which, in their judgment, needs help. 3. That a supervisor of Harvest Home Festival activities be elected to cooperate with the branch supervisors in arranging for a suitable contribution from each branch and an attractive booth to represent this district next year at the Auditorium. And that each branch supervisor, who shall be elected at the branch annual meeting or next regular business meeting, be authorized to choose two assistants. The purpose of the branch organization is to begin the first of the year to arrange for the participation of the branch in the next Harvest Home Festival; to encourage those who have gardens to set aside some ground for the raising of produce for the above purpose, and to encourage the production of handwork, or other offerings for the same purpose. 4. In order that the Rock Island District might be among the progressive districts of the church, this conference shall elect a district

publicity agent whose duty it shall be to work with the branch publicity agents and branch presidents. The purpose is to arrange suitable programs and publicity for observance of each special event, such as Rally Day, Decision Day, Children's Day, Thanksgiving, Christmas Offering, Sacrifice Week, Prayer Week, etc. The district publicity agent will be expected to cooperate with the district presidency, and work on each special event should begin at least one month before the date of observance. 5. That a district auditor be elected whose business it shall be to audit the books and accounts of the district treasurer prior to each district conference. 6. That the district secretary supply each of the following with a copy of the conference minutes as soon as convenient after the close of the conference: Branch presidents, district officers, the First Presidency, the Presiding Bishopric, the members of the Twelve in charge of the field and the *Saints' Herald*. 7. That the matter of purchasing the new Hymnal in one hundred lots be left in the hands of the district publicity agent, that he may secure as many orders as possible so that we may be able to take advantage of the special rates. 8. That we approve the recommendation of Brother Davis and of the Matherville Branch, that Brother John Lindburg be ordained to the office of elder. 9. That, for the present, the work of the Department of Religious Education be handled conjointly by the members of the district presidency, as it has been since last district conference. 10. That each member of the priesthood within the jurisdiction of the district be requested to make a yearly report of his ministerial activities to the district president on or before the last day of January. This report shall cover the year ending December 31. Since Brother Davis reported a deficit of over \$60 in his personal accounts, it was voted that he be reimbursed from the district fund, as this seems ample to care for the need. By a blanket motion, all district officers were reinstated for the following year. District appointees were also reapproved, which makes the list as follows: District president, E. R. Davis; first counselor, Edward Jones; second counselor, C. A. Beil; district secretary, Winifred Stiegel; treasurer and bishop's agent, L. A. White; historian, Sister L. A. White; missionary, Amos T. Higdon; chorister, Sister Orpha Holmes. For the new offices provided by the conference, the following were elected: District auditor, L. W. Stiegel; supervisor of Harvest Home Festival, L. A. White; budget committee, district presidency and district treasurer; district publicity agent, L. W. Stiegel. It was moved that the conference should stand adjourned at the close of the Sunday night service. Approved.

SOUTHEASTERN ILLINOIS.—District conference convened the morning of November 1 at Springerton, Illinois. The invocation was by J. F. Garver. Action was taken placing Brother Garver and the district presidency in charge of the conference. Charles Wesner acted as secretary until Sister Choate arrived. The president was given power to complete the organization by appointment. Then time was given to talks by John F. Garver, Virgil Sheppard, Herman O. Plumb, and R. L. Fulk. The benediction was by E. F. Skelley. Afternoon meeting opened at 2.15, opening prayer by Ernest Roberson. The presentation of the church school program was by Charles Wesner, and further remarks were by Brothers Fulk and Garver. The motion by Brother Sheppard that the district adopt the church school plan outlined by the General Conference in April, 1930, carried. Reports read were: Statistical reports from the following branches: Springerton, Dry Fork, Tunnel Hill, and Brush Creek; ministerial reports from Elders Charles H. Wesner, Virgil Sheppard, J. G. Slover, W. M. Clements; Ernest Roberson; Priests M. W. Brown, E. W. McKenney, and Ancil Burroughs. Brother Garver was in charge of the election of officers: District President, R. L. Fulk (elected unanimously); Sister Myrtle Choate was chosen to succeed herself as district secretary; bishop's agent, Charles Wesner (sustained); counselors to the president, Charles Wesner and Ernest Roberson (unanimously retained). It was moved and approved that the district presidency care for the district organization of the church school. Action was also taken that the district authorize the expenditure of money for the making of benches to seat the district tent. The conference was well attended, and the good Spirit prevailed. It adjourned to meet at the call of the presidency.

### District Officers' Meeting

SOUTHEASTERN ILLINOIS.—District officers' meeting convened at Centralia, December 3, for the purpose of appointing those to act as heads of the various offices of the district. Prayer was by Ernest Roberson. Pauline Ragdsdale, of Springerton, Illinois, was appointed head of the department of music; Charles Wesner, Odin, Illinois, head of Recreation and Expression; Helen Cisne, Zeigler, Illinois, head of Women's Department. It was resolved that the district presidency act as head of the district church school until further development.

### Our Departed Ones

GILBERT.—Emma G. Gilbert was born at Copenhagen, Denmark, February 12, 1864. She came to America in early life. Was baptized a member of the Reorganized Church of Jesus Christ of Latter Day Saints at Race Track, Montana, July 13, 1905, by A. M. Chase. Died September 21, 1930, at her home in Deer Lodge. The funeral was conducted by D. L. Allen.

KELSON.—Lena Kelson was born at Elsinore, Utah, May 20, 1875. Moved to Montana (Deer Lodge Valley) in 1909, where she lived until her death, November 19, 1930. The funeral service was conducted by D. L. Allen.

BUTTERWORTH.—James Leonard Butterworth was born February 12, 1863, near Dow City, Iowa, where he spent the major portion of his life. December 25, 1887, he married Miss Edna Homer, and two daughters were born to them. His wife died May 18, 1906. Mr. Butterworth married Mrs. Christine Peterson December 22, 1911. He united with the church in 1875 and was a faithful adherent to its principles to the end, occupying the office of teacher for a time and later being called to the eldership, where he served as pastor for a

number of years and for a time was associated with Gallands Grove District. He passed away November 12, 1930, at a hospital in Omaha, leaving to mourn his wife, two daughters: Mrs. Ethel Holcomb, and Mrs. Ora Derry, of Omaha; an adopted son, Dale; one brother, Will, of Woodbine; and two sisters, Mrs. Bell Wilder, of Logan, Iowa, and Mrs. Jennie Baker, Independence, Missouri. The funeral was conducted from the Methodist Episcopal Church at Dow City, November 15, F. T. Mussell assisted by the Reverend Smith in charge. Another stalwart of the church has gone to join immortal ranks.

**MAIR.**—James Mair, senior, was born at Baraboo, Wisconsin, December 25, 1850. He married Margaret Elgie December 31, 1871, and to them seven children were born, three daughters and four sons: Isabel, of Milwaukee, Wisconsin; Agnes, of Eau Claire, Wisconsin; Carrie, of Chetek, Wisconsin; Dave, of Tomahawk, Wisconsin; James, jr., of Chetek; Matthew and Dale, of Minneapolis, Minnesota; a brother, William, Chetek; a sister in Spokane, Washington; eighteen grandchildren; and sixteen great-grandchildren. He united with the church about thirty-five years ago and was a faithful member. Passed away November 27, 1930, at the home of his son, Dave Mair, of Tomahawk, Wisconsin. The funeral was held in the Saints' Church at Chetek, November 30, Elder S. E. Livingston in charge.

**WEBB.**—Ada E. Hillyer was born July 5, 1844, at Johnston, Ohio. She departed this life December 4, 1930, at Dunkirk, Montana. She married Robert S. Webb at Oxford, Wisconsin, March 19, 1862, and to them eight children were born. Five children and her husband preceded her to the beyond. She was baptized into the church February 23, 1891, at Buel, Michigan, by R. E. Grant, and confirmed under the hands of Elder Andrew Barr. She moved to Montana in 1912, where she lived with her son and daughter until her death. There she was isolated and greatly missed the association of the church. Surviving are three children: Mrs. Margaret Seymour, George J. Webb, and Adah J. Webb, of Dunkirk; five grandchildren; and six great-grandchildren.

**HARLOW.**—Bessie Blanche Beach was born in Nova Scotia, October 6, 1875, and passed away at her home in Avon, Massachusetts, November 28, 1930. She moved to Massachusetts several years ago, and on September 17, 1895, married I. Clinton Harlow, at Brockton. To them were born five children, one of whom, a baby daughter, preceded the mother in death many years ago. Mrs. Harlow was baptized at Brockton by Elder Frank M. Sheehy March 1, 1896. Besides her husband she leaves her father, Elisha Beach, two daughters: Mrs. Vivian B. Walker, Easton, Massachusetts; Arvesta I. Harlow, of Avon; two sons, Elmer C., West Bridgewater, and Merrill A. Harlow, Avon. Although her health has for some time been impaired, the seriousness of her condition was not apparent until about three weeks before her passing. Her death was a shock to members of Brockton Branch. The funeral occurred November 30, H. A. Chelline preaching the sermon. Interment was at South Street Cemetery, Bridgewater. The deceased was a niece of Joseph and Emma Burton.

## THE SAINTS' HERALD

Frederick M. Smith, Editor in Chief.  
 Elbert A. Smith, Floyd M. McDowell, Associate Editors.  
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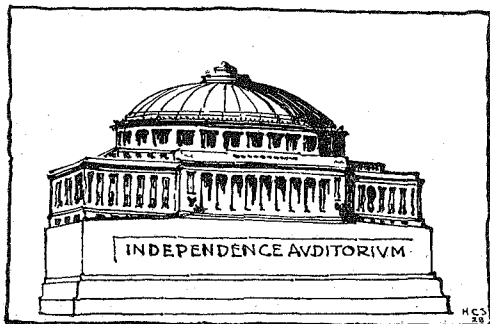
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